



Pylon d. Grabkapelle der Gottesgemahlin Amenirdis;
Dia-Sammlung IÄK, Sammlung Diehl

› Organisation

Project B2-12 of the Cluster of Excellence:
“The Semantics of Change: Self-Affirmation,
Propaganda, and Magic in the Visual Language of Egypt in
the Early First Millennium B.C.”

Institut für Ägyptologie und Koptologie

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› Venue

Liudgerhaus
Raum S 1
Überwasserkirchplatz 3
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Eine Veranstaltung des **Exzellenzclusters „Religion und Politik“** der Universität Münster. Dem Forschungsverbund gehören 200 Wissenschaftlerinnen und Wissenschaftler aus 20 geistes- und sozialwissenschaftlichen Fächern und 14 Ländern an. Sie untersuchen das komplexe Verhältnis von Religion und Politik quer durch die Epochen und Kulturen: von der antiken Götterwelt über Judentum, Christentum und Islam in Mittelalter und früher Neuzeit bis hin zur heutigen Situation in Europa, Amerika, Asien und Afrika. Es ist der bundesweit größte Forschungsverbund dieser Art und von den 43 Exzellenzclustern in Deutschland der einzige zum Thema Religion. Bund und Länder fördern das Vorhaben in der zweiten Förderphase der Exzellenzinitiative von 2012 bis 2017 mit 33,7 Millionen Euro.

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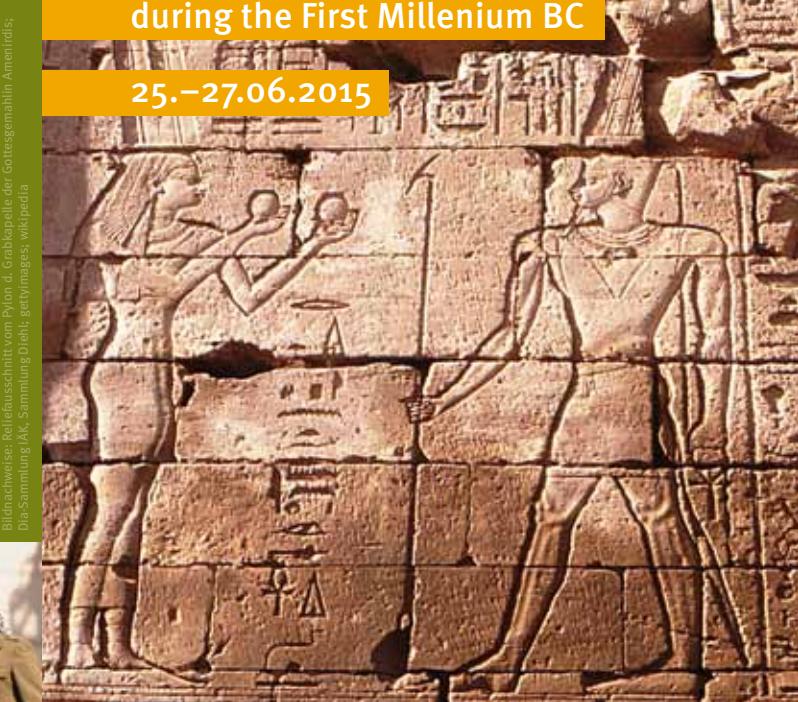
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Conference of the Cluster of Excellence “Religion and Politics”

› Prayer and Power

**The God's Wives of Amun in Egypt
during the First Millennium BC**

25.-27.06.2015



Bildnachweise: Reliefausschnitt vom Pylon d. Grabkapelle der Gottesgemahlin Amenirdis;
Dia-Sammlung IÄK, Sammlung Diehl; gettyimages; wikipedia

› Prayer and Power

The God's Wife of Amun was the highest-ranking priestess in Ancient Egypt. Since the New Kingdom, about 1550 BC, it was an important religious institution centered in Thebes. Several queens are attested holding the title of a God's Wife of Amun. But with the religious changes in the Amarna-Period the title fell out of favour.

