



The Rundle Foundation for Egyptian Archaeology

NEWSLETTER No. 22

June 1987



The Vice-Chancellor, Professor Di Yerbury
introducing the speaker, Joan Beck

The Sixth Annual Dinner

The Sixth Annual Dinner of the Foundation was held on Friday 15 May at the North Sydney Leagues Club and was attended by 130 members and their friends.

The Guests of Honour included the Egyptian Consul-General and Mrs Kamel, the Consul and Mrs El-Khouli and from Macquarie University, the Deputy-Chancellor Judge Lincoln and Mrs Lincoln, the Vice-Chancellor Professor Di Yerbury, the Deputy Vice-Chancellor and Mrs Leal and Mrs Judge.

After dinner Miss Joan Beck spoke of her adventures in Egypt to an enthusiastic audience.

The Fourth Study Tour of Egypt

Thirty members of the Rundle Foundation and the Australian Museum Society have joined our November Tour to Egypt. The group will be accompanied by Guest Lecturer, Dr Boyo Ockinga of Macquarie University and led by Mr John Twyford, President of the Australian Museum Society.

Great interest was shown in the tour and future tours are being considered.

The Foundation's Visiting Fellow, 1987

Dr Peter Kuhlmann of the German Institute of Archaeology in Cairo, is to arrive in Australia in mid-July for a 2-week visit as the Foundation's Visiting Fellow.

Many activities have been organised in Sydney, Newcastle and Melbourne, around his visit.

A Week-End Conference

"Archaeology in the Mediterranean Region"

SATURDAY 18 & SUNDAY 19, July, 1987

will be held at Macquarie University in W5A T2, from 10 a.m. to 5 p.m.

Professor Kanawati will Chair the Conference and the speakers will be: Ms P. Allison (Pompei), Dr G. Bunnens (Iraq), Dr L. Giddy (Egypt), Miss J. Hall (Iraq), Dr C. Hope (Egypt), Dr W. Jobling (Jordan), Mr G. Joyner (Greece), Dr P. Kuhlmann (Egypt), Dr B. Oekinga (Egypt), Mrs. B. Thompson (Egypt), Dr R. Tracy (Syria), Dr M. Walker (the grape-vine in the Mediterranean).

The fee for the two day Conference will be \$25. Booking in advance is essential.

ENQUIRIES: Miss Joan Beck (805 8848) School of History

A Public Lecture

"AKHMIM AND ITS ENVIRONS: An Archaeological and historical outline"

by Dr Peter Kuhlmann

will be held in Price Theatre, Macquarie University on

WEDNESDAY 22 July, 1987 at 8 p.m.

TICKETS \$4 (members and students \$2)

Activities in Newcastle

Due to the efforts of Mrs Esther Kilkelly, our activities are now better known and well supported by members from Newcastle and Maitland.

For the benefit of these members, the following lectures have been organised:

TUESDAY 2] July. A public lecture by Dr Peter Kuhlmann

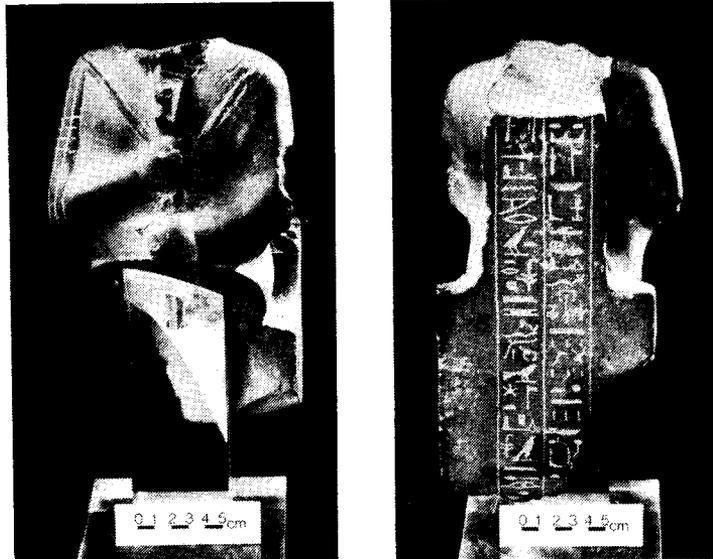
"The Oracle at Siwa and its Visit by Alexander the Great"

at Newcastle University, Room HO] at 8 p.m.

