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## Political Role of God's Wife of Amun from her Titles

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### Keywords

Titles  
God's wife  
Political

### Abstract

God's wife of Amun had many titles priestly title, royal title and political titles. In this research it was discussed a lot of these titles .These titles explained the great role of the god's wife of Amun in controlling the country and that was equal to the king in everything. They had a throne name formed with the name with the goddess Mut like Aminridis I Ankhnesneferibre and Nitocris. The political role of God's wife of Amun played an important role in Egyptian politics, Aminridis I and Shepenupet II represented the Kushite power in Thebes and in Egypt. They participated alongside the king in the organization and maintenance of the state. Shepenwept II was described as “sovereign of the double country”. The pharaohs transferred the titles of honor and manifestations of authority that had been in the hands of the senior priests of Amun to their own princess who did not marry so that they could remain under the pharaohs' rule, which helped raise the position of the Divine wife of Amun to an unprecedented height.

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## 1-Introduction

The phrase "referred to the myth of the divine birth of the king, according to which his mother was impregnated by the god Amun" can be found in the title "God's Wife of Amun." Although the position was ostensibly sacrosanct, the Egyptian pharaoh in office primarily used it as a political tool to maintain "royal authority over the Theban region and the powerful priesthood of Amun" there. The monarchs and the religious institutions were tightly tied together in traditions that were remarkably constant over a period of three thousand years, and the royal lineage was traced through its women. This title was preferred to that of "Great Royal Wife," which was given to the queen who served as the pharaoh's wife and officiated at the temple. The new title implied that the pharaoh would grow up to be a god. The pharaoh was once thought to only attain divinity after passing away.<sup>1</sup>

## 2- Literature View

Firstly making searching literature from three sources

1-Google scholar

2-Data base from university library

3- There were many references that dealt with god's wife of Amun like Ayad ,M., God's Wife, God's Servant: The God's Wife of Amun , Routledge Press, 2009, p.4

Hefny, D., The Osiron Chapels in El Karnak the Late Period . This paper focused on the political titles of god's wife of Amun.

Karenga T. , The Office of the Divine Wife of Amun in the 25<sup>th</sup> and 26<sup>th</sup> Dynasties : A Study of Women and Power in Ancient Egypt, California Press, 2007.

Farag, M.A., Hieroglyphic texts recorded on the monuments of divine wives and worshipers in the era of the Twenty-fifth and Twenty-sixth Dynasties, Tanta Uni., 2017.

4-Review ideas and topics for each reference

5-Study the topic well and understand the latest findings of each scholar on the subject of the wives of the god Amun, and take on a new influential role.

6-Assembling the data needed in the thesis and focus on the economic and social role of god's wife of Amun.

## 3-Methodology:

In this research depend on a commemorative stele like Adoption stele of Nitocris and analyzing the glossary of titles of high officials found in inscriptions in their tombs and

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<sup>1</sup>Ayad, M., God's Wife , God's Servant , God's Wife of Amun, Routledge Press, 2009, p.9.

monuments in El Karnak temple ,and MadinatHabu temple dating back to the Late period .

#### 4-Results

- 1-analyze the titles of god's wife of Amun.
- 2-explain that the god's wife had a political role .
- 3-illustrate that the god's wife was an equal to the king in every thing .
- 4-explain that the god's wife participate in the festivals like the king .
- 5-To explain god's wife priestly role ; she entered in the temple in places consecrated to the high priest .
- 6-To focus on her authority all over the country .
- 7-To analyze her Royal Privileges .

#### Titles of god's wife

The priestesses who are designated as being from North Egypt and who were consecrated to Amun more fully wore distinctive names and epithets signifying their priestly duty, highlighting their omnipotence, or highlighting their appeal.The priestesses who are designated as being from North Egypt and who were consecrated to Amun more fully wore distinctive names and epithets signifying their priestly duty, highlighting their omnipotence, or highlighting their appeal.Priestly Titles and Epithets of God's wife of Amun.



1)  hmtntr

Hmt-nTr” or “Hmt-nTr (nt) Imn”





2)  divine Adoratrice.

AhmoseNefertari introduced this title into the institution of god's wife in the 18th century. In the presence of a royal god's wife, this title was worn by non-royal priestesses. Hapouseneb's "sn-snb" daughter and a "Hwy" princess. midway through the 18th century.

In addition, "dwAt-nTr" had taken the place of "Hmt-nTr" in official documents and titles. This title was connected to the God's wife of Amun starting in the 21st dynasty. It was feasible for two current God's wives to share the role of Divine Adoratrice during the 25th and 26th dyns. As a result, they shared the moniker "dwAt-nTr" simultaneously. At times, "ntImn" would specify the title "dwAt-nTr".<sup>2</sup>

The donation stela of Queen Ahmose-Nefertari states that she was the first to hold this title and all of its privileges. Sometimes "m Ipt-Swt" in Karnak or "n pr-Imn" in the domain of Amon were used to specify the title "Hmt-nTr n(t) Imn".

