

Degree	Type	Year
Egyptology	OB	1

## Contact

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## Teachers

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## Teaching groups languages

You can view this information at the [end](#) of this document.

## Prerequisites

There are no prerequisites.

## Objectives and Contextualisation

The module has as general objectives:

A) Approach the student to the following contents, in a critical way and always from the direct analysis of textual, iconographic, and archaeological sources and the reading of specialized and updated bibliography:

1) Issues of identities and gender (life, social integration, sexuality, violence), so that the student knows how the individual lived and developed in society in ancient Egypt.

2) History of Egyptian religion.

3) Main categories of Egyptian thought and worldview. Pantheon, cosmogony, and funeral beliefs. Mythical cycles, ritual, worship, magic, and individual religiosity in ancient Egypt.

B) Analyze the theoretical and methodological assumptions with which the study of these contents is approached.

## Competences

- Act in a creative and original way with solidarity and spirit of scientific collaboration.
- Analyze religious beliefs and the symbolic universe and ritual of ancient Egypt in its historical and cultural context through the interpretation of textual, archaeological and iconographic sources that document.
- Assess the quality, self-imposed, rigor, responsibility and social commitment, both in training and in the scientific and informative work.
- Critically analyze a given scientific problem based on historical and cultural sources.
- Knowledge and understanding that provide a basis or opportunity for originality in developing and / or applying ideas, often in a research context.
- Recognize and evaluate sociological or ecological issues such as gender, otherness, multiculturalism, identity, immigration and the relationship between human societies and the environment, responding to the concerns of the society of our time.
- Reflect critically on sociological and anthropological current issues in Egyptology.
- Support the epistemology and methodology of historiography Egyptology and evaluate the different historiographical trends of the discipline.
- Teaming up with special sensitivity interdisciplinarity.
- That students are able to integrate knowledge and handle complexity and formulate judgments based on information that was incomplete or limited, include reflecting on social and ethical responsibilities linked to the application of their knowledge and judgments.

## Learning Outcomes

1. Act in a creative and original way with solidarity and spirit of scientific collaboration.
2. Analyzing the main anthropological beliefs, cosmogony, cosmology and Egyptian funerary and the Pantheon and the main mythic cycles of ancient Egypt.
3. Assess the quality, self-imposed, rigor, responsibility and social commitment, both in training and in the scientific and informative work.
4. Critically analyze a given scientific problem based on historical and cultural sources.
5. Describe the ritual practices of the ancient Egyptians royal ceremonial, funeral and ancestor worship, worship in temples, magic and personal piety.
6. Evaluate the different theoretical positions related to the study of Egyptian religion.
7. Explain the historical development of the Egyptian religion, in its theological aspects, mythical, ritual, social and political, from its origins to Greco-Roman times.
8. Identify the defining features of conceptions and practices and gender identity in ancient Egypt centered on the individual: age, intimacy, sexuality, marginalization.
9. Identify the defining features of conceptions and practices and gender identity in ancient Egypt centered society: ethnicity, territoriality, otherness, foreignness, kinship and social and economic relations between individuals and families.
10. Knowledge and understanding that provide a basis or opportunity for originality in developing and / or applying ideas, often in a research context.
11. Recognize and evaluate sociological or ecological issues such as gender, otherness, multiculturalism, identity, immigration and the relationship between human societies and the environment, responding to the concerns of the society of our time.
12. Teaming up with special sensitivity interdisciplinarity.
13. That students are able to integrate knowledge and handle complexity and formulate judgments based on information that was incomplete or limited, include reflecting on social and ethical responsibilities linked to the application of their knowledge and judgments.
14. To reflect critically on the main categories of thought and worldview Egyptians, including divinity, cosmic and social order, order-chaos dialectic and divine kingship.
15. Understand the origin and current development of gender studies in Egyptology.

## Content

This module consists of two subjects:

1) Gender and identities in ancient Egypt (first semester, from October to February)

2) Egyptian religion (second semester, from February to June)

### SUBJECT 1: GENDER AND IDENTITIES IN ANCIENT EGYPT

1. Gender Studies and Egyptology

2. Fertility and Pregnancy

3. Birth

4. Childhood conceptions and breastfeeding

5. Rituals of puberty

6. Men and women: gender roles

7. Marriage and family

8. Sexual relations

9. Old age

10. Death

ONE COURSE-WORK

ONE EXAM

### SUBJECT 2: EGYPTIAN RELIGION

1. The study of ancient Egyptian religion

1.1. The History of Religions and the study of Ancient Egyptian religion

1.2. The complexity of sources for the study of Ancient Egyptian religion

2. Belief subsystem

2.1. Mythology. The problem of its apparent absence in narrative sources

2.2. Cosmogonies and the Egyptian understanding of the universe

2.3. The conception of the divinity and the diversity of its historiographical understanding. The multiplicity of approaches

