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Minia Journal of Tourism and Hospitality Research

Journal homepage: <https://mjthr.journals.ekb.eg/>



## The Economic Role of God's Wife of Amun through her Officials in Late Period

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### Keywords

official  
high steward  
social

### Abstract

The god's wife of Amun had extensive estates and had a large number of officials, including a high steward chamberlain, treasurer, chief of the granaries, judicial officers and various orders of scribes. Less officials included craftsmen and a group of female temple attendants known as singers. The chamberlain Harsiesis his father, high steward Padihoresnt, and his deceased grandfather, the chamberlain, Akhmenru, were mentioned in the inscription on the box as three generations of one family who held two of the highest positions under Nitocris. Since Padihoresnt was known to have served as high steward throughout the reign, it was certain the box was created during his tenure in that position, Harwa, Pabasa, Ankhor, Sheshonq, Padint. They were high steward in the institution of god's wife of Amun. The adoption stele of Nitocris confirmed the continuity of these rules until the disappearance of the office of God's Wife of Amun, where the God's Wife of Amun, Shepenoupet II and Aménirdis II confirm in writing the transmission of their goods to the God's Wife of Amun. Nitocris.

### 1-Introduction

God's wife of Amun had many fields, granaries, and many industries so for all of this she must have had officials in every field and high steward and overseers for each branch of these industries and lands. God's Wives also controlled considerable estates, representing a significant part of the temple economy. Furthermore, there is substantial evidence for a variety of activities that have been undertaken in the name of the God's Wife, by a corps of officials of various kinds, collectively, the institution of the

God's Wife, further illustrating the control the God's Wife had over significant human and other resources.<sup>1</sup>

The study of the titles of rank and function of the elites who administered the economic administrative organization of God's Wife of Amun and who express their belonging to the apparatus of the socio-economic institution of God's Wife of Amun deliver a considerable mass of information which allow us to deepen our knowledge of the socio-economic role of God's Wife of Amun.

On this research depended on commmerativestele and inscriptions like Nitocris Adoption stele and Donation stele and analyzing the titles and the glossary of the high steward and the officials.

## 2- Literature View

Firstly making searching literature from three sources

1-Google scholar

2-Data base from university library

Viewing the previous study ,masters and PHD thesis like Greafe ,Zur Verwaltung und Geschichte der Gottesgemahlin des Amun vom Beginn des Neuen Reiches bis zur Spätzeit ,1981.

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,p.112.

Ch. Hugh, Regime Change and The Administration of Thebes During The Twenty-fifth Dynasty,Sweansea Press2011.

D.El Din Hefny, Chapelles Osiris de la Karnakennes a Karnak a l'Epoque Tardive Minia Uni.,2016,p.357-370.

M.Ayad,The Funerary Texts of Aminridis I:Analyses of Their Layout and Purpose,The American Uni. In Cairo ,1994.

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 needing 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 dating back to the Late period .

## 4-Results

1-God's wife of Amun had a great wealth .

2-God's wife of Amun had many officials , high officials , scribes , workers ,farmers, painters, watercrafts,builders , workers in many fields .

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<sup>1</sup>Ch. Hugh, Regime Change and The Administration of Thebes During The Twenty-fifth Dynasty,Sweansea Press2011,.P.75.

3-These workers were categories firstly the high steward they were 9 high steward in the Late period ; he was as the right hand of the god's wife ,manger , assistant manger ,scribes, workers.

4-The king grant her all the property of the temple instead of the high priest besides the endowment that he offered to her .

5-God's wife of Amun must be a girl in the Late period .

We found also in the tomb of Mituridis she had a social role . It was mentioned about Aminridis that she gave the food to the hungry , water to the thirsty. I am a God's Wife, efficient (mnx) for her town, pleasant/friendly to her district/nome, I gave bread to the hungry, water to the thirsty, clothes to the naked .

