Women’s Voices in Antiquity

HATSHEPSUT AND THE CONSTRUCTION OF HER ROYAL IMAGE

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“Instead of surrendering her regency as soon as Thutmosis III reached his majority, Hatshepsut usurped the titles of a sovereign ruler of Egypt... In order to justify her usurpation, the ancient dogma of the divine origin of the king was produced and applied to her own birth.”


Hatshepsut springing into action following the death of Thutmosis II: “it was not long ... before this vain, ambitious, and unscrupulous woman showed herself in her true colours.”


“He [Senenmut] cannot, under such circumstances, escape the imputation of a share in the devious politics of his mistress.”

H.E. Winlock, Excavations at Deir el-Bahari, 1911-1931 (New York, 1942), 147.
“It must have been very much against his will that the energetic young Thutmose III watched from the sidelines the high handed rule of the “pharaoh” Hatshepsut... and now the king wreaked with fury his vengeance on the departed ones who in life had thwarted his ambitions.”


“Her end came abruptly, after she had been “king: for seventeen years...the evidence of the vindictive fury of Thut-mose III is clear.”

“The reigns of Hatshepsut and of Thutmosis III contrast strongly in the activities of the state. She records no military campaigns or conquests; he became the great conqueror and organizer of empire. Her pride was in the internal development of Egypt and in commercial enterprise; his pride was in the external expansion of Egypt and in military enterprise.”


“The reign of Hatshepsut had been barren of any military enterprise except for an unimportant raid into Nubia ... It is not to be imagined that even a woman of the most virile character could have attained such power without masculine support.”

“The person chiefly responsible for Hatshepsut’s success was apparently her Chief Steward Sen-ne-mut, a canny politician and brilliant administrator... As confidant of the female pharaoh and guardian of her daughter he was evidently on the most intimate terms...”


“She was beautiful, of course; all great queens are beautiful... she could not deny her heart...”


Gender-bender | Cross-dresser

EVOLUTION OF ROYAL ICONOGRAPHY

Phase 1: Feminized version of predecessors

Phase 2: Androgynous

Phase 3: Masculine phase (synthesis of Phases 1 & 2)

“We have no idea how she dressed in real life...there was a tension between Hatshepsut’s biological sex and the male gender role of king.”


“An interesting case of gender-crossing in the context of a clash between biological body and what society requires to be in terms of gender.”


“There is no confusion over Hatshepsut’s sexuality as there is over the heretic King Akhenaten, and no suggestion that she was either a lesbian or a transvestite.”

Leadership and the media: Gendered framings of Julia Gillard’s ‘sexism and misogyny’ speech

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This article analyses Australian media portrayals of former Australian Prime Minister Julia Gillard’s ‘sexism and misogyny’ speech to parliament in October 2012. Our analysis reveals that coverage of the speech comprised three principal gendered framings: strategic attack, uncontrolled emotional outpouring and hypocrisy. We argue that these framings demonstrate the role the media plays as a gendered mediator, perpetuating the gendered double binds that constrain female political leaders, as they negotiate the demand to demonstrate masculine leadership attributes without sacrificing the feminine qualities expected of them. In this instance, gendered media framings limited the saliency of Gillard’s speech, contributed to calls for wider introspection on Australian political culture and further disassociated women from political leadership.

Keywords: female political leaders; feminism; politics and gender; politics and the media; political leadership

Introduction

On 9 October 2012, Australia’s first female Prime Minister, Julia Gillard, responded to a question by the Leader of the Opposition, Tony Abbott, during parliamentary questions with a raising 15-minute speech drawing attention to the opposition’s double standards on sexism and misogyny. The speech quickly attracted international attention, going viral on social media, being reported in the international press, and receiving praise from world leaders, including US President Obama. As several commentators noted, far from being a mere 15 minutes of fame, Gillard’s speech elevated her to the status of global feminist icon (Shillit 2013).

As coverage around the world acknowledged, the speech was remarkable for a number of reasons. Foremost among these was that Gillard called the Opposition Leader and his party out on their sexism and misogyny for the first time in her leadership, having previously been reluctant to risk the perception of acting specifically for women. This reluctance seems vindicated by the negative national media coverage

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Playing the Gender Card: The Uses and Abuses of Gender in Australian Politics

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I want to just say a few remarks about being the first woman to serve in this position. There’s been a lot of analysis about the so-called gender war, the playing the so-called gender card because heaven knows, no-one noticed I was a woman until I raised it. But, against that background I do want to say about all of these issues the reaction to being the first female prime minister does not explain everything about my prime ministership, nor does it explain nothing about my prime ministership. . . . it explains some things, and it is for the nation to think in a sophisticated way about those shades of grey.

Julia Gillard, final speech as Prime Minister, June 26, 2013 (cited in Sales 2013).

In the quotation above, Australia’s first female prime minister, Julia Gillard (in office June 2010–June 2013), rightly suggests that the gender issue doesn’t explain everything about the difficulties she encountered during her period as prime minister of Australia that contributed to her downfall.1 However, Gillard suggests that gender does

My thanks to this journal’s anonymous reviewers for their useful feedback on this paper. Earlier versions of this paper were presented at the Fourth South Australian Women’s and Gender Studies Annual Public Lecture, Flinders University, Adelaide, May 2013, and at the Australian Political Studies Association Conference, Murdoch University, Perth, September 2013. My thanks also for the feedback received on these occasions.

1. Gillard was speaking after being replaced as Labor leader, and therefore prime minister by Kevin Rudd, where she had led in turn ousted three years earlier and who then lost the subsequent election. This article acknowledges that a wide range of issues would need to be examined, including Gillard’s.


