



# The Rundle Foundation for Egyptian Archaeology

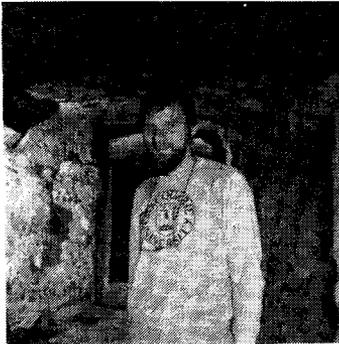
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NEWSLETTER No.25

JUNE 1988

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## Promotion of Dr Boyo Oekinga



We are delighted to announce to members of the Foundation, the promotion of Dr Boyo Oekinga to the grade of 'Lecturer' in the School of History, Philosophy and Politics at Macquarie University.

There is no need to introduce Dr Oekinga to members of the Foundation who certainly know him through his lectures and courses on various aspects of the Egyptian Civilization.

We congratulate him on his long over-due promotion.

## The Seventh Annual Dinner

The 7th Annual Dinner was held at the North Sydney Leagues Club on Friday 20 May and attended by 135 members and friends. The Guests of Honour included the Egyptian Consul Mr Sayed El-Khouli and Mrs El-Khouli; the Deputy Chancellor of Macquarie University, His Honour Dr John Lincoln and Mrs. Lincoln; the Vice-Chancellor, Professor Di Yerbury; the Visiting Fellow for 1988, Dr Sheila Whale and Mr. John Whale; the Guest speaker, Dr Robert Merrillees and Mrs Merrillees; Mr and Mrs John Brophy.

After dinner, Dr Merrillees gave a most interesting talk on "The Pharaonic Sudan: A Nostalgic Retrospective". The talk was thoroughly enjoyed by all those present. It concentrated on the archaeological work conducted in the Sudan by Professor Emery about 30 years ago in which Dr Merrillees was a participant. The site has now been submerged under the water of Lake Nasser created by the building of the High Dam.

## The Brophy Library Fund for Egyptology

We would like to thank those members who have donated towards this Fund and will acknowledge all donations in the final issue of the Newsletter for 1988. Further donations can be sent to Joan Beek, School of History Macquarie University 2109. Please make cheques payable to Macquarie University. Donations above \$2 are tax deductible.

## Activities Completed

### Introduction to Hieroglyphs

An Introduction to Hieroglyphs course has just been completed. 80 persons attended the course and at the request of many, Professor Kanawati agreed to conduct an 8-weeks Advanced Hieroglyphs course. 25 persons have now enrolled and classes commenced on 18 May.

### The Visiting Fellow for 1988

During her visit to Macquarie University, Dr Sheila Whale of Auckland University, took part in two stimulating Conferences, presenting two papers at each. She also gave a lecture "Women's Lib in Ancient Egypt" and appeared on Channel 10 "Good Morning Australia" and was interviewed on 2 SER and on 2GB by Jane Singleton and on 2BL by Margaret Throsby.

### "The Woman in the Ancient Mediterranean World"

The 2-day Conference, "The Woman in the Ancient Mediterranean World" attracted 150 persons to the Price Theatre at Macquarie University on Saturday 14 and Sunday 15 May. Scholars from Auckland, Macquarie and Queensland Universities presented papers dealing with the role of women in ancient Assyria, Egypt, Greece, Israel and Rome. The Conference proved to be a stimulating experience and gave those present the opportunity to compare the role of women in ancient civilisations.

### Dr Whale in Newcastle

The Visiting Fellow, Dr Sheila Whale, presented two papers at a Conference on "The Woman in the Ancient Mediterranean World" held on Saturday 7 May at Newcastle University. The Conference was very well attended and scholars from Newcastle and Macquarie Universities joined Dr Whale in presenting papers dealing with the role of women in ancient Greece, Egypt and Rome.

### Report on Egyptology & Related Fields in the United Kingdom To-day

Dr Robert Merrillees, of the Department of Foreign Affairs, is an Hon. Visiting Fellow in History, of Macquarie University. Dr Merrillees recently took part in two large international meetings in Edinburgh and London.

On 20 May, Dr Merrillees presented a report on the "Gold of the Pharaohs" Exhibition due in Australia later in the year and on the Fitzwilliam Museum Exhibition, "Pharaohs: Egyptian Art in the Middle Kingdom", to members of the Foundation and staff of Macquarie University.

