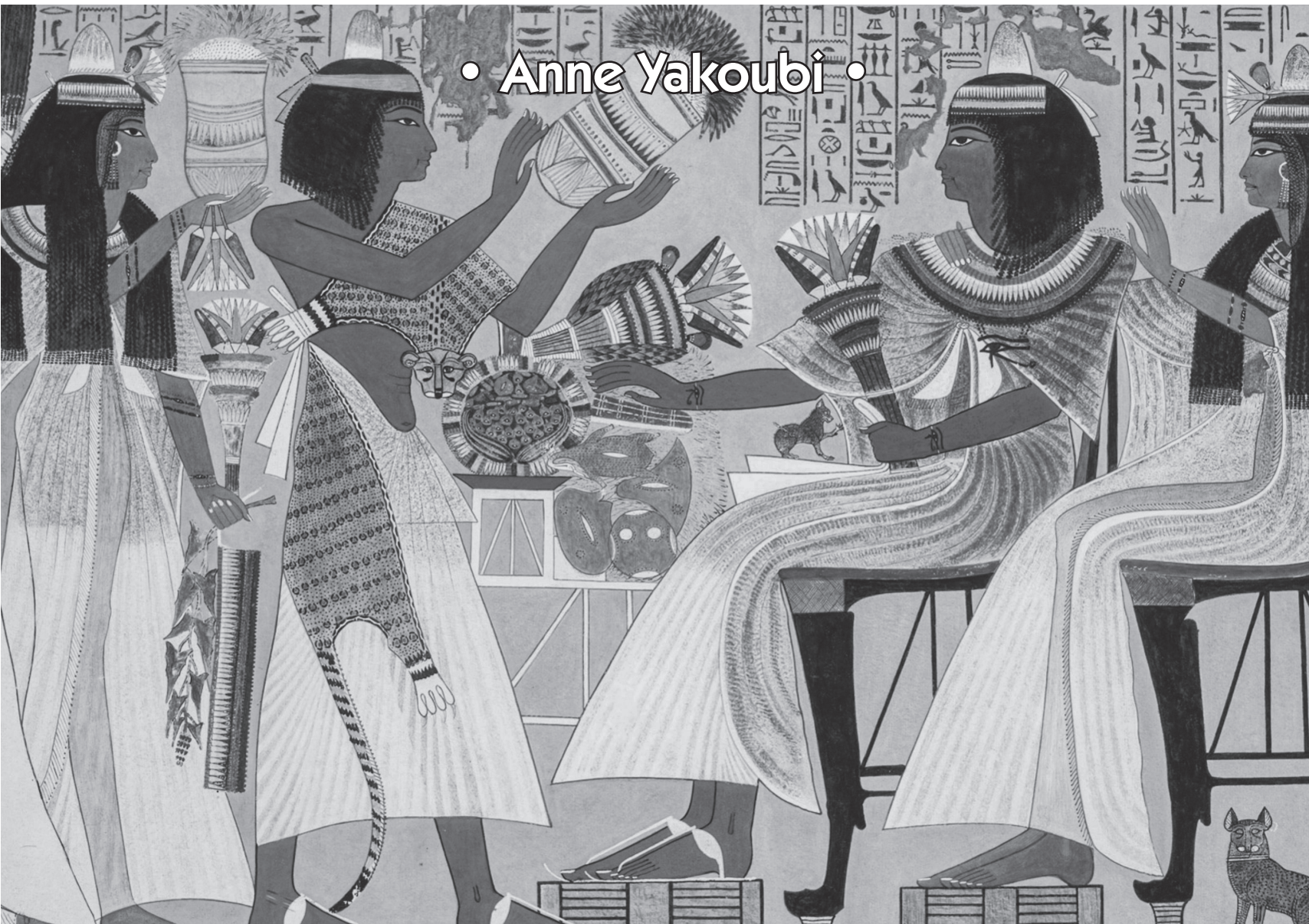


DOT POINT

VCE ANCIENT HISTORY UNITS 3 AND 4

• Anne Yakoubi •



S

Science Press

Unit 3 Living In an Ancient Society

Dot Point	Page	Dot Point	Page
3.1 New Kingdom Egypt 1550-1069 BCE		The economic features of the New Kingdom Egypt and how these features may have caused social and political change	37
The social features of the New Kingdom Egypt and how these features may have influenced the development of the ancient society	6	3.1.20 Commerce and trade at the workers' village at Deir el-Medineh.	37
3.1.1 Religious practices and cultural expressions.	6	3.1.21 Strikes and tomb robberies.	39
3.1.2 The role of the god-king.	8	3.1.22 Hatshepsut's contributions to commerce, trade and tribute in the Near East and East Africa.	41
3.1.3 The god's wife of Amun.	10	3.1.23 Thutmosis III's contributions to commerce, trade and tribute in the Near East and East Africa.	43
3.1.4 The status of women, priesthoods, scribes, artisans, and agricultural workers.	11	3.1.24 Rameses II's contributions to commerce, trade and tribute in the Near East and East Africa.	46
3.1.5 The building programs of Hatshepsut.	15	3.1.25 Rameses III's contributions to commerce, trade and tribute in the Near East and East Africa.	48
3.1.6 The building programs of Thutmosis III.	18	The causes, course and consequences of warfare and conflict	49
3.1.7 The building programs of Rameses II.	19	3.1.26 The military campaigns of Thutmosis III. The growth and territorial expansion of Egypt into East Africa and across the Near East.	49
3.1.8 The building programs of Rameses III.	20	3.1.27 The military campaigns of Rameses II. The Battle of Kadesh (1274 BCE) and subsequent treaty between Rameses II and Khattushili III. The growth and territorial expansion of Egypt into East Africa and across the Near East.	51
3.1.9 The Temple of Karnak.	21	3.1.28 The military campaigns of Merneptah, fourth pharaoh of the Nineteenth Dynasty.	53
3.1.10 Funerary customs.	24	3.1.29 The military campaigns of Rameses III. 20th Dynasty wars with Libya and the Sea Peoples. The growth and territorial expansion of Egypt into East Africa and across the Near East.	55
3.1.11 The tomb of the Vizier Rekhmire and tombs of other nobles.	25		
3.1.12 The tomb of Seti I and other royal tombs.	26		
3.1.13 The social structure.	28		
3.1.14 The occupations at the workers' village at Deir el-Medineh.	29		
The political features of and changes in the New Kingdom Egypt	30		
3.1.15 The civil administration.	30		
3.1.16 The role of scribes.	31		
3.1.17 The presentation of the king as warrior.	32		
3.1.18 Expressions of power.	33		
3.1.19 The role and structure of the army.	34		

Unit 3 Living In an Ancient Society

Dot Point	Page	Dot Point	Page
3.2 Ancient Greece 800-454 BCE		The economic features of Ancient Greece and how these features may have caused social and political change	100
The social features of Ancient Greece and how these features may have influenced the development of the ancient society	60	3.2.9 Pressures on Greece caused by the physical environment of the polis and its hinterland.	100
3.2.1 The polis as a cultural and religious institution.	60	3.2.10 The use of agriculture.	103
3.2.2 The role, status and civic obligations of men, women, metics and slaves.	62	3.2.11 The impact of the changing population numbers on Greece.	104
3.2.3 The social classes of Athens (pentakosiomedimnoi, hippeis, zeugitae and thetes) and Sparta (Spartiates, perioikoi, and helots).	64	3.2.12 The character and effects of colonisation, tyranny, national and international trade.	105
3.2.4 The comparison of social features in Athens and Sparta.	75	3.2.13 The economic reforms of Solon.	110
The political features of and changes in Ancient Greece	76	The causes, course and consequences of warfare and conflict	113
3.2.5 Factors that fostered political developments and the aristocracy, oligarchy and tyranny.	76	3.2.14 The Ionian revolt.	113
3.2.6 The causes and political impact of reforms implemented by Solon, Pisistratus, Cleisthenes and Ephialtes on the Athenian constitution, government and political institutions (archonship, boule, ekklesia, heliaea, Areopagus and ostracism).	77	3.2.15 The Persian invasions of 490 and 480-479 BCE.	116
3.2.7 The Spartan constitution; the impact of reforms introduced by Lycurgus to the Spartan constitution, government and political institutions (dual monarchy, gerousia, ephors and apella).	84	3.2.16 Spartan expansion into Messenia.	121
3.2.8 Foreign policy and expressions of power in Athens and Sparta.	96	3.2.17 The development and use of the Peloponnesian League by Sparta and the Delian League by Athens, and its transformation into the Athenian hegemony.	123
		Answers to Living In an Ancient Society	164

