



ANCIENT HISTORY

ATAR course examination 2024

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)

Describe Ahmose’s ceremonial axe or dagger and outline the significance of the artefact.

Description	Marks
Describe the artefact	
Describes accurately Ahmose’s ceremonial axe or dagger in detail	3
Describes Ahmose’s ceremonial axe or dagger in a generalised way	2
Makes general statements about Ahmose’s ceremonial axe or dagger	1
Subtotal	3
Outline the significance	
Outlines accurately the significance of Ahmose’s ceremonial axe or dagger	3
Outlines the significance of Ahmose’s ceremonial axe or dagger in a generalised way	2
Makes general statements about the significance of Ahmose’s ceremonial axe or dagger	1
Subtotal	3
Total	6

Answers could include:

Description:

Axe is made from: bronze/copper, electrum, gold, cedar wood, and semi-precious stones.

Axe decoration:

- motifs/imagery relating to the expulsion of the Hyksos and re-unification of Egypt by Ahmose I
- Side 1 – Royal cartouche of Ahmose I. Ahmose I as sphinx slaying and holding the head of an Asiatic enemy. Side 2 – Ahmose I/king as griffin, symbolising Montu (Theban God of War) wearing the war crown with khepresh.

Dagger is made from: gold: sheath, blade, and decorative thread, black enamel, electrum, copper alloy and semi-precious stones.

Dagger decoration:

- Name and epithets of Ahmose I
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Significance:

- given as gifts to Queen Ahhotep from her son Pharaoh Ahmose I and found with her coffin and mummy at Dra Abu el-Naga, in Western Thebes
- support information from Ahmose’s Stela at Karnak praising Queen Ahhotep for pacifying upper Egypt and suppressing the rebels there, indicating she was powerful, probably an independent ruler perhaps as regent for Ahmose, or while he was campaigning against the Hyksos
- jewellery (including golden flies of bravery and valour) found with the axe and also suggest she was responsible for military action, possibly to protect her son’s position as future pharaoh
- the inscription on the axe indicates that Ahmose was probably responsible for the final defeat and expulsion of the Hyksos and thus with uniting Upper and Lower Egypt
- Ahmose, son of Ebana’s tomb inscriptions indicate campaigns took place against Hyksos and Nubians. Ahmose also put down several rebellions in Egypt, successfully restoring peace and uniting Egypt under one strong pharaoh. The inscriptions on the axe are supported by the other evidence.

Accept other relevant answers.

Question 2

(6 marks)

Outline **two** reasons why expansion into Nubia was important for Egypt during the period of study.

Description	Marks
For each reason (2 x 3 marks)	
Outlines accurately why expansion into Nubia was important for Egypt during the period of study	3
Outlines why expansion into Nubia was important for Egypt during the period of study	2
Makes general statements about the importance of expansion into Nubia during the period of study	1
Subtotal	3
Total	6
<p>Answers could include:</p> <p>Candidates should be able to briefly describe the interconnected nature of political and economic matters along with the importance of maintaining secure borders.</p> <p>Egypt needed a presence in and control over Nubia (including an administrative system such as the Viceroy of Nubia) to fund political/religious growth, maintenance of the state, territorial expansion and any military campaigns. Constant presence and repression of rebellions ensured Nubia was relatively stable/under Egyptian control for most of Dynasty 18.</p> <p>Trade and access with Southern Africa:</p> <ul style="list-style-type: none"> Nubia's strategic location and control over desert and river routes allowed Egypt access to exotic raw and valuable goods (ivory, ebony, leopard skins, ostrich feathers, incense, cedar, cattle, slaves etc). <p>Natural resources:</p> <ul style="list-style-type: none"> diorite, granite, amethyst, gold and copper mines, plus taxes taken from local Nubians in the form of cattle and other agricultural products. <p>Security:</p> <ul style="list-style-type: none"> Egypt took control of Nubia forts and borders. Nubian at the beginning of Dynasty 18. Rebellions on the border were common. Campaigns (i.e. Thutmose I) led to Nubian cities paying tribute, the Egyptification of Nubian hostages increased positive interaction between Nubia and Egypt. <p>Supported by the ruling class/religious elite:</p> <ul style="list-style-type: none"> Raids and campaigns into Nubia led to influx of wealth by way of resources, tributes, booty. Amun would be credited for successful conquests, wealth therefore passed to Amun temples and the priests increasing the power of the Amun cult. Military commanders and other ruling class also benefitted from wealth. <p>'Warrior pharaoh':</p> <ul style="list-style-type: none"> a pharaoh who had military strength and power and who could protect citizens from invading groups. New pharaohs would often lead minor raids into Nubia in order to promote this image to citizens. <p>Examples of territory expansion and control:</p> <ul style="list-style-type: none"> Amenhotep I: began process of conquering Nubia. Ahmose, son of Ebana, records Amenhotep I went to Kush to extend borders of Egypt. Fortresses rebuilt to ensure uninterrupted flow of valuable resources into Egypt. Also established the administrative role Viceroy of Nubia as an overseer, this became one of most important administrative positions in Egypt. Hatshepsut: Djoser-Djeseru records a military campaign into Nubia collecting booty, overthrowing Nubian bowman, taking captives. Block found at Karnak mentioning the land of Nubia being in 'submission' under Hatshepsut Thutmose I: Ahmose, son of Ebana, records rebellions were controlled, power extended beyond fourth cataract throughout Kush (Upper Nubia), fortresses built, new administrative system established. <p>Accept other relevant answers.</p>	

