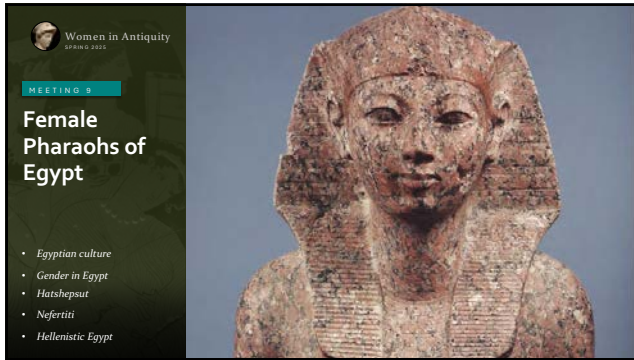
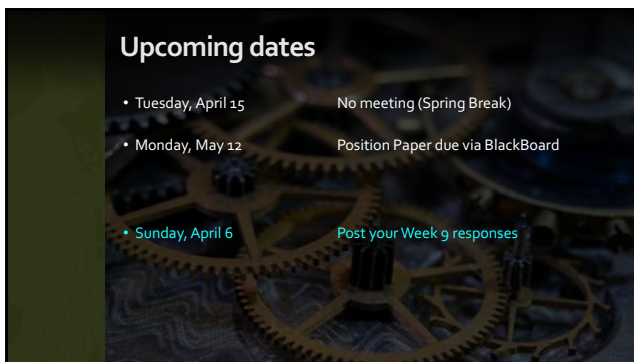




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Quiz #6: Female Pharaohs of Egypt

- All of the following are true of Hatshepsut before becoming queen EXCEPT:

 - The only records we have of her childhood and time as a princess are those she left herself
 - She devoted all energies she was descended from the god Amun-Re, claiming to be entirely human
 - When her brother became king, she gained the titles of King's Wife and God's Wife of Amun
 - Though she was married to her brother, Thutmose II, his son Thutmose III was not here
- By the seventh regnal year of herself and Thutmose III, Hatshepsut was:

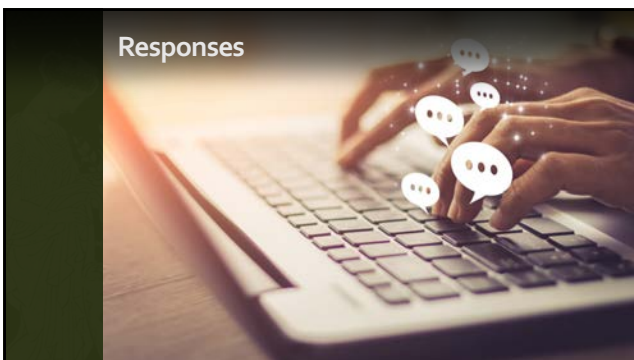
 - representing herself as a male pharaoh on monuments
 - hosting wild parties in the temple of Karnak
 - dead, killed by a rebellious
 - building pyramids like the old days
- All of the following are true of Hatshepsut and her young co-ruler Thutmose III EXCEPT:

 - They sponsored an expedition to Punt to obtain exotic materials
 - They ruled jointly together for about 13 years
 - On some monuments they are depicted as two male rulers
 - They were half-siblings with the same mother
- EC: Why do you think Hatshepsut was accepted as a "female king" and was able to rule for so long?
- All of the following are true of Thutmose III's destruction of Hatshepsut's memory after her death EXCEPT:

 - Her name was removed from monuments and her statues thrown in a pit
 - Scholars now say the events occurred as years or more after her death, casting doubt on the theory that Thutmose was motivated by wrath and revenge
 - Some of her images were defaced by carving false mustaches on them, symbolically
 - Her representations as queen were left untouched; only her kingship was erased
- According to her epitaph, Khoredankh, daughter of Shapson:

 - was created by each person who saw her, both male and female
 - was loved by her brother, who did not let her separate from him in the hour house
 - called a fountain of water from the victim, because she was one who "loved to drink"
 - all of the above

