



# **ANCIENT HISTORY**

## **ATAR course examination 2021**

### **Marking key for Egypt**

Marking keys are an explicit statement about what the examining panel expect of candidates when they respond to particular examination items. They help ensure a consistent interpretation of the criteria that guide the awarding of marks.

New Kingdom Egypt to the death of Horemheb

Question 1

(6 marks)

Outline the organisation of the army in New Kingdom Egypt.

| Description  | Marks    |
|--|----------|
| Outlines accurately and clearly the organisation of the New Kingdom Egyptian army.                     | 6        |
| Outlines mostly accurately the organisation of the New Kingdom Egyptian army.                          | 5        |
| Outlines the organisation of the New Kingdom Egyptian army to some extent.                             | 4        |
| Outlines some aspects of the organisation of the New Kingdom Egyptian army. May be generalised.        | 3        |
| Identifies and/or describes limited aspects of the organisation of the New Kingdom Egyptian army.      | 2        |
| Makes minimal identification of the organisation of the New Kingdom Egyptian army. May include errors. | 1        |
| <b>Total</b>   | <b>6</b> |

Good answers will provide some context and go on to present the main features of the New Kingdom army – including the different divisions, the role of the pharaoh, the hierarchical nature of the army etc. A strong answer will provide accurate examples where possible.

*Context*

- Following the occupation of the Hyksos in the so-called Second Intermediate period Egypt developed a permanent, professional standing army. In earlier times, each *nome* had had its own militia and there was apparently no need for a permanent armed force (perhaps with the exception of the pharaoh’s bodyguards). The invasion and subsequent occupation of Egypt by the Hyksos highlighted the need for a more organised military force.

*Organisation*

- The head of the Egyptian state and commander-in-chief of the armed forces (army and navy) was the pharaoh. As supreme warlord, the pharaoh exercised absolute control over the machinery of government and the resources of the kingdom. The pharaoh often delegated the position of commander-in-chief to the crown prince however – which also served to provide the heir with military responsibility, experience and training from a young age.
- The martial nature of the pharaoh’s power is reflected in the pharaonic iconography and inscriptions of Dynasties 18 and 19. The pharaoh was often portrayed as an incarnation of Montu, the Theban god of war.
- The pharaoh was advised on war strategy and tactics by senior generals - however final decisions rested with the pharaoh e.g. during Tuthmosis III’s campaign at Megiddo, his war council advised him that the enemy was waiting for them at the end of the narrow Aruna pass and that it would be wise to take another route to the fortified city. According to the Annals at Karnak, Tuthmosis III listened to their counsel but disagreed, and they travelled via the narrow pass, which allowed them to take their enemies by surprise. While this is propaganda it demonstrates the point.
- The Egyptian military consisted of the fighting force: charioteers (an elite branch of the army who were often distinguished men of high-birth, sometimes relatives of pharaohs) and the infantry, comprised of units of spearmen, archers and foot soldiers who each had their own hierarchy of officers.
- There were three or four principal divisions of the army, each numbering about 5000 soldiers. These were made up of a combination of conscripts and professionals. According to the inscriptions of Seti I and Rameses II these divisions were each given the

name of a god followed by an epithet e.g. 'Amun, Rich of Bows' (the gods were probably the local deities of the regions from which the recruits had been enlisted).

- Each division was commanded by a general. 'Great overseer of the division'. This practice seems to date back to the Middle Kingdom and was probably one of the king's sons.
- The most basic military unit was made up of fifty infantrymen, each under the command of a 'chief of fifty'.
- A hierarchy or chain of command existed from the military officials to the scribes, quartermasters and stablemasters.
- Foreign mercenaries were also employed and by the time of Amenhotep III, soldiers of many different nationalities had begun to be drafted into the Egyptian army. Often branded prisoners from Syria, Libya, Hatti, they were permitted to 'win their freedom' by taking up arms on behalf of Egypt.

Question 2

(6 marks)

Explain the role of Queen Ahhotep in the expulsion of the Hyksos, using **two** examples.

| Description  | Marks    |
|--|----------|
| For each of the two examples:  |          |
| Explains the role of Queen Ahhotep in the expulsion of the Hyksos in detail                            | 3        |
| Explains some aspects of the role of Queen Ahhotep in the expulsion of the Hyksos, with some detail    | 2        |
| States limited aspects of the role of Queen Ahhotep in the expulsion of the Hyksos, may include errors | 1        |
| <b>Total</b>   | <b>6</b> |

Good answers should recognise that the material evidence suggests Ahhotep held great political influence and status, and that she may have been actively involved in the expulsion of the Hyksos at the end of Dynasty 17. Candidates can describe any two pieces of evidence (which are mostly funerary goods) listed below, however they must link these to Ahhotep's political influence.

*Context*

- It may be that Ahhotep was the wife of Seqenenre Taa II and the mother of Kamose (objects from her tomb bear inscriptions with Kamose's name and Ahmose's which suggests that they were all related).
- It is believed that when Kamose died, Ahmose was still a child, so Ahhotep ruled as co-regent.
- Evidence suggests that during this critical time, she quelled a rebellion within the country and may have directed an army.

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*The material evidence that links her with a powerful political role (a description of **two** of these is needed and a stronger answer will indicate how each demonstrates Ahhotep's influence)*

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- Ahmose's Karnak Stele suggests that Ahhotep may have put down a rebellion in Upper Egypt during the war with the Hyksos. *One who cared for Egypt. She has looked after its soldiers; she has guarded Egypt; she has brought back its fugitives and collected together its deserters; she has pacified Upper Egypt and she has expelled its rebels.*
- Ahhotep's coffin and mummy were found in 1858 and her jewellery, gifts from Ahmose, included bracelets, chains, mirrors, an axe, a dagger and model ships, is in the Cairo Museum. (Forty pieces of gold weighing nearly 2 kilos). Her ornately gilded coffin was carved from a single block of wood. The military nature of a number of these pieces has led scholars to believe that she had military influence, if not command.
- A beautiful pendant of plaited gold thread holding three great golden flies (the largest ever found at 9 cms) was found on the mummy. This may have been the Gold of Valour military award which was given for valour/bravery on the field of battle.
- A ceremonial dagger given to Ahhotep from King Ahmose (his name is carved into the golden handle) is reminiscent of Minoan or Mycenaean ware, with a lion pursuing a calf in a rocky landscape. The other side has floral columns crowned with a jackal's head. There is also a bull's head in relief, studded with small pieces of electrum, carnelian and lapis lazuli.
- Ahmose's ceremonial axe was also found with Ahhotep's treasure. The king is killing an enemy and wears the new (since the Hyksos) Blue War Crown. Symbols of Upper and Lower Egypt – the vulture and cobra - attest the reunification of Egypt by King Ahmose.

## Question 3

(6 marks)

Outline what can be learned about the nature of religion in the Amarna period from *the Hymn to the Aten*.

| Description   | Marks    |
|---|----------|
| Outlines accurately and clearly what can be learned about the nature of religion in the Amarna period from <i>the Hymn to the Aten</i>  | 6        |
| Outlines mostly accurately what can be learned about the nature of religion in the Amarna period from <i>the Hymn to the Aten</i> ,   | 5        |
| Outlines what can be learned about the nature of religion in the Amarna period from <i>the Hymn to the Aten</i> to some extent  | 4        |
| Outlines some aspects of what can be learned about the nature of religion in the Amarna period from <i>the Hymn to the Aten</i> . May be generalised  | 3        |
| Outlines limited aspects of what can be learned about the nature of religion in the Amarna period from <i>the Hymn to the Aten</i>  | 2        |
| Makes minimal identification of what can be learned about the nature of religion in the Amarna period from <i>the Hymn to the Aten</i> . May include errors   | 1        |
| <b>Total</b>  | <b>6</b> |
| <p>Candidates should recognise that there is no single source that fully explains the nature of the Aten, the god that rose to prominence during the reign of Amenhotep IV (Akhenaten). However, <i>the Hymn to the Aten</i> does provide significant insight into aspects of the god and the nature of Atenist worship and represents the official doctrine of the time. Answers should note that Atenism represented a significant change in beliefs and practices and may note the social and political disruption this change appears to have created. Strong answers will include relevant quotes from the Hymn.</p> <ul style="list-style-type: none"> <li>• It describes the Aten as the creator, effectively re-writing the traditional creation myths. In the hymn inscribed in the tomb of Akhenaten's chief architects Suty and Hor, the Aten is <i>'the one who created everything and made their life</i>.</li> <li>• It also suggests a universalist god - <i>All distant foreign countries, thou makest their life (also), for thou hast set a Nile in heaven, that it may descend for them ...</i></li> <li>• It emphasises the close relationship or association between the pharaoh and the god. <i>And there is no one that knows thee save thy son [Akhenaten] for thou hast made him well-versed in thy plans and in thy strength</i>. The pharaoh is presented as sole divine intercessor – the only one to have received the revelation of the Aten and the only one who can convey it.</li> <li>• According to the hymn, the god is ever-present and yet remains remote – <i>though you are far, your rays are on earth. Though one sees you, your strides are unseen</i>.</li> </ul> |          |

