

RELS 244/344

Ancient Egypt: Magic and Mystery

Pre-Christmas Summer School, 2023



Isis wall painting in the tomb of Seti I (KV17), reigned ca. 1294–1279 BC

Course Outline & Study Guide

COURSE DESCRIPTION

RELS 244/344 examines significant elements in the life and religious practices of ancient Egypt, focusing on two phenomena in particular, 'magic' and 'mysteries'. For reasons we shall discover, when we enter into the world of Ancient Egypt, these modern categories do not quite fit the worldview and practices of ancient Egypt. But they provide us with a useful starting point.

The course is structured as follows. We begin with two lectures introducing the world of ancient Egypt and its gods and goddesses. Then, in Section A of the course, we examine the operation of magic in the lives of ancient Egyptians. We examine what is meant by the ancient Egyptian concept of *heka* (often translated 'magic'), its integration with daily life in ancient Egypt, and the techniques required for effective magical incantations. We will also examine the ancient Egyptian myth of the divine couple Isis and Osiris and the central role this myth plays in the practise of ancient Egyptian magic. The course then turns to the relationship between medicine and magic, ancient Egyptian understanding of the causes of diseases and the methods employed for healing, as well as spells for fertility and childbirth. Lastly in this section, we explore the magic employed in mummification and apotheosis (deification in the afterlife), how to curse your enemies, how to cast love spells, and the practice of oneiromancy (the interpretation of dreams).

Section B examines certain intriguing forms of Egyptian religious practices that are usually categorised as 'mysteries' or 'mystery cults'. We explore the cult of Osiris and the benefits it claimed to offer devotees in the afterlife. We examine the secret initiations into the mysteries of the goddess Isis, the changing ways in which Egyptians understood Isis in antiquity, and the innovations that occurred during Hellenization (under Greek rule and cultural impact). Hermetism is the next topic, and we consider the debate over whether Hermetism was a mere literary movement or whether it facilitated actual spiritual experiences. The section concludes with a look at the nature of altered states of consciousness evident in Egyptian mysteries, and a look at modern mystifications of Egypt, from mummy curses to belief in secret ancient civilisations and the formation of esoteric secret societies.