### **Property of god's wife of Amun**

This operation was run through a intermidary, whereas The God's Wife of Amun employed a direct operation model with steward-led administrative services. The latter took care of their property, including their fields, flocks, jewelry, clothing, and food supply. The God's Wife of Amun and its steward had obligations related to these assets, but administrative professionals also got involved in the situation: All agricultural operations were overseen by a "imy-rA-AHwt N Hmt-nTr" The God's Wife of Amun Field Director, who occasionally served in place of province governors.<sup>2</sup>

After completing them, a "sS-Hsb it N Hmt-ntr" Scribe from The God's Wife of Amun's wheat account documented the outcomes. He most likely gave farmers grain (cereals) for sowing as well. A " Hry MRT N Hmt-nTr" superior of the servants of The God's Wife of Amun possibly directed the steward or field director to mobilize " mrt ".They were going to be "mrt": the captive prisoners. Farmers or "AHwt N Hmt-nTr" farmers worked in agriculture, maintaining irrigation systems, plowing, sowing, threshing, and winnowing. The arable land was surveyed and divided into sections by " XAy n Hmt-nTr " grain surveyors and probably surveyors in order to manage the diversity of crops and to determine the size of each plot.<sup>3</sup>

Three main fields of wheat, barley, and flax are identified in the scenes and texts of the agricultural lives depicted in the Tomb of Pahery; lived during 18<sup>th</sup>Dyn., and was mayor of El Kab , he was a scribe and had many prayers for the gods .<sup>4</sup>He was seen educated and well spoken while his workmen were shown using a common dialect .<sup>5</sup> As a result, it was necessary to establish granaries that were in charge of gathering and distributing grains. Additionally, the quantity of food provided to The God's Wife of Amun illustrated the significance of granaries and their significant impact on Egyptian society, politics, and the economy. On the other side, the diet was primarily comprised of bread or cereal.

The abundance of Amun The number of visitors to the Karnak temple under Ramesses III's rule, when Amun was at the height of his authority, was depicted in the Papyrus of Turin. There were 81,322 people working at the temple, including priests, farmers, boatmen, hunters, and administrators. Amun's estate included 65 cities, 83 watercraft, 46 construction sites, 433 gardens, and 591,320 acres of land. Amun was a highly wealthy god, and the High Priest and other administrators were in charge of managing his lands. About 12,963 people, 45,544 animals, 64 gardens, 108,973 acres of fields, 3 watercraft, 5 building sites, and 103 towns could be found in Heliopolis.

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S.Qurike,Exploring Religion in Ancient Egypt ,Wiley Press,2014,p.93.<sup>3</sup>

J.L.Foster,Ancient Egyptian Literature,Uni of Taxes Press,p.39. <sup>4</sup>

M.K.Hartwig,ACompinion to Ancient Egyptian Art ,Wiley Press,2014,p.319.<sup>5</sup>

There were roughly 3,079 people, 10,047 animals, 5 gardens, 6,919 fields, and 2 buildings in Memphis.<sup>6</sup>

The worship of Amun received yearly contributions from its Syrian lands consisting of 19 oxen, 53 mskh measures of oil, 1757 measures of oil, 542 measures of oil, six cedar slabs, a cedar mast, and 336 cedar logs. The Third Intermediate Period's geopolitical dispersion was followed by an increase in land ownership and affluence during the Late Period. The clergy and military were said to control the majority of Egypt's arable land and its wealth, while the nobility acquired more independence. More often, pious people gave land to temples in exchange for tax breaks and the ability to keep the proceeds for own funeral cults.<sup>7</sup>

For all of this estates, she must had a category of officials in order to organize all her estates she had high steward and overseers in all the fields and officials in many industries.

The oversight of agricultural labor of particular productions, the delivery of data and even the regulation of land income were their job. "nA n bAkw n wrw m tASnwtprdwAt [- nTr]anxti" servers of The God's Wife of Amun were at the service of the attic officials. Fruits and vegetables were probably produced in addition to grain. The God's Wife of Amun's economy was based on agriculture, but other productions played a large supplementary role.