Unit 4 People In Power, Societies In Crisis

Dot Point	Page	Dot Point	Page
4.1 Ancient Egypt – The Amarna Period 1391-1292 BCE		The role, motives and influence of key individuals	151
The causes of the crisis in the Amarna Period	135	4.1.9 Amenhotep III, including his religious beliefs and practices, building projects at the temple at Karnak and Malkata, the mortuary temple, and comparison to earlier kings of the Eighteenth Dynasty.	151
4.1.1 The reign of Amenhotep III.	135	4.1.10 Amenhotep IV/Akhenaten, including background and influences, his early reign as Amenhotep IV.	153
4.1.2 The relationship between the priests of the Amun-Ra cult and the king.	137	4.1.11 The building program and talatat building principles at East Karnak and Akhetaten, including the boundary stelae, the hymn to Aten and tomb reliefs.	155
4.1.3 Changes to traditional religious beliefs and practices.	139	4.1.12 The Amarna Letters.	157
The causes, course and consequences of key developments in the crisis	141	4.1.13 Nefertiti, including theories about her origins and parentage, representations at Karnak and at Amarna, representations as wife and mother, and the debate about co-regency and/or independent rule.	159
4.1.4 The transfer of the capital to Akhetaten.	141	4.1.14 Tutankhamun, including origins and influences, the relationship with Akhenaten’s daughter Ankhesenamun, the restoration of traditional religious practices, his likely cause of death, and burial in the Valley of Kings.	161
4.1.5 Changes in art and architecture (representations of Aten, Akhenaten, Nefertiti and the royal family).	143		
4.1.6 The supposed withdrawal of the king from the governance of Egypt.	145		
4.1.7 Military and foreign policy and the relationships of Amarna kings with foreign powers.	147		
4.1.8 ‘Brother’ kings and vassals.	149		
		Answers to People In Power, Societies In Crisis	215



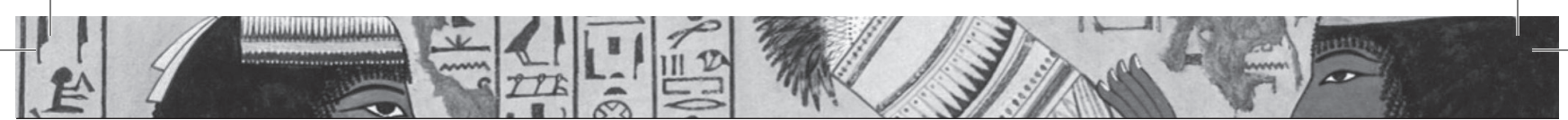
DOT POINT

Unit 3

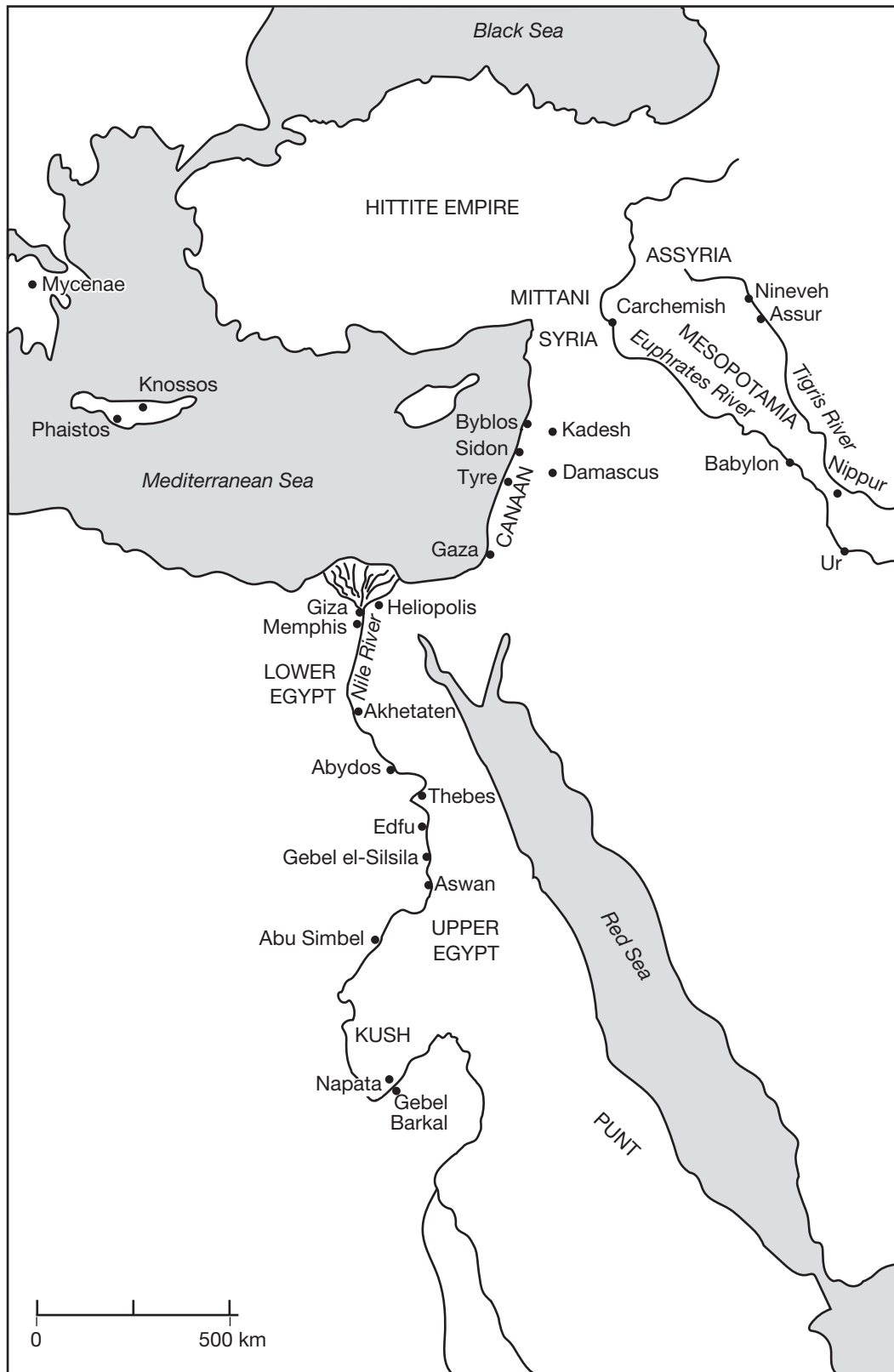


Living In an Ancient Society

Science Press
ISBN 978-0-85583-8539



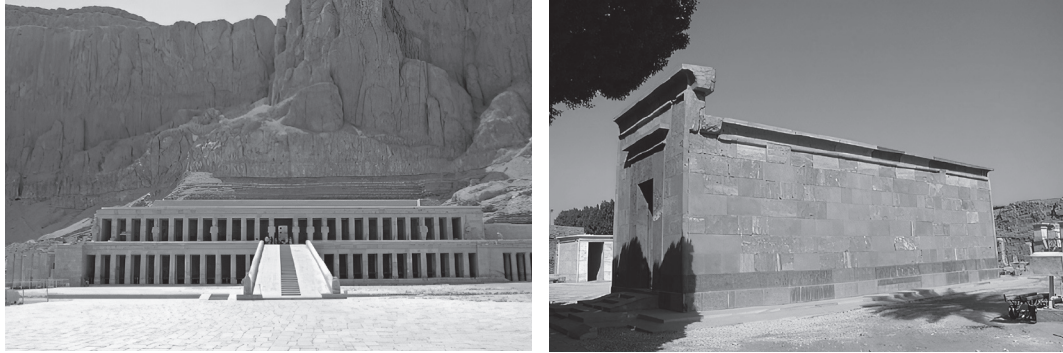
Map of Ancient Egypt during the New Kingdom Period