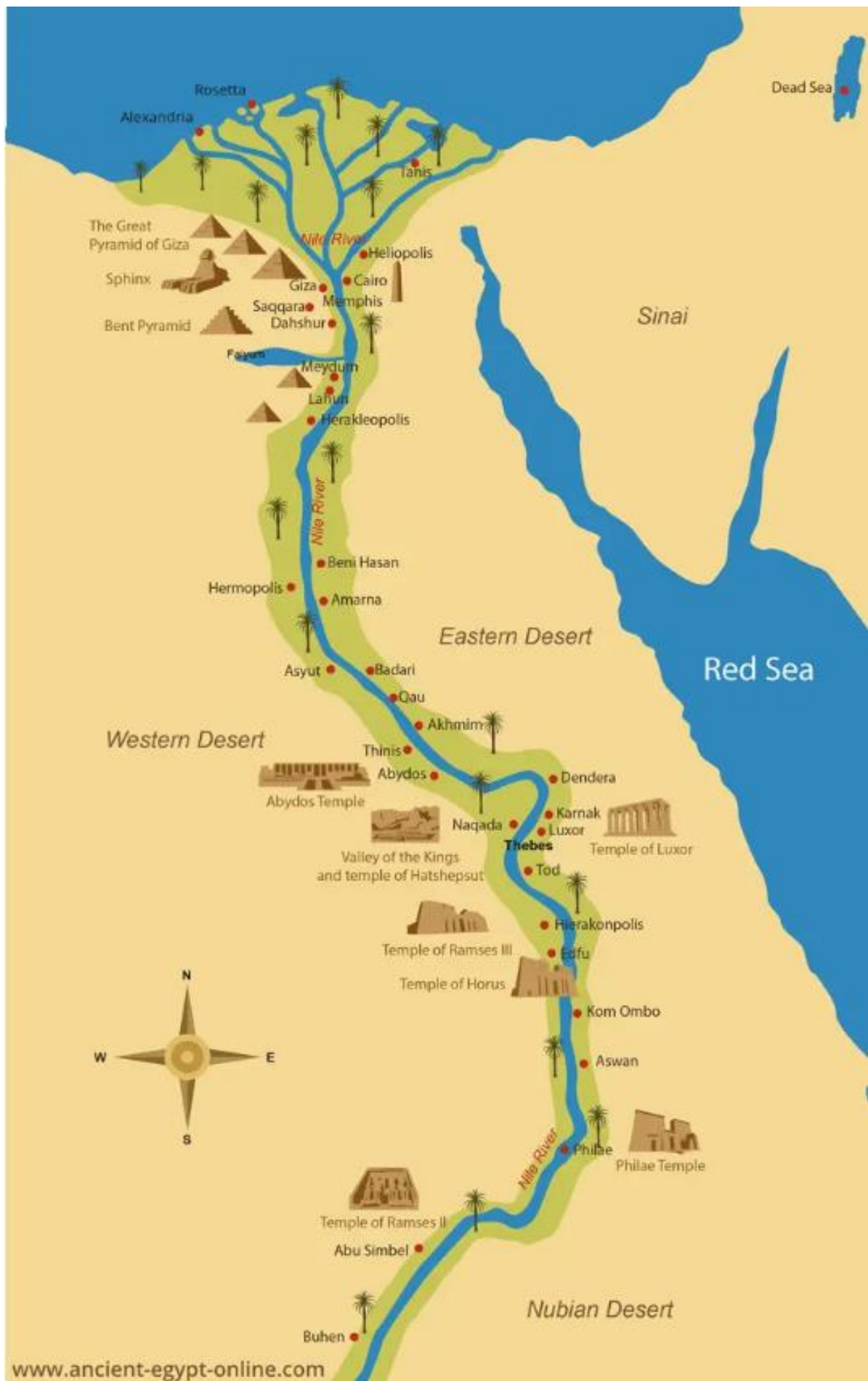
ABOUT THE LECTURER

Deane Galbraith lectures on Ancient Religion (Egyptian, Mesopotamian, Levantine), and modern Conspiracy Theories. Deane's major areas of research include ancient religion, the Jewish Pentateuch, conspiracy theories, and resurrection stories.

Please contact him either by email or telephone, or visit him in his office:

Dr. Deane Galbraith | deane.galbraith@otago.ac.nz | 03 471 4232

Office: Room 4S9, 4th Floor Te Tumu, after class or by appointment.



ESSENTIAL COURSE COMPONENTS:

To complete your learning for this course, you will need to (1) follow the Study Guide; (2) complete all your required readings; (3) attend all your lectures or view them online; (4) consult Blackboard regularly; and (5, **RELS344 ONLY**) watch all the Egyptian hieroglyph videos and complete the associated tasks.

1. THE STUDY GUIDE is included with this Course Guide. The Study Guide provides an overview of each topic in the course, with introductions to your readings. So follow the Study Guide when carrying out your reading preparation for the course. It provides the context for each of your readings and explains many key terms and concepts you will encounter in your readings and lectures. It is best practice to read the Study Guide and complete the associated readings before each relevant lecture.
2. The COURSE READINGS are all available on eReserve and on Blackboard. The readings provide additional material to the lectures, and will be required to complete the assignments and final exam. There are two separate sections for the readings, which follow the structure of the course: (A) Magic; and (B) Mystery. You should aim to complete your readings before each lecture, as lectures both explain and build upon the required readings.
3. LECTURES are held at 10:00am Monday, Wednesday, Thursday, and Friday, with the lecture on Wednesday being a double (two-hour) lecture. Whether you have enrolled as an on-campus or distance student, you have the option of either: attending lectures on the Otago campus, viewing lectures live, or watching lecture recordings on Echo360. You may attend some lectures in person and watch the remainder online, as it suits. *The lecture material provides the main content for completing your internal assessments and exam.* Lectures build upon earlier lectures and readings, and assume you have heard and understood the material in earlier lectures. Copies of the PowerPoint slides for each lecture will be made available on Blackboard before each lecture.
4. BLACKBOARD: This course relies heavily on the web-based program, Blackboard. Please make sure you have access to this. In particular, the assessments and final exam require access to Blackboard, and so also require that you have reliable internet access. If you require assistance, please contact IT service and support at AskOtago (<https://www.otago.ac.nz/its/contacts>).

Blackboard uses your University email address, so please make sure that you check your university email at least every couple of days, or arrange for forwarding of your university emails to your personal email account.