Nitocris was adopted by the Kushite God's wife of Amon Shepenwept II in year 9 according to a large stela discovered at el Karnak. The adoption stela Nitocris described the wealth bestowed upon the future God's wife, which included food offerings from Delta temples and the temple of Karnak as well as the royal endowment of 2.230.21 acres of cultivable fields spread across seven nomes in Upper Egypt's northern region and four nomes in Lower Egypt. Psmatik I made sure his daughter would surpass any prior God's bride of Amon in the magnitude of her wealth by giving her access to so much territory.<sup>8</sup>

### **God's Wife of Amun in the Late Period**

#### **Amenrides I**

Amenrides I came from a Nubian family that ruled Upper Egypt and was a descendant of King Kashta. I adopted his daughter, Amenrides, and Shepenwept I ascended to the position of Divine Wife. Amenrides permitted Shepenwept I to assist her. This served as an example of a peaceful handover of authority in the workplace and established a foundation for mutual respect and care as well as the opportunity to learn more from her. They were portrayed as working together in real life and acting to erect monuments in their honor so that their forefathers' names would endure forever. The process of increasing riches and authority for the position of the Divine wife was started by king Supervisor of the god's servant god's Adorer. Harwa also designated Amenrides as "The God's Hand, Mistress of the Two Lands".<sup>9</sup>

Amenrides The titles "Mistress of the Entire Circuit of the Aton," "The One who recites prayers," and "Mistress of the Two Feathers" were used to describe me.

#### **Shepenwept II**

Amenrides I took Shepenwept II, the daughter of King Pianki, her brother, and Shebitquo's sister as my daughter and successor. Shepenwept adopted the title of

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S.Hawkins, *Inscription*, 2002, 8.<sup>6</sup>

A. B. Aliyod, *A Companion to Ancient Egypt*, Wiley Press, 2010, p.342<sup>7</sup>

T.Wilkinson, *The Egyptian World*, Routledge Press, 2007, p.199<sup>8</sup>

<sup>9</sup>L.K. Sabahy, *All Things Ancient Egypt: An Encyclopedia of the Ancient Egyptian World*, ABC Clío Press, p.226.

Henutneferoumout-iretre as a God's wife, which can be translated as "Mistress of Perfection/Beauty was Mut, the Eye of Re." Shepenwept II was also shared by Amenridés I, just like her predecessor. This co-regency-like sharing power would be especially useful in the final years of a ruling Divine wife's rule. She showed respect for her predecessor by Shepwept II constructed a number of tiny chapels in honor of Amenridés I, as well as memorial chapels in the Madinat Habu precinct.<sup>10</sup>

### **Amenridés II**

The Divine Wife, Shepenwept II, chose Amenridés II, a close friend and the sister of her brother King Taharqa, as her successor. Amenridés II's reign was cut short by the ascent of Psamatik I to power and his protracted negotiations to hand over the reins to his daughter Nitocrit with the office of the Divine Wife and Thebes' authorities under the leadership of Montumehat, Mayor of Thebes.

### **Nitocris**

After the Nubian 25th Dynasty, led by Tanutamini, ended, the Saite 26th Dynasty, led by Psamatik I, came into existence. The Saite kings adopted the Nubian practice of giving the dynasty trusteeship over the two most important positions, that of the Divine Wife and the First Prophet of Amon. He argued that by taking possession of the wealth and possessions of this holy kingdom, the rulers were, in fact, lessening the potential threat posed by the movement for political autonomy. Nitocris brought significant money to the position and was enthroned with a list of this property endowment.<sup>11</sup>

A sizable contingent of courtiers, priests, and officers accompanied Nitocris as she arrived in Thebes. Grants were made to her, including real estate and endowments. Nitocris, who at the time was under 20 years old, was given the majority of the gifts that were given to her. He also prepared a palace for her in Thebes, where she was transported on a pallet covered in gold and silver foil. As a result, Psamatik successfully secured the priests of Amon's devotion, and throughout the ensuing years, he made every attempt to restore the damage the Assyrians had done to Thebes and its temples.<sup>12</sup>

He was reaffirmed as the son of Amon in the enthronement stela, Psamatik I. "1800 arouras of fields together with everything that came forth from them in the country and in the town coupled with their dry land and canals from such regions in Upper Egypt," according to the list of Nitocris endowment. "1400 arouras from four districts in Lower Egypt were also listed. The fourth prophet of Amon was to give her a total of 600 deben of bread, 11 hin of milk, cakes, and vegetables. She was also expected to receive from various temples 3 oxen, 5 geese, 20 deben of beer, the harvest from 100 aroura of fields, and 1500 deben of bread on a monthly basis. She received 2100 deben of bread daily and 3200 deben in total .