During the 10th-8th centuries BC the title of the God's Wife of Amun was revived, and in the following 200 years (8th-6th centuries) the institution gained in religious, political and economic influence. The princesses were expected to remain unmarried and to adopt a daughter of a next king as their heiress. Therefore the choice of the sacerdotal successor had a political dimension: as the royal palace and capital was in the northern part of Egypt, the God's Wife acted as the substitute of the king in the southern part of Egypt. She took a royal titulary with names in two cartouches and had the authority to build chapels in Karnak and mortuary edifices in Medinet Habu. As the head of Theban theocracy, she controlled one of the largest economic centers in Egypt of that time. Within this economic network she integrated the top-level families of the Theban aristocracy. But her major duty was her active involvement in the temple ritual: she performed offerings in front of Amun. Moreover, she participated in rituals that asserted the king's territorial authority as well as Amun's universal power.

The conference will focus on the heyday of the institution of the God's Wives, the influence and power of these women, as well as their social and economic context. It combines contributions from current research on the God's Wives of Amun in the Third Intermediate Period as well as the early Late Period in Egypt. Individual personalities as well as the influence of femininity in general will be addressed. Moreover, questions concerning their artistic representation and their building activities will be discussed. The aim of the conference is to enhance dialogue about different religious, political and social aspects of the God's Wives of Amun and to shed light on this powerful institution.

› Programme

Thursday, 25.06.2015

18:15–18:30 Greetings
Angelika Lohwasser, Münster

18:30–19:30 Gender, ritual, and the manipulation of power:
the God's Wife of Amun (Dynasty 23–26)
Mariam Ayad, Cairo

Afterwards there will be a small reception in the Liudgerhaus.

Friday 26.06.2015

09:00–09:15 Introduction
Angelika Lohwasser, Anke Blöbaum,
Meike Becker, Münster

09:15–09:45 The relationship between the Libyan period rulers
and Thebes
Raphaële Meffre, Paris

09:45–10:15 Female influence during the 21st dynasty besides
the God's Wives
Meike Becker, Münster

Coffee Break

10:45–11:15 Karomama revisited
Claus Jurman, Vienna

11:15–11:45 A God's Wife at Heracleopolis
Olivier Perdu, Paris

11:45–12:15 Discussion

Lunch

14:00–14:30 The sphinxes of Shepenwepet II
Wienke Aufderhaar, Münster

14:30–15:00 The iconography of prayer and power:
portrayals of the God's Wife Ankhnesneferibre
in Osiris chapels at Karnak
Aleksandra Hallmann, Warsaw

15:00–15:30 Discussion

Coffee Break

16:00–16:30 Between Amun and Osiris: reassessing the
place of the God's Wives in the decorative
scheme of the Osiris chapels at Karnak
Laurent Coulon, Lyon

16:30–17:00 Between tradition and innovation:
the *hw.t-k3* of the God's Wives
Carola Koch, Würzburg

17:00–17:30 Discussion

Saturday 27.06.2015

9:00–9:30 Historical and art historical questions:
late Libyan and Kushite God's Wives
Robert Morkot, Exeter

9:30–10:00 "Nubianess" and the God's Wives of Amun:
institution, persons, reflections
Angelika Lohwasser, Münster

Coffee Break

10:30–11:00 Family affairs: relations between the family of
Monthemhet, the clergy of Amun and the God's
Wife
Anke Blöbaum, Münster

11:00–11:30 The God's Wife at the beginning of the 26th
dynasty: a religious function to assert political
power.
Claudia Maderna-Sieben, Heidelberg

11:30–12:00 A new high steward of the 26th dynasty:
Padibastet, grandson of Pabasa and successor
of Padihorresnet
Erhart Graefe, Münster

12:00–12:30 Discussion

Lunch

14:00–15:00 Final discussion