Question 4

(6 marks)

Outline the contents and significance of the tomb biography of **either** Ahmose, son of Ebana, **or** Ahmose Pennekhbet.

| Description  | Marks    |
|--|----------|
| For either Ahmose, son of Ebana, or Ahmose Pennekhbet  |          |
| Outlines accurately and clearly the contents and significance of the tomb biography.   | 6        |
| Outlines mostly accurately the contents and significance of the tomb biography including some detail.  | 5        |
| Outlines the contents and significance of the tomb biography to an extent.   | 4        |
| Outlines some aspects of the contents and significance of the tomb biography. May be generalised and include unequal description of economic or political importance.  | 3        |
| Outlines limited aspects of the contents and significance of the tomb biography.   | 2        |
| Makes minimal identification of the contents and significance of the tomb biography. May include errors.   | 1        |
| <b>Total</b>   | <b>6</b> |
| <p>The syllabus makes specific reference to these two tomb biographies twice in Unit 3 – once in relation to the role of Dynasty 17 and 18 rulers (providing insight into some of their campaigns) and once in relation to the development and importance of the military. Candidates should be familiar with the narrative and significance of both individuals.</p> <p><i>Ahmose, son of Ebana’s tomb biography.</i></p> <p><i>Contents</i></p> <ul style="list-style-type: none"> <li>• <div style="border: 1px dashed gray; padding: 10px; width: fit-content; margin: 5px 0;">For copyright reasons this text cannot be reproduced in the online version of this document.</div></li> <li>• <div style="border: 1px dashed gray; padding: 10px; width: fit-content; margin: 5px 0;">For copyright reasons this text cannot be reproduced in the online version of this document.</div></li> <li>• The account presents a detailed description of the series of engagements however we do not know how long the siege lasted, so they may be spread over several years. The straightforward narrative style does suggest they are present in chronological order.</li> </ul> <p><i>Significance</i></p> <ul style="list-style-type: none"> <li>• The tomb biography provides invaluable information about the nature and details of Ahmose I’s campaign to drive the Hyksos out of Egypt. It suggests that the sack of Avaris was only the first step in a series of campaigns needed to secure the unity of Egypt.</li> <li>• It provides insight into the rewards available to the career soldier (gold, slaves). Ahmose was able to end his days under Tuthmosis I as a man of great wealth and position, with extensive property and many slaves to work it. The biography also supports our understanding that the navy was a key part of the New Kingdom army and that capable individuals could move between these two branches (Ahmose led the battle fleet to Avaris and was later posted on another ship, before going on to fight in Nubia.)</li> </ul> |          |

*Ahmoose Pennekhbet's tomb biography.***Contents**

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- For copyright reasons this text cannot be reproduced in the online version of this document.
- *King Amenhotep I, triumphant, gave to me, of gold: two bracelets, two necklaces, an armlet, a dagger, a headdress, a fan, and a mekhtebet.*
- *King Thutmosis I, triumphant, gave to me of gold: two bracelets, four necklaces, one armlet, six flies, three lions, two golden axes.*
- *King Thutmosis II, triumphant, gave to me of gold: three bracelets, six necklaces, three armlets, a mekhtebet, a silver axe.*

**Significance**

Similar to Ahmoose, son of Ebana's biography, Ahmoose Pennekhbet's shows the lucrative spoils of war and rewards offered to a successful career soldier.

## Question 5

(6 marks)

Explain **two** ways in which the New Kingdom pharaohs expanded the Egyptian empire.

| Description   | Marks    |
|---|----------|
| For each of the two ways:   |          |
| Explains clearly a way in which the New Kingdom pharaohs extended the Egyptian empire   | 3        |
| Explains a way in which the New Kingdom pharaohs extended the Egyptian empire, may be generalised.  | 2        |
| States limited aspects of a way in which the New Kingdom pharaohs extended the Egyptian empire, may include errors.   | 1        |
| <b>Total</b>  | <b>6</b> |
| <p>Conquest and expansion in Nubia and Syria Palestine are major focal points in the Unit 3 syllabus. Candidates need to identify and explain any <b>two</b> of the following methods of expansion, from the period of study:</p> <ul style="list-style-type: none"> <li>• Launching military campaigns against neighbouring states. Evidence suggests that some of the early Dynasty 18 pharaohs, such as Amenhotep I and Tuthmosis I, undertook a policy of deliberate expansion and later pharaohs built on their success, extending Egypt's borders further still (for example, Tuthmosis III recorded the towns and people subjugated in his many campaigns on the walls of Karnak temple)</li> <li>• Building fortresses and stationing garrisons at the outposts of Egypt's empire, to maintain an influence and exert pressure. At the beginning of Dynasty 18, the desire to drive the Hyksos out of Egypt and the Kushites from lower Nubia led to the creation of 'buffer zones' in southern Palestine and near the second cataract e.g. Tuthmosis III left garrisons in strategic cities and built at least one fort in Lebanon to secure Egyptian influence.</li> <li>• Methods of diplomacy such as marriage contracts, treaties, oaths of loyalty, tribute and hostage-taking. These methods also served to 'Egyptianise' the people throughout the empire and reduce the likelihood of revolt. Rebellions did still occur but Egypt would not tolerate disruptions.</li> <li>• Diplomatic marriages. In Dynasty 18, royal marriage contracts were used widely to maintain peace and ensure good relations with rulers in the Near East e.g. Amenhotep III's extensive harem of foreign wives.</li> <li>• Peace treaties. Diplomacy through the signing of treaties became popular and helped solidify Egypt's relationship with vassal states. Treaties were often accompanied by exotic gifts e.g. Amenhotep III, Akhenaten and Tutankhamun's negotiations with neighbouring states are well documented in the Amarna Letters, demonstrating a sense of Egyptian supremacy, however their use as an historical source is limited (biased, one-sided correspondence, open to misinterpretation etc).</li> <li>• Oaths of loyalty. Rulers of Syria-Palestine were often permitted to retain a sense of authority, as long as they recognised the pharaoh as ultimate ruler. Oaths of loyalty were taken, alongside promises to provide regular quotas of tribute and to serve in the Egyptian army if required.</li> <li>• Hostage-taking. The sons of chiefs were taken to Egypt and lived in the court of the pharaoh. This served to keep rebellious chiefs in check and also meant that, once older, these princes could be returned to their homes to rule as 'puppet kings', sympathetic to Egyptian interests.</li> <li>• Administrative methods such as the development of the important position, Viceroy of Kush, with the aim to protect Egypt's interests in potentially hostile corners of the empire.</li> </ul> |          |



## Section Two: Source analysis – Unit 4

25% (20 Marks)

## Thebes – East and West, New Kingdom Egypt

## Question 6

(10 marks)

Assess the extent to which the damage shown in Source 1 offers reliable information about the nature of, and reasons for, the removal of reliefs and inscriptions in the New Kingdom.