5. (**FOR RELS344 ONLY**) EGYPTIAN HIEROGLYPH VIDEOS are available via Blackboard. Make sure that you view all of the videos during the course, as they provide your basic introduction to hieroglyphs. Each of the videos will also require you to revise and learn vocabulary and also complete associated tests, which you will need to carry out after watching the videos.

LECTURE SCHEDULE

Date	No.	Topic
Monday 13 Nov	1	A Rollercoaster-Ride through the History of Ancient Egypt
Wednesday 15 Nov	2	Gods and Goddesses of the Nile: Divinity in Ancient Egypt
	A3	<i>Heka</i> : Egyptian Magic
Thursday 16 Nov	A4	Daily Life in Egypt: Everyday Magic
Friday 17 Nov	A5	Magic or Religion? Magicians or Priests?
Monday 20 Nov	A6	How to do Magic: Magical techniques
<i>Tuesday 21 Nov</i>		<i>(RELS244/344) Multichoice Quiz 1 / (RELS344) Hieroglyph Test 1</i>
Wednesday 22 Nov	A7	The Isis & Osiris Myth as Basis for Magic
	A8	Medicine or Magic?
Thursday 23 Nov	A9	Illness and Suffering
Friday 24 Nov	A10	Fertility and Childbirth
Monday 27 Nov	A11	Mummification and Apotheosis
<i>Tuesday 28 Nov</i>		<i>(RELS244/344) Multichoice Quiz 2 / (RELS344) Hieroglyph Test 2</i>
Wednesday 29 Nov	A12	How to Curse your Enemies and Cast Love Spells
	A13	Oneiromancy and Incubation: The Reality of Dreams
Thursday 30 Nov	B14	Mystery Cults: From Local to Utopian Religion
Friday 1 Dec	B15	Osiris and the Promise of Eternal Life
<i>Friday 1 Dec</i>		<i>(RELS244/344) Short-answer Assignment due</i>
<i>Tuesday 5 Dec</i>		<i>(RELS244) Multichoice Quiz 3</i>
Wednesday 6 Dec	B16	Initiation into the Mysteries of Isis
	B17	The Rise of the Goddess Isis and Inclusive Monotheism
Thursday 7 Dec	B18	Isis, Hellenization, and Religious Innovation
Friday 8 Dec	B19	Hermes Trismegistus and Poimandres
<i>Friday 8 Dec</i>		<i>(RELS344) Hieroglyph Test 3</i>
Monday 11 Dec	B20	Born Again: Hermetic Spirituality and Transformation
Wednesday 13 Dec	B21	Altered States of Consciousness in the Mysteries
	B22	The Modern Mysteries: Egyptomania, the Mummy's Curse, Ancient Aliens, and Esotericism
Thursday 14 Dec	23	Course overview
<i>Saturday 16 Dec</i>		<i>EXAM</i>

ASSESSMENT

The assessment for this course is comprised as follows:

	<i>RELS244</i>	<i>RELS344</i>
Multichoice quizzes	30%	14%
Hieroglyph tests		16%
Short-answer Assignment	10%	10%
Final exam	60%	60%

1. Multichoice Test 1 (RELS244: 10%; RELS344: 7%) Tuesday 21 November at 9:00pm, NZ time

Complete the online multichoice test on Blackboard, which will be made available from midday (12:00pm), NZ time. There is no time limit to complete the test, but you must complete the test by 9:00pm, NZ time. You may begin the test, leave Blackboard, and restart it later. If you haven't submitted your answers by 9:00pm, results will be saved automatically. You must complete the test on your own, and evidence of collusion will result in a mark of zero.

This multichoice test will cover lectures and required readings from Week 1 of the course.

1A. Hieroglyph Test 1 (RELS344 ONLY: 3%) Tuesday 21 November at 9:00pm, NZ time

For RELS344 ONLY, complete the hieroglyph test on Blackboard by the due date and time. This test is designed to help facilitate your learning. The test contains 12 questions and must be completed within 1 minute, and will autosubmit at this time. You have an unlimited number of attempts at completing this test, so you can work out what you still need to learn and have another go. But the only mark that is recorded is what you receive in your last attempt. The test will only cover material in Egyptian Hieroglyphs videos 1 and 2.

2. Multichoice Test 2 (RELS244: 10%; RELS344: 7%) Tuesday 28 November at 9:00pm, NZ time

See instructions above for Multichoice Test 1.