### **Ankhesneferibra**

Ankhesneferibra, who was adopted by Nitocrit, was the last Divine Wife to hold any authority. She was Psamatik II's daughter. She received the honorific title of High Priestess of Amon. With the entrance of Ankhesneferibra, Ankhesneferibra began. They then went to the temple of Amon to attend services after her meeting with Nitocrit in Thebes. "Great of Praise in the house of Amon, Carrier of the Followers in

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M. Ayad, *God's Wife, God's Servant: The God's Wife of Amon*, Routledge Press, 2009, p.19<sup>10</sup>

<sup>11</sup>S.Muller, E.D.Carney, *The Routledge Companion to Women and Monarchy in the Ancient Mediterranean World*, Routledge Press, 2020, p.72.

<sup>12</sup>د/رمضان السيد, تاريخ مصر القديمة الجزء الثاني. مكتبة نهضة مصر الشرق, 1990, 270.



the Chapel, Overseer of the Enclosure of Amon, High Priestess of Amon, Daughter of the King, Ankhnesneferibra," was made as her regal title there. <sup>13</sup>

Psamtik II passed away in 589, without living long. Given the brief time he was in power, it is difficult to say that his domestic activities were comparable to those of Psamtik I. He requested that Nitocris, the god's wife, adopt his daughter "Anchneferibre," which means neferib re lives for her. He replaced Nitocris in the year 584, and the Persian invasion filled this position in the year 525. He also established in Thebes an administrative system that displayed the kind of luxury.<sup>14</sup>

Nitocrit passed away and was interred at MadinetHabu eight years after being adopted. At Karnak, she built chapels as well. Here, the reliefs depicted the Divine Wife carrying out kingly rituals while donning the two plumes of the queen's headpiece. She was portrayed in front of the deity playing the sistrum, performing foundation rituals, or bringing a sacrifice or an image to Maat (the divinity of truth, justice, and rightness). According to the depiction, the deities were purifying, crowning, and embracing the woman "as was depicted in representations of a king's succession." Once more, this demonstrated the Divine Wife's standing as someone of importance and power who had hijacked royal symbols and ritual. Once more, the monarch, who holds the highest office in the kingdom, is equated here.<sup>15</sup>

In a second allusion to her name, the Divine Wife was portrayed as possessing qualities like kindness and goodness that are typically associated with women. It was an inherited princess who possessed exceptional grace, kindness, sweetness in love, mistress of all women, divine wife, divine adorer, divine hand, Ankhnesneferibra, and was the princess of the Lord of the Two Lands, Psamtik II.

She underlined the uniqueness and significance of her position by equating herself with Tefnut, the first female Divinity created at the beginning of creation with her male counterpart Shu, and added, "There were performed for her all the customary rites and ceremonies as were performed for Tefnut for the first time."

The size and complexity of the administrative staff varied between large establishments and smaller temples, but they typically included senior staff who oversaw the secular operations of the temple and its domain as well as artisans and general laborers.

The support staff cared for the temple grounds, kept it in good repair, made sure it was fit for everyday usage, and prepared the sacrifices made to the god. These were mostly secular workers.<sup>16</sup>

It was anticipated that a leader would have emerged from this group, overseeing the institution's operations and acting as the god's wife's right hand man, carrying out her more practical responsibilities, like building monuments on her behalf, while she maintained her spiritual hegemony.