3.1.5 The building programs of Hatshepsut.

3.1.5.1 Name the two building projects of Hatshepsut pictured in the source. (2 marks)

Source:



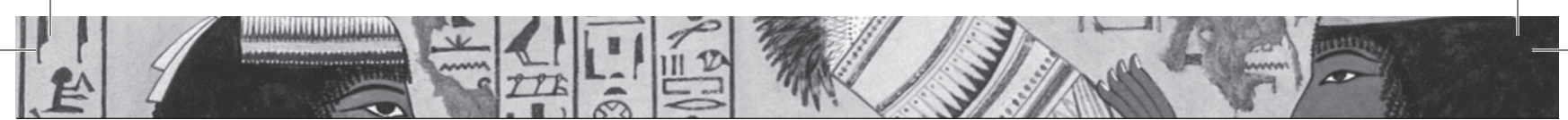
Use the following source for the next two questions.

Source:



Portico of a tomb at Beni Hasan.

3.1.5.2 What building of Hatshepsut is located in the ancient cemetery of Beni Hasan? (3 marks)



3.1.5.3 Describe Hatshepsut's building program at Beni Hasan. (4 marks)

.....

.....

.....

3.1.5.4 List three features of Hatshepsut's building complex at Deir el-Bahri. Refer to the source. (3 marks)

Source:



Temple of Hatshepsut at Deir el-Bahri.

.....

.....

.....

3.1.5.5 Describe the features of Hatshepsut's building at Deir el-Bahri pictured in the source. (4 marks)

Source:



Temple of Hathor, Deir el-Bahri.

.....

.....

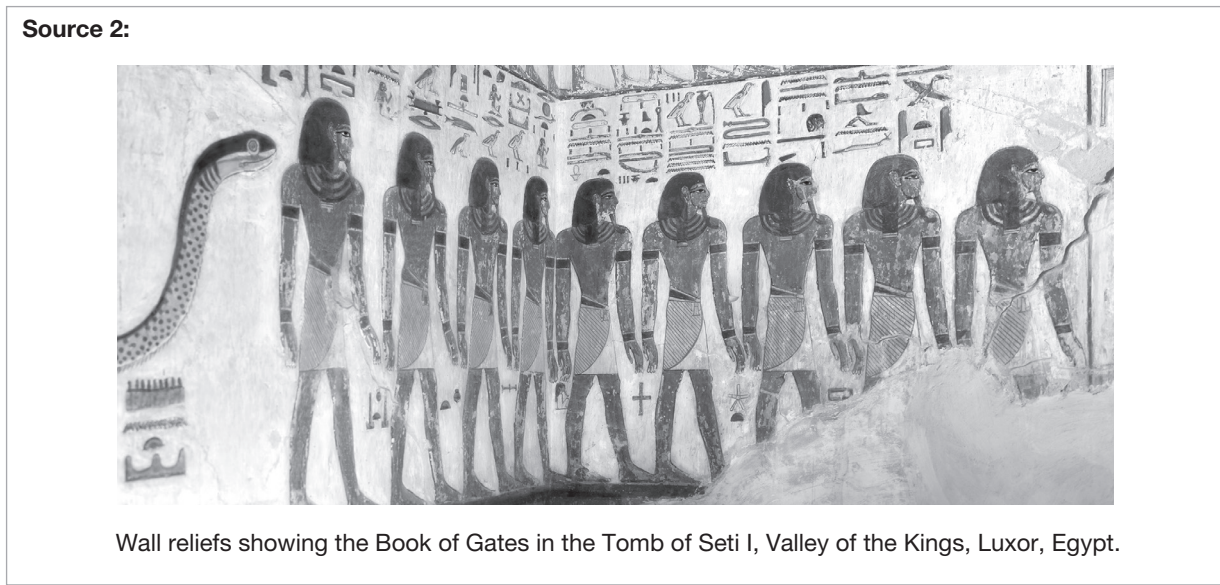
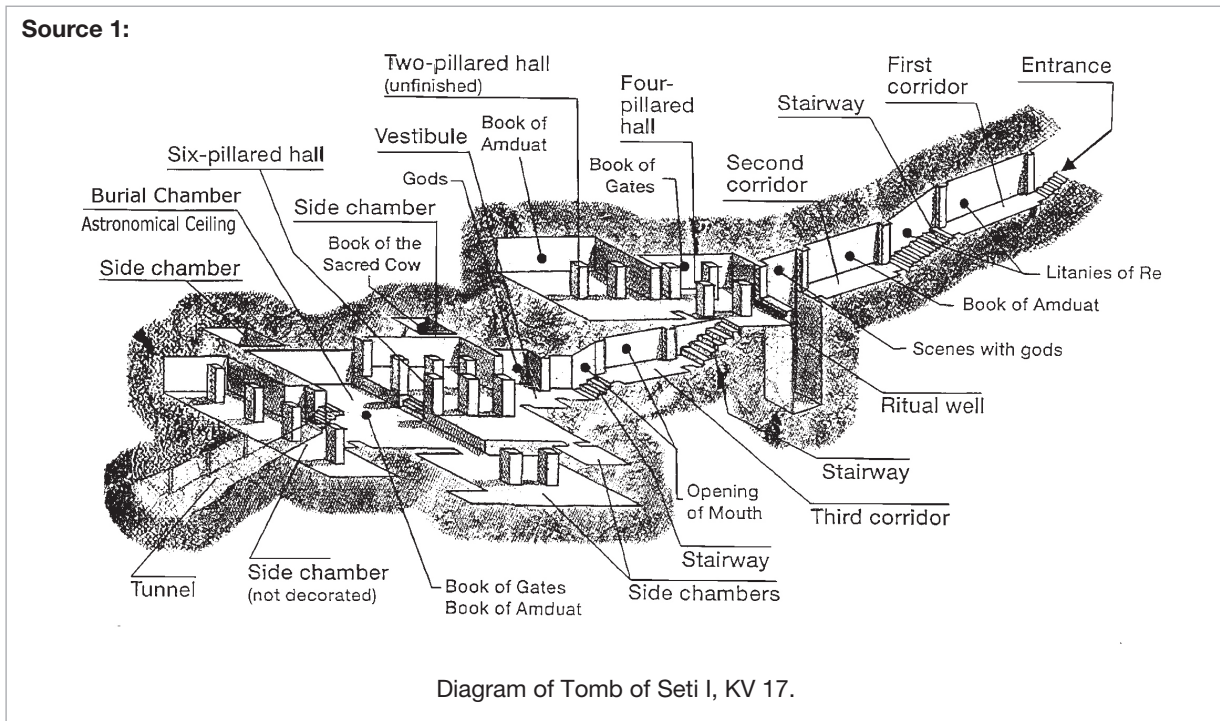
.....