The title "Hmt-nTr"—which can unquestionably be passed from an adoptive mother to her heiress (adopted daughter) even while she is still alive—was unquestionably the first that the heir to the office of god's wife wore.<sup>3</sup>

3)

 I“ Drt-nTr

In the beginning of the 18th dynasty the title appears frequently in the titlature of the God's wife. Queen Ahmos-Nefertari was the first God's wife who bore the title of Drt - ntr.

With the 25th dyn. D.M. has become a constant designation for God's wife of Amun. Sometimes the title Drt-nTr was clarified by “m Ipt-swt”. Aménirdis I, Shepenoupet II and Nitökris bore the three combined titles of God's wife , and . The last title “Drt-nTr” was associated with Aménirdis I especially after his death. This title was sometimes specified “Drt-nTr m Ipt-Swt” D.M. in Karnak.<sup>4</sup>

Drt-nTr” before being carried by God's Wife of Amun , had been carried by Hathor, the wife of Ra, then when Amun was assimilated to Ra, the title passed to his wife Mut as well as to his earthly wives of Karnak.<sup>5</sup>

According to Gitton, Ayad, Della and Lefebvre, the title “Drt-nTr”, represented the sexual act of God's Wife of Amun., in relation to the creator god Atum, who gave birth through masturbation to Chou and Tefnut. The priestess was therefore supposed to awaken the sexual appetite of the god Amon.<sup>6</sup>

<sup>2</sup>L.K.Sabagy, All Things Ancient Egypt, Bloomsbury Press, 2019.

<sup>3</sup>T. Karenga, The Office of the Divine Wife of Amun in the 25<sup>th</sup> and 26<sup>th</sup> Dynasties :A Study of Women and Power in Ancient Egypt, California Press, 2007, p.112.

<sup>4</sup>R.David, Voices of Ancient Egypt, ABC Clío Press, 2014, p.19.

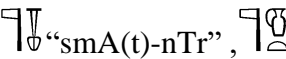
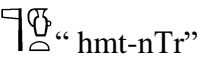
<sup>5</sup>I. Shaw, Exploring Ancient Egypt, Oxford Un. USA, 2003, p.217.

<sup>6</sup>M. Ayad, God's Wife, God's Servant: The God's Wife of Amon, Routledge Press, 2009, p.4

In creation theologies, often creator deities materialize using verbs that express their physical acts of creation, such as: to make, etc., or use the expression "by his hands". But the relationship between god and creation is very profound.<sup>7</sup>:

According to Memphite theology the world was created by the heart (thoughts) and tongue (speech) of Ptah in the form of Atum.

Contemporary inscriptions on the stone of Chabaka, in the London museum prove that Ptah was the one who created Atum, the other gods as well as all things by his heart and his tongue.

3)  "smA(t)-nTr",  "hmt-nTr"

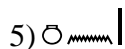
"United with the god

4) "Hmt-nTrtpy First Prophet of Amun:

Ankhesneferibrê, the first god's spouse of Amun, was given the title of "Great priest of Amun" in Karnak, placing her in leadership of the Amun clergy and making her the superior of all priests in the city. His adoptive daughter Nitökris the second of the name, a descendant of Amasis, received the title after him. The two ladies who had the title of Great priest of Amun were the only two god's wives .

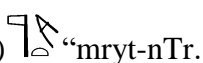
Without a doubt, the deity's wife also went by other names and monikers that were not recorded on the Osirian chapel walls in Karnak, such as "iritnTr r st.f," which means "one who brings the god back to his place," and "nistHknw," which means "one who recites."



5) 

Hmtntsrnw n Imn -Rc


The donation stele of Queen Ahmos-Nefertari provided evidence that she had the position of "second prophet of Amun". A male function corresponds to this one. This legal document granted Ahmos-Nefertari the authority to transfer the position of Amun's second prophet to the person who would hold the position of Amun's god's bride. The title was given to Ahmos-Nefertari's daughter even during his lifetime. We observe that the late-period Osirian monuments at Karnak no longer bear this titlature.<sup>8</sup>

6)  "mryt-nTr.

beloved of god.

<sup>7</sup> L. Bell ,Temples of Ancient Egypt,Cornell Press,1997,p.15

<sup>8</sup>M. Bunson ,Encyclopedia of Ancient Egypt, Infobase Press, 2014 ,p.388.


7)  “mryt- Imn”

Beloved of Amun

8)   


HnwtinImn

Servant of Amun.

9)  “wabt”

the pure

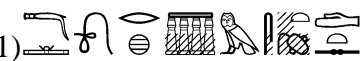
The last two epithets appeared on the walls of the chapel of Osiris-Ounnefer - at the heart of the perseia to identify the second half of the reign of Shepenoupet II. The two titles will quickly disappear and we do not find them on the walls of the chapels of Osiris built during the 26th dyn.

