

INSCRIPTIONS

The Newsletter of the Friends of the Egypt Centre, Swansea

Issue 19

July 2005

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Berries and Bubbly

GARDEN PARTY

at

2, Caswell Avenue
Caswell, Swansea
Saturday, 9th July
3.30 - 5.00pm



Tickets £3.00 (children free) from the Egypt Centre

In aid of the Egypt Centre Saturday Club

Dates for your diary

- 9 July Garden Party at Sheila Nowells' house
- 20 July 'Distribution of Power in the Immediate Aftermath of State Formation' - A talk to be given by Dr Ellen Morris at 7 p.m. in the Esso Lecture Theatre
- 17 September Touching Amarna - A one-day workshop (see page 4)
- 19-20 December Conference on Sex and Gender in Ancient Egypt (see back page)



Review: *An Egyptian Priestess Reborn*

Egypt Centre Monthly Lecture

Carolyn Graves-Brown, Curator of the Egypt Centre collection in the Taliesin Complex, gave a most interesting illustrated talk on Wednesday 15th June.

The talk, entitled 'An Egyptian Priestess reborn – Scenes from a 21st Dynasty Coffin' took the audience on a colourful scene-by-scene journey around the coffin of Iwesemhesetmut who was a priestess/chantress in the temple of Amun Ra at Karnak, and which is currently displayed in the House of Death in the Museum of the Egypt Centre.

Carolyn is continuing the work started by Dr Kate Bosse-Griffiths when the coffin came from Exeter to Swansea University during 1981. A brief outline of the known history of the coffin began the talk, although little is known of its modern history, and less of its ancient history. The coffin was originally discovered in Thebes, probably during the 19th Century, and came into the possession of a Reverend Robert Fitzherbert, who subsequently donated it to Exeter Museum where

it lay decaying for some years before being donated to Swansea University; Gwyn Griffiths, husband of Kate, persuaded Exeter to give it to Swansea, where it arrived, in a terrible state, wrapped in an old pair of curtains! Some restoration was undertaken by Cardiff University before it eventually settled at Swansea.

Carolyn explained that all the scenes on the coffin were designed to ensure rebirth and a safe journey through the afterlife; she also pointed out that these scenes would, in earlier Dynasties, have been depicted on tomb walls or on papyrus, but that in order to overcome tomb robbing and to ensure proximity to the symbolic significance of the scenes, it became the practice to paint the coffins instead.

The Egypt Centre is open between 10.00 a.m. and 4.00 p.m. Tuesday to Saturday, and a visit to see not only this particular coffin, but also the other wonderful artefacts on display, is highly recommended. [Phone 01792 295960].

The evening ended with a lively question and answer session, and the drawing of the raffle with tea and coffee and a selection of delicious cakes!



by Jill Body

The beginning of a wonderful partnership

The Egypt Centre has always been a setting for magical visits, superb teaching, a platform for learning, and has a welcome for everyone who wants to visit the past. But although I believe we have the most amazing collection to date, I have never been party to such a gathering that took place on May 4th.

A few months ago, Carolyn and Wendy went to London upon hearing of a great opportunity being offered by the British Museum. They were allowed to select a number of objects to fill in areas in the Egypt Centre's exhibits.

On May 4th there was an element of excitement among the volunteers and the visitors. I approached the upper level of the museum and found a large crowd of over 100 people, all awaiting the opening of the galleries.

Carolyn gave us a wonderful introduction to the loan items and expressed her thanks to those who work hard to make the Egypt Centre what it is today. She then introduced Vivian Davies, Keeper of Egyptian Antiquities at the British Museum. He told us about his life in Wales, his position in museums and his love for all things Egyptian. He then formally opened the newly laid out exhibition. A round of applause and the crowd divides and conquers. A booklet is handed out detailing the locations of the new artefacts welcomed into the collection. Stuart, Wendy and Carolyn introduce the visitors to our university and the museum to the new items and it is clear to see that everyone is impressed.