The title 'great one of the house of the Divine Adoratrice' (a3 n pr dw3t-nTr) was in use during the New Kingdom and Third Intermediate Period and there was also evidence of a 'overseer of scribes' (mr-zS(w)), 'Steward' (a3 n pr), 'Chamberlain' (imy-xnt), 'one who sees the secret of the embalmers in the wabet of the God's Wife Shepenwepet, justified' (m33-sSt3w-wty m wabtHmt-nTr ^p-n-Wpt m3a xrw), Hor.

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13- L. Graham, King's Daughter, God's Wife: The Princess as High Priestess in Mesopotamia (Ur, ca. 2300-1100 BCE) and Egypt (Thebes, ca. 1550-525 BCE), 2019, p.7.  
<sup>14</sup> نيفقولا جريمال. تاريخ مصر القديمة. 1991, 456.

15 M. Ayad, Origins and rise to power. The Routledge Companion to Women and Monarchy in the Ancient Mediterranean World, 2020,

T. Wilkinson, The Egyptian World, Routledge Press, 2007.<sup>16</sup>

## The high officials under the god's wife of Amun

### 1) Name

H3rwa

The first chief administrator worked for Amenridis I and left a large number of documents outlining his marriage to the divine woman. Eight sculptures with writing were left by Harwa. On his statue, there could be seen a dual and interconnected loyalty and respect for both the king and the holy bride.

He mentioned several positions he held for the god's wife, including embalmer priest of Anubis of the divine wife, prophet of the divine adorer, chief administrator of the divine adorer, Master of the servants, or chief of the staff. On his right shoulder was the inscription "God's Hand, Amenridis, vindicated," and on his left shoulder was "God's Hand, Mistress of the Two Lands, Amenridis."<sup>17</sup>

### 2) Name

Akhmenru

chief administrator of the domain worship Akmenru or high steward

"He who is worthy before the Hand of god, Amenridis, true of voice, the steward and friend of the king, possessor of worthiness," was how Akhmenru introduced himself. He was dispatched on a mission by the monarch and the bride of the God. Additionally, he described himself as "an official at the head of the people and supervisor of servants of the God's wife" (hry-sdm a3). He inscribed the names of Amenridis I and Shepenwepet II on the right and left shoulders of the statue in the Chicago Natural History Museum, respectively, and identified himself as the "Chief Administrator of the Divine Wife, Seal Bearer of the King, and True Friend whom he loves."<sup>18,19</sup>

### 3) Ibi

During Psammetichus I's rule, the owner of the tomb was the Chief Steward to the God's Wife Nitocris. Belgians worked on the superstructure of the tomb's excavation while Germans worked on the tomb's substructure. The tomb was situated on the Asasif.<sup>20</sup>

The appointment of Ibi as chief steward of Nitocris to carry out restoration entails that the king's confidant, Ibi, be named and that all of his belongings that should go toward paying for the works be collected for him. They should then be delivered to all scribes and inspectors sent with the business of the divine adoratrice's house, however many of them there were. a list of all of the white house's daily silver, gold, and copper utensils.

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M. Ayad, The funerary texts of Amenirdis I: Analysis of their layout and purpose. Brown<sup>17</sup> University, 2003.

T.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<sup>18</sup> and Power in Ancient Egypt, California Press, 2007, p. 181-182.

Ch. Hugh, *Ibid*, p. 80.<sup>19</sup>

<sup>20</sup> A. Abdelazim,

The Functions of the Open Court of Theban Private Tombs of the 25<sup>th</sup> -26<sup>th</sup> Dynasties, El Minia Uni., 2022, p. 4.

4)Name

Ankhor

Ankh hor was a vizier and temple official of the 26th Dynasty in upper Egypt. He was the mayor of Memphis, the steward of the Divine Adoratrice Nitocris, and the overseer of the priests of Amun. Additionally, he served Apries. His big tomb was at Dara Abu el Naga. Pylons, courts, pillared halls, and burial chambers were all included in the tomb.<sup>21</sup>

4)Name

Pabasa

Pabasa served as High Steward of the God's Wife of Amun Nitocris in his tomb 279 in Egypt during the reign of Psammetik I. He probably took over from Ibi, the first High Steward of the God's Wife Nitocris. In addition to gaining numerous other titles from Ibi, Pabasa held the position of "Governor of Upper Egypt," just like his predecessor. Images of honey bees can be seen in the movies Pabasa and Ankh