Refer to the source and to your understanding of the period of study in your answer.

| Description  | Marks     |
|--|-----------|
| Makes a comprehensive assessment of the extent to which Source 1 provides reliable information about the nature of, and reasons for, the removal of reliefs and inscriptions in the New Kingdom. Shows thorough understanding of the source, makes detailed reference to the historical context.   | 9–10      |
| Makes an appropriate assessment of the extent to which Source 1 provides reliable information about the nature of, and reasons for, the removal of reliefs and inscriptions in the New Kingdom. Shows understanding of the source, offers some details about the historical context  | 7–8       |
| Makes a generalised assessment of the extent to which Source 1 provides reliable information about the nature of, and reasons for, the removal of reliefs and inscriptions in the New Kingdom. Shows adequate understanding of the source, makes generalised comments about the historical context   | 5–6       |
| Makes a limited assessment of the extent to which Source 1 provides reliable information about the nature of, and reasons for, the removal of reliefs and inscriptions in the New Kingdom. Shows some understanding of the source, may refer unequally to the historical context   | 3–4       |
| Makes a superficial assessment of the extent to which Source 1 provides reliable information about the nature of, and reasons for, the removal of reliefs and inscriptions in the New Kingdom. Shows little understanding of the source, and/or the historical context   | 1–2       |
| <b>Total</b>   | <b>10</b> |
| <p>Candidates may form the conclusion that Source 1 provides reliable information about the deliberate defacement of temples in the New Kingdom as it shows the carefully chiseled removal of the name/image of Hatshepsut and the very deliberate nature of the destruction. Stronger candidates will likely make links to the post-Amarna period – where the ‘Amarna rulers’ (Akhenaten, Tutankhamun and Horemheb) were also victims of <i>damnatio memoriae</i> - their names purposefully erased (or even left out of King lists altogether). Stronger candidates should be able to offer ideas about why this was occurring. This has been widely debated and stronger answers should be able to tie this lack of certainty into their assessment of the nature of the removal of names/images - was it deliberate or not? Candidates should not be penalised for referring to older ideas about why Hatshepsut (or any other example used) seems to have been ‘removed from history’, these appear in numerous textbooks.</p> <ul style="list-style-type: none"> <li>• Hatshepsut, the daughter of Tuthmosis I, became regent after her husband’s (Tuthmosis II’s) death, ruling alongside her stepson Tuthmosis III. This was not unusual in ancient Egypt, with mothers acting as co-regent if the heir to the throne was still young. What is unusual is that after less than seven years, Hatshepsut assumed full pharaonic powers.</li> <li>• Hatshepsut has long been the subject of great debate amongst scholars, with early historians suggesting that she was a power-hungry stepmother who wanted to keep Tuthmosis III from the throne.</li> </ul> |           |
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**Question 6** (continued)

- After her death, Hatshepsut's name and her image were intentionally and systematically erased from many of her monuments across Egypt. Research suggests that this occurred either late in Tuthmosis III's reign or possibly during the later Ramessid period. What is not in dispute however is the deliberate nature of the destruction – her cartouche and figure carefully chiseled out of reliefs (as seen in Source 1).
- New Kingdom afterlife beliefs suggest that the deceased's name must be spoken aloud – remembered – for the individual to continue 'living' in the afterlife. This deliberate removal of Hatshepsut may have been a targeted campaign to 'remove' her from history. Some scholars have suggested her gender was the reason for this – a female pharaoh should not be remembered and celebrated (Remembering that the concept of 'pharaoh' – from the Coptic word '*Per aa*', meaning Great House – was a masculine one.)
- Re-use and re-purposing of building materials took place throughout the New Kingdom, particularly in Dynasty 19. Pharaohs often 'mined' their predecessors' monuments and re-used the building materials in their own constructions. This is seen in the recycling of the Amarna '*talatat*' stones, which were used as in-fill in the Second Pylon and the Great Hypostyle Hall, both at Karnak temple. Similarly, pharaohs often placed their own name over the cartouche of their predecessor – effectively taking credit for their construction projects (although in many cases they had been the ones to finish them after the pharaoh's sudden death).

## Question 7

(10 marks)

Assess the usefulness of the sources in providing an understanding of the motivations for, and the significance of, the strikes by the workmen of Deir el Medina.

Refer to Sources 2(a) and 2(b) and to your understanding of the event in your answer.

| Description  | Marks     |
|--|-----------|
| Makes a comprehensive assessment of the usefulness of the sources in providing an understanding of the motivations for, and the significance of, the strikes by the workmen of Deir el Medina. Accurately refers to wider contextual information about the period of study in detail.  | 9–10      |
| Makes an appropriate assessment of the usefulness of the sources in providing an understanding of the motivations for, and the significance of, the strikes by the workmen of Deir el Medina. Refers to wider contextual information about the period of study in some detail.   | 7–8       |
| Makes a generalised assessment of the usefulness of the sources in providing an understanding of the motivations for, and the significance of, the strikes by the workmen of Deir el Medina. Makes generalised reference to the period of study.   | 5–6       |
| Makes limited assessment of the usefulness of the sources in providing an understanding of the motivations for, and the significance of, the strikes by the workmen of Deir el Medina. Makes limited reference to the period of study.   | 3–4       |
| Makes superficial assessment of the usefulness of the sources in providing an understanding of the motivations for, and the significance of, the strikes by the workmen of Deir el Medina. May include errors. Makes little reference to the period of study.  | 1–2       |
| <b>Total</b>   | <b>10</b> |
| <p>Strong candidates will be able to assess how effectively Sources 2(a) and 2(b) unpack the nature and import of the situation, using their knowledge of the event to explain the significance of the strike and make connections between this and the material in the sources.</p> <p>Source 2(a) is a highly useful source for our understanding of the motivations for the workers' strike but less useful for providing an understanding of the significance (here they need to apply their knowledge of the period of study). Source 2(b) is useful for gaining an understanding of why the strike occurred (political and economic problems that may have contributed to the workers' pay being late) but doesn't fully explain the significance of the strike, though it does offer the information that this was the first recorded strike in history, and, links it to the '<i>gradual breakdown of the centralised state</i>'.</p> <p><i>The narrative/some context</i></p> <ul style="list-style-type: none"> <li>• During the reign Rameses III, c.1128 BCE, the first recorded labour strike in history took place amongst the workmen of Deir el Medina. The residents of Deir el Medina were paid in rations, as the village was almost completely reliant on imported food due to its geographical location (residents were unable to farm because they lived in the desert, close to their worksite the Valley of the Kings).</li> <li>• Towards the end of Dynasty 20 the workers' rations were irregular, late and incomplete. According to the Turin Strike Papyrus an explanation from royal officials was not forthcoming and the situation was not resolved, despite the workers striking and staging a sit-in near the temple of Tuthmosis III.</li> <li>• The workers were successful in gaining some of their rations, however the situation was not completely resolved and they went on strike again. The motivation behind the strike was no doubt to be paid/compensated fairly for their work – these were elite craftsmen who were working on royal tombs after all but there is also a sense of urgency evident in Source 2a – '<i>we are hungry</i>' – due to the reliance on rations.</li> </ul> |           |

**Question 7** (continued)*Significance of the strikes*

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- The strikes also suggest a greater problem – a breakdown in the system of distribution, probably caused by the loss of Egypt's lucrative empire. The Egyptian empire had previously had access to the gold mines of Nubia, the copper mines in Sinai etc. Without access to valuable minerals, the Egyptian economy suffered. This is further supported by evidence that there was a rise in tomb robbery during Dynasty 20. There were suggestions of official corruption and a breakdown of law and order. The lootings may have occurred with the complicity of officials.

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## Question 8

(10 marks)

Assess the extent to which this source provides an accurate insight into modern conservation practices and their effectiveness in protecting Theban sites.