Question 3

(6 marks)

Explain the significance of the role of God's Wife of Amun, using **one** example.

Description	Marks
Explain the significance	
Explains the significance of the role of God's Wife of Amun in detail	4
Describes the significance of the role of God's Wife of Amun	3
Describes the significance of the role of God's Wife of Amun in generalised terms	2
Makes general statements about the significance of the role of God's Wife of Amun	1
Subtotal	4
For the example chosen	
Refers to a relevant example in some detail	2
Makes a generalised reference to one example	1
Subtotal	2
Total	6
<p>Answers could include:</p> <p>Candidates should consider some of the religious/political/economic significance of the role and be able to link this to the example.</p> <ul style="list-style-type: none"> material and written evidence suggests that Theban royal women of Dynasty 18 wielded great power and influence and were closely involved with the cult of Amun the title 'God's Wife of Amun' first appears at the start of Dynasty 18 with Ahmose Nefertari (the Great Wife of the Pharaoh Ahmose I) the first New Kingdom royal female to be granted this prestigious title. This title gave her both religious and economic influence in the growing state cult of Amun-Re. <p>Religious significance of the role:</p> <ul style="list-style-type: none"> the title 'God's Wife of Amun' meant that the holder acted as Amun's consort in religious rituals that emphasised the ideology of the divine birth of the king. This power allowed Ahmose-Nefertari to emphasise her religious rather than her political role as king's wife. This can be seen in her more frequent use of the god's wife title. <p>Economic significance of the role:</p> <ul style="list-style-type: none"> the Donation Stela at Karnak provides some insight into the economic benefits associated with this title. According to the stela, in Ahmose-Nefertari's role as God's Wife she was granted vast estates, a workforce to undertake the physical labour on these estates and a steward to administer them. Furthermore, she was assisted by the harem of Amun – a group of women including chantresses and musicians. <p>Political significance of the role:</p> <ul style="list-style-type: none"> a pharaoh whose mother held the title 'God's Wife of Amun' could claim to be directly descended from the god himself the title was able to be passed down too – Hatshepsut passed this title on to her daughter, Neferure. (Some have suggested that Hatshepsut's accession to the throne in her own right following her regency for Tuthmosis III could well have been made possible by the religious and economic power she exercised as 'God's Wife of Amun'). <p>Other examples:</p> <ul style="list-style-type: none"> later holders of the title 'God's Wife of Amun' include Ahmose Meryt-amun, sister of Amenhotep I; Ahmose, queen of Thutmose I and her daughter Hatshepsut. <p>Accept other relevant answers.</p>	

Question 4

(6 marks)

Identify and describe **two** benefits of the pharaonic building programs during Dynasty 18.