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6

Questions about whatever

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Egypt

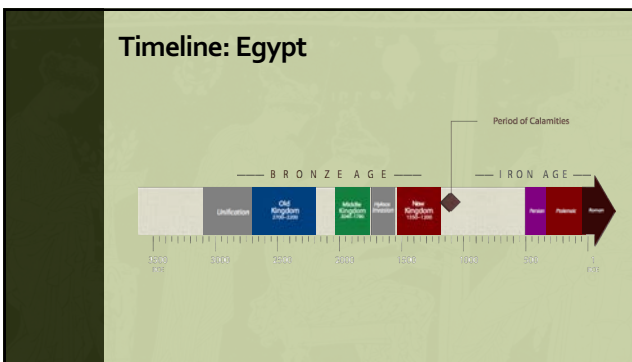
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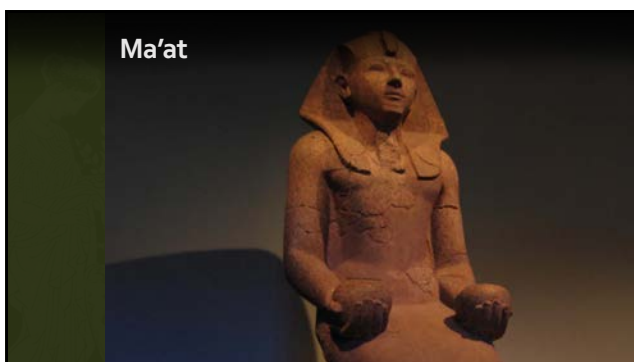
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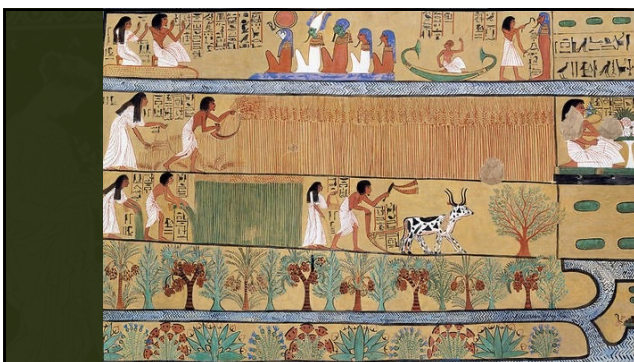
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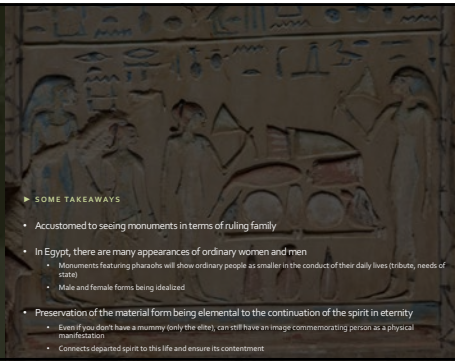
Secondary Source Reading

Barbara S. Lesko

"Women's Monumental Mark on Ancient Egypt"

SOME TAKEAWAYS

- Accustomed to seeing monuments in terms of ruling family
- In Egypt, there are many appearances of ordinary women and men
 - Monuments featuring pharaohs will show ordinary people as smaller in the conduct of their daily lives (tribute, needs of state)
 - Male and female forms being idealized
- Preservation of the material form being elemental to the continuation of the spirit in eternity
 - Even if you don't have a mummy (only the elite), can still have an image commemorating person as a physical manifestation
 - Connects departed spirit to this life and ensure its contentment



19



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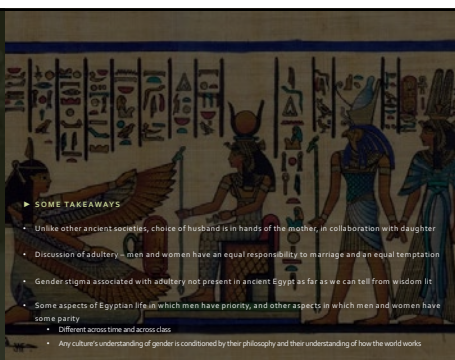
Secondary Source Reading