The event ends with everyone sampling wine and good food, and giving sighs of contentment. The end result is that this collection can be the beginning of a beautiful friendship with the British Museum. The artefacts have been well received and will be enjoyed by all during their stay at the Egypt Centre.

by Rachel Wickens

Note: The new exhibits are on long term loan. Why not pop in and take a look? – Ed.





Editorial

Welcome to the nineteenth issue of *Inscriptions*.

This issue marks the end of yet another successful academic year for the Egypt Centre. However, activities continue during the University recess. Note the Garden Party on 9th July which should prove to be a most enjoyable event, and the other forthcoming events which are listed on the front page.

The staff and Friends offer their congratulations to the student members who have successfully completed their degree courses this summer.

We offer our good wishes to Dr Ellen Morris, Lecturer in Egyptology in the Department of Classics and Ancient History, who is leaving us to return to the United States. Ellen will be giving us a farewell talk on 20th July which promises to be very interesting. Don't miss it!

We welcome the distinguished scholar Prof. Thomas Schneider who has recently been appointed to the newly-created chair of Egyptology within the Department of Classics. He joins us from the University of Basel. We wish him well during his career at Swansea.

Members may note that *Inscriptions* is coming out less frequently than it used to. We need your input! Contributions (which should be original, not copied from other published works which are subject to copyright) should be sent to the Egypt Centre, marked for the attention of Mike Mac Donagh.

Mike Mac Donagh

View from the Chair

It is nearly a year since I found myself propelled into the Chair of the Friends of the Egypt Centre and our current programme of speakers is almost at an end. I have found the experience both interesting and gratifying. It has been encouraging to see the new members who have joined us and they are most welcome. I hope they have gained as much from our meetings as those of us who have been members for some time.

We have had a wealth of knowledge from our speakers this year. My French was exercised mightily by the visit of our French Canadian speaker, Andrew Bedarski, whose fascinating talk on "Description De l'Egypte" contained many French references.

Our next speaker, Jenny Sabine, gave us an interesting account of "The History and Conservation of Swansea Museum's Mummy" – a topic closer to the hearts of some of our members than I had realised, when one confessed to having 'tweaked its toes for luck' in her music exams when going to the Museum as a child! We were privileged to have Nigel Pollard, from our own Classics Department, as our next speaker who spoke to us about the Roman past of Egypt. Then, we heard Peter Robinson from Manchester whose long and interesting talk on "Crossing the night; Journeys through the afterlife" went into great depth. March brought us Howard Ingham and his talk on "Racism in Archaeology and Egyptology" which left me personally with plenty of food for thought.

Our next speaker, Dr. Rosalind Janssen almost didn't arrive! If you were at the meeting, you may have been aware of the slight air of chaos pertaining, as both Carolyn and I rushed around trying: 1) to locate Dr. Janssen, 2) to change the venue since we had not been told the Esso theatre was unavailable, and 3) and to reorganize the tea making facilities, only to discover that we had no milk. Eventually, Dr. Janssen appeared, having taken a taxi from the station, from the train in which she had been incarcerated for nearly 6 hours, instead of a simple journey of 3 hours, and from where she had been unable to contact us. Despite all this trauma, her talk was stimulating and amusing (did you know that Tutankhamun took 149 pairs of underpants with him to the afterlife, something which our schoolchildren visitors find quite astonishing?) and she has promised us a return visit next year when we hope her arrival will be a little less dramatic!

The double act of Bob Partridge and Peter Phillips who spoke on 'Royal Mummies and The Columns of Ancient Egypt' came next and our last talk from Carolyn Graves-Brown (to whom I inadvertently gave a doctorate in my opening remarks—sorry, Carolyn!) brings me up-to-date. Carolyn's talk gave us an informative interpretation of the paintings on the sarcophagus in 'The House of Death.' Some work had been done previously by Kate Bosse-Griffiths to which Carolyn added her own fascinating interpretation. It seems somehow very fitting that an Ancient Egyptian musician's coffin should end its days in Wales, a nation known for its delight in music.