HORI SON OF PANEHSI  
Right-hand Man of the God's Wife of Amun,  
from  
Western Thebes to Rio de Janeiro

Kenneth A. Kitchen

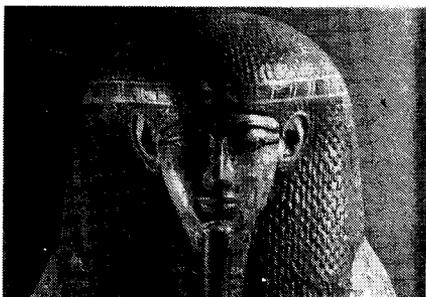


Fig.1



Fig.2

During the 12th century BC, Egypt's Twentieth Dynasty saw the sunset days of the Ramesside Empire. The epic victories of Ramesses III had saved Egypt from invaders on the north-west and north-east, and Canaan in part remained hers. But his successors lost that, and even Sinai was given up after Ramesses VI. But the Nile Valley as far south as the 4th Cataract was still held. Under Ramesses VII and IX, the high priest of Amun could still send expeditions into the Eastern Desert to scout for gold and semi-precious stones. But in the last decade of Ramesses XI's long reign (c.1100-1069 BC), even Nubia was lost when the Viceroy Panehsy revolted and the king's new representatives in Thebes, Herihor and Piankh, could not win it back.

But this was not solely an era of fading glories. It also witnessed new developments in the balance of power within Egypt. Ramesses VI had appointed his daughter Isis to be God's Wife of Amun in Thebes - as a special kind of high priestess of Amun, of royal family, as direct and personal representative of Pharaoh himself in the sacred city of Amun. She probably (and her successors, certainly) remained celibate for life, 'married' only to the god Amun, so to speak. In later centuries, each succeeding Dynasty had its own princesses adopted as successor to the reigning God's Wife of Amun, ensuring a direct link between Thebes and its distant pharaoh, reign by reign. In the last years of Ramesses XI, Egypt was divided into two vast provinces, north (Delta) and south (Upper Egypt) each under a deputy of the king - under Smendes and Herihor respectively. This division affected Egypt for 450 years, until eliminated by Psamtek I (664-610 BC). Thus, when Ramesses XI died, c.1069 BC, it was his northern deputy Smendes who became king. Up south in Thebes, both Herihor and his son-in-law Piankh had already died. Pinudjem I, son of Piankh - and probably either a cousin or brother of Smendes himself - was by now Governor of the south and High Priest of Amun in Thebes. The ruler of the one (north) half of Egypt ruled all Egypt by kind consent of the ruler of the other (south) half, so to speak. The Ramesside Empire was gone forever, and an entirely new epoch had begun. Today, we term it the 21st Dynasty, beginning of the 'Third Intermediate Period' (first half of the Late Period). Who was God's Wife of Amun at this momentous time of change in Egypt's history, we do not know. Perhaps Princess Isis, daughter of Ramesses VI, had been succeeded in turn by daughters of Ramesses IX then XI, down to the reign of Smendes. If so, their names have not yet been found on the monuments.

What happened next is remarkable. It was no daughter of Smendes the northern king who next became God's Wife of Amun, but the charming young lady Maatkare, daughter of Pinudjem I himself, Amun's high priest, by the lady Henttawy. We have reason to believe that Henttawy was actually a daughter of the late Ramesses XI - hence, both she and young Maatkare had royal blood in their veins. So Maatkare was royal enough to hold her high office - and did so, c.1060-1030 BC. Like a king, she adopted double cartouches: Maatkare, Mutemhat.

During that time, her father Pinudjem I laid claim to pharaonic status. He too adopted cartouches and a full titulary, and persuaded his royal contemporaries in Tanis and Memphis to accept him as co-pharaoh. So, his high-priestly court in Thebes became in fact a local royal court. On monuments we read of him as "His Majesty", and his wife as "Queen" Henttawy, and so on - not only in Thebes but also in Koptos and in faraway Tanis.

In these exciting times of major political shake-up in Egypt, so important a lady as the God's Wife of Amun needed - and had - her support-staff, to manage her day-by-day affairs and her estate. In later times, the High Stewards of such ladies were the wealthiest men in Thebes, and even had tombs on almost royal scale.

At this point, we fly out to Rio de Janeiro in Brazil! Not for some dream holiday in that exotic city, but to focus our story on two men who served the God's Wife of Amun in Thebes in the early 11th century BC: Hori and his father Panehsi (not the rebel viceroy!). In Rio's National Museum is to be found an important collection of Egyptian antiquities. One of the finest pieces there is the splendid coffin of Hori, whose titles proudly proclaim him to have been Royal Scribe and Royal Cupbearer, relating to court documents, and Superintendent of the Royal Harim of the God's Wife of Amun, besides having been Priest at the front (when carrying the image) of Amun. His father Panehsi had also held the first three titles - and also the long and picturesque surname Sai-Duat-neter-em-petri-Amun.

