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Further Remarks on the Shabtis of the ‘God’s Father’, Panebmontu

By

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Abstract:
This paper examines further four shabtis for the ‘God’s Father’, Panebmontu, at UPM (E12262, E12265, E12266, E12270). Two of these represent a Reis, the overseer of subdivisions of the shabtis gang. They do not have parallels regarding the attire, implement and pose, compared to the published nine shabtis of the same person.

After I had published nine shabtis of the ‘God’s Father’, Panebmontu in MDAIK 2017, I identified another four shabtis which are kept at the UPM (E12262, E12265, E12266, E12270). They bear the same name and titles. These were not also listed in the studies of G. Janes on parallels. According to the catalogue of the museum of UPM, these were obtained from the Egypt Exploration Fund, distribution list from the Ramesseum in 1899.

Description
The first two shabtis, E12262 and E12265 (pls. 1-2), differ from E12266, E12270 and the nine shabtis which were published earlier by the author. This covers the pose, the implement, the attire, and wig for E12262. They wear a daily-life dress and represent a Reis, the overseer of subdivisions of the shabtis gang and an innovation of the Third Intermediate Period, with a short projecting kilt. The first, E12265, wear a plain tripartite wig with a broad seshed headband knotted behind, while the other one, E12262, is dressed in a black wig. Their left arm is bent across their chest and holds a whip (E12262), or two whips (E12265), a typical attribute of the Reis shabtis, and the right arm is down. A rectangular basket with straps is slung on the back of E12265, while E12262 does not show any basket on the back.

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2 Cf. The web site of UPM reads his name, Paenmonthu: https://www.penn.museum/collections/object/316902 (access Sep 2017).
6 Cf. H. D. SCHNEIDER, Shabtis I, p. 170: III, fig. 12 [33].
E12266 and E12270 are similar to the early published ones (pls. 3-4). They represent Panebmontu as mumiform, wearing a plain tripartite wig with a seshed headband tied at the back. The arms of E12266 is crossed on the chest while the arms of E12270 seems opposed. The hands hold hoes. A square basket with straps is slung on the back, similar to the other shabtis which were published earlier. The features of the inverted-triangular face are simple and poor. There is no beard or bread collar. Two small breasts are slightly indicated below the front lappets of the wig in these shabtis. There is no plinth.

These four shabtis are made of blue glazed faience. The hoes, whips, baskets, eyes, eyebrows, pupils and seshed headband are painted in black. A vertical column of hieroglyphs containing owner’s name or his name and title is inscribed on the front of these shabtis, running from right to left. It is written in black without borderlines. The orthography of each repetitive word has no differences without variations. The palaeography of the text indicates that the writer used the hieroglyphic and hieratic (sign-list N35, Aa1) script. The silhouette (sign-list G40, M17, R8, V30, W10, Y5), and outline forms (sign-list D4, Q2, Aa1) are two different styles which are used for the shabtis of Panebmontu.

Three pottery moulds were probably used in producing these four shabtis, though these shabtis differ in details. Two moulds should be used in the production of E12262 and E12265. E12266 and E12270 were made by a different mould, similar to the early published ones (UC40254-56, UC40419, Manchester Museum 4677, and World Museum, Liverpool 36.119.116 and 52.55). The text, further details e.g. the facial features, the headband and baskets were applied after these shabtis had been modelled in the moulds.

E12262 (pl.1, fig. 1)

The dimension of this shabti H. 9.28 cm, W. 3.5 cm, T. 2.2 cm. The title of the owner, ‘god’s father’, is not written, compared to all of his known shabtis. This perhaps was done inten-

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tionally for the narrow space on the triangular kilt. The text, which is inscribed along the shabti’s kilt, reads:

*Wsir P3-nb-Mnτ(w)*

Osiris, Panebmontu

**E12265 (pl. 2, fig. 2)**

The dimension of this shabti H. 8.8 cm, W. 3.4 cm, T. 1.9 cm. The hieroglyphic inscription, which is inscribed vertically along the shabti’s kilt, runs down on the body of the owner and reads:

*Wsir it-ṯntr n ʿImn P3-nb-Mnτ(w) m3ʾ-(ḥrw)*

Osiris, god’s father of Amun\(^19\), Panebmontu, justified

**E12266 (pl. 3, fig. 3)**

The dimension of this shabti H. 9.4 cm, W. 3.8 cm, T. 2.3 cm. The left front of the feet is broken. The surface of the back has some irregularities around the basket and further down. The inscription reads:

*Wsir it-ṯntr n Ḥnsw P3-nb-Mnτ(w) m3ʾ-(ḥrw)*

Osiris, God’s Father of Khonsu\(^20\), Panebmontu, justified

**E12270 (pl. 4, fig. 4)**

The dimension of this shabti H. 9.4 cm, W. 3.6 cm, T. 2.2 cm. The feet of this shabti is broken from the front. The inscription reads:

*Wsir it-ṯntr n Mnτ(w) P3-nb-Mn(τ)*

Osiris, God’s Father of Montu,\(^21\) Panebmontu

The representation of two shabtis of Reis, who oversees the other workers of the shabtis of Panebmontu, proves that there were a group of shabtis. These shabtis were obtained from the EES list of distribution from the Ramesseum in 1899. This collaborates with the attestation of the name of Panebmontu among the shabtis which were found at the Ramesseum\(^22\).

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Fig. 1: Inscription on the front of E12262
Fig. 2: Inscription on the front of E12265
Fig. 3: Inscription on the front of E12266
Fig. 4: Inscription on the front of E12270
Pl. 1: E12262, courtesy of UPM
Pl. 2: E12265, courtesy of UPM
Pl. 4: **E12270**, courtesy of UPM