This multichoice test will cover lectures and required readings from Week 2 of the course.

2A. Hieroglyph Test 2 (RELS344 ONLY: 3%) Tuesday 28 November at 9:00pm, NZ time

For RELS344 ONLY, the test will cover material in Egyptian Hieroglyphs videos 3 and 4. See other instructions above for Hieroglyph Test 1.

3. Short-answer Assignment (10%) Friday 1 December at 5:00pm, NZ time

Answer one of the following questions. Your answer must address all parts of the question. Write your answer in three to four paragraphs, as though you were writing a succinct encyclopaedia article on the question topic, of approximately 800 words (plus footnotes). Cite and discuss at least three sources from related required or further readings in the Study Guide among your footnotes.

- a. According to the ancient Egyptian worldview, what characteristics constituted divinity, and how did Egyptian geography contribute to this understanding?
 - b. Thomas Schneider comments that “*heka* can stand for the general phenomenon of magic as well as specifically for the concrete magical act.” Analyse key differences in the meanings of *heka* as the term was employed by ancient Egyptians.
 - c. What were the main roles played in society by women in ancient Egypt? Describe and analyse some of the evidence for these roles, including the limitations and ambiguities of the available evidence.
 - d. What are the main pros and cons of the English term ‘magic’ in describing ancient Egyptian *heka*? Overall, how would you evaluate the adequacy and appropriateness of the term ‘magic’?
- A good encyclopedia article should be succinct, accurate, and punctuated by interesting and judiciously selected examples.
 - Include footnotes to cite all your sources. A summary of the footnote format is available below, under “General Guidelines for writing your Short-answer Assignment”. No bibliography is required.
 - Please also make sure that you read through all of the “General Guidelines for writing your Short-answer Assignment” before writing your essay. You can find these below.
 - Attach a cover sheet (available on Blackboard).

4. Multichoice Test 3 (RELS244 ONLY: 10%) Tuesday 5 December at 9:00pm, NZ time

See instructions above, for Multichoice Test 1.

For RELS244 ONLY, this multichoice test will cover lectures and required readings from Week 3 of the course.

4A. Hieroglyph Test 3 (RELS344 ONLY: 10%) Friday 8 December at 9:00pm, NZ time

For RELS344 ONLY, the test requires a transliteration and translation of the hieroglyphic inscription shown in Egyptian Hieroglyph video 6. The assignment will be available from the beginning of week 3.

5. Final exam (60%) Saturday 16 December (2 hours), online on Blackboard

The exam is online, via Blackboard. You will need to ensure that you have a secure internet connection and a suitable device for the required writing and multichoice questions.

The exam will include a mixture of short-answer questions (with options) and multichoice questions. Further information on the content of these components will be provided in lectures toward the end of the course.

You may consult any written notes or other sources during the exam. But you must complete the exam on your own, without any communication with any other person. You may not discuss the exam with any other person until after completion of the exam, and if you are found to have done so, this will be considered cheating and will result in disciplinary procedures.

General Guidelines for writing your Short-answer Assignment

How to format your Short-answer Assignment

Write your Short-answer Assignment in essay form. What is primarily meant by “essay form” is that you write in continuous prose, using full sentences, and that you organize your writing into a series of paragraphs, each paragraph containing a discrete part of the answer (usually a mixture of facts and argument). It should be written in considerably more formal language than everyday language.

Given that your answer should resemble “a succinct encyclopaedia article on the question topic”, you should not include an introduction or lengthy conclusion, but launch straight into providing your answer.

Each point that you derive from a source must be acknowledged in sequential footnotes. That is, each footnote should be numbered with a new sequential number (i.e., 1, 2, 3, 4, 5...). Do not use in-line citations. Footnotes appear at the bottom of each page, not at the end of the whole piece. If you are using Word or a similar word processor app, use its ‘insert footnote’ function rather than inserting footnotes manually.

You must cite the specific page or pages that contains the point you are making (not the whole range of pages in your source). Where you include second and subsequent footnotes from the same source, use the short-form citation: author surname, *short title*, page number.

The following table provides some common examples of

- (column 2) an initial citation of a source in your footnotes, and
- (column 3) second and subsequent citations.

A fuller list of examples is available in the Religion Programme’s *Style Guide*, available under the Assignments tab on Blackboard.