I hope you have all enjoyed the programme and are anticipating next season with enthusiasm. Our last meeting for this year will be on July 20th. Before that, I look forward to seeing many of you at Sheila Nowells' house on July 9th for our Garden Party – a fund raising event in aid of the Egypt Centre Saturday Club. Other fund raising events will be announced in future meetings. We fully intend holding 'A Taste of Egypt' in October to replace the one cancelled in March due to circumstances beyond our control!

Thank you for your support and I look forward to meeting you all again in the autumn.

by Claire Edwards





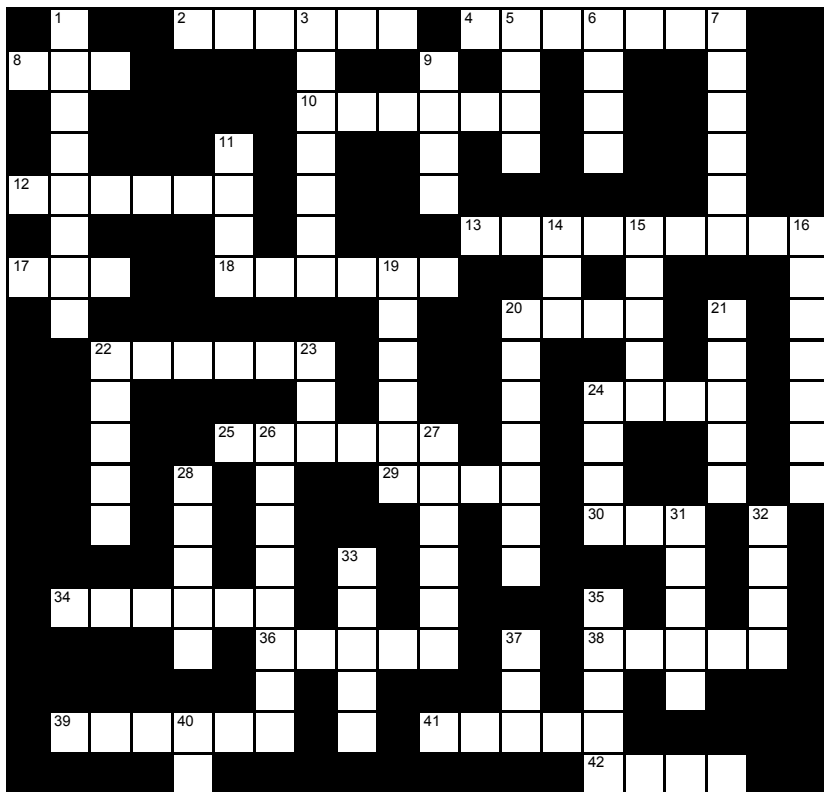
Crossword of the Gods

How well do you know the Egyptian pantheon? All the answers are names of Egyptian gods or goddesses.

Note: Many Egyptian names have alternative spellings. The spellings used in this crossword are taken from *Gods of Ancient Egypt* by Barbara Watterson.

Solution on back page.

by Daphne Mac Donagh



Clues

Across

- 2 Son of Mut and Amun (6)
- 4 Lioness with flaming eye (7)
- 8 Protects the home and children (3)
- 10 Scarab beetle (6)
- 12 A serpent who protects kings (6)
- 13 A serpent who protects fields (9)
- 17 God of the Earth (3)
- 18 Often represented as a cow (6)
- 20 The sun disk (4)
- 22 Scorpion goddess (6)
- 24 Creator god worshipped at Heliopolis (4)
- 25 Jackal-headed god of embalming (6)
- 29 Brother and murderer of Osiris (4)
- 30 The primordial ocean (3)
- 34 Cat goddess who protects pregnancies and births (6)
- 36 Frog goddess (5)
- 38 Falcon-headed (5)
- 39 He who brings back the distant one (6)
- 41 A warlike falcon (5)
- 42 Justice and harmony (4)