The coffin shows the height of fashion in the early 21st Dynasty. On a golden-yellow background, it was decorated in rich colour (blue, green, black, red) with otherworldly scenes for the afterlife (cf. Fig.2, Nephthys at the head end). On the lid, the head is a superbly-carved idealised portrait of Hori himself (Fig. 1). The titles in the texts help us to envisage the careers of Panehsi and Hori in their historical setting, and correlate them with other data.

Both father and son attained the proficiency of 'Royal Scribe' - a title held by many middle and high ranking officials in the New Kingdom and Late Period. Perhaps we may think of it as - very vaguely! - the ancient Egyptian equivalent of a PhD! Panehsi, however, had risen from the pool of middle-rank pen-pushers on papyrus to become 'Royal Cupbearer' and 'relating to Court Documents'. Unless for a time he had actually served up north with Smendes (or even Ramesses XI) in Memphis, the context of his next title (as of his son's priesthood) suggests that he in fact was a Theban working in Thebes. His 'royal' service would have been for Pinudjem I and the young God's Wife Maatkare, in a personal capacity (hence 'Cupbearer'). In the New Kingdom, cupbearers frequently gained the trust of the kings and came to wield considerable influence at court and in matters of state - so, perhaps Panehsi

also at the Theban court of Pinudjem I. On becoming Superintendent of the Royal Harim of the God's Wife of Amun, he took a very special name to declare to all and sundry his utter devotion to his superior and royal lady: Sai-Duat-neter-em-petri-Amun - "The God's Wife had satisfaction (or delight) in seeing Amun". Such loyalist names were the fashion at just this time. A courtier in Tanis honoured his pharaoh by taking the name Sai-Par'o-embah-Amun, "Pharaoh has satisfaction (or delight) in the presence of Amun".

Panehsi's son Hori began his career as a simple priest of Amun. His earliest title, "Priest in front (when carrying the image) of Amun" reflects his leading position among the bearers who carried in festival procession the jewelled and gilded portable boat-shrine of Amun - equal numbers of priests manned the carrying-poles at front and rear. Our man was out front on such occasions.

But the great ambition of any ancient Egyptian father of standing was for a son of his to follow in the parental footsteps, and take over his post as successor. In this dream, Panbehsi's wish was to be fulfilled. Hori, too, "matriculated" as a Royal Scribe. He took on his father's first main post of Royal Cupbearer, responsible for court documents. Then, in due time (probably at his father's death or retirement), Hori too was appointed to the high office of Superintendent of the Royal Harim of the God's Wife of Amun. Thus, he too had gained the trust of Pinudjem I and Maatkare. Looking after the personal needs of the God's Wife and her establishment would land him with much administrative 'paperwork'; hence inclusion of reference to 'court documents' in his titles.

What was the 'Royal Harim' of the God's Wife that Hori had to administer? The God's Wife was assisted in her temple-worship of Amun by a body of ladies, primarily as musicians. During the New Kingdom, many wives of officials had been 'Chantress' of this or that deity; perhaps by rota, they had served in music-making for the temples, especially at festivals. Two centuries later than Hori and Maatkare, this 'college' of devoted ladies bore a different stamp. They were unmarried girls drawn from families both high and low, who joined the permanent staff of the God's Wife of Amun for temple-worship - the guild of 'Songstresses of the Sanctuary of Amun'. Like the God's Wife of Amun, being celibate, each had to adopt a successor. Whether this arrangement had its origins as early as Hori and Maatkare, we do not yet know. But in any case both Hori and his father would have had much responsibility for the smooth organisation of the guild of Amun's singers and assistants to the God's Wife, whatever the status of these people was.

Hori himself was a worshipper of the great gods Amun of Thebes, the sun-god Re, and Osiris god of the afterlife, as the senes and texts on his coffin make clear. Along the edges of his splendid coffin, Hori had inscribed five hymns to Re derived from traditional New-Kingdom hymns (Chapter 15 in the Book of the Dead), adapted a little for his own purposes - much as someone today might choose a good old traditional hymn of Wesley or Isaac Watts. Quite poetic, part of the most attractive hymn runs thus:

Hail to you, as you rise in your horizon,  
 as Re who is satisfied by Truth!  
 As you cross the heavens, everyone beholds you,  
 when you have gone, [you are] hidden from their sight.  
 May you present yourself in the morning, daily -  
 flourishing is the voyage under Your Majesty.  
 Your sunbeams are in their faces, even without their knowing it,  
 (even) electrum, it is not like your brilliance.  
 The lands of [the gods], which have been seen in writing,  
 and the foreign lands of Punt, shall scrutinise you,  
 (you) having been hidden from their sight ...