	First footnote	Subsequent footnotes
Book	Carolyn Graves-Brown, <i>Dancing for Hathor: Women in Ancient Egypt</i> (London: Continuum, 2010), 35.	Graves-Brown, <i>Dancing for Hathor</i> , 35.
Section in book	A. Rosalie David, “Everyday Life,” in <i>Handbook to Life in Ancient Egypt</i> , 357-78, rev. ed. (Oxford: Oxford University Press, 2007), 372-73.	David, “Everyday Life,” 372-73.
Chapter in edited book	Peter Maxwell-Stuart, “Egypt,” in <i>The Oxford History of Witchcraft and Magic</i> , ed. Owen Davies, 5-12 (Oxford: Oxford University Press, 2023), 5.	Maxwell-Stuart, “Egypt,” 5.
Journal article	Arye Edrei, “Identity, Politics and Halakhah in Modern Israel,” <i>Journal of Modern Jewish Studies</i> 14, no. 1 (2015), 115.	Edrei, “Identity”, 115.
Lecture	Deane Galbraith, “The Isis & Osiris Myth as Basis for Magic”, Lecture 7, RELS244/344 Ancient Egypt: Magic and Mystery, University of Otago, 22 November 2023.	Galbraith, “Isis & Osiris.”
	<i>Note: you should cite the relevant secondary source noted in the lecture rather than the lecture itself, where available. You should cite peer-reviewed secondary sources you have available rather than the lecture, to support your points. Only cite the lecture if it is the only source you have available to reference your point.</i>	

The following extract shows how the resulting Short-answer Assignment should look (nb. the topic is different from those in the assignment topics, as the example is provided only to illustrate how the required *format* should appear).

[...] Although challenged, notably by Norman Golb,¹ there is sufficient evidence to consider that the scrolls, the caves in which they were found, and the settlement at Khirbet Qumran represent a single archaeological complex. The absence of scrolls at Qumran itself is easily explicable, given the settlement was destroyed by fire in the late first century BC and later during the First Jewish War, and also given the fact that no scrolls have been found in over 100 ancient Palestinian synagogue sites.² The presence of “virtually unique” pottery types at both Qumran and the scroll caves, particularly the scroll jars and oil lamps, makes the connection highly probable.³ [...]

¹ Norman Golb, “Khirbet Qumran and the Manuscript Finds of the Judaean Wilderness”, in *Methods of Investigation of the Dead Sea Scrolls and the Khirbet Qumran Site: Present Realities and Future Prospects*, ed. Michael O. Wise, et al, 51–72 (New York: New York Academy of Sciences, 1994). However, examination of the scrolls shows they were in continued use, not merely in “storage”: Jodi Magness, *The Archaeology of Qumran and the Dead Sea Scrolls* (Grand Rapids: Eerdmans, 2002), 34.

² Magness, *Archaeology of Qumran*, 44.

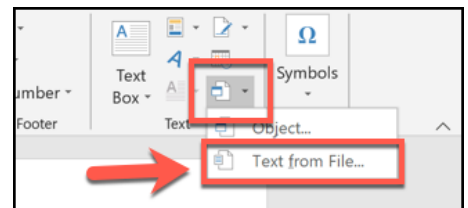
³ Magness, *Archaeology of Qumran*, 44.

How to submit your assignment

All students must submit their work electronically via the “Assignment” tab on Blackboard, by 5:00pm on the due date. Click on the relevant assignment title under the “Assignment” tab to submit your work. Do not submit a pdf. Submit your work only as a Word doc or another word-processing format.

You should attach a *cover sheet* as the first page of your assignment, with your name, student ID number, the assignment number, assignment option chosen, course number, and your lecturer’s name. A pro forma cover sheet is available under the Assignments tab in Blackboard.

To combine the cover sheet into your essay, on the Insert tab in the Word document of your essay, go to the Text section, and select Object/Text from File.



You may email me the essays ONLY if you have trouble accessing Blackboard. You will be responsible for confirming that your work has been uploaded to Blackboard and/or received by me.

Before you submit your essay, *back up your work*, by making a second electronic form on another storage device, or on a paper print-out, and keep it in a safe place. You are responsible for ensuring your work is properly saved.

Deadlines, Extensions, and Late Submission

Students have full responsibility for the prompt submission of assignments. An extension of the due date may be granted only in HIGHLY exceptional circumstances, usually on medical grounds. In the event of an extension being obtained on medical grounds, a doctor's certificate verifying the need for an extension should be attached to the assignment when it is submitted. Please note that poor time management is not acceptable as a reason for seeking an extension.