Down

- 1 The Opener of the Ways (8)
- 3 Vulture goddess of El Kab (7)
- 5 A bull (4)
- 6 God of the Nile (4)
- 7 Lioness, sister and wife of Shu (8)
- 9 Hippopotamus of the Inner Apartments (4)
- 11 Creator god, patron of craftsmen (4)
- 14 Goddess of the sky (3)
- 15 Female counterpart of Nun (5)
- 16 Hippopotamus, goddess of childbirth (7)
- 19 God of the dead (6)
- 20 Giant serpent who attacks the sun god (7)
- 21 Ferryman of the gods (5)
- 22 Crocodile (5)
- 23 God of the air (3)
- 24 God of Thebes (4)
- 26 Sister of Isis and wife of Seth (8)
- 27 Wife and daughter of Thoth (6)
- 28 Wise moon god depicted as ibis or baboon (5)
- 31 Corn god, son of Renenutet (5)
- 32 Sister and wife of Osiris (4)
- 33 Funerary god of Memphis (5)
- 35 Ram-headed potter (5)
- 37 God of fertility (3)
- 40 Sun god (2)

Touching Amarna

Saturday 17th September 2005

A one day Egypt Centre workshop with an opportunity to handle real objects from Amarna.

This is £20 per head with a maximum of 15 people so book now to avoid disappointment.

Carolyn A. Graves-Brown



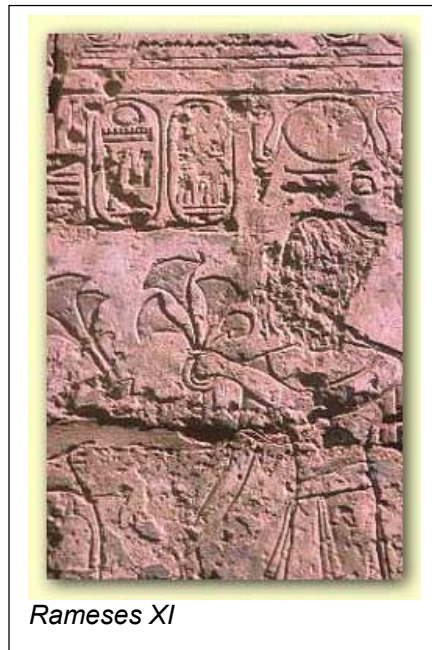


Reasons for the collapse of the New Kingdom

The New Kingdom was a period in Egyptian history between 1570 – 1070 BCE, dynasties 18 to 20 inclusive. It was the imperial age, with powerful fighting pharaohs and strong rulers. The period started with Ahmose reuniting the country after the expulsion of the Hyksos and ended with Ramesses XI losing rule over Thebes to the priesthood of Amun. The decline and end of the New Kingdom was a cumulative series of events through the 20th Dynasty, ranging through corruption, economic decline, invasion and increasing power of the priesthood of Amun all of which I shall discuss further. Throughout the 20th Dynasty we can also use Deir el-Medina, the craftsmen's village, as a touch-paper to indicate and reflect the political climate of the time.

During the New Kingdom, Greece and the Mediterranean islands had enjoyed consistently good relations with Egypt. This is known as the Mycenaean Age. This had been a time of peace and prosperity throughout the Middle East and Aegean. That was until the migration of the Sea Peoples. There are several theories for their migration, one being famine in their own countries. It is, therefore, easy to understand how the fertile Nile Valley attracted them to Egypt.

There had been trouble from the Sea Peoples in the reign of Merenptah in the 19th Dynasty, but the threat was far greater during the reign of Ramesses III in the 20th Dynasty. The walls of Medinet Habu give an account of the war with the Sea Peoples during Regnal Year 8 of Ramesses III's reign, as does the Great Harris Papyrus. While the victory may not have been as complete as the depictions make out, it was enough to break up the coalition of the Aegean states. This was not the only battle that Ramesses III had to face. There were Libyan invasions during years 5 and 11. As with any ancient battle the victors received booty from looting and such. In the cases of the above, much booty was given to the treasury of Amun at Thebes, whose wealth and power were beginning to



Rameses XI

increase to levels that threatened the throne.