Description	Marks
For each benefit (2 x 1 mark)	
Identifies a benefit of the Pharaonic building programs during Dynasty 18	1
Subtotal	2
Describe a benefit of the Pharaonic building programs during Dynasty 18 (2 x 2 marks)	
Describes accurately a benefit of the Pharaonic building programs during Dynasty 18 in detail	2
Describes a benefit of the Pharaonic building programs during Dynasty 18 in generalised way	1
Subtotal	4
Total	6
<p>Answers could include:</p> <p>Religious, political and economic are significant benefits. Art, engineering, building and construction and transport are also valid.</p> <p>Religious:</p> <ul style="list-style-type: none"> • building of more/greater temples glorified all gods particularly Amun as the god of Thebes and the Theban kings. The Aten might also be mentioned • legitimised and reinforced pharaoh's rule as Horus on earth and connection to the gods – e.g. divine birth (Hatshepsut and Amenhotep III) • used as dedications to the main god Amun-Ra: <ul style="list-style-type: none"> ▪ Hatshepsut restored and rebuilt temples to Amun as well as Hathor, shown at Djoser-Djeseru ▪ Red Chapel at Karnak – to house the Amun barque ▪ Dedication of four large obelisks to Amun at Karnak • used to promote one god over others or to raise the profile of a god. Could also be used to change the cult <ul style="list-style-type: none"> ▪ Akhenaten changing from Amun to Aten • for religious ceremonies and rituals used to re-legitimise the pharaoh and to celebrate Amun (Beautiful Festival of the Valley, Opet Festival). <p>Political:</p> <ul style="list-style-type: none"> • building massive structures such as mortuary temples, cult temples, and palaces with all their chapels, obelisks, stele, huge number of priests, storage for grain, festivals, underscored the power and wealth of the ruler within Egypt and to Egypt's international allies and enemies • displaying and advertising major achievements in pharaoh's rule (e.g. Hatshepsut's expedition to Punt, Thutmose III's military conquests) This includes increasing the warrior pharaoh ideal (smiting enemies, kings as sphinxes etc) • pharaohs could continue to be remembered and worshipped after death • need for traded resources – increase in diplomacy and trade relationships. Building programs required significant valuable and exotic materials. <p>Economic:</p> <ul style="list-style-type: none"> • increased need for skilled and unskilled workers, artists and craftsmen as well as a bureaucracy and professionals i.e. architects, engineers working on these projects. Transport specialists were also needed to move stone, and potters, brickmakers, stone masons, jewellers, sculptors etc were in demand. Building and furnishing the pharaohs buildings raised the standard of living for everyone, thus benefitted the wider community. • the worker's village of Deir-el-Medina established for worker's building pharaoh's mortuary temples in the Valley of the Kings including the roles and resources needed for maintaining and running the village. <p>Accept other relevant answers.</p>	

Question 5

(6 marks)

Outline the content of the Restoration Stela of Tutankhamun and explain its importance to the period of study.

Description	Marks
Outline the Restoration Stela	
Outlines the content of Tutankhamun’s Restoration Stela in detail	3
Outlines the content of Tutankhamun’s Restoration Stela in generalised way	2
Makes general statements about the content of Tutankhamun’s Restoration Stela	1
Subtotal	3
Explain its importance	
Explains the importance of Tutankhamun’s Restoration Stela during the period of study in detail	3
Describes the importance of Tutankhamun’s Restoration Stela during the period of study in generalised terms	2
Makes general statements about the importance of Tutankhamun’s Restoration Stela during the period of study	1
Subtotal	3
Total	6
<p>Answers could include:</p> <ul style="list-style-type: none"> • Horemheb is likely the author of this Stele, a royal edict – After the death of Akhenaten Ay was Tutankhamun’s regent and advisor, assisted by Horemheb • found on a large quartzite block originally erected in Amun’s temple at Karnak, showing Tutankhamun’s offering to Amun and Mut • important because it records conditions in Egypt after the Amarna period at Tutankhamun’s accession. Includes his plan for restoration of Egypt. Perhaps aimed to erase the Amarna period • audience was the gods; it was developed for posterity. <p>Content of Stela</p> <ul style="list-style-type: none"> • presents a negative description of the religious and economic status of Egypt post Amarna. Claims Akhenaten’s ignored the gods leading to social chaos and military defeat; therefore the gods had turned their backs on Egypt (‘forsake the land’) • Amarna period was an aberration. Ma’at and justice for the gods would be restored • name change from Tutankhaten to Tutankhamun – renounce Amarna heresy • neglect of temples, shrines and sanctuaries of traditional cult of Amun • change was coming to Egypt and all antecedents would cease • raised and/or restored temple incomes to pre-Amarna period levels • rebuilt god’s cedar barges. Repaired damaged temples • new priesthoods established from worthy, trusted, pious citizens. <p>Historical significance</p> <ul style="list-style-type: none"> • Tutankhamun renounced Akhenaten – identifies Akhenaten as a ‘heretic’ • Tutankhamun reassured the Egyptians that Ma’at would be re-established and traditional ways resumed • Amun had been fully restored. The royal house was fully committed to supporting the Amun cult • building program associated with this restoration re-established the divine connection between pharaohs and Amun (including statues of Amun being constructed with Tutankhamun’s face). 	
Accept other relevant answers.	