2.4. The conception of the human being

2.5. Eschatological beliefs

3. Values subsystem

3.1. The Egyptian ethic

4. Ritual subsystem

4.1. Temples, official ritual, and priesthood

4.2. Individual religiosity and magic

4.3. Mortuary practices

## 5. Egyptian religion outside Egypt

### 5.1. Egyptian religion in Nubia

### 5.2. Egyptian religion outside the Nile Valley in Classical Antiquity

#### COURSE-WORKS

ONE EXAM: date to be determined

## Activities and Methodology

Title	Hours	ECTS	Learning Outcomes
Type: Directed			
Exams	6	0.24	1, 4, 2, 5, 7, 9, 8, 10, 13, 11, 14, 12, 3, 6
Theoretical and practical classroom lessons with the support of ICT	80	3.2	1, 4, 2, 5, 7, 9, 8, 10, 13, 11, 14, 12, 3, 6
Type: Supervised			
Tutorials, seminars, and class interventions and presentations	30	1.2	1, 4, 2, 5, 7, 9, 8, 10, 13, 11, 14, 12, 3, 6
Type: Autonomous			
Study and personal work by the student	134	5.36	1, 4, 2, 5, 7, 9, 8, 10, 13, 11, 14, 12, 3, 6

#### Specification of what the STUDENT'S AUTONOMOUS ACTIVITY consists of

a) Study (study is that process or set of personal or group activities that leads to knowing things and being able to explain them in a coherent and orderly manner, orally or in writing).

b) Personal work: critical reading of bibliography; completion of papers and works; preparation of presentations in class, seminars, and debates; exercises of analysis of textual sources; exercises of interpretation of iconographic and archaeological sources; case studies; preparing exams.

Important: The teaching methodology and the evaluation proposed in the guide may undergo some modification subject to the onsite teaching restrictions imposed by health authorities.

Annotation: Within the schedule set by the centre or degree programme, 15 minutes of one class will be reserved for students to evaluate their lecturers and their courses or modules through questionnaires.

## Assessment

### Continous Assessment Activities

Title	Weighting	Hours	ECTS	Learning Outcomes
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Active participation in tutorials and seminars and interventions in class	10%	0	0	1, 4, 2, 5, 7, 9, 8, 10, 13, 11, 14, 12, 3, 6
Individual or group papers with eventual presentation in class	30%	0	0	1, 4, 2, 5, 7, 9, 8, 10, 13, 11, 14, 12, 3, 6
2 exams	60%	0	0	1, 4, 2, 15, 5, 7, 9, 8, 10, 13, 11, 14, 3, 6

### Module evaluation system

Each of the two subjects that make up the module is evaluated independently. The final mark of the module results from the arithmetic mean of the final marks of the two subjects.

To pass the module it is necessary to pass the evaluation of the two subjects that compose it.

In the table, the hours of dedication to each activity are not specified because they may vary from one student to another. The approximate total hours of student personal work are specified in the table in the "Methodology" section.

The evaluation will consist of three types of activities:

- 1) Exams (see "Contents" section). Except for justified reasons, the students of the virtual modality will take the exams in synchrony with the students of the face-to-face modality, in connection with Microsoft Teams and with the camera activated. When this is not possible, they will agree with the professor the day and time of the exam, which will be as close as possible to those of the original exam.
- 2) Interventions and presentations in class; active participation in tutorials and seminars.
- 3) Individual or group papers.

In the event that some of these activities cannot be taken on-site for sanitary reasons, they will be adapted to an online format made available through the UAB's virtual tools (original weighting will be maintained). Homework, activities, and class participation will be carried out through forums, wikis and/or discussion on Teams. Lecturers will ensure that students are able to access these virtual tools, or will offer them feasible alternatives.

Regarding the mark review procedure, lecturers will inform the students about it at the time of each evaluation activity.

Regarding the make-up exams, the lecturer will agree with the students the dates, which must be within the month following the original exam. Students who have passed an exam but wish to improve their mark may also take the make-up exam. In principle, the work and activities that the student performs autonomously are not subject to recovery.

This module incorporates single assessment. Exam (60%) and individual paper (40%). The same assessment method as continuous assessment will be used.

