

THE  
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# Hatshepsut & Her Images

October 5–6, 2023



## Thursday, October 5

9–9:15 am

### Welcoming Remarks

**Diana Craig Patch**

Lila Acheson Wallace Curator in Charge, Department of Egyptian Art, The Metropolitan Museum of Art

### Introduction

**Aude Semat**

Assistant Curator, Department of Egyptian Art, The Metropolitan Museum of Art

**Jun Yi Wong**

PhD Candidate, University of Toronto

### Session One

Moderated by **Anastasiia Stupko-Lubczynska**

9:15–9:45 am

**Back to the Future: The So-Called Fictitious Co-regency of Thutmose I and Hatshepsut, a Historical Manipulation as a Legitimizing Mechanism?**

**Sébastien Biston-Moulin** ..... *p. 4*

Research Engineer, UMR 5140, Centre National de la Recherche Scientifique

9:45–10:15 am

**Hatshepsut's Reliefs at Deir el-Bahri Beyond Propaganda**

**Filip Taterka** ..... *p. 18*

Assistant Professor, Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences

10:15–10:45 am

Questions & Discussion

10:45–11 am

Break

### Session Two

Moderated by **Marsha Hill**, Curator Emerita, Department of Egyptian Art, The Metropolitan Museum of Art

11–11:30 am

**Hatshepsut's Changing Image**

**Catharine H. Roehrig** ..... *p. 10*

Curator Emerita, Department of Egyptian Art, The Metropolitan Museum of Art

11:30 am–12 pm

**Gender Fluidity or Political Statement in the Iconography of King Hatshepsut?**

**Dimitri Laboury** ..... *p. 8*

Professor, Université de Liège

12–12:30 pm

Questions & Discussion

*(Cover)* Fragments of Osiride statues. Photograph by Harry Burton, 1928. The Metropolitan Museum of Art, Department of Egyptian Art Archives

*(Right)* Working on statue fragments at Deir el-Bahri. Photograph by Harry Burton, 1929. The Metropolitan Museum of Art, Department of Egyptian Art Archives

## Friday, October 6

### Session One

Moderated by **Aude Semat**

9–9:30 am

**The Socio-Cultural Landscape of Hatshepsut's Kingly Image: A View from Deir el-Bahri**

**Anastasiia Stupko-Lubczynska** ..... *p. 13*

Assistant Professor, Polish Centre of Mediterranean Archaeology, University of Warsaw

9:30–10 am

**Representations Directed Against the Rules: On the Example of the Upper Terrace of the Temple of Hatshepsut at Deir el-Bahri**

**Jadwiga Iwaszczuk** ..... *p. 6*

Assistant Professor, Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences

10–10:30 am

Questions & Discussion

10:30 am–10:45 am

Break

### Session Two

Moderated by **Dimitri Laboury**

10:45–11:15 am

**Images of Queen and King Hatshepsut in Her Temple at Deir el-Bahri**

**Zbigniew E. Szafranski** ..... *p. 16*

Director Emeritus, Polish Centre of Mediterranean Archaeology, University of Warsaw

11:15–11:45 am

**The Crowns of Hatshepsut**

**Andrzej Ćwiek** ..... *p. 15*

Assistant Professor, Adam Mickiewicz University

11:45 am–12:15 pm

**The Destruction of Hatshepsut's Statues**

**Jun Yi Wong** ..... *p. 19*

PhD Candidate, University of Toronto

12:15–1 pm

Questions & Discussion



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# Back to the Future: The So-Called Fictitious Co-regency of Thutmose I and Hatshepsut, a Historical Manipulation as a Legitimizing Mechanism?

**Sébastien Biston-Moulin**

Queen Hatshepsut's attitude towards her past has frequently been viewed with suspicion by historians. One of the main reasons for this is the unlikely involvement of Thutmose I, mentioned by the queen in the events leading up to her coronation. This has led to the belief that, during her joint reign with Thutmose III, recent history was manipulated by Hatshepsut for her benefit. Even though a co-regency between Hatshepsut and Thutmose I could be construed based on a series of inscriptions, other evidence indicates that this event could not have been possible. For instance, the latter was succeeded by Thutmose II and then Thutmose III, before Hatshepsut herself became king. As a result, scholars have developed the concept of a "fictitious co-regency" between Hatshepsut and her father. Such an interpretation of the evidence, which presumes a manipulation of historical reality as part of a political program to justify Hatshepsut's rise to power, will be challenged in this contribution.