Pabasa's mother Tashenenhor, father It-ntr-mri-ntr Pedubast, wife Tjesisetperet, son Pabasa (B), and daughter Tjahorshespes were listed in the inscriptions on his tomb. He was Nitocris' high steward.<sup>22</sup>

5)Name

Sheahonq

Harsiese, the father of Shosenq, oversaw the god's wife's chamberlains and served as her temple scribe. Harsiese was rumored to have attended Nitocris' funeral in the 22nd Dynasty. Sheshonq I is thought to have destroyed Thebes' pretended independence by installing his own men in important positions, including his own son Iuput A as high priest. During his twenty-one-year rule, he was in charge of numerous construction projects, particularly in Tanis, Bubastis, Memphis Atribis, El Hieh, Heliopolis, and Thebes.<sup>23</sup>

Name

6)P3dinith

His father was the it -ntr -mri -ntr Pasmatik and his mother Tadibastet .It was suggested that he was of lower Egyptian origin , probably from Sais ,the city of the goddess Neith and the cradle of the 26<sup>th</sup> Dyn., his Theban tomb was TT197.

Name

**7)Sheshonq J**

Sheshonq J, the son of Padinth and the last monarch of the 26th Dynasty, was the last high steward of the god's wife of Amun. Shoshenq J, perhaps to set himself apart from Shoshenq H, added to his name on certain monuments, "son of the High Steward

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<sup>21</sup>M. Bunson, Encyclopedia of Ancient Egypt, Infobase Press, 2014, p.39.

G. Kritsky, Beekeeping in Ancient Egypt, Oxford UNi. Press, 2015, p.47.<sup>22</sup>

E. Bloxam , I. Shaw, The Oxford Hand Book of Egyptology, Oxford Uni., 2020, 686.<sup>23</sup>



of the God's Votaress Padineith."<sup>24</sup> Therefore, unless the reverse can be demonstrated, monuments bearing the name of a High Steward Shoshenq without that addition should be credited to Shoshenq H. Shoshenq J's grave has not yet been located. Although it is strongly suspected that Padineith's son Shoshenq J. was buried in the modest pillared hall with its side room and the shaft to the burial chamber in his tomb (TT 197).A limestone block with an inscription about Padineith's son Sheshonq, identified as imy -r-imy -hnt dw3t ntr (supervisor of the chamberlains of the god's wife), was also discovered. It stated that he held that position while serving as his father's high steward.<sup>25</sup>

## 8)Name

### **P3dihorssnet**

He was buried in Thebes TT196.Ibi, Padihorresnet's great-grandfather, was a senior steward of the god's wife Nitocris, and his father, Akhmenru, was a member of that family.<sup>26</sup>

## 9) Name

### **Sheshonq J**

Sheshonq J, the son of Padinth and the last monarch of the 26th Dynasty, was the last high steward of the god's wife of Amun. Shoshenq J, perhaps to set himself apart from Shoshenq H, added to his name on certain monuments, "son of the High Steward of the God's Votaress Padineith."<sup>27</sup> Therefore, unless the reverse can be demonstrated, monuments bearing the name of a High Steward Shoshenq without that addition should be credited to Shoshenq H. Shoshenq J's grave has not yet been located. Although it is strongly suspected that Padineith's son Shoshenq J. was buried in the modest pillared hall with its side room and the shaft to the burial chamber in his tomb (TT 197).A limestone block with an inscription about Padineith's son Sheshonq, identified as imy -r-imy -hnt dw3t ntr (supervisor of the chamberlains of the god's wife), was also discovered. It stated that he held that position while serving as his father's high steward.<sup>28</sup>

### **Iretrau**

One of the most significant jobs in ancient Egypt was that of a scribe. Those who have completed the challenging process of learning to read and write.