MACQUARIE University

THE CONVERSATION


Hilary Clinton and Julia Gillard: how the media shape our view of leaders as ‘women’

During the 2016 Democratic National Convention, Julia Gillard, prime minister of Australia between 2010 and 2013, wrote an open letter to Hilary Clinton in The New York Times. She concluded:

I’m not an expert enough to think that the most qualified and prepared presidential candidate the United States has ever seen was a woman in policy.

... the most common issue of her last experience has been buffeted by what I call the “nurturing question” of gender. She knows what it’s like to be the subject of the stereotype that a powerful woman cannot be likable, that if she is communicative then she must be inapt in empathy.

Gillard is well placed to offer such advice. She experienced an unprecedented level of sexism in Australia’s first female prime minister.

Gillard admired Gillard for her famous 2012 “sexism and misogyny” speech. And Gillard has repeatedly encouraged Clinton to combat sexism on the campaign trail, early and with vigour.

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“We are all, women in politics, trying to crack through to the next stage of engagement in public debate where we are no longer viewed as an oddity, we are no longer assessed on what we are wearing, how we are wearing our hair or indeed how we keep our kitchen but we are assessed on what it is that we say, what should be done for the good of the nation.”


Johnson (2015: 315)
“His son (Thutmose III) stood in his place as king of the Two lands... while his sister, the god’s wife Hatshepsut, is carrying out the affairs of the land. The Two Lands are under her plans, one works for her, as Egypt bows the head.”

Biographical inscription of Ineni reigns of Amenhotep I-Thutmosis III, Thebes
Creativity and Innovation in the Reign of Hatshepsut

edited by
José M. Galán, Betsy M. Bryan, and Peter F. Dorman

Papers from the Theban Workshop 2010

OCCASIONAL PROCEEDINGS OF THE THEBAN WORKSHOP

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Abstract The representations of Egyptian female king Hatshepsut are, as a consequence of a binary heteronormative sex/gender binary, continuously queer in scholarship. Statements on her body and identity are often made by directly squaring her representations with the corporal. This paper offers a critique of the heteronormative interpretations of Hatshepsut, which often identify her as a cross-dresser, gender-bender or “woman with a beard.” An alternative approach will be attempted with the discussion of her imagery in the context of queer and Actor Network theoretical encounters. This paper argues that the binary bind of the sex/gender system can be traversed through a complex network of actants, including bodies, ancestors, relatives, gods, and material culture.

Keywords Hatshepsut • Sex/gender • Binary bind • Heteronormativity • Queer theory • Actor Network Theory

Introduction

In archaeology, the “binary bind” is a term that can refer to two different but seemingly related concepts. The first is an assumption regarding the existence of a binary (male—female) gender system in a certain society, which is often taken to be a fixed, natural, and normal division of bodies. Modern interpretations of what constitutes an appropriate male or female body are transferred onto past societies, at the same time excluding and silencing bodies considered to be Other both now and then. This is the case with many archaeological studies lacking gender awareness. The second concept derives from second-wave feminist criticism. It defines sex as the biological division of male

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Deir el-Bahari
dei al-Dinary

PORTER AND MOSS,
TOPOGRAPHICAL BIBLIOGRAPHY, II:2, 340-374.
Mortuary Temple of Hatshepsut

NORTHERN COLONNADE, SECOND TERRACE

Divine birth narrative

Divine birth narrative

TIME PERIODS

1. Hatshepsut’s conception and birth

2. Hatshepsut as a dependent infant

3. Hatshepsut as an adolescent

4. Hatshepsut as an adult ready to act as king
When he (Amun-Re) came before her, she rejoiced at the sight of his beauty, his love passed into her limbs.”

Words of Queen Ahmose: “It is splendid to see thy front...thy dew is in all my limbs...

“After this, the majesty of this god (Amun-Re) did all that he desired with her.”


Naville, *Deir el-Bahri, II*, pl. 47.
“She rejoiced at the sight of his beauty and the love of him coursed through her limbs.”

Words of Mutemwia:
“How great is your power... your dew permeates all my limbs.”

“Then the majesty of this god did all that he desired with her.”

O’Connor & Cline, Amenhoptep III, 4.
Divine birth narrative

PAPYRUS WESTCAR, SECOND INTERMEDIATE PERIOD

Berlin Egyptian Museum, Inv. No. P 3022.

Divine birth | Adolescence

SENWOSRET III, DYNASTY 12, CAUSEWAY, DAHSHUR

Secondary sources:

Divine birth | Adolescence

Oppenheim in: Abusir and Saqqara 2010, fig. 2.

Naville, Deir el-Bahri, II, pls. 54-55.
Divine birth | Adolescence

**Senwosret III**

Oppenheim in: Abusir and Saqqara 2010, fig. 6.

**Hatshepsut**

Naville, *Deir el-Bahri*, III, pl. 56.

Erased figure of Hatshepsut

Thoth

Amun-Re
Motive...

Secondary sources:


The divine qualities of the king

HATSHEPSUT AND HER KA

- The divine qualities of the king is manifested in the royal ka

- Dual nature of the king:
  - Divine > Re / Amun-Re
  - Earthly > Mother

Naville, *Deir el-Bahri*, II, pl. 48, 55.
Legitimacy through divine selection

Hatshepsut

• “Whom Amun himself caused to appear on the throne in Southern Heliopolis (Thebes), and whom he chose in order to protect Egypt (and) in order to overawe the nobles (patricians) and subjects.”

Thuthmosis IV

• “Whom Amun has chosen from amongst the people.”

Amenhotep III

• “Whom he (Amun) chose, distinguished from millions to lead the people for eternity.”

Epithets

• “whom Re has chosen” | Throne names of Tuthmosis I, III and IV, Sety I and Ramesses II.
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Further reading