Admission by program. Donations of \$4 (members and students \$3), must be sent to Mrs Esther Kilkelly, Classics Department, Newcastle University. Please make cheques payable to MACQUARIE UNIVERSITY.

A STATUETTE OF OSIRIS, THE PROTECTOR
OF THE MAJORDOMO PADIHORRESNET

Boyo Ockinga



In September 1986 a new Egyptian object was acquired by the Ancient History Teaching Collection of Macquarie University. As the photograph shows, the piece in question is the fragment of a seated statue of the god Osiris. All that is left of the front of the figure is the tip of the beard, and the chest with the god's arms folded over it, the hands grasping the crook and fly whisk. Part of the throne upon which the figure was seated is preserved, as is also a good deal of the dorsal pillar with its inscription. The statue is made of a type of greywacke and this, together with its highly polished surface and the style of the very precisely and crisply cut hieroglyphs, points to a date in the Late Period, which is confirmed by the information provided by the inscription on the dorsal pillar.

The text is written in two vertical columns, starting at the top right; its beginning is now lost but can be safely restored as the usual offering formula:

(1) ["A funerary offering of Osiris, the chief of the West, the great god, lord of Abydos: that he give an invocation offering of bread, beer, oxen, fowl, all good and pure things [upon which a god lives ... for the spirit of] (2) the chosen Sole Companion, the true Friend of the King whom he loves, the Majordomo of the Adoratrix of the God, Padihor(resnet), justified, born of the Lady [of the house Shepenrenenet]."]

The inscription thus identifies the statue as being connected with the well-known Majordomo of the Adoratrix of the God, (she is also called the

God's Wife of Amun), Padihorresnet. The title "God's Wife of Amun" is attested since the early 18th Dynasty (1540-1295 BC) and is used in this period by the chief wife of the reigning king, who is understood as being the earthly wife of the god Amun. In the 21st Dynasty (1070-945 BC), a time when Upper Egypt was a theocracy ruled by the god Amun, the office of God's Wife was held by an unmarried princess, who ruled as Amun's regent on earth. The office was transmitted through adoption and became an important political factor. The Kushite ("Ethiopian") kings of the 25th Dynasty (712-664 BC) made use of the institution to consolidate their rule in Upper Egypt by having one of their daughters adopted as the heir of the ruling God's Wife. With the office went extensive land holdings, making it an economic force to be reckoned with, a large bureaucracy and an official court, all of which were under the charge of the Majordomo of the God's Wife. This official was thus the most influential in all of Upper Egypt, something which the other titles he regularly held indicate, e.g. Prince, Count, Overseer of Upper Egypt, Overseer of the Priests of Upper Egypt (titles all held by Padihorresnet).

Padihorresnet served in this function probably from the very last years of Psammetch I to the first year or so of Psammetch II, (611-594 BC), i.e. he held the office throughout the reign of Necho and served the sister of Necho, daughter of Psammetch I, Nitocris.

The family of Padihorresnet can be traced back for four generations: his great-grandfather, the well-known Ibi, was also Majordomo of the Adoratrix of the God, his grandfather, after whom he was named, though not reaching the same high office, served in her administration as well, as did his father Akhetamuniru; his mother's name was Shepenrenenet. Thus Padihorresnet came from an old well-established and respected Theban family; like his great-grandfather before him, he rose to the top position of the Upper Egyptian administration of his time.

The Macquarie statue fragment does not appear in a recently compiled list of monuments of Padihorresnet, however the list does include one monument which is of great interest as far as our piece is concerned, namely the fragment of a statuette of Osiris, now in the Egyptian Museum, Cairo. The brief description published of the Cairo piece suggested that it could be the lower portion of the Macquarie fragment, a conclusion which is strengthened by the fragment of inscribed text on what remains of the dorsal pillar of the Cairo piece, which preserves the end of the offering formula; the following column would begin with the titles and name of the person who desired to receive the offering. This matches the inscription on the pillar of the Macquarie piece. The only factor which spoke against the match was the specification of the stone type of the Cairo piece - in a 1906 publication it is said to be of black basalt whereas our piece is clearly greywacke. However, a subsequent study of the Cairo piece at first had showed that the two fragments do indeed belong together and that the description of the type of stone in the early publication is mistaken.