3.1.12 The tomb of Seti I and other royal tombs.

3.1.12.1 Where was Seti I buried? (1 mark)

3.1.12.2 Explain why Seti I's mummy was not found in his tomb. (3 marks)

3.1.12.3 Using the sources and your own knowledge describe the burial chamber of Seti I's tomb. (4 marks)



3.2.3.22 Discuss the treatment of the helots. Make reference to the sources in your answer. (8 marks)

Source 1:

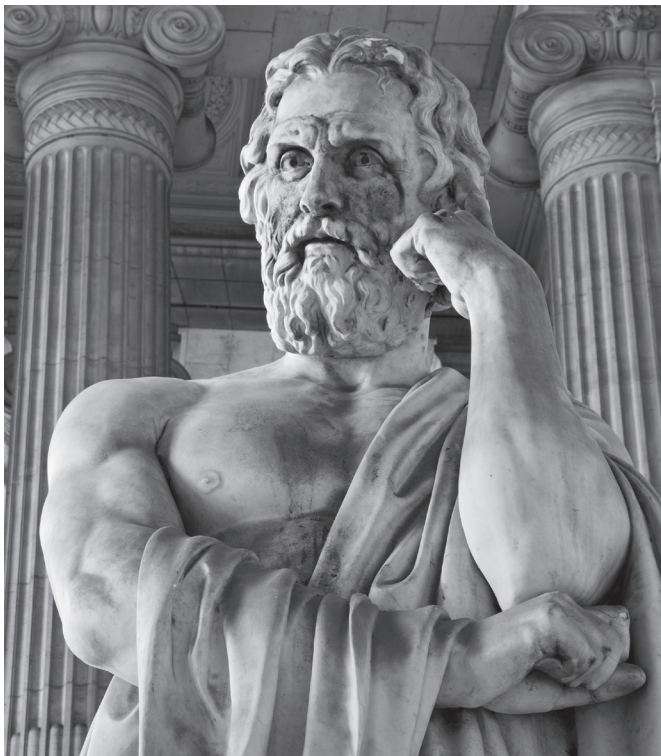
'In all this there is no trace of the inequity or arrogance with which Lycurgus' laws are charged by some people: in their view the laws are well designed to develop valour, but fail to foster the practice of justice. It may be that Plato was likewise led to this opinion of Lycurgus and his constitution because of the Spartiates' so-called *krypteia* – assuming this really was one of Lycurgus' institutions, as Aristotle has maintained. Its character was as follows.

Periodically the overseers of the young men would dispatch into the countryside in different directions the ones who appeared to be particularly intelligent; they were equipped with daggers and basic rations, but nothing else. By day they would disperse to obscure spots in order to hide and rest. At night they made their way to roads and murdered any helot whom they caught. Frequently, too, they made their way through the fields, killing the helots who stood out for their physique and strength. Similarly in his *History of the Peloponnesian War* Thucydides tells how those helots who had been singled out by the Spartiates for their bravery were first crowned as if they had been granted their freedom, and made a round of the sanctuaries of the gods; but then a little later they all vanished – over 2000 of them – and nobody either at the time itself or later was able to explain how they had been eliminated. Aristotle makes the further notable point that immediately upon taking up office the ephors would declare war on the helots, so that they could be killed without pollution*.

In other ways, too, Spartiates' treatment of helots was callous and brutal. They would force them, for instance, to drink quantities of unmixed wine and then they would bring them into messes to show the young men what drunkenness was like. They would also order them to perform songs and dances which were vulgar and ludicrous, while excluding them from ones fit for free men ... The class distinction is reflected fully in the statement that there is nothing to match either the freedom of the free man at Sparta or the slavery of the slave ... Personally, I would not attribute such a foul exercise as the *krypteia* to Lycurgus: in my estimation his disposition was otherwise mild and fair, a view which the god showed that he shared too.'

* Other translations read: 'So that there may be no impiety in slaying them.' <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:2008.01.0047:chapter=28>

Plutarch, *Life of Lycurgus*, 28.



Statue of Lycurgus, Palace of Justice, Brussels.



3.2.6.6 How did Ephialtes reform the Athenian constitution to make it more democratic? Use the source in your answer. (4 marks)

Source:

'The institution, with its life-long membership, had obviously become an obstacle to the development of democracy, though less on legal than on prestige grounds. Propaganda had been going on for some time against privileges assumed by the Areopagus. Under the umbrella of democracy the struggle continued between conservatives and progressives, usually called oligarchs and democrats. In 462, when Cimon was in Messenia and with him thousands of hoplites who might oppose any radical policy, attacks in the ekklesia started in earnest, under the leadership of Ephialtes, son of Sophonides. He was an honest, if ruthless, partisan of democracy, but that is about all we know of him. Those 'additional' rights of the Areopagus were abolished, and the council of the Five Hundred, the assembly, and the popular courts shared the activities so far exercised by the Areopagus, in particular, all secular jurisdiction. Only jurisdiction bound to unchangeable religious rules, such as cases of homicide and a few minor matters, remained with the ancient council. Its political influence was reduced to a minimum.'

Ehrenberg, V, *From Solon to Socrates: Greek History and Civilisation During the Sixth and Fifth Centuries BC*, Routledge, UK, 1996, pp 169-170.

.....

.....

.....

.....

.....

.....



Parthenon in the Acropolis complex, Athens.

3.2.7 The Spartan constitution; the impact of reforms introduced by Lycurgus to the Spartan constitution, government and political institutions (dual monarchy, gerousia, ephors and apella).

3.2.7.1 What was the Great Rhetra? (4 marks)

Source:

‘Lycurgus was so enthusiastic about this council that he brought an oracle about it from Delphi, which they call a *rhetra*. It goes as follows: ‘After dedicating a temple to Zeus Scyllanius and Athena Scyllania, forming *phylae* and creating *obai*, and instituting a gerousia of thirty including the founding leaders, then from season to season apellaze between Babyca and Cnacion so as to propose and withdraw. But to the people should belong the right to respond as well as power.’

In this the phrases ‘forming *phylae*’ and ‘creating *obai*’ refer to the division and distribution of the people into groups, the former of which he termed *phylae*, the latter *obai*.

The ‘founder-leaders’ means the kings, while ‘to apellaze’ means to summon the assembly, because Lycurgus related the origin and source of his constitution to Pythian Apollo.’

Plutarch, *Plutarch On Sparta*, Revised Edition, Talbert, JA, (Trans), Penguin Books, London, 1972, p 14.



Ancient Greek ruins at Sparta, Greece.

3.2.7.10 What was the gerousia? Use the source and your own knowledge to answer the question. (3 marks)

Source:

‘Among the many innovations which Lycurgus made, the first and most important was his institution of a senate, or Council of Elders, which, as Plato says, by being blended with the ‘feverish’ government of the kings, and by having an equal vote with them in matters of the highest importance, brought safety and due moderation into counsels of state. For before this the civil polity was veering and unsteady, inclining at one time to follow the kings towards tyranny, and at another to follow the multitude towards democracy; but now, by making the power of the senate a sort of ballast for the ship of state and putting her on a steady keel, it achieved the safest and the most orderly arrangement, since the twenty-eight senators always took the side of the kings when it was a question of curbing democracy, and, on the other hand, always strengthened the people to withstand the encroachments of tyranny. The number of the senators was fixed at twenty-eight because, according to Aristotle, two of the thirty original associates of Lycurgus abandoned the enterprise from lack of courage. But Sphaerus says that this was originally the number of those who shared the confidence of Lycurgus. Possibly there is some virtue in this number being made up of seven multiplied by four, apart from the fact that, being equal to the sum of its own factors, it is the next perfect number after six. But in my own opinion, Lycurgus made the senators of just that number in order that the total might be thirty when the two kings were added to the eight and twenty.’

Plutarch, *Life of Lycurgus*, 5.6-5.7, Perrin, B, Ed, found at <http://data.perseus.org/citations/urn:cts:greekLit:tlg0007.tlg004.perseus-eng1:5.7>.



Ruins of ancient Greek city of Sparta.



Source 2:



An example of an Athenian Black Figure vase depicting athletes around belly of the vase and a symposium of men and women around the shoulder, 520-500 BCE. Ashmolean Museum.

3.2.13.1 Identify the economic reforms undertaken by Solon in Athens. (4 marks)

.....

.....

.....