By the end of the reign of Ramesses III, the temples of Egypt owned one third of all cultivable land in the country, three quarters belonging to the priesthood of Amun alone. The Great Harris Papyrus enumerates the donations made by Ramesses III to the temples at Thebes, Heliopolis and Memphis. This development upset the balance between temple and state and between king and the ever more powerful priesthood of Amun.

Any major war or battle has an enormous strain on the resources of the country. This was no different in ancient times. After the war with the Sea Peoples and the Libyans, Ramesses III had to deal with growing internal problems. Contraction of the empire rather than expansion characterised foreign policy, while the disintegration of government became evident.

Along with overall loss of state finances to the priesthods, economic crisis was the result. Grain prices soared and monthly rations to the workmen's village Deir el-Medina were in arrears. This led to the first recorded strike in history on the 21st Day of the 2nd Month of Regnal Year 29 of Ramesses III. The Turin Strike Papyrus evidences this. The scribe Amennakhte personally delivered the formal complaint to the temple of Horemheb, part of the large administrative complex of Medinet

Habu, the mortuary temple of Ramesses III. This document described the workers' struggle and the corruption that had spread throughout the administration. The dispute was temporarily resolved until the 6th month of that year when the two work gangs stormed a series of mortuary temples of the west bank and staged 'sit-ins' until their demands were met. This action was repeated once more during the reign of Ramesses III and much later on during the reign of Ramesses X.

From the end of the 19th Dynasty through to the 20th Dynasty there were inherent problems in the succession system. This disturbed the integrity necessary for royal stability and could create competing dynastic factions. This was due to the fact that there was no 'Great Royal Wife' for Ramesses III, which was the opportunity for a son of a minor wife to be made pharaoh. The lack of an obvious successor and the gradual breakdown of the centralised state may well have been the reasons behind the attempt on Ramesses III's life.

There was a plot to assassinate Ramesses III in favour of a lesser son, far removed from the chance of succession. The harem conspiracy implicated a minor wife, Tiy, of trying to bring her son Pentawera to the throne. Not only were the conspirators found guilty, but some of the judges and other court members were implicated and even executed.

The reign of Ramesses III was followed by a rapid succession of eight kings covering a period of less than 100 years. All bore the name Ramesses and all claimed varying degrees of bloodline to Ramesses II who had become the archetype of Egypt's glorious past. Other peculiar features of the succession during the 20th Dynasty surely contributed to its political problems. These were due to an unusually large number of short reigns and elderly kings combined with the premature death of younger kings who would have generated the normal father to son succession pattern. The variance arose after the reign of Ramesses V when his uncle Ramesses VI came to the throne. This was repeated when the uncle, Ramesses VII succeeded his nephew, Ramesses VII.





Ramesses IV succeeded his father. After the harem conspiracy he placed a papyrus in the tomb of his father (Papyrus Harris I) which gives an elaborate account of his father's reign. He reigned for about six years and has a very simple tomb in the Valley of the Kings, another reflection of decline in the Dynasty. There were continued problems with society and the priesthood during the reign of Ramesses IV and V. The Turin Indictment Papyrus records several scandals at the temple of Khnum at Elephantine. There were claims by one priest against another of acts of debauchery, theft, embezzlement and disrespect for the sacred. This text is a useful indication of the corruption that evidently became rife in the administration.

At the beginning of the 20th Dynasty, Deir el-Medina was at its peak, with a total of 120 workmen, meaning that the community as a whole must have numbered about 1,200 people. There was an abortive attempt to increase the village during the reign of Ramesses IV, but by the reign of Ramesses VI the number of workmen had reduced from 120 to 60. After this period the village fell into gradual decline and was eventually disbanded in the 21st Dynasty.