10) 

“HstaAtXnwImn”

The Great Singer in the residence of Amun


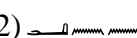
The female clergy of Amun included the singers, the musicians and the recluses who formed the harem of the god. The god's wife of Amun was by right the superior general of all the female clergy of Karnak.<sup>9</sup>

11) 

“mHwAxy m sTyDrt .s”

The one who fills the pillared hall with the scent of her hand.

This epithet expresses the role of Amenirdis I in the rites of the temple. In this sense Gitton cites another epithet “mHtxA m stiiAd.s” which fills the room with the smell of his dew.<sup>10</sup>

12)   


“HAwtypAaan n Imn ”

<sup>9</sup>M.D. Gleason ,Daily Life of Women :An Encyclopedia from Ancient Times,ABC Clío Press,2020,p.117.

<sup>10</sup>R. Wilkinson ,The Complete Gods and Goddesses,2003,209.

chief director of the enclosure of Amon:<sup>11</sup>

This title, which Ankhesneferibre wore, reflects the significant part she played in the temple of Karnak as the high priestess of Amun and the superior general of all the female clergy. However, since Osorkon III, the God's wife rather than the Great Priest of Amun had jurisdiction over offerings and property at the temple of Amun. This title, which Ankhesneferibre wore, reflects the significant part she played in the temple of Karnak as the high priestess of Amun and the superior general of all the female clergy. However, since Osorkon III, the God's wife rather than the Great Priest of Amun had jurisdiction over offerings and property at the temple of Amun.<sup>12</sup>

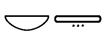
### The Royal Titles of God's Wife of Amun



1) 

Rpat –wrt

Noble heiress.




2) 

“ nbt tAwy”

Mistress of the double country

These three titles identify the second half of Kushite power in Karnak where they were associated with God's wife Amenirdis I (dead) and Shepenoupet II, on the other hand they disappeared during the reign of Nitocris and Ankhesneferibre where they were not attested on the walls of the chapel of Osiris-miter of eternity nor of that of Osiris-Ounnefer-miter of food .

In this sense Gitton and Karenga cite other epithets which are not attested on the walls of the Osirian chapels in Karnak such as “Hnwt-tAwy” lady of the double country, “nbt Ta r-Dr.f” mistress of the whole earth , ruler of Kemet, ruler of the sacred land and “HnwtHmwtbnwT” ruler of all women.

3) 

“ tit Ra ”

This only explains the great power that the God's wife possessed in the Saite era which began with Nitocris and reached its perfection in the time of Ankhesneferibrê who possessed the title “sAT-Rê” as well as the charges of the Great Priest.

<sup>11</sup>A. Leahy ,The Adoption of Ankhesneferibre at Karnak ,The Journal of Egyptian Archaeology ,1996.

<sup>12</sup>Dyaa el Din Hefny, Chapelles Osiris de la Karnak

4)   
 4) 

Tit n Ra

The image of re<sup>13</sup>

5)   
 5) 

“ sAt n Imn”

This epithet is specified by “msMwt” born of Mut.

6) 

xat m HDt

The one that appears with the white crown.

7) xa.t HrstTfnt”

The one who appears on the throne of Tefnut.

8)   
 8) 

“xa .T Hrstsxmt”

The one who appears on the throne of Sekhmet.

9)   
 9) 

wat m tA mi Ra m pt”

The only one on earth like Ra in heaven.<sup>14</sup>

These last five epithets characterize the beginning of Kushite power (25th dyn at Karnak) so they justify the office of god's wife by associating the god's wife with deities especially tefnut; the first creature deity, or Amun and Re the universal and creative deities. Therefore, these titles are not attested either under the second half of Kushite power (under Shepenoupet II) nor under the 26th dyn (Nitökris and Ankhnesneferibrê) at Karnak.

10) 

“ mni wnfr n pat ”

<sup>13</sup>M. Gitton ,L:epouse du DieuAhmose Nefertary,1981,p.9.

<sup>14</sup>Dyaa el Din Hefney ,Les OsirienChapelles in el Karnak ,2016,p.



The Good Shepherd of Men.

𓆎𓆎𓆎𓆎𓆎

⊗

Mryt n Trw WAs<sup>t</sup>”

The beloved of the Theban gods.

11) 𓆎𓆎

Swty<sup>”</sup>

Mistress of the two feathers.

This title was first associated with Amenirdis I but was later used by other god's wife of Amun and queens.

12) 𓆎𓆎𓆎

Haswti

The favorite

In this sense Gitton and Karanga cite another epithet “wrtHAswt<sup>”</sup> great for favors.