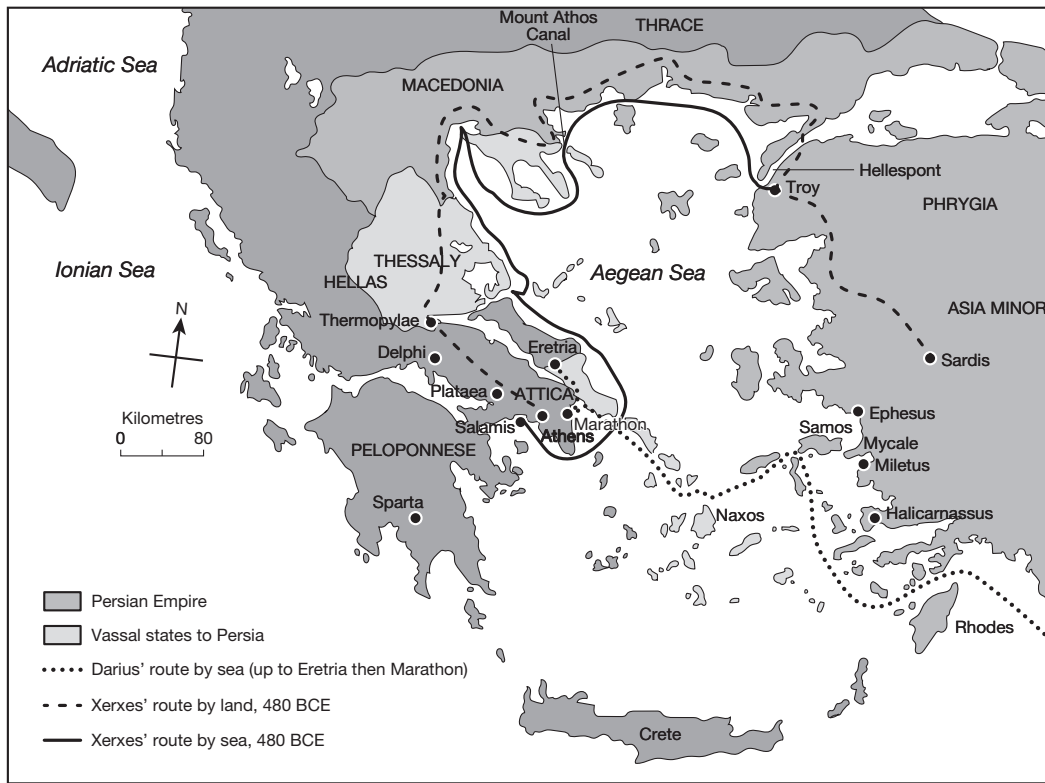
.....

.....

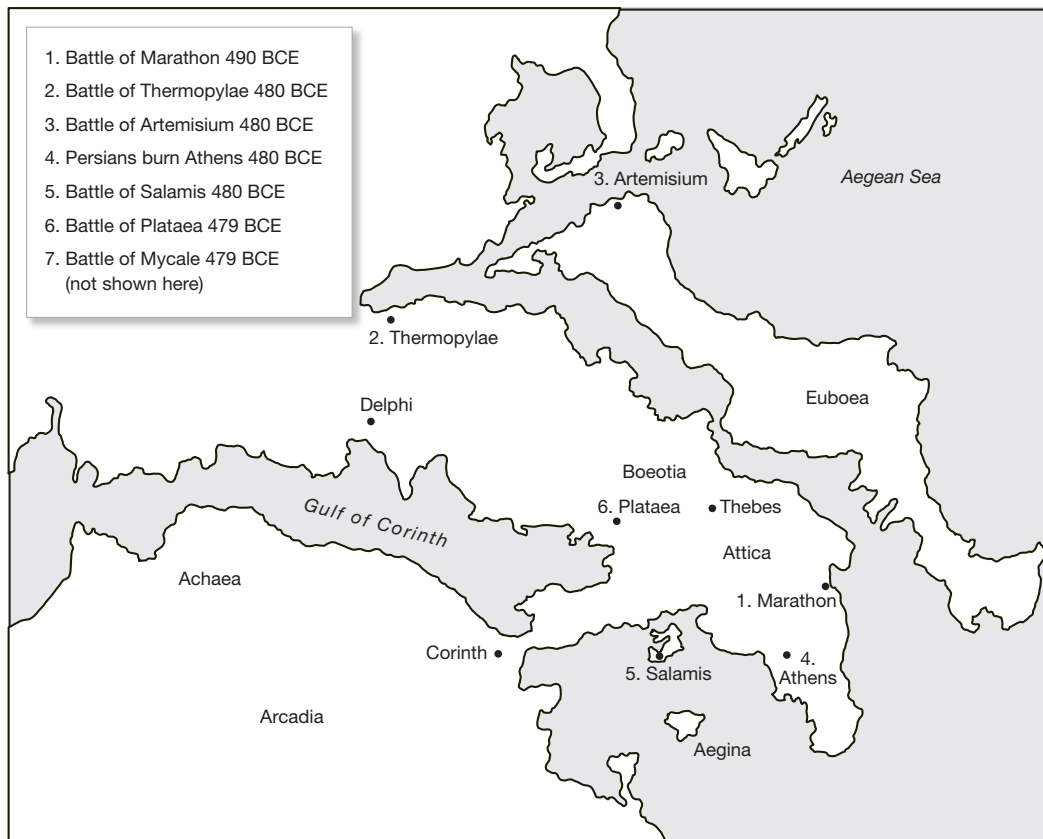
.....