Refer specifically to Tutankhamun's tomb and **one** other tomb in your answer.

| Description  | Marks     |
|--|-----------|
| Makes a comprehensive assessment of the extent to which this source provides accurate insight into modern conservation practices and their effectiveness at protecting Theban sites. Describes and explains clearly the significance of Tutankhamun's tomb and one other tomb. Refers accurately to the period of study in detail.   | 9–10      |
| Makes an appropriate assessment of the extent to which this source provides accurate insight into modern conservation practices and their effectiveness at protecting Theban sites. Describes and outlines the significance of Tutankhamun's tomb and one other tomb. Refers to the period of study in some detail.  | 7–8       |
| Makes a generalised assessment of the extent to which this source provides accurate insight into modern conservation practices and their effectiveness at protecting Theban sites. Outlines the significance of Tutankhamun's tomb and one other tomb, or describes these in a generalised way. Refers to the period of study in a generalised way.  | 5–6       |
| Makes a limited assessment of the extent to which this source provides accurate insight into modern conservation practices and their effectiveness at protecting Theban sites. Makes limited reference to Tutankhamun's and or one other tomb, or these may be referred to unequally. Makes limited reference to the period of study.  | 3–4       |
| Makes a superficial assessment of the extent to which this source provides accurate insight into modern conservation practices and their effectiveness at protecting Theban sites. Makes little or no reference to Tutankhamun's and/or one other tomb, or, may only refer to one tomb. Makes little reference to the period of study. May include errors.   | 1–2       |
| <b>Total</b>   | <b>10</b> |
| <p>Candidates will likely argue that this photo provides accurate insight into some new practices aimed at protecting vulnerable archaeological sites (e.g. popular royal tombs). However, it doesn't provide great insight into other aspects of cultural heritage conservation – for example the study of the environmental conditions of the tomb and the causes of deterioration. Here candidates can draw on their own knowledge – that deterioration has occurred in KV62 due to a combination of natural factors (e.g. rising water table) and human agency (e.g. vibration from nearby tourist buses, high levels of carbon dioxide in the tomb, litter etc.)</p> <p>Candidates may also point out that the efforts to conserve Theban sites are almost always multi-disciplinary, often international teams. Specialists are called in – highly skilled professionals. The addition of new materials is seen as a last resort – protection of the original relief/painting/decoration is always preferred.</p> <p>Candidates can discuss the conservation practices used at any other Theban tombs (e.g. QV66 the tomb of Nefertari).</p> <ul style="list-style-type: none"> <li>• The Getty Conservation Institute and Egypt's Supreme Council of Antiquities recently collaborated with the main aim being to determine the conservation needs of the tomb. They developed long-term condition monitoring strategy for KV 62 and its wall paintings.</li> <li>• Factum Arte's facsimile supports their work as it means there is a replica tomb that tourists can visit, removing their need to visit KV62. This has proved to be highly effective so far, and the replica is likely to continue to be a popular tourist spot in the future.</li> </ul> |           |

**Question 8** (continued)

- Other groups and individuals have developed modern conservation practices for royal tombs, most notably the Italian fresco conservators who were brought in to QV66 (the tomb of Queen Nefertari) to deal with issues of degradation. Similar to KV62, the degradation was caused by a number of contributing factors, such as humidity, salt crystals developing on the walls, surface deposits of dirt and insect nests. The conservators used various techniques to reattach plaster and conserve pigment. Where it was not possible to conserve the original paint, they used *tratteggio* technique, which is (most importantly) reversible. Their efforts were lauded as highly effective.

## Section Three: Essay

50% (50 Marks)

## Part A: Unit 3

25% (25 marks)

## New Kingdom Egypt to the death of Horemheb

Marking key for Questions 9–11

| Description  | Marks     |
|--|-----------|
| <b>Introduction</b>  |           |
| Defines the focus of the topic/question, defines key terms and provides relevant background information. Provides a proposition that articulates the direction of the essay in terms of line of argument/viewpoint.                | 3         |
| States the topic/question and provides some relevant background information. Provides a simple proposition indicating direction to be taken in relation to the focus of the essay.   | 2         |
| States the topic/question and provides limited background information.   | 1         |
| <b>Subtotal</b>  | <b>3</b>  |
| <b>Understanding of historical narrative/context</b>   |           |
| Produces a relevant, sophisticated narrative that demonstrates an understanding of the interrelationships between events, people and ideas, and/or continuity and change, and/or reliability of the ancient evidence.              | 7         |
| Produces a relevant, comprehensive narrative that demonstrates an understanding of the relationships between events, people and ideas, and/or continuity and change, and/or reliability of the ancient evidence.                   | 6         |
| Produces a relevant, coherent narrative that demonstrates an understanding of some connections across events, people and ideas, and/or continuity and change, and/or reliability of the ancient evidence.                          | 5         |
| Produces a narrative that identifies some connections across events, people and ideas, and/or continuity and change in the narrative, and/or shows some understanding of the reliability of the ancient evidence in the narrative. | 4         |
| Produces a simple narrative which is mainly chronological and makes some reference to events, people and ideas, and/or continuity and change, and/or shows limited understanding of the ancient evidence.                          | 3         |
| Produces a simple narrative which is often incorrect and makes minimal reference to events, people and ideas, and/or continuity and change, and/or demonstrates minimal understanding of the relevant ancient evidence.            | 2         |
| Makes general/superficial statements about the narrative.  | 1         |
| <b>Subtotal</b>  | <b>7</b>  |
| <b>Argument</b>  |           |
| Constructs a sustained, logical and sophisticated argument which shows a depth of analysis in relation to the topic/question.  | 6         |
| Constructs a coherent, analytical argument in relation to the topic/question.  | 5         |
| Produces a logically-structured argument that shows some analytical thinking in relation to the topic/question.  | 4         |
| Provides relevant points/information in relation to the topic/question and indicates direction for argument.   | 3         |
| Makes generalisations and some relevant statements in relation to the topic/question.  | 2         |
| Makes superficial, disjointed statements in relation to the topic/question.  | 1         |
| <b>Subtotal</b>  | <b>6</b>  |
| <b>Use of evidence</b>   |           |
| Uses relevant ancient sources with accuracy and detail throughout the essay. Refers to this evidence at points where it provides support for the argument/viewpoint.   | 6         |
| Uses relevant ancient sources with accuracy throughout the essay. Refers to this evidence at effective points to provide some support for the argument/viewpoint.  | 5         |
| Uses relevant sources in the essay. Refers to this evidence at some appropriate points.  | 4         |
| Provides some relevant evidence. Refers to this evidence but with inaccuracies.  | 3         |
| Provides some limited evidence with inaccuracies. Makes an attempt to refer to some of this evidence.  | 2         |
| Provides minimal evidence which is often irrelevant or inaccurate.   | 1         |
| <b>Subtotal</b>  | <b>6</b>  |
| <b>Conclusion</b>  |           |
| Draws together the argument/viewpoint of the essay, linking evidence presented with the original proposition.  | 3         |
| Summarises the argument/viewpoint of the essay, making some reference to the topic/question.   | 2         |
| Makes general/superficial statements about the focus of the essay.   | 1         |
| <b>Subtotal</b>  | <b>3</b>  |
| <b>Total</b>   | <b>25</b> |

## Question 9

(25 marks)

Describe the development of the cult of Amun in early Dynasty 18 and evaluate its importance in the establishment of the Egyptian empire.

Candidates should be able to give a detailed description of the development of the cult of Amun and identify that the dominance of the cult increased in Dynasty 18 after the expulsion of the Hyksos by the Theban princes. A description of the cult and its development is only part of the requirement of the question. A good answer will develop clear links between the development of the cult of the new state god and the development of the Egyptian Empire under the Theban princes – the importance of the cult is geopolitical as well as cultural.

*Background information*

- The worship of Amun-Re can be traced back to the Middle Kingdom, more specifically Dynasty 12. Amenemhet of Dynasty 12 promoted Amun as the new state god. The name Amun meant 'hidden'. As an unseen god, he was 'everywhere'.
- Often depicted in human form with a headdress of tall ostrich feathers.
- While Dynasty 12 kings had established a state god, the cult of Amun-Re did not reach its peak until Dynasty 18.

*Narrative*

- Originally Amun was a war god, however over time, he became increasingly linked to the sun god, Re, the creator god who was also the protector of royalty. Hence the god 'Amun-Re' developed, with Amun absorbing all of the characteristics of a solar god and being associated with the creation myths. As the creator of mankind, Amun-Re's origin, Thebes, made Thebes the site of the original mound of earth that had emerged from the waters of chaos at the time of creation. This gave the city/site of Thebes unprecedented importance.
- The Theban Triad of Amun, Mut and Khonsu gained increasing prominence in the early New Kingdom and when the Theban princes successfully drove the Hyksos from Egypt and reunified the Two Lands, it was Amun who was given the credit.
- The Theban cult centre of the god was the great cult Temple at Karnak (Amun's precinct was by far the largest part of this temple complex) however other temples dedicated to Amun were built throughout Egypt.
- Every successive king of Dynasties 18 and 19 constructed something at Karnak temple – a pylon, colonnade, obelisk etc.