Late submissions will be penalized at a rate of 5% of the assignment marks if one day late, and 5% each additional weekday late thereafter.

Plagiarism

Plagiarism is a form of academic misconduct. Simply put, plagiarism occurs when you use someone else's words, ideas, or images without acknowledging them, or use AI-produced text without referencing it.

Although academic misconduct is usually intentional, plagiarism can happen without intent. Unintentional plagiarism may be caused by not understanding what you are writing about and relying too heavily on someone else's phrasing, through a lack of understanding about how and when to acknowledge the work of others, using AI without referencing wherever you have relied on it, or simply by rushing your assignment and forgetting to put in a reference. However, even if you didn't mean to, using someone else's work without acknowledging it is still considered to be plagiarism and may be subject to penalty.

Plagiarism can be avoided by adopting good academic practices such as:

- Making sure you understand the material you are writing about.
- Referencing correctly.
- Allowing yourself plenty of time to complete your assignment.
- Making sure you reference sources when taking notes from readings.
- Not leaving your referencing until you have finished writing your assignment.
- Ensuring you are familiar with the referencing style of the subject you are studying.
- Being discriminating about what sources you use, particularly Internet sources.

Make sure you provide a reference when you:

- Copy other people's work word-for-word (remember to use quote marks when you do this!)
- Use your own words to paraphrase or summarise someone else's work.
- Use someone else's ideas.
- Use facts that are not common knowledge.

If you are unsure about whether to refer to a source, include a reference.

For more advice on the plagiarism policy see Academic Integrity and Academic Misconduct: <https://www.otago.ac.nz/study/academicintegrity>. Any student found responsible for plagiarism in any piece of work submitted for assessment shall be subject to the University's student academic misconduct procedures (<https://www.otago.ac.nz/staff/policies/student-academic-misconduct-procedures>), which may result in various penalties, including forfeiture of marks for the piece of work submitted, a zero grade for the paper, or in extreme cases exclusion from the University.

Marking rubrics

For the Short-Answer Assignment, students will receive written feedback from the instructor. You will be marked according to the following rubrics:

1. BASICS: Did you follow the prompts listed? (e.g., correct length, resembles in form “a succinct encyclopaedia article on the question topic”, submitted properly online, submitted as a word processor document, on time, uses academic sources, etc.)
2. POLISH: Is the piece free of careless errors? (grammar, spelling, citations, etc.)
3. STRUCTURE, ARGUMENT: Is the answer clearly structured? Are arguments clear and logical and do they properly address the specific questions or requirements?
4. CONTENT, EVIDENCE: Does the piece show evidence of time spent reading, researching and thinking? Does it support the arguments made with careful presentation and consideration of the evidence? Is there original thought evident in the answer rather than simply summarizing others’ work? Does it build upon, critique, advance ideas and content from class and readings?

STUDENT SUPPORT

Disability

The Religion Programme encourages students to seek support from Disability Information and Support if they find they are having difficulty with their studies due to a disability, temporary or permanent impairment, injury, chronic illness or deafness.

Location: West Lane, Information Services Building

Telephone: +64 3 479 8235

Email: disabilities@otago.ac.nz

Website: <http://www.otago.ac.nz/disabilities>

Kaiāwhina Māori (Te Kete Aronui) | Māori Students' Support Officer (Division of Humanities)

The Māori Students' Support Officer is available to help Māori students enrolled in Humanities papers

- access academic and pastoral support
- provide assistance with advocacy and scholarships
- and liaise with Humanities departments regarding things Māori

Liaison office: 5C9, 5th Floor, Arts Building

Telephone: +64 3 479 8681

Email: humanities.kaiawhina@otago.ac.nz

Website: <http://www.otago.ac.nz/humanities/maori-at-humanities/support/otago054275.html>

Kaiāwhina Māori (Tikaka Whakapono) | Māori Students' Support Contact (Religion)

Māori students may also seek assistance from Dr Deane Galbraith (Ngāpuhi, Te Rarawa), who is Kaiāwhina Māori for the Religion Programme.