3.2.15 The Persian invasions of 490 and 480-479 BCE.

Greco-Persian Wars



Major battle sites of Greco-Persian Wars





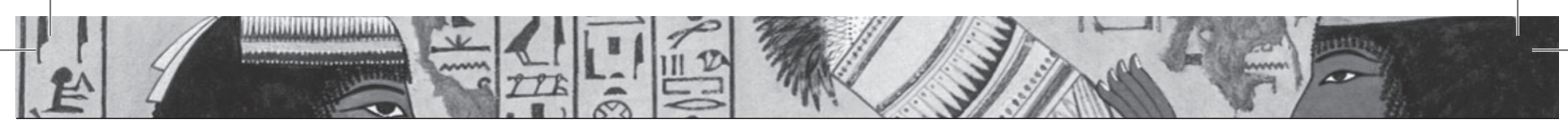
DOT POINT

Unit 4

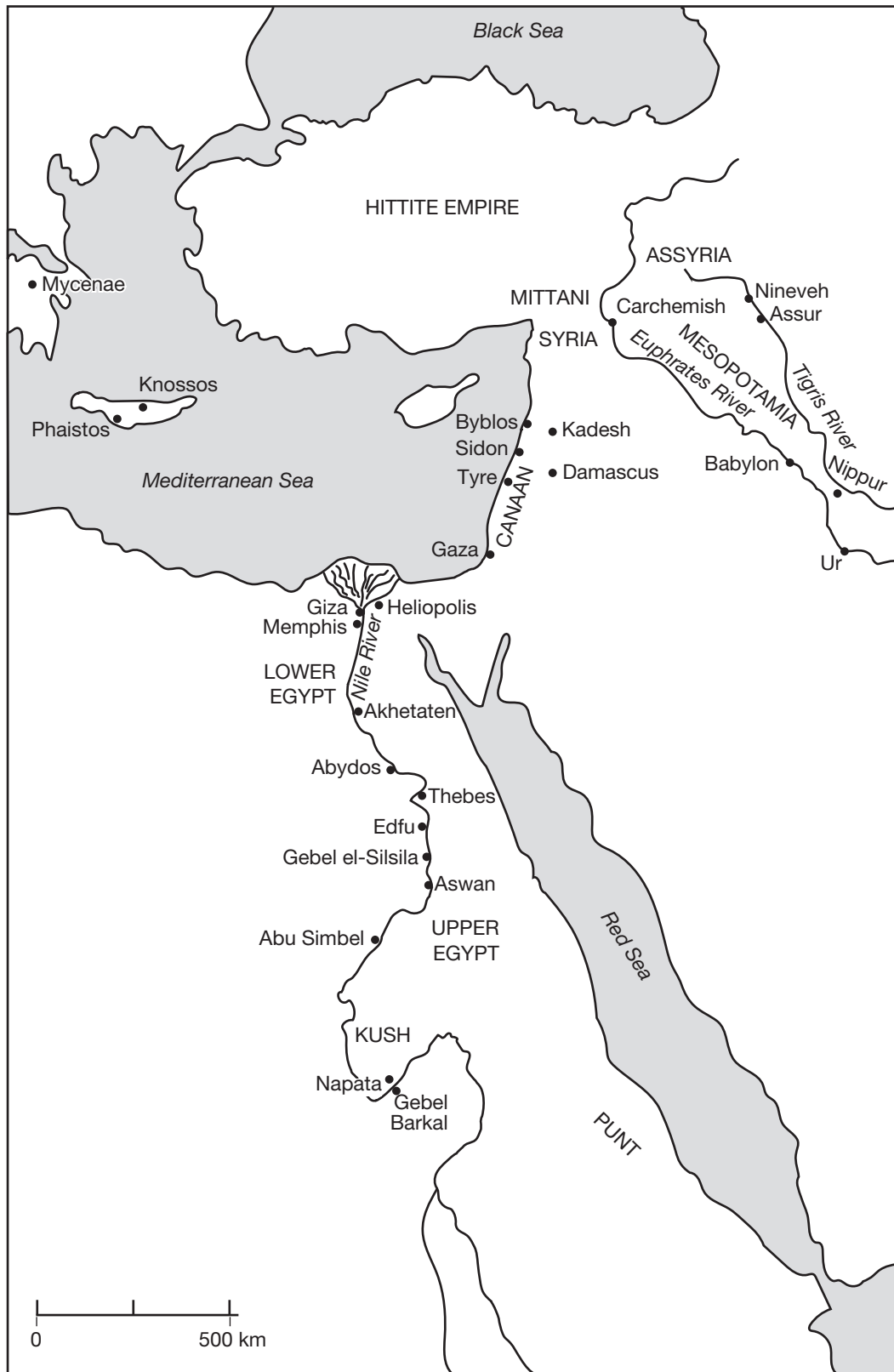


People In Power, Societies In Crisis

Science Press
ISBN 978-0-85583-8539



Map of Ancient Egypt during the New Kingdom Period





Statue of Pharaoh Horemheb and the god Amun. Located at the Egyptian Museum of Turin, Italy.

Horemheb's smaller size shows his subservience to Amun reflecting the return to traditional religious beliefs and the importance of the Amun-Ra priesthood. The style of the statue has been influenced by the Amarna artistic changes. The contours are rounded and the muscles are not emphasised. The faces are young looking with almond shaped eyes and full lips.

Science Press

ISBN 978-0-85583-8539



The Third Pylon of the Karnak Temple, Luxor, Egypt built by Amenhotep III.



The Great Colonnade Hall and sun court of Amenhotep III at the Temple of Luxor complex. The Great Colonnade Hall consists of two rows of seven colossal columns. Its decoration, including the scenes depicting the Opet Festival, were completed by pharaohs Tutankhamun and Horemheb. The core of the Luxor Temple was also built by Amenhotep III. One of the inner rooms contains the scenes of the Divine Birth of Amenhotep III. They depict his true father as Amun-Ra who, disguised as Thutmose IV, impregnated his mother.

Science Press

ISBN 978-0-85583-8539



Ruins at Tell el-Amarna (Akhetaten). Akhetaten was a capital city under Akhenaten. Its major buildings were cannibalised for their stone after Akhenaten's death. Minor buildings were of mud brick and eroded over the years.

Science Press

ISBN 978-0-85583-8539



Detail from an Ancient Egyptian stela showing Nefertiti worshipping the Aten. An ankh, key of life, is held near her by the Aten.



House shrine depicting the Aten shining over Akhenaten and Nefertiti who play with three of their daughters. Informal imagery and elongated forms, typical of Amarna art, were new to Egyptian art. House shrines were used for personal devotion.

Science Press

ISBN 978-0-85583-8539



DOT POINT

Answers



Science Press
ISBN 978-0-85583-8539



Unit 3 Living In an Ancient Society

3.1.1.1 The source depicts the Valley of the Kings in Luxor which became the desired area for the burial of the pharaohs in rock-cut shaft tombs. This new development in burial type contrasts with the pyramids of the Old Kingdom period and the Middle Kingdom period practice of tombs within mortuary temples. Thutmose I was the first Pharaoh to separate his tomb from his mortuary temple, possibly for practical reasons of protecting his afterlife from tomb robbers. At this stage, the shaft tombs were simple, compared to those that developed later in the New Kingdom Period. The Eighteenth Dynasty saw the burial of royal women in the Valley of the Queens, whereas previously they had been buried in the same pyramid or tomb as their husbands. Amenhotep I began an extensive program to build the royal tombs in the Valley of the Kings on the west bank at Thebes, which subsequent kings continued, creating a large necropolis. The Valley of the Kings and the Valley of the Queens nearby were built by the workers at Deir el-Medineh, which not only included the tombs of the pharaohs and the royal women (in the Valley of the Queens) and their families, but also select nobility were buried near the pharaoh they served, such as the high priest Nebwenef who served under the reign of Rameses II.

3.1.1.2 The god Amun became the prominent god of New Kingdom Egypt during the Eighteenth Dynasty. He was merged with the god Ra (Re), who had been important in the previous periods of Egyptian history, resulting in unrivalled dominance of the worship of Amun-Ra and consequently a growth in the power and significance of the Amun priesthood. Roles, such as 'God's wife of Amun' that had developed during the Middle Kingdom became restricted to the royal women, so that power was retained within the royal family, and thus shared between the royal family and the Amun priesthood. By the reign of Hatshepsut, the high priest of Amun became the most dominant in religious orders and had supervisory charge over all priests of other cults. His titles included 'Overseer of the Prophets of all the gods of Upper and Lower Egypt' and 'Overseer of All the works of the King'. Hapuseneb claimed such titles and roles during the reign of Hatshepsut.

The source is a relief from the Amun temple in Karnak showing Hatshepsut receiving a benediction from Amun-Ra and Sekhmet, displaying her reliance on his (and the priesthood's) approval of her. The kings of the Eighteenth Dynasty built and dedicated temples to Amun, as well as pouring wealth into the Amun precincts in exchange for their continued support. Despite the hereditary nature of the Egyptian kingship it was through this religious based support that the kings gained and retained power.

Offerings to the god, particularly from booty and trading expeditions, served to further increase the power of the Amun priesthood, providing greater wealth to the precinct. This eventually resulted in the Amun precinct running autonomously and undermining the power and authority of the pharaoh. These temples continued to become larger and wealthier throughout the New Kingdom Period, until Amenhotep III began to work towards de-emphasising the focus on Amun. In the Amarna Period his son Akhenaten completely moved away from Amun and attempted to eradicate the power of Amun in Egypt by revolutionising Egyptian religion by supporting the worship of only one god. After his death, the Amun priesthood was reinstated, with reduced power, until the reign of Rameses. The Ramesside kings, particularly Rameses II, cautiously worked with the Amun cult, dedicating temples and wealth to the cult, but also emphasising other gods in order to prevent an absolute reliance upon Amun for the pharaoh's power and authority. This policy was reversed by Rameses III who made significant donations to the temples of Amun, resulting in the resurgence of the dominance of the Amun priesthood and leading again to the undermining of the power of the pharaoh.

3.1.2.1 Maat was a goddess in the Egyptian pantheon. She is seen here in the tomb painting of Pharaoh Seti I. This female deity is usually depicted wearing a feather-topped crown. The goddess was the personification of truth, justice and cosmic order. In the ceremony of the judgement of the dead Maat balances a scale weighing the heart of the deceased in order to tell whether the deceased conformed to these desired values.