Section Two: Source analysis – Unit 4

25% (20 Marks)

Thebes – East and West, New Kingdom Egypt

Question 6

(10 marks)

Evaluate the extent to which the cult temple of Karnak is an important historical and religious source for the period of study.

Refer to Sources 1(a) and 1(b) and to your understanding of the period of study in your answer.

Description	Marks
Makes a comprehensive evaluation of the extent to which the cult temple of Karnak is an important historical and religious source for the period of study. Shows thorough understanding of Sources 1(a) and 1(b) and makes detailed reference to the period of study	9–10
Makes an appropriate evaluation of the extent to which the cult temple of Karnak is an important historical and religious source for the period of study. Shows understanding of Sources 1(a) and 1(b) and makes reference to the period of study	7–8
Makes a generalised assessment of the extent to which the cult temple of Karnak is an important historical and religious source for the period of study. Shows adequate understanding of Sources 1(a) and 1(b) and makes generalised reference to the period of study	5–6
Makes a limited assessment of the extent to which the cult temple of Karnak is an important historical and religious source for the period of study. Shows some understanding of Sources 1(a) and 1(b) and makes limited reference to the period of study	3–4
Makes a superficial assessment of the extent to which the cult temple of Karnak is an important historical and religious source for the period of study. Shows little understanding of Sources 1(a) and 1(b), and makes little or no reference to the period of study. May include errors	1–2
Total	10
<p>Answers could include:</p> <p>Candidates should identify that Sources 1(a) and 1(b) indicate that Karnak is a rich and valuable archaeological source for New Kingdom Egypt. Responses might focus on the extent to which Karnak is a valuable source of historical and religious information or, might focus more generally on the way the expansion of the temples provide valuable information about historical change and continuity across New Kingdom Egypt.</p> <p>Context:</p> <ul style="list-style-type: none"> • temples were designed to be impressive/long lasting • each pharaoh during the New Kingdom added/modified the Karnak Complex as part of their building program. Often previous pharaoh's structures were dismantled/building materials reused for new building projects • complex today is over 250 acres and contains complete, restored, partially restored, and destroyed areas • Karnak complex was dedicated to Amun-Ra plus chapels/temples dedicated to other gods of the triad (Khonsu and Mut), linked to the Nile, played an important role in the reign of pharaohs i.e. festivals, worship other celebrations/rituals • most was not seen by Egyptian citizens, only seen by priests and Gods. 	

Question 6 (continued)

Karnak as a historical and religious source:

- records of historical and religious events during the period of study are throughout the temple
- records are archaeological and written – written records are relief inscriptions on walls of temple. Images are carved onto stone
- various structures by the pharaohs of Dynasties 18 and 19.