*Importance/significance in the establishment of the Egyptian empire*

- The development of the cult of Amun was due, in part, to the city of Thebes being the provenance of the New Kingdom kings. Without the New Kingdom kings, Thebes would have remained a cultural site of import, but because of them it became the political centre too, leading to the political use of the temple as the treasury and the increasing influence of the priests, to the extent that they had (arguably) eclipsed the power of king by the time of Akhenaten's reign. This is one reason often cited by scholars to explain Akhenaten's departure from Thebes and his move to the new capital of Amarna.
- With the exception of Akhenaten, every time that a New Kingdom pharaoh was victorious in battle, the victory and spoils of war would be attributed to the Theban god. It was Amun who permitted a campaign, who gave his sword to pharaoh and who brought victory to the king, his *son*, protecting him during battle. The influx of wealth through the growth of the empire was cyclical and funded further campaigns, leading to the Egyptian empire achieving its greatest reach during the reign of Tuthmosis III. Thus the pharaonic propaganda tells us that the empire grew at the pleasure of the god.



- The construction at Karnak and other sites allowed the pharaoh to venerate the god, and also show his piety. Demonstrating his piety publicly like this was ultimately a political move – it shored up the power and status of the pharaoh and demonstrated that the fundamental purpose of the pharaoh was being achieved (i.e. *ma'at* was being upheld and the pharaoh was nurturing and protecting the people of Egypt). Huge quantities of exotic goods, large estates and numerous captives were endowed to the god – this led the cult of Amun and its associated priesthood to grow tremendously wealthy.

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- The growth of the cult of Amun was very important in the establishment of the Egyptian empire as it gave the pharaohs a way to legitimise or strengthen their rule (e.g. Hatshepsut presents herself as the daughter of the god – see the Divine Conception and Birth scenes at Deir el Bahari).
- The cult of Amun also empowered Theban royal women who were closely involved with the cult of Amun (e.g. the economic independence gained by the holder of the title 'God's Wife of Amun' and the cultural prestige that came along with it) – therefore there were political benefits to be had from demonstrating piety to the state god.
- Festivals were held, dedicated to Amun, and these further reinforced the dominance of the god. The Opet and Valley festivals allowed ordinary Egyptians some involvement with the cult and it is probable that people came from far afield to glimpse the god's barque and present pleas to the god. Festivals also provided entertainment and ensured the pharaoh was carrying out his royal duty, upholding *ma'at* and keeping residents content.

## Question 10

(25 marks)

Assess the religious and political importance of New Kingdom royal tombs in Thebes, with reference to at least **two** examples.

The syllabus lists a range of building types, however this question is concerned with the royal tombs and not other building/s. Candidates should be able to provide detailed information about the religious and political significance of the tombs using two specific examples. Stronger answers will consider the tomb, the tomb's decoration and the burial goods interred there and be able to embed the examples into their discussion.

Examples of tombs that may be discussed are listed in the syllabus, but candidates' discussion need not be limited to these: KV35 Amenhotep II, KV62 Tutankhamun, KV17 Seti I, KV9 Rameses VI; the tomb of Queen Nefertari QV66.

*Background information*

- The first pharaoh who cut his tomb in the Valley of the Kings (that we have evidence for) was Tuthmosis I and then this practice continued for roughly the next 500 years.
- The tombs provide evidence for the elaborate preparations undertaken for the next world. They were well stocked with all the material goods a ruler might need in the next world.

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*Religious importance*

- The Valley of the Kings was considered a sacred landscape and chosen for both practical and symbolic reasons. When viewed from the city of Thebes, across the Nile, the entire Theban hillside looks like the hieroglyphic symbol *akhet* or horizon. This symbol was typically used to represent the area of the rising and setting sun and held religious significance.
- The sacredness of these tombs as resting places for the deceased kings is evident in their decoration and the funerary objects they contain.
- The wall paintings depict the New Kingdom concept of the afterlife, focusing first on the underworld and (in later tombs) the heavens.
- The theological works that decorate the tombs are known as the books of the afterlife e.g. *Amduat*, *the Book of the Dead*, *the Book of Caverns*. They provide detailed maps or models of the beyond – the challenges and creatures the deceased king might encounter on his journey to the afterlife and the spells needed to overcome them.
- Funerary objects were routinely placed into tombs to provide eternal sustenance and protection for the king.
- Ritual figures and models were common – e.g. model boats and chariots that may have been a symbolic means of transporting the dead king through the underworld.
- Also objects of daily life, so that the king may continue to enjoy everyday comforts e.g. perfumes, cosmetics, writing materials, lamps, beds, couches. (It is worth noting that although almost all of the royal tombs were plundered during ancient times a list of goods placed within them can still be reasonably well-constructed – thanks to KV62).
- The tombs hold great religious significance because they assisted the dead king in reaching the afterlife and protected him when he got there. For us, they provide insight into afterlife beliefs at this time.

*Political importance*

- The construction of a tomb reflects the status of the person buried there. Objects found in Tutankhamun's tomb (the only tomb discovered [mostly] intact and undisturbed) reflect the prosperity and wealth of New Kingdom Egypt. Tutankhamun's tomb is small, and its collection of goods appears to have been somewhat rushed. Therefore, by extrapolation, we can safely assume that the more deliberate complete royal tombs must have been truly magnificent, and at least in part designed to inspire eternal awe, fear and wonder.

- Unlike the pyramid tombs of the Old Kingdom rulers, the hidden rock cut tombs in the New Kingdom were not visible reminders of the pharaohs' power. The general population would not have seen these tombs.
- However, they have political significance in the sense that the pharaohs' names and image were inscribed and painted on the tomb walls. This reflects the belief that, in order to survive in the afterlife, one must be remembered.
- In other words, eternal life was granted to the Egyptian rulers through their earthly tomb – house for the afterlife.
- Many of the tomb decorations and the funerary objects reinforce the image of a warrior pharaoh – a vital element in the iconography of kingship e.g. Tutankhamun as a sphinx, trampling his foes.

## Question 11

(25 marks)

Evaluate the roles of pharaohs Tutankhamun and Horemheb in the restoration of Amun.

A good evaluation may consider: the extent of the contributions of both pharaohs in the restoration of more traditional religious practices after the Amarna period, which are difficult to understand clearly because of the way Horemheb's records take credit for it all, and will use relevant evidence effectively to support these points: the effect of the removal of Tutankhamun and Ay from the historical record, probably by Horemheb, on our understanding of this important change; possible reasons for the restoration (though this is not the central intent of the question, and thus should not form a major part of the response).

Candidates should demonstrate a clear understanding of the major events related to the restoration e.g. a recommenced building program at Karnak, restoration of Amun's temples, Tutankhamun's change of name, Tutankhamun and Horemheb's coronation ceremonies at Thebes etc.

Candidates must use material evidence to support their evaluation – the main source of evidence for the restoration of Amun under Tutankhamun is the so-called Restoration Stele and for Horemheb, the Edict of Reform.

*Possible reasons for the restoration*

- Tutankhaten was probably raised at Amarna/Akhetaten and seems to have ascended to the throne while still there. Shortly after this time he abandoned the city built by Akhenaten. Tutankhaten has been viewed as a pawn in the machinations of groups and other individuals, Ay and Horemheb particularly and including the priesthood of Amun, who saw an opportunity to pursue their own interests after the Amarna revolution. It has been suggested that Tutankhaten may have been the son of Amenhotep III (and so a brother to Akhenaten rather than his son) and as such may have been the preferred heir. After the deaths of Akhenaten and his co-regents, the interested parties thus promoted the younger boy. There may not have been a grand conspiracy of this nature, nonetheless, with no familial regent to support him, the young Tutankhaten was reliant on Ay and Horemheb both of whom had been important military commanders but who were probably not blood relatives of the royal family. Ay and/or Horemheb seem to have become regent and the cult of Amun thenceforth experienced a restoration.
- According to Horemheb's Coronation Text, it was he who advised the young king to abandon the city of Amarna/Akhetaten. Horemheb's involvement implies that perhaps the army had withdrawn its support for the Amarna reforms which they had previously enforced, and emphasises the importance of the army in events taking place at the time.

*The role of Tutankhamun in the restoration of Amun*

Clearly Tutankhamun rejected Amarna beliefs and practices, representing himself as a continuum of earlier Dynasty 18 pharaohs. That his own efforts to remove himself from Amarna culture were absorbed by Ay and Horemheb perhaps indicates Horemheb's determination to restore the traditional, but, does not denigrate the importance of Tutankhamun's contribution to the restoration.