The close association between Maat and the pharaoh in the New Kingdom Period meant that the goddess was often represented in tomb paintings, such as the one in the source. Maat was also the broader concept and a theology of peace, harmony, and truth being upheld in Egypt. It centred on the divine appointment of a pharaoh who would fulfil his duties before the gods in maintaining order and justice which would benefit Egypt through military and economic success. It involved the protection of borders, expansion of the empire (at least in the New Kingdom Period), dispensing of justice, observation of religious festivals and rituals, successful administration and an increase in trade, ensuring Egypt's prosperity. Proper observances of maat were believed to ensure that the Nile River would continue to nourish Egypt leading to successful harvests, while keeping famine and pestilence away. All these aspects of maat would ensure that Egypt did not fall into chaos and disorder.



- 3.1.2.2** Pharaoh was ultimately responsible for upholding maat as he was the go-between of the people of Egypt before the gods, since he was divinely appointed. He was responsible for the harmony that came from Egypt being law abiding and god fearing, the opposite of chaos and disorder. Pharaoh's actions in expanding the empire, securing its borders, increasing its wealth through trade and the suppression of enemies, properly observing rituals and festivals, and dispensing justice were all essential to maat being upheld and would result in Egypt being economically, militarily and spiritually prosperous. In the relief from the Seventh Pylon at the Karnak Temple Complex, Thutmosis III is represented as the dominant, militant figure, having gathered his enemies and about to smite them. This military image of the pharaoh was a feature that developed strongly during the New Kingdom Period after the invasion and the subsequent expulsion of the Hyksos at the beginning of the period. Such displays as this were considered to be showing how maat was being supported in Egypt under the power and authority of the pharaoh. The evidence that maat had been maintained by the pharaoh was considered to be the successful inundation by the Nile River with the resultant crops and harvests to feed the people and aid the economic prosperity of Egypt.
- 3.1.2.3** The god-king or pharaoh was responsible for maintaining maat in the land, that is, harmony, peace, and truth, with a complete absence of chaos and disorder, and the pharaoh was viewed as the personification of this concept in Egypt. There were four main categories of roles that the pharaoh was expected to fulfil: military leader and expander of the empire; chief priest overseeing religious observances; builder of temples, religious complexes and cities; and dispenser of justice.
- As a military leader and superior athlete during the New Kingdom Period, he was expected to expand the empire, taking control of new lands, and maintain rule over the lands that had already been integrated into the empire. Pharaohs were portrayed as mighty and fearsome warriors in battle and hunting scenes where they were shown killing his enemies or wild animals. The source clearly depicts Thutmosis III in this role, having gathered his enemies and about to smite them with one blow. In Egyptian thinking, this was evidence that the pharaoh was performing his duties and keeping order and harmony, or maat, in the land, and therefore considered to be a good ruler. The pharaoh, since the Old Kingdom period, was considered to be a divine being. He was the earthly form of Horus, the son of Osiris and Isis. During the New Kingdom Period, when Amun was merged with Ra, he also became known as the son of Ra. As a divine being, the pharaoh was thus responsible for the proper observance of festivals, rituals, and the upkeep of temples. This required the pharaoh to take the role as chief priest and perform daily rituals, observe festivals and rituals for all Egyptian gods, with a specific focus on Amun during the New Kingdom Period, and ensure that any temples that had been destroyed or decayed in any way were restored for proper worship of the deities. The relief of Thutmosis III smiting his enemies comes from the Karnak complex in which there are several precincts for different gods, with the precinct of Amun-Ra dominating Karnak, but there were also temples for Montu, Mut, and Aten. Although Thutmosis III was not presenting himself in this relief as divine or in any religious form, he is certainly emphasising his connection to the gods and their approval of his kingship by placing his relief within the main temple complex. Thirdly, an important role for the pharaoh was also as a builder, responsible for the construction, not only of temples and religious monuments, but also of cities. These buildings and structures often integrated religious elements, which is not surprising considering that religion was never divorced from other facets of life. Finally, as the ultimate authority in the land, pharaoh's role included the dispensing of law and justice. Officials and judges would be delegated to work in local regions for the pharaoh in order to uphold the laws of the land, but the pharaoh was responsible for the making of new laws and ensuring that they were kept.
- 3.1.3.1** 'God's Wife of Amun' was the title and office given to royal women during the New Kingdom Period. It was an office within the Amun cult that the Theban kings, beginning with Ahmose I, gave their wives in order to retain power within the royal family. It made the bearer the highest-ranking priestess in the cult, second only to the high priest, with important ceremonies and rituals expected of her to perform, including the shaking of the sistrum ceremony by which the god Amun-Ra is reborn. By the Twentieth Dynasty, the Amun cult, though still prominent, had had some of its power diminished with the later pharaohs emphasising other solar cults. The source depicts some of the rituals that God's Wife was expected to perform: Iset holds and presumably shakes the sistrum before the god Ra-Horakhty on the left of the relief, and on the right side, Iset is seen pouring libation out before Osiris. Though the position of 'God's Wife of Amun', involves maintaining the prominence of Amun-Ra, there are clearly rituals to be performed before the other solar gods, such as Osiris, that are part of her duties.
- With this title and position came great wealth, as 'God's Wife of Amun' she had the responsibility over property and distribution of food, and this in turn gave her significant political leverage. The Donation Stela of Ahmose contains details of some of the items that were given to 'God's Wife of Amun', including gold, silver, servants, land, barley, and clothes, all of which placed her in authority over many people and gave her power through wealth.
- 3.1.4.1** This source depicts a woman trading in a marketplace. She is clearly engaging with a customer, exchanging goods as part of the bartering system. She therefore has the responsibility of deciding what the appropriate values of her products are before agreeing to barter them. The depiction represents her as trading with a male customer while making these decisions, indicating that her authority over her own goods and her occupation was not questioned in wider society. This depiction therefore suggests that women in Egyptian society could work in various occupations, holding various levels of authority, even over men. It is unlikely that this woman would have lived by herself – it was accepted that a woman would live and work in the context of her father's family or her husband's family. Therefore her work in the marketplace is likely to have been a family business, for which she has been given the responsibility. This demonstrates that within the household, women were considered to be responsible and reliable and able to make decisions in the generation of income for the household.