Source 1(a):

- Tuthmosis III's botanical room with representations of exotic flora/fauna seen/collected during his foreign campaigns
- annals of Tuthmosis III inscribed on the walls giving us a detailed record of his campaigns in Syria/Palestine
- structures were erected as political and religious statements, often to legitimise and consolidate power and divine connection to the gods. – e.g. Hatshepsut's obelisks, Hatshepsut's Red Chapel
- military achievements recorded (e.g. Ramses II – Battle of Kadesh and Seti I) provide important information regarding military campaigns, Egyptian armies, enemies conquered
- repeated references to 'warrior pharaoh' – symbol of divine strength, ability to conquer enemies, restore and maintain Ma'at (the purpose of the pharaoh)
- complex dedicated to Amun/Amun-Ra and Theban Triad (Amun, Khonsu, & Mut) – each venerated separately and together at the site.

Source 1(b):

- site important part of religious festivals i.e. Opet and Beautiful Festival of the Valley, displayed by some pharaohs on the walls. Karnak was also used as part of festival ritual i.e. sacred lake, barque of Khonsu
- structures built to strengthen connection to Gods through festivals and rituals i.e. Avenue of Sphinxes link to Luxor
- only represents victories, positives, events that demonstrate best qualities of pharaohs, and the strong divine connection to the gods, emphasising legitimacy of pharaoh's rule.
- Pharaohs used the pylons as billboards for their achievements, political propaganda.

Accept other relevant answers.

Question 7

(10 marks)

Assess the usefulness of Sources 2(a) and 2(b) in providing an understanding of the difficulties of interpretation of evidence as a result of the re-use of materials by successive pharaohs.

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

Description	Marks
Makes a comprehensive assessment of the usefulness of Sources 2(a) and 2(b) in providing an understanding of the difficulties of interpretation of evidence as a result of re-use of materials by successive pharaohs. Shows thorough understanding of Sources 2(a) and 2(b) and makes detailed reference to the period of study	9–10
Makes an appropriate assessment of the usefulness of Sources 2(a) and 2(b) in providing an understanding of the difficulties of interpretation of evidence as a result of re-use of materials by successive pharaohs. Shows thorough understanding of Sources 2(a) and 2(b) and makes some detailed reference to the period of study	7–8
Makes a generalised assessment of the usefulness of some aspects of Sources 2(a) and 2(b) in providing an understanding of the difficulties of interpretation of evidence as a result of re-use of materials by successive pharaohs. Shows generalised understanding of Sources 2(a) and 2(b) and makes generalised reference to the period of study	5–6
Makes a limited assessment of the usefulness of Sources 2(a) and 2(b) in providing an understanding of the difficulties of interpretation of evidence as a result of re-use of materials by successive pharaohs. Shows limited understanding of Sources 2(a) and 2(b) and makes limited reference to the period of study	3–4
Makes a superficial assessment of the usefulness of Sources 2(a) and 2(b) in providing an understanding of the difficulties of interpretation of evidence as a result of re-use of materials by successive pharaohs. Shows little understanding of Sources 2(a) and 2(b) and makes little or no reference to the period of study. May include errors	1–2
Total	10
<p>Answers could include:</p> <p>Candidates should identify that the focus of Sources 2(a) and 2(b) is that it was common practice for pharaohs to re-use materials in their building programs. Stronger responses will build an argument carefully assessing this because the material evidence from the period presents conflicting evidence.</p> <p>Historical context:</p> <ul style="list-style-type: none"> pharaoh's building programs often claimed to restore previous monuments/buildings that had fallen into ruin however, pharaohs wanted to surpass their ancestors leading to the destruction/defacement of previous buildings, building their own by recycling the materials. Source 2(a) gives relevant examples all pharaohs in the New Kingdom built at Karnak thus the regular destruction, recycling, and rebuilding of monuments, pylons, temples, shrines, etc, makes interpreting evidence difficult Source 2(b) shows the Amarna materials utilised in the construction of the Ninth Pylon of Horemheb. Horemheb's Ninth Pylon used talatat blocks from Akhenaten's failed new capital Akhetaten and from Akhenaten's temples built within the Karnak complex. These were used as foundations for pylons (2, 9, and 10). 	