God's wife of Amun Charming Titles and Epithets:

1) 𓆎

“imAT<sup>”</sup>

The charming.

𓆎

2) 𓆎

“ imAt- wrt<sup>”</sup>

The great charm.

Gitton quotes in this sense another epithet “nbtimAt<sup>”</sup> Mistress of charm.

𓆎

3) 𓆎

“n Dmt<sup>”</sup>

The sweet

A  
4) 

Mryt

the lovely

In this sense we can also cite two other epithets “mrytwrt” The great love and “bnrtmrwt” the sweet love.

5) 

“ ant ”

Satisfactory.

6) 

“ qmA- nfrt”

The beautiful form (appearance).

The later epithets were associated with Amenirdis I as well as Shepenoupet II and therefore they were not attested with Nitocris nor with his adopted daughter Ankhnesneferibre, at least on the Osirian monuments at Karnak.

No doubt there were other epithets attributed to the God's wife and which are not attested on the walls of the Osirian chapels such as "nfrtHr" the one with the beautiful face, "mrtxrwHrSmaw" the one with the kind voice when she sings and “wabtawyXrsxmw” the one with pure hands when she carries the sistrums.<sup>15</sup>

### **Royal Privileges of God's Wife of Amun**

The character of the wives of Amon was confirmed with decorations, elements (ornaments, objects, rites) and titles normally reserved for pharaohs only:

The first is Amun's God-wife, who bore his name in a cartouche like the king and other notable royal women

1-In addition to bearing the title "nbt-xaw" in imitation of the king, they also wore the proper royal titles "nbt-tAwy" as rulers of the Theban territory. The name "sAt-Ra" appears in front of Nitökris I's cartouche in the Pabassa tomb.

2-On occasion, their cartouche was inscribed on the shoulders of private monuments and on the side of the public statues.

3-In the Sate era, officials dedicated sculptures in honor of Nitökris, the king, as well

<sup>15</sup>R. Wilkinson ,The Complete Gods and Goddesses of Ancient Egypt ,Cairo ,2003,p.18.

4-The God's wife might participate in monument dedication ceremonies alongside the pharaoh on an equal basis, even if they were simply for constructions. However, Gitton said that their activities were restricted to low-key structures in the Theban area.

5-They appear to be able to dedicate gifts offered to many gods and goddesses, including liquid offerings like wine, milk, and water, sacrificed animals, and burning incense.

6-They might as well engage in other forms of worship, such deity worship. The sole person who appears to be portrayed in adoration on the facade of the Osiris-Heqa-Djet chapel was Shepenoupet II.

7-They performed the monument foundation and consecration procedures as if they were a real king .

8-By offering Ma'at to the divinities, they contributed to the preservation of the cosmos' order

9-They were entitled to participate part in the customary "Sed-party" royal jubilee celebration, which was held thirty years after the pharaoh's reign. Shepenupet II was represented before Seshat, who records for him the annals of the Se; on the facade of chapel No. 2, Amenirdis I receives from Amun the symbol of millions of years of life and reign and two palm stalks symbolizing the long duration of the gene of Thoth. Karanga and Gitton note that Shepenoupet II also celebrated a jubilee, which was attested by the decoration of the right upright of door B of the same chapel. They are entitled to participate in the customary "Sed-party" royal jubilee celebration, which was held thirty years after the pharaoh's reign.

10- The God's wife received a royal coronation. The crowning procedures were carried out at the Karnak temple in front of the prophets, including divine fathers, wab-priests, priest-readers, and all other temple priests, according to lines 10 and 11 of the Ankhnesneferibre adoption stele.

11-By placing the Ankh emblem under their noses, the gods allowed people to experience life. like a king, exactly.

12-On occasion, the snake head of the uraeus sign of monarchy was swapped out for the head of a vulture.

13- They participated in divine rites just like the king; gods cleansed, fed, and crowned them. Has mine. On the west wall of chamber II of the same chapel, Amenirdis I is also crowned by two deities.

14- Lastly, they were depicted at the same scale as the gods and monarchs.

## **Conclusion**

The title of God's wife was initially a ceremonial title to signify the connection to the god Amun, Marriage itself is a symbolic marriage, andwith the beginning of the 23rd Dynasty

during the late Third Intermediate Period of Egypt, this title moved from a mere honorary title to an official title. And women who were candidates for the position of wives of God should be single because they were wives of the god Amun.

This important position is a priestly function in the first instance, where the divine wife represents the great priest of the god Amun, since religion had a central role in life in ancient Egypt. The king formed his wife or one of his daughters or sisters to control the reins of government and administration. In "Thebes" and commends him to eliminate the power of priests "Amun".

From study of these titles, we have found that god's wife of Amun had a priestly role and a political role that represented that she was equal to the king in every thing. They were also had a royal privileges. They were participated in festivals, hbsed festival, offering Maat.

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