TT39049 was one of the important Late Period tombs on the west bank of Asasif. She had to select a new location for her burial by the time she got to Thebes. Despite the fact that few women, especially among the higher-ranking elite, had graves that indicated this level of personal professional oriented, she chosed the Kushite necropolis in South Asasif on the South side of Qurna. Therefore, given Iretrau's role

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<sup>24</sup>M. Ayad, *God's Wife, God's Servant: The God's Wife of Amun (ca.740–525 BC)*,Routledge Press,2009,p.81.

G.P. Broakman,g.,p.123.<sup>25</sup>

E. Pischikova ,*Tombs of the South Assasif Necropolis :Thebes*,Oxford Press,2014,p.104.<sup>26</sup>

<sup>27</sup>M. Ayad, *God's Wife, God's Servant: The God's Wife of Amun (ca.740–525 BC)*,Routledge Press,2009,p.81.

G.P. Broakman,g.,p.123.<sup>28</sup>

as a Scribe and a Chief Attendant, her monumentally enormous tomb must be related.<sup>29</sup>

**Mutridis**

El Assasif TT410 where Mutridis's tomb was located. The tomb of Mutirdis had superior preservation. She was the Chief Attendant of Nitocris, Mutiridis was the child of "God's father and Beloved of God" Pahabu, and she gave the names of two women as her mothers: a Chief Female Attendant of the Divine Adoratress named Qapamaaupairdis and a Lady of the House and Noblewoman named Asetenpermesut. In her grave, Mutiridis included a list of her children.

She referred to a son who served as Nitocris' chamberlain as well as three daughters who were all servants to the Divine Adoratress. The official title of Mutirdis' job was Chief Attendant of the Divine Adoratress of Amen. Additionally, Mutirdis was the most beloved Divine Adoratress as well as a treasured real royal friend.

The biographical writings in tombs from the Late Old Kingdom and First Intermediate Period, which refer to the tomb owner as "one who gave bread to the hungry, water to the thirsty, and clothing to the naked," were also referenced in the inscriptions in her tomb.<sup>30</sup>

**Table 1 The sedjemu-ash of the Twenty-fifth Dynasty**

The sedjemu-ash of the Twenty-fifth Dynasty			
Name	Title	Date	Source
N3-mnx-Imn	sDmaS n aH(t) (‘palace’) n Imn	670 -60 BC	Munro 1973, 201
Ps-Sw-pr	sDm-aS n Imn	Dynasty 25	
#nsw-ir-a3	sDm-aS n pr-nsw	If Parker’s	
S3i-n-PsDt-n-Imn	sDmw-aS n _w3t-nTr	Time of Amunirdis I	
Ns-(P3)-o3i-Swty D	sDmw-aS n aow (‘provisions’) _Dw3t-nTr Imn	Dynasty 25/6	
Rr	sDmw-aS n aow _w3t-nTr Imn	Dynasty 25/6	

H. Mohmad , A Female Scribe in the Twenty Sixth Dynasty (Iretrau). Journal of the General Union of Arab Archaeologists,,2021,p57.

J. Li, The Singers in the Residence of the Temple of Amen at MedinetHabu: Mortuary Practices, Agency, and the Material Constructions of Identity. Journal of the American Research Center in Egypt,2011,p.220.

MnTw-p3(.s)-dnw	sDmw-aS n aow n _w3tnTr n Imn	Early Dynasty 25 <sup>31</sup>	
Imn-ir-irt	sDmw-aS n aow n _w3tnTr n Imn (Imn-ir-dis( t)) m3a-xrw	7th century BC, after the death of Amunirdis I	
£b-#nsw-n3w-diriw var. #b-#nsw- n3wdiriw	sDmw-aS n pr- _w3t-nTr n Imn	Dynasty 25/6	
Imn-ir-irt	sDmw-aS n r3 n aHt (‘entrance to the palace’) n _w3t- nTr (n Imn) (Imn-ir-di- s(t)) m3a-xrw	7th century BC	
Hr C	sDmw-aS n r3-aHt n (_w3t-nTr Imn-ir- dis( t)) m3a-xrw	After the death of Amunirdis I	
Ns-#nsw	sDmw-aS n r3-aHt n _w3t-nTr (^p-n- Wpt) s3t-nsw (Wsrkn)	Dynasty 25	
P3-n-P B	sDmw-aS-Smsw _w3t-nTr Imn	Dynasty 25	
H3m-+w3t-nTr- Imn	Hry-sDm(ww)-aS @mt- [nTr]	After the death of Amunirdis I but before the last quarter of the 7 <sup>th</sup>	