Ramesses IV was succeeded to the throne by his son Ramesses V Amonhirkhopeshef. He was only on the throne for four years. There was a civil war during his reign. The Turin Papyrus tells us that the workmen at Deir el-Medina stopped digging his tomb in the Valley of the Kings, stating that they were 'idle from fear of the enemy'. The enemy was probably Libyan gangs who terrorized the Theban area throughout the 20th Dynasty.

An ostraca records that Ramesses V was buried in year 2 of the reign of Ramesses VI. This would indicate a possible co-regency. The unusual thing about this is that Ramesses VI was not a son of Ramesses V, but his uncle, who then went on to usurp the tomb of his nephew. The two branches of the royal family, those claiming to be direct descendants from Ramesses III and those descended from his sons, fought for power among themselves until the end of the dynasty.

Ramesses VI only reigned for about eight years. The short reigns of the dynasty meant that building

programmes were not completed and foreign policy was subdued. Both of these issues can undermine the power of the monarchy. The signs of decay were increasing. Egyptian domination beyond the Nile valley had become more and more limited. Ramesses VI was the last ruler of the New Kingdom whose name is attested at Sinai. During his reign governance over foreign lands in the Near East was much reduced and the frontier of Egypt was pulled back from Palestine to the Eastern Delta.

With weakening control of royalty, the Priesthood of Amun was continuing to become more powerful. The Priesthood of Amun wielded great power as they were major land and resource owners in the country. O'Connor poses an interesting question about the economic problems of the 20th Dynasty – "*was there a quantitative decrease in the resources available to the king and his officials, or was there a qualitative decline in the efficient manipulation of these resources?*". Decrease in any of the resources was politically significant, especially those that would be most accessible to the king, but so was a decline in the quality of administration.

In the 20th Dynasty probably the most important contributors to the weakening integrity of the kingship were the changing relationships between king, civil government and army. There was growing strength in hereditary office; this can be seen in the Amun priesthood.

Ramesses VII was probably the son of Ramesses VI. He had a short reign of about seven years. Very little is known and there are no known monuments of this reign apart from his tomb.

Egypt's economy was still very unstable, and prices soared. Papyri and ostraca from Deir el-Medina evidence this. Ramesses VII had no sons to succeed him, therefore, his uncle, Ramesses VIII, the last surviving son of Ramesses III, came to the throne.

Ramesses VIII reigned at the most for one year. That he should have succeeded a son of Ramesses VI is perhaps indicative of a continuing problem in the rightful succession. The tomb of Ramesses VIII is very modest, and again like his nephew there are no monuments attested to his reign, we have only an inscription at Medinet Habu and some plaques.

The next pharaoh was Ramesses IX. He was the son of Ramesses VIII and ruled for about eighteen years, which brought some normality back to the chain of succession, and yet increasing instability marked his reign. During Regnal Years 8 to 15 we know of regular raids by Libyan nomads disturbing the peace in Thebes.

Considering the length of his reign in comparison to other Ramesside kings of the dynasty, there are surprisingly very few monuments. What building work there was, was concentrated in Heliopolis and the Delta. There was a greater emphasis on Lower Egypt and greater empowerment given to the Priests of Amun in Thebes. The priesthood was able to assert its own power in Upper Egypt. This was the sowing of the seeds of insurrection seen at the end of the dynasty. By concentrating his building work in the North he was confirming the royal family's growing identification with Lower Egypt. This insulation in Lower Egypt was a contributory factor that lost the power in Upper Egypt, which resulted in the end of the New Kingdom.

During the reign of Ramesses IX, there were more strikes by the workers of Deir el-Medina. This period also witnessed a major increase in tomb robberies. With prices high and wages low or in arrears it was quite difficult to resist the temptation posed by the enormous treasure lying buried in the tombs in the royal necropolis and the private tombs on the West Bank of Thebes. The authorities tried to post guards and caught some thieves as the surviving transcripts of the tomb robberies trials evidence. But the need for the recirculation of this wealth was so great that government officials also became corrupt. During the reign of Ramesses XI, because of the robberies, pious priests were driven to the resort of secreting royal mummies from the 17th to 20th Dynasties in a secret shaft at Deir el-Bahri (DB320) and the tomb of Amenhotep II (KV35) for safe keeping. Other caches have also been discovered containing the mummies of priests of Montu and Amun. These robberies and caches indicate the level of insecurity that prevailed from this reign through to the end of the dynasty.