- Year 4 – Tutankhaten changes his name to Tutankhamun and moves the royal court back to Thebes, recognising Amun as the pre-eminent god of Egypt.
- Although Tutankhamun took action to restore traditional policy it appears that there was no immediate backlash against Atenism. The temple to the Aten was not closed – evidence suggests that people were still living at Amarna (Akhetaten) for another ten years or so after the death of Akhenaten.
- Under Tutankhamun the Aten was still worshipped, but it was no longer the sole god. Instead, it was incorporated into other sun cults. Evidence for this is the many objects from KV62 that include the Aten (sun disc) alongside Amun, Re and other gods.
- The Restoration Stele from Karnak claims that Tutankhamun restored the temples and cult images of the traditional gods, raised temple incomes and selected new priests from worthy, pious citizens. The stele presents a very negative description of the state in which Akhenaten's reforms, religious and economic policy had left the country.

It claims that ignoring the gods during Akhenaten's reign had led to social chaos, military defeat and that it had led the gods to turn their backs on Egypt (*forsake the land*). However, Candidates should recognise the limitations of the stele as an historical source – the classic tactic of a new regime to paint its predecessor in the worst possible light.

- During his brief reign Tutankhamun also undertook extensive construction work at Karnak. Reliefs of Amun and Mut were carved on the 6th pylon, a statue of Amun was added to the Hall of Records of Tuthmosis III and Tutankhamun also finished the construction of the 9th and 10th pylons. It is worth noting that much of the construction and even the Restoration Stele were later usurped by Horemheb (adding his own name) and even Ay.
- Tutankhamun depicts himself as a traditional Dynasty 18 king, with the traditional pharaonic symbols and warrior iconography. For example, on a painted clothing chest he appears with the inscription *'the good god, the son of Amun, the Valiant one, without his equal ...'*
- His interment in KV62 has the features of a typical Osirian burial with no reference to the former Amarna-style burials.

#### *The role of Horemheb in the restoration of Amun*

Horemheb played a central role in this restoration – his own records take credit for all of it, and though he may have had a hand in directing Tutankhamun's actions in the restoration he was not solely responsible.

- Horemheb rose to prominence during the reign of Tutankhamun, when he acted as Commander-in-Chief of the Army, and advisor to the pharaoh.
- The description of Horemheb's coronation in Thebes is found on the back of seated statues of Ay and his queen (Mutnodjmet). It claims that the god Horus accompanied Horemheb to Thebes and introduced him to Amun. This was an important move for Horemheb to take as it helped him gain the support of the priesthood of Amun, which he presumably needed due to his lack of blood ties to the royal family. Here he was also proclaiming Amun as supreme god of Egypt once again, in a continuation of the Restoration period.
- The Great Edict of Horemheb is one of the chief sources of evidence during his reign. It is a fragmentary text, inscribed on a large stele which was discovered by Maspero in Karnak in 1882. Here Horemheb set out his plans to restore state order and to correct the corruption and abuse of power that had (apparently) been occurring during his predecessors' reigns.
- One of the main aspects of Horemheb's building programs during his 28 year reign was the restoration of many traditional temples – yet he also usurped many buildings from the time of Tutankhamun. He destroyed the major monuments of Akhenaten, as well as his city, Akhetaten, perhaps as a way to distance himself from anything that had to do with the Amarna period. Horemheb used the building material from the dismantled Temple to the Aten as in-fill for his own building projects, more specifically the 9th and 10th pylons at Karnak.
- Horemheb usurped Tutankhamun's hall at Luxor, several of his statues, and the Restoration Stele. He dismantled Tutankhamun's Mansion at Thebes. Extensive demolition also suggests that he made every effort to completely obliterate the memory of Ay.
- He built his tomb in the Valley of the Kings near the tombs of the Tuthmosid kings, perhaps wishing to align himself with the kings who preceded Akhenaten.
- Later Egyptians believed Horemheb was the successor of Amenhotep III and had simply continued that king's policies. Akhenaten, Tutankhamun, and Ay were forgotten by history so completely that it was not until they surfaced in excavations in the late 19th and mid-20th centuries that it was known they had ever existed.

Part B: Unit 4

25% (25 marks)

Thebes – East and West, New Kingdom Egypt

Marking key for Questions 12 and 14.

| Description  | Marks     |
|--|-----------|
| <b>Introduction</b>  |           |
| Defines the focus of the topic/question, defines key terms and provides relevant background information. Provides a proposition that articulates the direction of the essay in terms of line of argument/viewpoint.                | 3         |
| States the topic/question and provides some relevant background information. Provides a simple proposition indicating direction to be taken in relation to the focus of the essay.   | 2         |
| States the topic/question and provides limited background information.   | 1         |
| <b>Subtotal</b>  | <b>3</b>  |
| <b>Understanding of historical sources/narrative/context</b>   |           |
| Produces a relevant, sophisticated narrative that demonstrates an understanding of the interrelationships between events, people and ideas, and/or continuity and change, and/or reliability of the ancient evidence.              | 7         |
| Produces a relevant, comprehensive narrative that demonstrates an understanding of the relationships between events, people and ideas, and/or continuity and change, and/or reliability of the ancient evidence.                   | 6         |
| Produces a relevant, coherent narrative that demonstrates an understanding of some connections across events, people and ideas, and/or continuity and change, and/or reliability of the ancient evidence.                          | 5         |
| Produces a narrative that identifies some connections across events, people and ideas, and/or continuity and change in the narrative, and/or shows some understanding of the reliability of the ancient evidence in the narrative. | 4         |
| Produces a simple narrative which is mainly chronological and makes some reference to events, people and ideas, and/or continuity and change, and/or shows limited understanding of the ancient evidence                           | 3         |
| Produces a simple narrative which is often incorrect and makes minimal reference to events, people and ideas and/or continuity and change, and/or demonstrates minimal understanding of the relevant ancient evidence.             | 2         |
| Makes general/superficial statements about the narrative.  | 1         |
| <b>Subtotal</b>  | <b>7</b>  |
| <b>Argument</b>  |           |
| Constructs a sustained, logical and sophisticated argument which shows a depth of analysis in relation to the topic/question.  | 6         |
| Constructs a coherent, analytical argument in relation to the topic/question.  | 5         |
| Produces a logically-structured argument that shows some analytical thinking in relation to the topic/question.  | 4         |
| Provides relevant points/information in relation to the topic/question and indicates direction for argument.   | 3         |
| Makes generalisations and some relevant statements in relation to the topic/question.  | 2         |
| Makes superficial, disjointed statements in relation to the topic/question.  | 1         |
| <b>Subtotal</b>  | <b>6</b>  |
| <b>Use of evidence</b>   |           |
| Uses relevant ancient sources with accuracy and detail throughout the essay. Refers to this evidence at points where it provides support for the argument/viewpoint.   | 6         |
| Uses relevant ancient sources with accuracy throughout the essay. Refers to this evidence at effective points to provide some support for the argument/viewpoint.  | 5         |
| Uses relevant sources in the essay. Refers to this evidence at some appropriate points.  | 4         |
| Provides some relevant evidence. Refers to this evidence but with inaccuracies.  | 3         |
| Provides some limited evidence with inaccuracies. Makes an attempt to refer to some of this evidence.  | 2         |
| Provides minimal evidence which is often irrelevant or inaccurate.   | 1         |
| <b>Subtotal</b>  | <b>6</b>  |
| <b>Conclusion</b>  |           |
| Draws together the argument/viewpoint of the essay, linking evidence presented with the original proposition.  | 3         |
| Summarises the argument/viewpoint of the essay, making some reference to the topic/question.   | 2         |
| Makes general/superficial statements about the focus of the essay.   | 1         |
| <b>Subtotal</b>  | <b>3</b>  |
| <b>Total</b>   | <b>25</b> |

Marking key for Question 13 only.