Where can our statuette have originally stood? Since it bears the name of the Majordomo of the Adoratrix of the God it no doubt comes from Thebes, a conclusion confirmed by the fact that the Cairo fragment was purchased in Luxor. But where in Thebes might its original home have been?

There are a number of possibilities: it may have come from the main temple at Medinet Habu, where a number of dedicatory Osiris statues and

statuettes have been found. Another cache of Osiris statuettes was found in the small temple at Medinet Habu, while others were found in and around the Saite chapels to the west of the small temple. Some of the latter are very similar to the Cairo/Macquarie piece.

Another possible provenance is the small temple of Osiris Padedankh/Nebdjet, which lies to the west of the temple of Month in Karnak. Two lintels, which probably came from this temple but are now in the Egyptian Museum, bear reliefs showing Padihorresnet in the company of his mistress Nitocris worshipping the Theban triad Amun, Mut and Khons. Thus it would seem reasonable to suggest that Padihorresnet was involved with the construction, extension or renovation of the temple and one can well imagine him dedicating a statue to the god of a temple in which building activities were conducted during his term of office.

Why should Padihorresnet have made such a dedication? The chief motivation would have been the desire to encourage the god to respond to his action and grant him the favours expressed in the inscriptions cut into the statuette. Not surprisingly these belong to the sphere which lay in the particular province of the Osiris, the life in the hereafter. On the Cairo piece the following wishes are expressed: "May you go to your house of eternity, to your tomb of eternity"; "May your Ba-spirit be in heaven, your body [in the earth] ...".

Noteworthy is the epithet of Osiris which appears on the Cairo base of the statuette, in front of the feet of the figure, namely "the protector of (or: who protects) the Majordomo of the Adoratrix of the God, Padihorresnet." The position of the text on the statuette suggests that we have here the name of the particular deity represented, in other words, although other texts on the statuette refer to Osiris as "Chief of the West, the Great God, Lord of Abydos", our piece represents a very specific aspect of Osiris, namely the Osiris who protects Padihorresnet.

Protective deities are a well-known feature of ancient Egyptian religion. We know of deities, usually minor gods and demons, whose main role is that of providing protection, however the great gods of the pantheon could also be called upon to provide help in time of need. The practice for an individual to choose for him or herself a particular deity as his or her special protector is something that is known from the context of personal piety in New Kingdom Egypt, for example Simut-Kiki's choice of the goddess Mut above all other deities to be his protectress. In his tomb in Thebes he recorded his decision and tells how he came to make it; since this text is one of the most interesting of those from the sphere of personal piety in Ancient Egypt it deserves to be quoted extensively: (translation by B. Ockinga)

"There was a man of Southern Heliopolis, a true scribe in Thebes, Simut the name his mother (gave him), Kiki one called him. Now his god taught him, he instructed him in his teaching, he placed him upon the way of life, so as to protect him. God acknowledged him when he was a child and goodly sustenance was ordained him.

Then he considered himself, how to find for himself a protector. He found Mut to be at the head of all the gods; fate and good fortune are in her hands, the time of life and breath are at her command, all that occurs is at her behest. So he said, 'Behold, I give her my property, all that I will attain for I have recognised her usefulness with my (own) eyes, her unique

effectiveness. She made a breathing space for me in (the midst of) the fray, she sheltered me at a moment of danger. She came, a (cool) breeze before her, when I called upon her name. I was a weakling of her town, a pauper, a vagabond of her city; I came to my wealth so that she might become rich, in exchange for the breath of life, not one of (my) kindred shall share it (i.e. his wealth), it is for her in peace."

The text continues with a prayer to Mut, requesting that she grant Simut a goodly burial, since he has no son who could see to it for him; she is addressed as the 'eye of the sun', the sun goddess, and he asks that she grant him life in the hereafter. The long text ends with a hymn to the goddess:

"I rejoice at your strength,
as you are greater than any (other) god;
My heart is filled with my mistress,
so that I do not fear men;
When I lie down I can sleep,
for I have a protectress.