Students will obtain a Not assessed/Not submitted course grade unless they have submitted more than 1/3 of the assessment items.

On carrying out each evaluation activity, lecturers will inform students (on Moodle) of the procedures to be followed for reviewing all grades awarded, and the date on which such a review will take place.

In the event of a student committing any irregularity that may lead to a significant variation in the grade awarded to an assessment activity, the student will be given a zero for this activity, regardless of any disciplinary process that may take place. In the event of several irregularities in assessment activities of the same subject, the student will be given a zero as the final grade for this subject.

## Use of AI

This subject entirely prohibits the use of AI technologies in all of its activities. Any submitted work that contains content generated using AI will be considered academic dishonesty; the corresponding grade will be awarded a zero, without the possibility of reassessment. In cases of greater infringement, more serious action may be taken.

## Bibliography

### SUBJECT 1: GENDER AND IDENTITIES IN ANCIENT EGYPT

#### Basic bibliography

Campagno, Marcelo. 2009. Kinship and Family Relations. In: Frood, E.; Wendrich, W. (eds.) *UCLA Encyclopedia of Egyptology*.

Marshall, Amandine. 2015. Égypte ancienne. De l'efficacité des tests de grossesse. *Archéologia* 538: 62-65.

Marshall, Amandine. 2015. The nurture of children in ancient Egypt. *GM* 247: 51-62.

Meskeel, Lynn. 2002. *Private Life in New Kingdom Egypt*. Princeton; Oxford: Princeton University Press.

Orriols i Llonch, Marc. 2009. Léxico e iconografía erótica del antiguo Egipto: la cópula *a tergo*. *TdE* 5 (2): 123-137.

Roth, Ann Macy. 2006. Little women: gender and hierarchic proportion in Old Kingdom mastaba chapels. In: Bárta, M. (ed.) *The Old Kingdom Art and Archaeology. Proceedings of the Conference Held in Prague, May 31 - June 4, 2004*: 281-296. Prague: Czech Institute of Egyptology, Faculty of Arts, Charles University in Prague.

Sweeney, Deborah. 2011. Sex and Gender. In: Frood, E.; Wendrich, W. (eds.) *UCLA Encyclopedia of Egyptology*.

Sweeney, Deborah. 2006. Women Growing Older in Deir el-Medina. In: Dorn, A.; Hofmann, T. (eds.) *Living and Writing in Deir el-Medine. Socio-historical Embodiment of Deir el-Medine Texts*. AH19: 135-153. Basel: Schwabe.

Wegner, Josef. 2009. A Decorated Birth-Brick from South Abydos: New Evidence on Childbirth and Birth Magic in the Middle Kingdom. In: Silverman, D.P.; Simpson, W.K.; Wegner, J. (eds.) *Archaism and Innovation: Studies in the Culture of Middle Kingdom Egypt*: 447-496. New Haven; Philadelphia: Department of Near Eastern languages and civilizations, Yale University; University of Pennsylvania Museum of Archaeology and Anthropology.

#### Further reading

Frood, Elizabeth. 2010. Social Structure and Daily Life: Pharaonic. In: Lloyd, A.B. (ed.) *A Companion to Ancient Egypt*, vol. 1: 469-490. Chichester; Malden: Wiley-Blackwell.

Graves-Brown, Carolyn. (ed.) 2008. *Sex and Gender in Ancient Egypt. 'Don Your Wig for a Joyful Hour'*. Swansea: Classical Press of Wales.

Janssen, Rosalind M.; Janssen, Jac.J. 1990. *Growing up in Ancient Egypt*. London: Rubicon Press.

Janssen, Rosalind M.; Janssen, Jac.J. 1996. *Getting old in Ancient Egypt*. London: Rubicon Press.

Marshall, Amandine. 2013. *Être un enfant en Égypte ancienne*. [Monaco]: Éditions du Rocher.

Marshall, Amandine. 2015. *Maternité et petite enfance en Égypte ancienne*. Monaco: Éditions du Rocher.

Matić, Uroš. 2021. *Violence and Gender in Ancient Egypt*. London; New York: Routledge.

Meskel, Lynn. 1999. *Archaeologies of Social Life. Age, Sex, Class et cetera in Ancient Egypt*. Oxford: Blackwell.

Meskel, Lynn. 2000. Cycles of Life and Death. Narrative homology and archaeological realities. *World Archaeology* 31: 423-441.

Meskel, Lynn. 2004. *Object Worlds in Ancient Egypt: Material Biographies Past and Present*. Oxford: Berg.