| Description   | Marks     |
|---|-----------|
| <b>Introduction</b>   |           |
| Defines the focus of the topic/question, defines key terms and provides relevant background information. Provides a proposition that articulates the direction of the essay in terms of line of argument/viewpoint. | 3         |
| States the topic/question and provides some relevant background information. Provides a simple proposition indicating direction to be taken in relation to the focus of the essay.                                  | 2         |
| States the topic/question and provides limited background information.  | 1         |
| <b>Subtotal</b>   | <b>3</b>  |
| <b>Evaluate the contribution of the work of institutions or individuals/archaeologists to our understanding of the period of study.</b>   |           |
| Produces a comprehensive response that shows a sophisticated understanding of the contribution of the work of institutions or individuals to our understanding of the period of study                               | 7         |
| Produces a comprehensive response that shows a detailed understanding of the contribution of the work of institutions or individuals to our understanding of the period of study                                    | 6         |
| Produces a response that shows some understanding of the work of institutions or individuals to our understanding of the period of study  | 5         |
| Produces a response that makes some relevant reference/s to the contribution of the work of institutions or individuals to our understanding of the period of study   | 4         |
| Produces a simple response that shows some awareness of the contribution of the work of institutions or individuals to our understanding of the period of study   | 3         |
| Produces a limited response about the contribution of the work of institutions or individuals to our understanding of the period of study   | 2         |
| Makes general/superficial statements about the contribution of the work of institutions or individuals to our understanding of the period of study  | 1         |
| <b>Subtotal</b>   | <b>7</b>  |
| <b>Argument</b>   |           |
| Constructs a sustained, logical and sophisticated argument which shows a depth of analysis in relation to the topic/question.   | 6         |
| Constructs a coherent, analytical argument in relation to the topic/question.   | 5         |
| Produces a logically-structured argument that shows some analytical thinking in relation to the topic/question.   | 4         |
| Provides relevant points/information in relation to the topic/question and indicates direction for argument.  | 3         |
| Makes generalisations and some relevant statements in relation to the topic/question.   | 2         |
| Makes superficial, disjointed statements in relation to the topic/question.   | 1         |
| <b>Subtotal</b>   | <b>6</b>  |
| <b>Use of evidence</b>  |           |
| Uses relevant sources with accuracy and detail throughout the essay. Refers to this evidence at points where it provides support for the argument/viewpoint.  | 6         |
| Uses relevant sources with accuracy throughout the essay. Refers to this evidence at effective points to provide some support for the argument/viewpoint.   | 5         |
| Uses relevant sources in the essay. Refers to this evidence at some appropriate points.   | 4         |
| Provides some relevant evidence. Refers to this evidence but with inaccuracies.   | 3         |
| Provides some limited evidence with inaccuracies. Makes an attempt to refer to some of this evidence.   | 2         |
| Provides minimal evidence which is often irrelevant or inaccurate.  | 1         |
| <b>Subtotal</b>   | <b>6</b>  |
| <b>Conclusion</b>   |           |
| Draws together the argument/viewpoint of the essay, linking evidence presented with the original proposition.   | 3         |
| Summarises the argument/viewpoint of the essay, making some reference to the topic/question.  | 2         |
| Makes general/superficial statements about the focus of the essay.  | 1         |
| <b>Subtotal</b>   | <b>3</b>  |
| <b>Total</b>  | <b>25</b> |

## Question 12

(25 marks)

Describe and evaluate how the major books of the afterlife have increased our understanding of New Kingdom afterlife beliefs. Include examples in your answer.

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They were placed within reach of the dead person's body in the burial chamber so they could be retrieved and recited when necessary.

Initially, funerary texts were only made available to royals. These are today known as the 'Pyramid Texts' because they were found written on the walls of chambers inside the Old Kingdom pyramids. These texts were revised at the start of the Middle Kingdom, about 2100 BC, so that officials and nobles were also allowed to use them. (This is referred to as the 'democratisation' of the afterlife). This set of texts became known as the 'Coffin Texts' because they were mostly written on coffins. Eventually, at the start of the New Kingdom (about 1500 BC), a funerary text was made available to the general population of Egypt. This text is known today as the *Book of the Dead*. Candidates may therefore conclude that funerary texts provide quite a rich source of evidence for afterlife beliefs in the New Kingdom.

A good response will also acknowledge that there are other sources of evidence (temples, statues, inscriptions, artefacts, art etc) which contribute valuable information about afterlife beliefs.

*Background information*

- Evidence suggests that the ancient Egyptians had a strong belief in the effectiveness of speaking words of power - liturgical texts and magic spells. The magic contained in spoken spells was thought to be transferable to the written word as well, hence the New Kingdom custom of placing funerary texts in the tombs for the use of the dead.
- *The Book of the Dead* is the best known of the funerary texts and was made up of over 200 spells (selectively chosen), which were written in hieroglyphics and often illustrated on papyrus scrolls and tomb walls. It provides very useful information about afterlife beliefs. It provides us with information about afterlife beliefs for the common people – it was the only book that was accessible to 'ordinary' Egyptians, the others were apparently a royal prerogative.
- Other books of the afterlife include the *Book of Heavens*, *the Book of Gates*, *the Book of Caverns* and *the AmDuat* – the earliest complete version of which is found on the walls of KV34, the tomb of Tuthmosis III. These are vitally important sources for our understanding of the different aspects of afterlife beliefs.
- The books of the afterlife provide a map of the underworld and the spells and prayers needed by the deceased to ensure safe travel to the afterlife. As such, they inform us of the fears of the ancient Egyptians (they expected to meet monstrous creatures in the underworld and face a series of challenges. These monsters were modelled on dangerous animals they were familiar with e.g. Ammit (also known as the Devourer) is part hippo, part crocodile, part lion.
- Spell 125 in the *Book of the Dead* covers the deceased's entrance to Osiris' domain, being brought before the 42 judges and the Negative Confessions. The 42 judges were gods who each had jurisdiction over a particular sin. The deceased had to declare that he or she had not committed a particular sin. Only after the deceased was deemed pure could they enter into the *Hall of Ma'at* and have their heart weighed against the feather of truth. This would determine whether they could be granted access to the afterlife.



- The Negative Confessions are evidence of the moral standards expected of ancient Egyptians. They included blasphemous behaviour (against gods or king), criminal acts, poor behaviour and the destruction of agricultural resources, suggesting that these actions were considered a threat to social order.
- The *Book of Gates*, *Book of Heavens* and the *Amduat* all provide great insight into Egyptian afterlife beliefs for royalty. The Egyptians believed that the dead pharaoh would spend eternity with the gods. By day, he would travel across the sky with Re in his solar boat and by night, he would battle the enemies of Osiris such as the serpent Apophis. If he failed, the sun would not rise the next day. The significance of this particular point is worth emphasising because it appears throughout Egyptian culture and is referenced in many different sources.
- The deceased king needed to know the correct spells and passwords in order to move through the 12 regions/gates. This demonstrates a mixture of the old afterlife beliefs regarding the deceased pharaoh's journey across the sky with Re and the dominance of the Osiris myth in the New Kingdom. From this evidence we can assess changes and adaptations in afterlife beliefs, making the texts an important source for us to trace developments in religious culture.
- Candidates should provide specific examples of royal tombs with these funerary texts e.g. Seti I's tomb (KV17) includes the *Amduat* and the Litany of Re, KV62 has the *Amduat* and *Book of the Dead* etc.

## Question 13

(25 marks)

Describe and assess the importance of the contribution made by the research and recording work of **either** the Epigraphic Survey of the Oriental Institute of Chicago **or** the Theban Mapping Project to our understanding of the period of study.

Candidates should be able to provide specific examples of the work carried out by the organisation and what this has contributed to our understanding of Theban sites of the New Kingdom. In a stronger response, the discriminator is likely to be the quality of the discussion about the importance of the contribution of whichever project is discussed, to a greater understanding of New Kingdom context/culture.