He who takes Mut as a protector,
no god can attack him;
he is a favourite of the king of his time,
until he reaches the state of veneration (i.e. dies).

He who takes Mut as a protector,
no evil can reach him;
he is protected every day,
until he reaches the cemetery.

He who takes Mut as a protector,
how good is his lifetime!
The favour of the king embraces him,
him, who has placed her in his heart.

He who takes Mut as a protector,
he is born a favoured one;
good is ordained him at birth
until he reaches the state of veneration.

He who takes Mut as a protector,
- how blessed is he who yearns for her! -
No god can cast him down,
being one who does not know death.

In the period to which our statuette belongs we also meet Osiris as a saviour god; he is sometimes called "he who responds to the distressed", or "the saviour", two designations which clearly present Osiris as a god who helps and protects.

The Cairo/Macquarie statuette is rather unusual in that it represents a very specific aspect of Osiris the protector, the deity represented is labelled "Osiris the protector of ... Padihorresnet". This explicit designation of the god, clearly expresses the function of the statuette; it is intended to ensure the protection of Osiris for Padihorresnet, in particular with respect to the wishes expressed in the text around the base, a continued existence in the hereafter, the domain for which Osiris is paramountly responsible.

"A Week-end in Ancient Egypt" Course
will be held in BOI Newcastle University
on SATURDAY 15 and SUNDAY 16 August, 1987
Tickets ...\$20 (school students \$10)

Please make cheques payable to MACQUARIE UNIVERSITY and forward them to Mrs Esther Kilkelly, Classics Department, Newcastle University by 31 July, 1987.

Enquiries: Mrs. E. Kilkelly (049) 33 2528 (after 4.30 p.m.)

The El-Amarna Period

A series of eight lectures - commencing 12 August, 1987 - will be given by Mrs Juliette Bentley, who specialises in this important and fascinating period of Egyptian history.

Lectures will be held at Macquarie University each Wednesday from 7 p.m. to 9 p.m. in W5C 220. All lectures will be illustrated. Fee \$60 (members \$55). Enquiries: Joan Beck (805 8848) between 8 a.m. and 3 p.m.

Activities in Melbourne

Dr Peter Kuhlmann will visit Melbourne for several days. On SATURDAY 25 July, a One-Day Seminar will be held at the Council of Adult Education, at which Dr Kuhlmann will present two lectures:

"Akhmim and its Environs" and

"A Case Study of Copies from the Tomb of Ibi"

and Dr Colin Hope will speak on "Excavations at Dakhla Oasis" and Mr Ian Edwards will speak on "Australian Excavations at Pella"

Cost ... approx. \$30 Enquiries Dr C. Hope

Lectures will also be given by Dr Kuhlmann on MONDAY 27 and TUESDAY 28 July. All enquiries ... Dr Colin Hope or Mr Ian Edwards (03)285 3363

Egyptian Dinner and Entertainment

On FRIDAY 9 October, the Foundation will hold a Social Evening at the Pymble Community Centre, Pymble from 8 p.m.

Guests will enjoy an Egyptian dinner and entertainment.

We expect this to be a popular occasion and as numbers are limited, an early booking would be advised.

Tickets ... \$25 Enquiries ... Joan Beck (805 8848)

The Rock Tombs of El-Hawawish

Volume VII of the Rock Tombs is now in the press and will be available late in July.

Price .. \$30 (members \$25)

We remind members that Vols. I-VI are still available. The present price is \$25 (members \$20) per volume.

Also available, Excavations at Saqqara, Vol. I, Price \$30 (members \$25)



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Our bestseller last month was Cyril Aldred's "THE EGYPTIANS" in paperback at \$22.50. We enjoyed telling the Sun newspaper when they rang for our list of bestsellers!

Some titles are:

A. Rosalie David: THE ANCIENT EGYPTIANS Religious Beliefs and Practices	paper \$27.95
Henri Frankfort: ANCIENT EGYPTIAN RELIGION	paper \$17.50
Henri Frankfort: KINGSHIP AND THE GODS	paper \$34.95
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J. McIntosh: THE ARCHAEOLOGISTS HANDBOOK How We Know What We Know About The Past	\$44.95 cloth

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