

EGIPATSKI KULTNI PREDMETI IZ FUNDUSA ARHEOLOŠKOG MUZEJA ISTRE

EGYPTIAN CULT OBJECTS FROM THE HOLDINGS OF THE ARCHAEOLOGICAL MUSEUM OF ISTRIA

Razvojem kolekcionarstva u 19. st., brojni arheološki i umjetnički predmeti završavaju u privatnim zbirka ljubitelja starina. Jedna manja zbirka antičkih egipatskih predmeta, koja se nalazila u privatnoj kolekciji nepoznatog Austrijanca iz Phaestosa (s otoka Krete), u drugoj je polovini 19. st. poklonjena muzeju. U toj se zbirci čuvaju predmeti (17) duhovnog i religijskog karaktera iz prapovijesnog razdoblja, uglavnom ušebti figurice i amuleti. Predmeti datiraju u razdoblje od 1070. god. pr. Kr. – 30. god. po. Kr.

Ušebti dolazi od egipatske riječi *ushabti* i *shawabti*, što znači “onaj koji odgovara”. Ove su figurice “sluge” polagane uz pokojnike u grobovima. Egipćani su vjerovali da će nakon smrti, u nebeskom svijetu, pred božjim, Ozirisovim sudom, odgovarati za vladanje na ovom svijetu. Onima koje će u zagrobnom životu čekati rad na vječnim poljima, ušebti figurice pomoći će tako što će za njih obavljati poljodjelske poslove. Tako će svom gospodaru omogućiti lagodniji zagrobni život.

Uz te figurice, u zbirci se čuvaju i amuleti, nakitni predmeti magijskog karaktera. Amuleti su posvećivani različitim božanstvima, a vlasniku su pružali određenu zaštitu. U zbirci se nalaze dva amuleta posvećena bogu Besu, personifikaciji sreće i ljubavi, vjenčanja i glazbe, koji je svojom prisutnošću tjerao zle duhove od kuće i ukućana, zbog čega se smatra i demonom – zaštitnikom kuće.

Šest amuleta prikazuje Sunčevo oko uđat, koje je pripadalo bogu Sunca Ra ili bogu Horusu. Njegova je zaštita magijska. Po egipatskoj mitologiji, ljudi su nastali iz Raova oka u obliku suza pa uđat oko ima važnu ulogu u stvaranju novog života – čovjeka. U mitologiji koja to oko povezuje s Horusom, prikazivanim kao sokol, postoje dva Horusa. Jedan je sin Ozirisa i Izide, koji je tražeći osvetu za ubojstvo svog oca izgubio jedno oko, dok je drugi Horus – sokol, udružen s bogom Ra kao Ra – Harakta, a njegovo se oko naziva uđat oko. Magijsko značenje obnavljanja života pripisuje se i amuletu skarabeja, svetog kukca (*Scarabeus sacer*), simbolu Sunca, duše, uskrsnuća i plodnosti. Među predmetima (7) antičkog razdoblja, koji simboliziraju štovanje egipatskog kulta u malim kućnim svetištima, može se izdvojiti amulet u obliku *sistruma*, malog glazbenog instrumenta, čegrtaljke koja se koristila u plesnim i ritualnim obredima prilikom štovanja božice Izide, personifikacije majke i plodnosti.

Uz sistrum, u zbirci se čuva brončana figurica Ozirisa te figurica Apisa, svetog bika, koji simbolizira Ozirisovu dušu. Tu su i brončani amulet golog muškarca, figurica božice Neit i figurica egipatskog faraona.

Osim ovih predmeta, koji su muzej dospjeli iz privatnih kolekcionarskih zbirki, u Istri su otkriveni nalazi koji simboliziraju štovanje egipatskih bogova i sinkretiziranih egipatsko-helenističkih i rimskih božanstava (koji se vezuju uz kult Serapisa, Izide, Izide-Fortune, Jupitera-Amona, božice Hator i Aheoloja).

Nalazi ovih spomenika na istarskom području govore o utjecaju egipatske religije koja se proširila putem trgovine i novonaseljenih stanovnika egipatskog podrijetla, a koju je autohtono i ostalo doseljeno rimsko stanovništvo, osobito u gradovima, prihvatilo u suživotu tijekom razdoblja od 1. do 3. stoljeća.

The development of collecting art during the 19th century led to many archaeological and artistic objects ending up in private art collections. A small collection of ancient Egyptian objects, which formed a part of a private collection of an unknown Austrian donator from Phaestos (on the island of Crete), was donated to the museum in the second half of the 19th century. This collection contains prehistoric spiritual and religious objects (17), mostly shabti figurines and amulets. These objects date back to the period from 1070 BC to 30 AD. The name “shabti” originates from the Egyptian word *ushabti* and *shawabti*, meaning “the one who answers”. These “servant” figurines were laid into the graves with the deceased. Egyptians believed that after they died, they would answer for their behaviour in this world at the divine court, the Court of Osiris, in the celestial world. Those condemned to an afterlife of working in the eternal fields would be assisted by the shabti figurines, who would work on the land in their place. They would thus help their master have a more leisurely afterlife.

In addition to the shabti figurines, the collection also contains amulets, ornamental magical objects. Amulets were dedicated to various deities, and they provided protection to the person wearing them. The collection contains two amulets dedicated to the Egyptian god Bes, who was the personification of happiness, love, weddings and music, and whose presence warded off evil spirits from houses and their inhabitants, which is why he was also considered a demon – protector of houses.

The six amulets represent the eye of the sun, wedjat, that belonged to the sun god Ra or to the god Horus. It provides magical protection. According to Egyptian mythology, humans were created from tears from Ra’s eye, which gives wedjat an important role in the creation of a new life – a human being. Mythology linking it to Horus, represented as a falcon, includes two Horuses. One is the son of Osiris and Isis, who lost one of his eyes while seeking revenge for the murder of his father, Osiris. The other one is Horus – the hawk, united with Ra into Ra-Harakti, and his eye is called the wedjat eye. Magical connotations of the renewal of life are also attributed to amulets in the form of a scarab, the sacred beetle (*Scarabeus sacer*) symbolizing the sun, the soul, resurrection and fertility. Among the objects (7) from antiquity dedicated to the worship of the Egyptian cult in small home shrines, one amulet stands out: it has the form of a *sistrum*, a small rattle instrument, used in dance and ritual ceremonies related to the worship of the goddess Isis, who was the personification of motherhood and fertility.

Apart from the sistrum, the collection also contains a bronze statuette of Osiris, and one of Apis, the sacred bull, symbolizing the soul of Osiris. There is also a bronze amulet in the form of a naked man, a statuette of the goddess Neith, and a statuette of an Egyptian pharaoh.

In addition to these objects that came to the museum from privately owned collections, there were findings in Istria referring to the worship of Egyptian gods and merged Egyptian, Hellenistic and Roman deities (related to the cult of Serapis, Isis, Isis-Fortuna, Jupiter-Amon, the goddess Hathor, and Achelous).

These findings in Istria tell of the influence of the Egyptian culture that was brought to Istria through trade, and by new settlers of Egyptian origin. It was allowed to coexist by both the indigenous people and the newly settled Roman population, especially in towns, in the period from the 1st to 3rd century.