- The Oriental Institute of Chicago was established in 1919 as a research centre for the study of the ancient Near East. The Epigraphic Survey, founded in 1924, was developed with the main aim being to produce photographs and precise line drawings of the inscriptions and relief scenes on major temples and tombs at Luxor for publication. More recently the Survey has expanded its program to include conservation, restoration, site management, and conservation training, and new digital drawing techniques have been integrated into their documentation program.
- The survey is inter-disciplinary in nature, employing expert epigraphers, artists, digital photographers and other professionals. Candidates may choose to write about past work or their more recent excavations from 2018/2019. Unfortunately the 2020-2021 season was postponed; however work continues in developing the digital database, compiling reports, researching and translating hieroglyphic texts and preparing publications.
- The 2018/2019 season saw the Epigraphic Survey resume documentation and conservation work at Luxor Temple, Medinet Habu, and Theban Tomb (TT) 107. At Luxor Temple work was done numbering, documenting and compiling a database – entering the inscribed architectural blocks and fragments stored and displayed in the Temple's blockyard. A structural engineer completed the annual condition study of Luxor Temple too. After checking the crack monitors, plumb bobs, and doing a thorough condition survey of the Luxor Temple structure, his report was that there is no sign of movement or instability, and that the temple structure remains stable.
- At Medinet Habu documentation of blocks and fragments continued and a walkway was restored, in addition to the capping of Rameses III mud-brick walls with new bricks. An Egyptian conservation student training program was also held; this is ongoing.
- In Theban Tomb 107 (the tomb of the steward of Amenhotep III's palace at Malkata) the Epigraphic Survey team focused on the removal of blocking and debris in the entryway of the unexcavated broad hall and prepared it for the insertion of a steel security door in a brick frame.
- Regardless of which season candidates write about, they should identify that the focus of the Epigraphic Survey continues to be documentation, conservation, restoration, and training (education). Publication of their research and digital documentation of the sites contributes to an increase in our knowledge and understanding of the period. Information from the reliefs, the hieroglyphics and decoration provides great insight into the political, military, religious and economic history of the period. Insight into building and construction techniques, stone-working and craftsmanship is also gained from this. Multiple examples may be offered:

For example, recent work in Luxor temple focused on tracking, numbering, cataloguing, and digital photography of the 50,000 fragments. This is very important as it allows for future comparison of the condition of the fragments and reliefs – archaeologists can track degradation due to air pollution for example and develop appropriate maintenance plans. The compiling of a database of images of the reliefs at Luxor is also very important as it means these images are accessible to scholars working in different parts of the world. It allows experts to compare reliefs across sites and time periods, noting artistic changes and technological development.

In 2015 the Epigraphic Survey was working on their publication *Medinet Habu X: The Eighteenth Dynasty Temple Part 2: the Façade, Pillars, and Architrave Inscriptions of the*

*Thutmoside Peripteros*. This publication focuses on the long and rich history of the façade and pillars at Medinet Habu. Carved after Hatshepsut's death by Tuthmosis III, they depict the king before the major gods of Egypt, offering to and being recognised by them as king. Most of the god figures were later chiselled away by Akhenaten's agents, but were re-carved and restored after Akhenaten's death in late Dynasty 18. Horemheb's names survive on several restoration inscriptions, but the restoration likely started earlier, perhaps during Tutankhamun's reign. Between four and five painting phases appear to have occurred, as identified by the experts at Chicago House. Through their work, the Epigraphic Survey were able to provide further insight into both the nature of the Amarna period (the removal of the 'traditional' gods) and the restoration that occurred afterwards.

- The Theban Mapping Project (TMP) is back online this year and the information below is readily available to students through their website (<https://thebanmappingproject.com/>). The Theban Mapping Project began in 1978 and was originally led by Dr Kent Weeks. It is now based at the American University in Cairo, under the professional oversight of Professor Salima Ikram. The Project has been very effective in providing a comprehensive digital database of ancient sites in Thebes, particularly the Theban necropolis. The TMP website provides a huge amount of information to the general public, ensuring that information about the Theban tombs is easily accessible to a wide (global) audience.
- To collect this data, the TMP team have used a wide range of modern scientific techniques, including aerial photography (airplane and hot air balloon), total station surveying, digital drawings, among others.
- The online database, available through the website, is an excellent educational resource that provides details about each excavated tomb in the Theban necropolis, including (but not limited to): layout, measurements, tomb use (site history), exploration and excavation, conservation and site condition, decoration and catalogues of items recovered from each tomb. The photos are high resolution and the interface allows for the online exploration of the tombs to be an entirely interactive experience.
- As a result, the Theban Mapping Project has been extremely successful, and outcomes have included the discovery (and ongoing excavation) of KV5 – the tomb of the sons of Rameses II. Strong candidates will be able to provide context and discuss the significance of the tomb (for example it is the largest tomb ever discovered in the Valley of the Kings and within the tomb, over 130 chambers have been found other examples might be offered).

## Question 14

(25 marks)

Evaluate the significance of the cult temple of Karnak as a key archaeological and/or written source for the period.

Candidates should assess the significance of the temple complex, considering its layout, major features, decoration and symbolism in their response. Answers may consider the research undertaken at the site and how this site has furthered our understanding of New Kingdom culture/religion/politics/the economy/the military/the role of the pharaoh. Karnak temple gives a broad range of information, not all of which needs to be presented in a good answer, a strong response might choose a narrow scope of evidence and examples for discussion, which could be effectively framed early in the response. Examples may extend across Unit 3 and Unit 4 material as Karnak temple is included in both Units.

*The site*

- The cult temple of Karnak is located on the east bank of the Nile at Thebes and is a vast religious site, consisting of three main religious precincts – the precinct of Amun-Re, the precinct of Mut and the precinct of Khonsu. The central temple precinct dedicated to Amun-Re is the largest and many consider the whole complex to have been the largest religious building ever constructed.
- Construction at the site began in the Middle Kingdom, under Senusret I (Dynasty 12) and continued all the way into the Roman period. The New Kingdom saw the greatest change however, with each king of Dynasties 18 and 19 adding a new building, colonnade, court, obelisk or pylon to the Temple of Amun. This allowed these rulers to demonstrate their piety, wealth and power. Occasionally the monument of one ruler was dismantled or another king put his name on the unfinished work of a predecessor.
- The Karnak temple complex experienced more than 1,500 years of construction, destruction, renovation, and modification.
- Because of the complexity of the sprawling site, conservation work is extensive and ongoing, with the French-Egyptian Centre for the Study of the Temple of Karnak (CFEETK) devoting several programs there each season.

*Significance*

- Karnak temple had religious, economic and political significance and excavations at the site have greatly contributed to our understanding of New Kingdom society.

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Keeping the work force supplied with materials and day to day requirements developed other aspects of the bureaucracy.

- The complexity of bureaucracy needed to oversee the economy of the state (run by the cult and from the site) was an industry in itself, requiring highly educated/trained individuals.
- The estate of Amun-Re at Karnak Temple also became tremendously wealthy. Vast wealth, estates, numerous captives were endowed to the god and his temple resulting in their becoming the biggest employer in the state.
- Decoration at Karnak Temple further promoted the king. There are many examples of warrior king iconography The depiction of Tuthmosis III smiting his Asiatic enemies on the Seventh Pylon is a classic example of this. Royal propaganda appears on many occasions.

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- On the Sixth Pylon Tuthmosis III inscribed lists of tribes of both the south and north that he had defeated
- The Great Hypostyle Hall features 134 papyrus columns representing the primeval waters and swamp from which Amun arose from, according to the Theban creation myth. The columns are further decorated with frogs, birds and fish representing the bounty of Egypt.
- An outer wall adjoining the Great Hypostyle Hall describes the Egyptian-Hittite peace treaty settled by Rameses II in Year 21 of his reign. It promotes the king as a diplomatic ruler who was able to secure peace for Egypt.
- Through studying Karnak Temple we also see the promotion of Amun-Re as the pre-eminent state god, candidates may explain the link between the site as the origins of both Amun and the New Kingdom kings

## ACKNOWLEDGEMENTS

- Question 1** Dot point 1 information from: Bradley, P. (1999). *Ancient Egypt: Reconstructing the past*. Cambridge University Press, p. 507.
- Question 2** Dot point 6 adapted from: Bradley, P. (1999). *Ancient Egypt: Reconstructing the past*. Cambridge University Press, pp. 260 & 519.  
Dot point 9 (sentence 1) and dot point 10 adapted from: Lawless, J., Cameron, K., & Kenworthy, G. (2010). *Studies in Ancient Egypt*. Nelson Cengage Learning, p. 171.
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- Question 7** Dot points 1–3 information from: Mark, J. J. (2017). *The first labor strike in history*. Retrieved August, 2021, from <https://www.worldhistory.org/article/1089/the-first-labor-strike-in-history/>  
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- Question 10** Dot point 2 (Sentence 3) from: Handwerk, B. (n.d.). *Valley of the kings*. Retrieved August, 2021, from <https://www.nationalgeographic.com/history/article/valley-of-the-kings>
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