McDowell, Andrea G. 1999. *Village Life in Ancient Egypt. Laundry Lists and Love Songs*. Oxford: Oxford University Press.

Szpakowska, Kasia. 2008. *Daily Life in Ancient Egypt. Recreating Lahun*. Oxford: Blackwell.

## SUBJECT 2: EGYPTIAN RELIGION

### Basic bibliography

Assmann, Jan. 1995. *Egyptian Solar Religion in the New Kingdom. Re, Amun and the Crisis of Polytheism*. London; New York: KPIL.

Derchain, Phillipe. 1977. Religión egipcia. In Puech, H.-Ch. (ed.). *Las religiones antiguas*, vol. I. Col. Historia de las Religiones Siglo XXI 1: 101-192. Madrid: Siglo XXI.

Dunand, Françoise; Lichtenberg, Roger. 1999. *Las momias. Un viaje a la eternidad*. Barcelona: Ediciones B.

Forman Werner; Quirke, Stephen. 1996. *Hieroglyphs and the Afterlife in Ancient Egypt*. London: British Museum Press.

Frankfort, Henry. 1998 [1948]. *La religión egipcia antigua*. Barcelona: Laertes.

Hornung, Erik. 1991 [1971]. *El uno y los múltiples. Concepciones egipcias de la divinidad*. Madrid: Trotta.

Molinero Polo, Miguel Ángel. 2000. [voces de la mitología egipcia]. In Alvar, J. (coord.): *Diccionario de mitología universal*. Madrid: Espasa Calpe.

Pernigotti, Sergio. 1990. El sacerdote. In Donadoni, S. (ed.) *El hombre egipcio*. Madrid: Alianza.

Quirke, Stephen. 2003 [1992]. *La religión del antiguo Egipto*. Madrid: Oberon.

Redford, David B. (ed.) (2003). *Hablan los dioses. Diccionario de la religión egipcia*. Barcelona: Crítica. [is a compilation of voices related to the religion of Redford, David B.(ed.) 2001. *Oxford Encyclopedia of Ancient Egypt*. Oxford: OUP].

Wilkinson, Richard H. 2003. *Todos los dioses del Antiguo Egipto*. Madrid: Oberón.

Yellin, Janice W. 2012. Nubian Religion. In Fisher, M.M.; Lacovara, P.; Ikram, S.; D'Auria, S. (eds.). *Ancient Nubia. African Kingdoms on the Nile*: 125-144. Cairo: American University in Cairo Press.

### Further reading

Alvar, Jaime. 2001. *Los misterios. Religiones "orientales" en el Imperio Romano*. Barcelona: Crítica.

Assmann, Jan. 2001 [1984]. *The Search for God in Ancient Egypt*. Ithaca; London: Cornell University Press.

Assmann, Jan. 1989. *Maât: l'Égypte pharaonique et l'idée de justice sociale*. Conférences, essais et leçons du Collège de France. Paris: Julliard.

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- Dunand, Françoise; Zivie-Coche, Christiane. 1991. *Dieux et hommes en Egypte*. Paris: Armand Colin.
- Eaton, Katherine. 2013. *Ancient Egyptian Temple Ritual. Performance, Pattern, and Practice*. Routledge Studies in Egyptology 1. New York; Abingdon: Routledge.
- Ikram, Salima; Dodson, Aidan. 1998. *The mummy in ancient Egypt: equipping the dead for eternity*. London: Thames and Hudson Ltd.
- Leitz, Christian. (coord.) 2002. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, 7 vols. OLA 110-116. Leuven: Peeters.
- Smith, Mark. 2017. *Following Osiris: Perspectives on the Osirian Afterlife from Four Millennia*. Oxford: Oxford University Press.
- Ritner, Robert K. 1995<sup>2</sup>. *The Mechanics of Ancient Egyptian Magical Practice*. SAOC 54. Chicago: UChP.
- Willems, Harco. 2008. *Les textes des sarcophages et la démocratie. Éléments d'une histoire culturelle du Moyen Empire égyptien*. Paris: Cybele.
- Wilkinson, Richard H. 2002. *Los templos del antiguo Egipto*. Barcelona: Destino.

## Software

No specific program to take this module is required.

## Groups and Languages

Please note that this information is provisional until 30 November 2025. You can check it through this [link](#). To consult the language you will need to enter the CODE of the subject.

Name	Group	Language	Semester	Turn
(TEm) Theory (master)	1	Spanish	annual	afternoon