**Table 2 The ‘Overseers of the *sedjemu-ash* of the Provisions**

The ‘Overseers of the <i>sedjemu-ash</i> of the Provisions’		
Name	Title	Date
#3m-+w3t-nTr-Imn	Hry-sDm(ww)-aS n aow _w3tnTr	After the death of Amunirdis I

<sup>31</sup>Ch. Hugh , Regime Change and The Administration of Thebes  
During The Twenty-fifth Dynasty ,2011,Sweansea Press.P.82.

	and var. <i>Hry-sDm(ww)-aS @mt-[nTr]</i>	but before the last quarter of the 7th century BC
<i>Pypry(?)</i>	<i>Hry-sDm(ww)-aS n aow _w3tnTr</i>	End of the 8th century BC
<i>P3-n-P A</i>	<i>Hry-sDmw(w)-aS-aow _w3t-nTr</i>	First half of the 7th century BC

**Table 3 The Titulary of Ankhosorkon**

The Titulary of Ankhosorkon	
Title	Translation
<i>imy-r-k3t-iqr</i>	Excellent Overseer of Works
<i>hrp k3t</i>	Controller of works
<i>imy-r imy(w)-xnt</i>	Overseer of Chamberlains
<i>Hm-nTrPr-wr-Pr-[nsr]</i>	Priest of <i>Pr-wr</i> and <i>Pr-[nsr]</i>
<i>[...] (#a-nfrw-Mwt)</i>	[...] of Khaneferumut (prenomen of Amunirdis I)
<i>mH-ib _w3t-Imn (Imn-ir-dj-s(t)-mry(t)-Imn)</i>	Confidant of the Divine adoratrice (Amunirdis, beloved of Amun)
<i>Hry-sDmww-aS</i>	Overseer of the <i>sedjemu-ash</i>

Finally ;Because Egypt was coveted by many people and the conquest usually came from the north. So the king decided to rule the northern part of Egypt to protect it from any aggression and to ensure the maintenance of his control over the entire country, especially since southern Egypt was the capital and main center of the country. Then came the turn of the God's wife , who was called with more than one title, including the Divine Wife, the Hand of God, Divine Adoratrice and others, and she had royal, political, and religious titles. Her economic role , she had a large team of employees, workers, and craftsmen in all fields, and they had many antiquities shown in their tombs, artifacts, or sacrificial tables.

The God's Wife of Amun employed a direct operation model with steward-led administrative services. The high steward took care of their property, including their fields, flocks, jewelry, clothing, and food supply. The God's Wife of Amun and its steward had obligations related to these assets, but administrative professionals also got involved in the situation: All agricultural operations were overseen by a "imy-rA-AHwt N Hmt-nTr" The God's Wife of Amun Field Director, who occasionally served in place of province governors. The titles of high steward and many officials explain that she had a great economic role in this period .

And also social role , as it appeared in the tomb of Mutridis, a scribe during the reign of Amenhotep II, that she used to give food to the hungry and clothe to the naked and water to the thirsty. God's wife of Amun was eager to this wealth and behave will with it

During this period, the influence of the God' wife over the priests of Amun increased to the point that all the property of the temple was under her authority, in addition to the property granted to her by the king. She was very rich and the owner of lands and farms. The king granted her royal privileges. She was depicted on the walls offering

sacrifices, participating in celebrations, and participating in the procession of the priests for daily rituals. She bathes with the priests before performing the rituals in the holy lake, and she and the high priest enter the Holy of Holies, which was the most sacred part, and it is only permissible for the king and the high priest to enter, and she participates in the celebrations exactly like the king like the sed festival .

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