Even though most building work done in the reign of Ramesses IX was in Lower Egypt, he did decorate the





northern wall of the seventh pylon of the Karnak Temple in Thebes. At this time Ramessesnakht held the office of High Priest of Amun in Karnak. He had inherited this position from his father Meribast, who was later succeeded by his son Amenhotep.

Ramessesnakht had exploited a series of alliances and marriages to transform his family into a power base, which included the second, third and fourth prophets of Amun, the Mayor of Thebes and various other notable positions. This control over the main priestly posts allowed him to buttress the power of the chief priests.

It was towards the end of the reign of Ramesses IX through to the reign of Ramesses XI that Ramessesnakht's son, Amenhotep, held the office of High Priest of Amun. He held this office at the time of the trials of the tomb robberies in Ramesses IX's reign.

During his time in office, the indications of the increasing power of the priesthood continued. This was reflected in a relief of Amenhotep at Karnak where he is portrayed at equal height to the King. This is a major departure from customary Egyptian protocol. This type of action was to undermine the kingship, and his influence led to the creation of what was virtually an independent ruling hierarchy based in Thebes, which was to result ultimately in the decline of the dynasty and Egypt itself.

Ramesses X reigned for between three and nine years. His rule is virtually unattested: there is one significant inscription at Aniba in Nubia bearing his cartouche. This could possibly indicate a small concern with the area, as it transpired there was a problem from Nubia in the reign of his son Ramesses XI, the last Ramesses and final ruler of the 20th Dynasty.

The rule of Ramesses XI lasted about 28 to 30 years. A civil war during the first decade of his reign contributed to his weakness. During his reign, crisis gripped Thebes. There was persistent trouble with Libyan gangs preventing the workmen on the West Bank from going to work, there was famine in the 'year of the hyena' and further thefts from tombs, temples and palaces. This was a time that the people of Egypt needed a strong ruler, but the King reduced his presence by not touring the country in favour of the Delta. He relied

upon provincial administrations, which gave leeway for the emergence of a state-within-a-state at Thebes.

Such was the environment of corruption at the time that the Mayors of Thebes East, Paser, and West, Paweraa came to blows over the tomb robberies. Paser accused Paweraa of being involved in the actual robberies. No verdict was reached against Paweraa. This may have been because at the time other matters were paramount. Civil war was raging in the Theban area. As a result of this the village of Deir el-Medina was abandoned and its inhabitants sought refuge behind the mortuary temple walls of Medinet Habu.

Since the time of Ramesses IX, when Amenhotep had become High Priest of Amun, his power and inflated status had become as much as the king's. Panehesy, the Viceroy of Nubia, appeared in Thebes to restore order. This was possibly on the request of Ramesses XI. He came into conflict with Amenhotep, and between regnal years 17 to 19 he drove Amenhotep out of Thebes. So, even though Amenhotep had been ousted from power, he was replaced by Panehesy who held sway over both Southern Egypt and Nubia.

Ramesses XI obviously felt that Panehesy had over-reached himself and sent his army, led by General Piankh, to drive Panehesy back into Nubia, which he succeeded in achieving. Along with his generalship he took over the titles of Panehesy as well as styling himself as vizier, and after the death of Amenhotep was made High Priest of Amun, thus uniting the three highest offices below the king in one person.

With Piankh's military coup begins a period of the *wehem mesut*, the renaissance, otherwise known as the 'Repeating of Births'. This is a term that had been previously used by kings who founded new dynasties or eras, e.g. Amenemhet I and Seti I. 'The Repeater of Births' is also mentioned on the Restoration Stela of Tutankhamun, heralding a new age. In the Theban area, documents were now dated in years of the renaissance rather than Regnal Years of the king.