Annette Depla

"Women in Ancient Egyptian Wisdom Literature"

SOME TAKEAWAYS

- Unlike other ancient societies, choice of husband is in hands of the mother, in collaboration with daughter
- Discussion of adultery, men and women have an equal responsibility to marriage and an equal temptation
- Gender stigma associated with adultery not present in ancient Egypt as far as we can tell from wisdom lit
- Some aspects of Egyptian life in which men have priority, and other aspects in which men and women have some parity
 - Different across time and across class
- Any culture's understanding of gender is conditioned by their philosophy and their understanding of how the world works



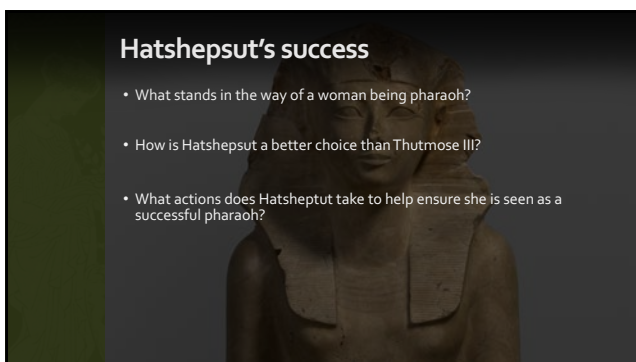
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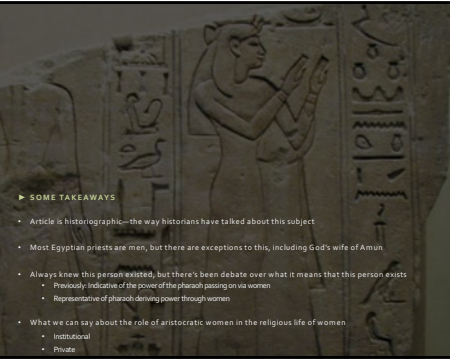
Secondary Source Reading

Gay Robins

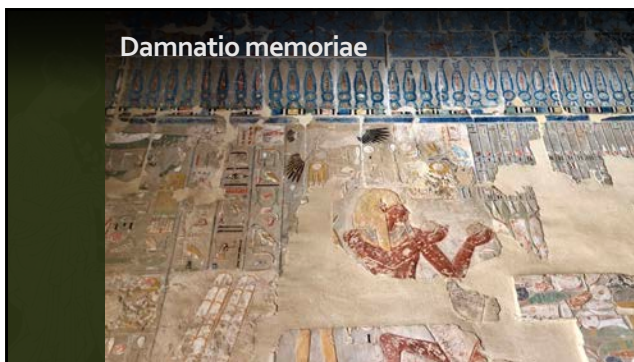
"The God's Wife of Amun in the 18th Dynasty in Egypt"

SOME TAKEAWAYS

- Article is historiographic—the way historians have talked about this subject
- Most Egyptian priests are men, but there are exceptions to this, including God's wife of Amun
- Always knew this person existed, but there's been debate over what it means that this person exists
 - Previously: indicative of the power of the pharaoh passing on via women
 - Representative of pharaoh delegating power through women
- What we can say about the role of aristocratic women in the religious life of women:
 - Institutional
 - Private



25



26



27

Nefertiti



28

Nubia



29

Persian Egypt



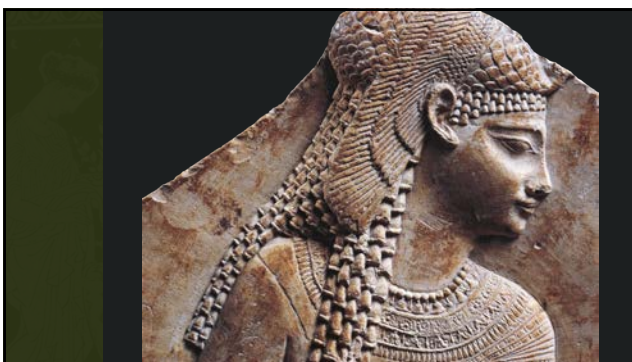
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Final thoughts about Egypt

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