But Hori was up-to-date as well as traditional. Elsewhere on his coffin (like a 'Hymns Ancient & Modern!'), he uses a fashionable new composition honouring Osiris - and which fell out of favour within a century of his death (not all "modern authors" last the pace ...):

Hail to you, O Osiris, Chief of the West,  
 Sovereign who rules the living;  
 King of Eternity, who acts forever,  
 who passes millions of years as his lifespan.  
 When he rises, Isis is at his right hand,  
 Nephthys is at his left hand  
 - (thus) the Osiris, Superintendent of the Royal Harim of the  
 God's Wife of Amun, Hori, justified.

Hori worshipped other gods too - a statuette that he dedicated to Sobek the crocodile-god survives in the Florence Museum, in Italy.

Hori's coffin appears to have surfaced in Western Thebes during excavations by the famous Belzoni, early last century. With other pieces, it was shipped off to South America in 1826 by an Italian adventurer, Fiengo, bound for Buenos Aires in Argentina - which he never reached (there was a war on). So, he returned to Rio de Janeiro in Brazil, exhibited and auctioned the whole collection, and Pedro I, Emperor of Brazil, bought the lot for the recently-founded National Museum, where Hori's coffin has resided to this day. As a vigorous, youthful Australia celebrates a 200th birthday, Hori (a man of mature years, now ...) celebrates about his 3000th!

Lit.: K.A. Kitchen, *Third Intermediate Period in Egypt*<sup>2</sup>, 1986, p.571, S 500;  
 M. Beltrao, K.A. Kitchen, *Catalogue of the Ancient Egyptian Monuments*, National Museum, Rio de Janeiro, 1988 [forthcoming], Chapter 3, Nos. 56-57 (Inv. 525/526).

## Present and Future Activities

### Ancient Egyptian Religion

Dr Boyo Ockinga is conducting an 8-weeks course on the "Ancient Egyptian Religion". The course commences on Friday 10 June, from 7-9 p.m. in W6B 336. There are 55 participants.

Cost: \$60 (members \$55)

Enquiries: Joan Beck 805 8848 (between 9 a.m. - 3 p.m.)

### Lecture by Assoc.Prof. Naguib Kanawati

On Monday 15 August, Professor Kanawati will give a Public Lecture, "Optimism and Pessimism in Ancient Egyptian Funerary Beliefs", at 8 p.m. at Macquarie University, C5C T1.

Tickets \$7

(members of Rundle Foundation and T.A.M.S. and M.A.H.A. \$5) incl. supper

Enquiries: Joan Beck

### The Sixth Egyptian Tour

A Sixth Study Tour will be led by Dr Ockinga who will also be the Lecturer on this 21 day tour of Egypt, leaving Sydney on 5 January, 1989.

Cost: \$3,700 Enquiries: Joan Beck

### Activities in Newcastle

On Friday 22 July, Professor Kanawati will be giving a Public Lecture at St Francis Xavier College, Hamilton, Newcastle, "Optimism and Pessimism in Ancient Egyptian Funerary Beliefs"

Tickets: \$5 (members \$4) (school students \$2)

Enquiries: Mrs Esther Kilkelly (049)33.2528 (after 4 p.m.)

### The El-Amarna Period

Mrs Juliette Bentley will conduct two week-end courses on "The El-Amarna Period" at St Francis Xavier, Hamilton, Newcastle.

Enquiries: Mrs Esther Kilkelly (049)33.2528

### Seventh Egyptian Tour

Mrs Esther Kilkelly will lead a group on a tour of Egypt with a one day stop-over in Athens on the way to Egypt and two days stop-over in Athens on the way home. The tour will depart Sydney on 4 January, 1989 and return on 25 January.

Cost: \$3,500

Enquiries: Mrs E. Kilkelly (049)33.2528 or  
Joan Beck 805.8848

### Buffet Dinner and Slide Evening

A Buffet Dinner and Slide Evening will be held at the home of Joan Beck, 1 Chelmsford Ave., Epping on SATURDAY 7 & SUNDAY 8 October. Students who have taken part in the Macquarie digs will present "A Student's Perspective". Each evening is limited to 50 persons.

Cost: \$20

Enquiries: Joan Beck 805.8848



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 The Egypt Exploration Society 1882 - 1982  
 (The British Museum edition of this title is now out of print  
 but we have managed to obtain copies from Chicago Univ. Press).
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 New edition. An Anthology of Stories, Instructions and Poetry.
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 Ideas of the Ancient Egyptians concerning the Hereafter  
 as expressed in their own terms.  
 Translated by Thomas George Allen, prepared for publication  
 by Elizabeth Blaisdell Hauser. No. 37 in the Studies in  
 Ancient Oriental Civilization from the Oriental Institute  
 of the University of Chicago.

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