Kaiāwhina Māori (Religion) Office: 4S9, 4th Floor, Te Tumu (Richardson South)

Telephone: +64 3 471 4232

Email: deane.galbraith@otago.ac.nz

Website: <https://www.otago.ac.nz/humanities/maori-at-humanities/support/#deptkaiawhina>

Pacific Islands Students' Support Officer (Division of Humanities)

The Pacific Islands Students' Support Officer is available to help Pacific Islands students enrolled in Humanities papers.

- liaise with academic departments and support services with respect to any issues relating to you and your course of study
- act as a point of contact for all Pacific Island students enrolled in Humanities papers and degrees
- facilitate access to pastoral care, student services, course planning advice within the University

Liaison office: 5C9a, 5th Floor, Arts Building

Telephone: +64 3 479 9616

Email: pacificsupport.humanities@otago.ac.nz

Website: <http://www.otago.ac.nz/humanities/pacific-at-humanities/support/otago054276.html>

Pacific Islands Students' Support Contact (Religion)

Pacific Islands students may also seek assistance from Assoc Prof John Shaver, who is the Pacific Islands Students' Support Contact for the Religion Programme.

Office: 4S8, 4th Floor, Te Tumu (Richardson South)

Telephone: +64 3 471 6459

Email: john.shaver@otago.ac.nz

Website: https://www.otago.ac.nz/humanities/pacific-at-humanities/support/otago054276.html#pacific_contacts

Student Learning Centre

We encourage students to seek academic support through the Student Learning Centre.

The Centre runs many workshops for students such as essay writing, study skills and exam preparation.

Location: South-West Corner, Central Library (ISB) Building

Telephone: +64 3 479 8801

Email: hcdc.studentlearning@otago.ac.nz

Website: <http://slc.otago.ac.nz/>

Career Development Centre

The Career Development Centre offers many services including:

- Career ideas and course advice
- Job search strategies and networking advice
- The application: CVs, cover letters and interviews
- Information about specific jobs and employers

Location: Information Services Building (loading bay opposite Clubs & Societies Building)

Telephone: +64 3 479 8244

Email: careers@otago.ac.nz

Website: www.otago.ac.nz/careers/index.html

Student Health Services (including counselling service)

Providing safe and inclusive primary health care services to students.

Location: 3 Walsh Street (across from the Otago Museum)

Free phone: 0800 479 821

Telephone: +64 3 479 8212 or 8212 (if calling from within the University)

Website: <http://www.otago.ac.nz/studenthealth>

Queer Support

Would you like a totally confidential, safe space to talk through any feelings or issues about gender and sexual identity that you might be experiencing? Our wonderful student peer supporters come from diverse backgrounds so you get to choose someone you are comfortable with talking to. Queer Support also has a range of coming out resources and the latest safe sex info.

Location: 5 Ethel Benjamin Street (directly behind Clubs and Socs)

Telephone: +64 3 479 5445 or +64 (0)27 447 1426

Email: q.support@ousa.org.nz

Website: <https://www.ousa.org.nz/support/queer-support>

Support for International Students

We encourage international students to seek support from their lecturer if they are having difficulties with their studies or meeting other challenges while they are a student at Otago.

Students can also contact International Student Advisors:

Location: Central Hub AskOtago

Email: international.support@otago.ac.nz

Online appointment booking: <https://careerhub.otago.ac.nz/students/login>

Website: <https://www.otago.ac.nz/international/studentsupport.html>

Te Whare Tāwharau | Sexual Violence Support and Prevention Centre

Te Whare Tāwharau is a place of shelter to reduce the impact of sexual violence within our campus communities.

The Centre is one unified space that provides sexual violence related support within the campus community. We support students who are dealing with incidents of sexual violence that are recent or historical.

Our Kaupapa — We are:

- Survivor led — we empower your choices.
- A safe place for everyone.
- Confidential.
- Trained in crisis intervention and safety planning.
- Advocates providing information and guidance for navigating supports systems, on and off campus.
- Knowledgeable about policies and reporting options, on or off campus.
- Connected to community resources.
- Available to support your visits to Student Health Services, Dunedin Police or the Proctor.

To make an appointment

Location: 5 Leithbank

Telephone: **+64 3 or +0800 479 379**; TXT: **+64 (0)21 278 3795**

Email: tewharetawharau@otago.ac.nz

Website: <https://www.otago.ac.nz/te-whare-tawharau/index.html>

Walk-in hours

During Semester

Monday - Friday: 10 am - 4 pm

Summer School and Outside Semester:

Monday - Friday 11am - 2pm