Unit 4 Ancient Egypt – The Amarna Period 1391-1292 BCE

- Alm, B, 'Putting Amenhotep III in His Place', found at academia.edu.
- Alm, B, 'Thutmose IV: Placeholder or Pivot?', found at academia.edu.
- Berman, L, 'Overview of Amenhotep III and his Reign', in *Amenhotep III: Perspectives on his Reign*, O'Connor, D and Cline, EH, Eds, The University of Michigan Press, 1990, pp 1-25.
- Breasted, JH, *Ancient Records of Egypt Vol 1*, University of Chicago Press, US, 1906.
- Breasted, JH, *Ancient Records of Egypt Vol 2*, University of Chicago Press, US, 1906.
- Callendar, *The Eye of Horus*, Longman, Melbourne, 1993.
- Dorman, Peter F, 'Egyptian Art' *Recent Acquisitions (Metropolitan Museum of Art)*, No. 1985/1986, 1985, pp 6-7. https://books.google.com.au/books?id=iELloreqzkC&printsec=frontcover&redir_esc=y#v=onepage&q&f=false
- Fazzini, R, (1973), ART from the Age of Akhenaten, *Archaeology*, 26(4), 298-302. <http://www.jstor.org/stable/41685327>
- Gardiner, A, *Egypt of the Pharaohs*, Oxford University Press, 1979, p 230.
- Hayes, William C, *The Scepter of Egypt: a background for the study of the Egyptian antiquities in the Metropolitan Museum of Art / Pt. II, The Hyksos period and the New Kingdom (1675-1080 BC)*, pub Harper and Brothers, 1959, p 280.
- Hill, M, 'Art, Architecture, and the City in the Reign of Amenhotep IV / Akhenaten (ca. 1353-1336 BC)', The Metropolitan Museum of Art, November 2014. https://www.metmuseum.org/toah/hd/amar/hd_amar.htm
- Hoffmeier, James K, *Akhenaten and the Origins of Monotheism*, Oxford University Press, US, 2015.
- Johnson, W Raymond, 'Amenhotep III and Amarna: Some New Considerations', *The Journal of Egyptian Archaeology*, Vol 82 (1996), pp 65-82.
- Kemp, Barry J, 'The Window of Appearance at El-Amarna, and the Basic Structure of This City', *The Journal of Egyptian Archaeology*, Vol 62, 1976, pp 81-99.
- Kemp, Barry J, 'Excavating Amarna', online interview for *Archaeology Archive*, September 27, 2006.
- Kemp, B, and Zink, A, 'Life in Ancient Egypt Akhentanen, the Amarna Period, and Tutankhamun', *RCC Perspectives*, No. 3, *Sickness, Hunger, War, and Religion: Multidisciplinary Perspectives* (2012), pp 9-24.
- Knott, E, 'The Amarna Letters', The Metropolitan Museum of Art, 2016. https://www.metmuseum.org/toah/hd/amlet/hd_amlet.htm
- Koltsida, Katerina, 'A Dark Spot in Ancient Egyptian Architecture: The Temple of Malkata', *Journal of the American Research Center in Egypt*, Vol 43, 2007, pp 43-57. JSTOR
- Laboury, Dimitri, 2011, *Amarna Art*, in Kara Cooney, Willeke Wendrich (eds.), *UCLA Encyclopedia of Egyptology*, Los Angeles, pp 1-18.
- Lichtheim, M, *Ancient Egyptian Literature: A Book of Reading, Vol 2, The New Kingdom*, pp 48-51, Berkeley/London, 1976.
- Martin, GT, 'The Tomb of Horemheb: Commander-in-Chief of Tutankhamun', *Archaeology*, 31 (4), pp 14-23, 1978. <http://www.jstor.org/stable/41726229>
- Pritchard, JB, *The Ancient Near East: An Anthology of Texts and Pictures*, Volume 1, Princeton University Press, New Jersey, 1958.
- Redford, Donald B, 'The Akhenaten Temple Project and Karnak Excavations', *Expedition Magazine*, Vol 21, Issue 2, Penn Museum, 1979. <https://www.penn.museum/sites/expedition/the-akhenaten-temple-project-and-karnak-excavations/>
- Reeves, Nicholas C, *The Journal of Egyptian Archaeology*, Vol 74, 1988, pp 91-101, Sage Publications, Inc.
- Schulman, Alan R, 'Some Observations on the Military Background of the Amarna Period', *Journal of the American Research Center in Egypt*, Vol 3 (1964), pp 51-69. <https://www.jstor.org/stable/40000985>
- Shaw, Ian, *Exploring Ancient Egypt*, Oxford University Press, New York, 2003.
- Shorter, Alan W, 'Historical Scarabs of Tuthmosis IV and Amenophis III', *The Journal of Egyptian Archaeology* 17, No. 1/2, 1931, pp 23-25. <https://doi.org/10.2307/3854818>.
- Steindorff, FG, and Seele, KC, *When Egypt Ruled the East*, University of Chicago Press, London, 1957.
- Wicker, FDP, 'The Road to Punt', *The Geographical Journal*, Vol 164, No. 2, July 1998, pp 155-167.
- Wilkinson, T, *The Rise and Fall of Ancient Egypt*, Bloomsbury, London, 2010, pp 275-297.
- Yoyotte, Jean, *Treasures of the Pharaohs*, Albert Skira, Geneva, 1968.



Index

Unit 3 Living In an Ancient Society

New Kingdom Egypt 1550-1069 BCE

Abu Simbel 19, 33
agricultural workers 11, 14
Ahmose I 32
Akinboye, G 39
Allen, James 17
Amarna Period 19, 46
Amenhotep I 40
Amun 7, 48
army 34
artisans 11, 13
Avenue of Sphinxes 21
Ba-bird 24
Battle of Kadesh 51
Beni Hasan 15
Book of Gates 26
Book of the Dead 12
Breasted, H J 18, 22, 34, 41, 43, 45, 53, 54, 55, 56, 57
building programs 15-20
Chapelle Rouge 23
civil administration 30
commerce and trade 37-48
Cooney, K 39
Co-regency period 4
cultural expressions 6
Deir el-Bahri 16, 17
Deir el-Medineh 13, 29, 37
Dessoudeix, Michel 30
Early Dynastic Period 3
East Africa 41-58
economic features 37-48
Edgerton, WF 48
First Intermediate Period 3
First Pylon 56
funerary customs 6, 24
Gebel Barkal Stela 50
god's wife of Amun 10
god-king 8
Great Karnak Inscription 53
Great Pylon 23
Harris Papyrus 57
Hatshepsut 7, 15, 16, 17, 23, 27, 33, 41, 42
Hawass, Z 40
Herodotus 24
Hunefer 12
Hyksos 17, 32
Instructions of Khety 13
Ipuy 11
Kadesh 51
Karnak King List 18
Karnak Ptah-temple 18
Karnak Temple Complex 9
Khattushili III 51
king as warrior 32
kingdoms and periods 3-5
Late Period 5
Libya 55
Libyan wars 57
maat 8, 9
Medinet Habu 20
Meggido 44
Merneptah 53
Merneptah Stela 54
Middle Kingdom 3
Migdol gateway 20
Mut 48
Nakht 11, 14, 28
Near East 41-58
Nebamun's geese 31
Nederhof, Mark-Jan 50
Nefertari 19, 33
New Kingdom Period 3
Nubians 35, 48
Old Kingdom Period 3
Opening of the Mouth 12
political features 30-36
power, expressions of 33
priesthoods 11
Pritchard, JB 47
Ptolemaic Period 5
Punt 42
Rameses II 19, 35, 46, 51
Rameses III 20, 36, 48, 55, 56, 57
religious practices 6
Road of Rams 21
royal tombs 26
Saleem, SN 40
Salem, Mina Salah 50
Satire of the Trades 13
scribes 11, 13, 31
Sea Peoples 36, 55, 58
Second Intermediate Period 3
Sekhmet 7
sem priest 12
Sennedjem 11, 13
Seti I 8, 26
Seventh Pylon 9
Sinai Expedition 55
Sixth Pylon 49
social features 6-29
social structure 28
strikes 39

Temple of Armant Stela 50
Temple of Hathor 46
Temple of Karnak 21, 49
territorial expansion 49
Third Intermediate Period 5
Thutmosis III 7, 9, 18, 22, 25, 33, 43, 44, 45, 49
tomb burial 6
tomb robberies 39
tombs 6, 25, 26
Valley of the Kings 6, 8, 26
Vizier Rekhmire 25
warfare and conflict 49-58
Wilson, JA 48, 52
women 11
workers' village 29, 37

Ancient Greece 800-454 BCE

Acropolis 60
agora, Athens 128
agriculture 103
Almeida, JA 60
apella 84, 93
Archaic Period 59, 96, 105, 106
archonship 77
Areopagus 77
aristocracy 76
Aristotle 94, 95
Athenian Black Figure Vase 111
Athenian constitution 77
Athens 64, 75, 96, 103, 111, 112,
Battle of Artemisium 117, 120
Battle of Marathon 118
Battle of Mycale 117
Battle of Plataea 117
Battle of Salamis 117
Battle of Thermopylae 117, 120
boule 77
burials and funerary customs 98
Bury, JB 70, 98, 114, 122
Caldwell, WE 101, 105
Cartledge, P 69, 72, 72, 74, 98, 102, 108
Cawkwell, GL 104
Christesen, P 99
citizenship 75
Classical Period 59
Cleisthenes 77, 81
colonisation 105
constitution, Athenian 77
constitution, Spartan 84
Daniel, JA 109
Delian League 123, 127, 128

Science Press

ISBN 978-0-85583-8539