After the death of Piankh, Herihor appears on the scene and takes over the post of High Priest of Amun after rising through the ranks of the army as well as probably marrying the widow of Piankh.

By Regnal Year 19 Panehesy also disappears and Herihor takes on his title also of Viceroy of Nubia. He put himself in a position of unassailable power in the south. After receiving a favourable oracle from Amun, he pronounced himself King in year 19 of Ramesses XI's reign. The power of Herihor is seen in the Khonsu temple in Karnak where he is depicted on equal footing with Ramesses XI, his name appears in a cartouche and he is even seen wearing the uraeus and double crown.

There appears to have been an understanding between Herihor and Ramesses XI as they ruled Upper and Lower Egypt between them for a period of about six years. It was not so much usurpation by Herihor but tacit recognition of each other's sphere of influence.

Herihor founded a dynasty of priest kings. His actual claim to royalty was limited to temple reliefs, but his accession was based on the inherited power of the position of the Priesthood of Amun. It is quite ironic that the royal family which had given so much power and wealth to the Amun Priesthood lost their throne, dynasty and rule of Upper Egypt to that very priesthood.

Upon the death of Ramesses XI, Herihor and Smendes (in the North) divided Egypt between themselves. Ramesses XI was technically the ruler of the Two Lands until his death, but Herihor was the ruler of Upper Egypt for all practical purposes. Even though Ramesses XI had a tomb built in Thebes he was never buried in it; he was most probably buried in Lower Egypt.

Henceforth the 'golden age' of Egyptian history ends and the Third Intermediate Period begins. It culminated in a dynasty fraught with short rules, succession battles, overpowering priesthoods, economic crisis and invasions, all of which contributed to its end.

In conclusion I quote Diodorus Siculus, 1.63.1, who says of the dynasty after the reign of Ramesses III, "...*kings succeeded to the throne after seven generations who were confirmed sluggards and devoted only to indulgence and luxury. Consequently in the priestly record no costly building of theirs nor any deed worthy of historical record is handed down in connection with them.*"





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<http://ccat.sas.upenn.edu> (15/05/05)

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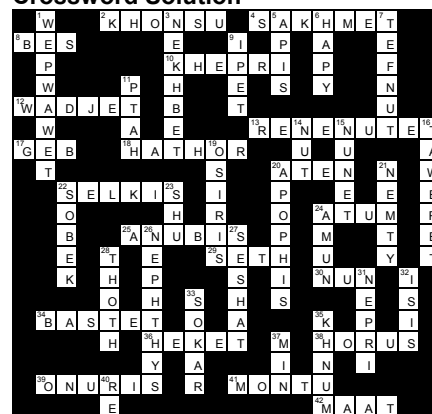
www.angelfire.com (22/05/05)

www.crystalinks.com (14/05/05)

www.touregypt.net (15/05/05)

by Karen O'Flanagan

Crossword Solution



Forthcoming Conference

‘Don your wig for a happy hour’:

Sex and Gender in Ancient Egypt

Egypt Centre

and

University of Wales Institute of Classics and Ancient History

19th – 20th December 2005

Venue: University of Wales Swansea

This conference aims to explore all aspects of sex and gender in Egyptology including: identification and constructions of gender and sexuality, from the earliest times up to and including the Islamic period. The conference would also like to explore how, if at all, gender studies have influenced the development of Egyptology.

Speakers:

Greg Reeder (Contributing Editor KMT)

Richard Parkinson (British Museum)

Carolyn Routledge (University of Liverpool)

Hana Navrátilová and Jiří Janák (Czech Institute of Egyptology)

Renata Landgráfová (Czech Institute of Egyptology)

Heather Lee McCarthy (Institute of Fine Arts, New York University)

Racheli Shalomi-Hen (Ben-Gurion University of the Negev)

Rosalind Janssen (University College London)

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