Question 7 (continued)

Difficulties in interpretation of evidence:

- Akhenaten was considered a heretic, denounced by Horemheb and Tutankhamun. This dismantling/recycling could be interpreted as a way to erase Akhenaten and Amarna from history
- there is much debate among historians about this. General discussion has been that Horemheb's destruction and removal of Amarna monuments indicated his intent to clear the historical record of the Amarna period. Scholars argue that Horemheb's destruction was too systematically aimed at the Amarna buildings to be categorised as commonplace recycling of materials, but we do not know if this was the case
- other examples i.e. Tuthmosis III destroyed Hatshepsut's monuments, perhaps because he wished to remove her from the historical record supported by the erasure of her face and name from Karnak and her omission from the King's List. Alternatively, perhaps this may have been due to the common practice of reuse of materials; Tutankhamun and Horemheb's reuse of Akhenaten's talatat blocks may have been as part of the attempt to erase the Aten and the heretic Akhenaten's attempt to re-establish the cult of Amun because they claimed the gods had shunned Egypt - outlined in the Restoration Stele or it could be that Akhenaten's monuments at Karnak had fallen into disrepair and were recycled in the normal way.

Brand's perspective, Source 2(a) is useful as an interpretation of the reasons for destruction and re-use of building materials – it was common practice for pharaohs to deface/destroy buildings of their predecessors, however, Brand is limited by the debate over the examples above.

Accept other relevant answers.

Question 8

(10 marks)

Assess the extent to which Sources 3(a) and 3(b) offer reliable information about royal lineage and health in Dynasty 18, as evidenced by human remains.

Refer to Sources 3(a) and 3(b) and to your understanding of the period of study in your answer.

Description	Marks
Makes a comprehensive assessment of the extent to which Sources 3(a) and 3(b) offer reliable information about royal lineage and health in Dynasty 18, as evidenced by human remains, shows thorough understanding of Sources 3(a) and 3(b), makes detailed reference to the period of study	9–10
Makes an appropriate assessment of the extent to which Sources 3(a) and 3(b) offer reliable information about royal lineage and health in Dynasty 18, as evidenced by human remains, shows understanding of Sources 3(a) and 3(b), makes some detailed reference to the period of study	7–8
Makes a generalised assessment of the extent to which Sources 3(a) and 3(b) offer reliable information about royal lineage and health in Dynasty 18, as evidenced by human remains, shows generalised understanding of Sources 3(a) and 3(b), makes generalised reference to the period of study	5–6
Makes a limited assessment of the extent to which Sources 3(a) and 3(b) offer reliable information about royal lineage and health in Dynasty 18, as evidenced by human remains, shows limited understanding of Sources 3(a) and 3(b), makes limited reference to the period of study	3–4
Makes a superficial assessment of the extent to which Sources 3(a) and 3(b) offer reliable information about royal lineage and health in Dynasty 18, as evidenced by human remains, shows little understanding of Sources 3(a) and 3(b) and makes little or no reference to the period of study. May include errors	1–2
Total	10
<p>Answers could include:</p> <p>Much evidence is focused on Tutankhamun: the examination of the human remains is not fool-proof, a mummy's age, the mummification process, the condition in which it was stored all contribute to a high degree of contamination, and thus to questionable results. Therefore, the scientific evidence for lineage is tenuous and debatable.</p> <p>Source 3(a) medical examinations led by Zahi Hawass:</p> <ul style="list-style-type: none"> • DNA analysis showed that Amenhotep III was the grandfather of Tutankhamun and that the body in KV55, according to the DNA (probably Akhenaten) was probably the father of Tutankhamun. DNA showed that the 'Elder Lady' was Queen Tiye the wife of Amenhotep III. The hair from the Elder Lady had been proven to be the same hair as in the locket found in Tutankhamun's tomb. The DNA showed that this person was his grandmother. Tutankhamun appears therefore to be the son of a relationship between his father and his aunt (brother and sister marriage) • Tutankhamun's left foot was clubbed, one toe was missing a bone, and the bones in part of the foot were destroyed by necrosis. The clubbed foot and the bone disease would have impeded his walking. 130 partial or whole walking sticks were found in Tutankhamun's tomb, some show clear signs of use. Of all the pharaohs, only Tutankhamun is shown seated while shooting an arrow from a bow or using a throw stick, he seems to have needed a cane to walk. Hawass suggests this is a result of royal incest • DNA from strains of a parasite evident in Tutankhamun's mummy indicate he was infected with malaria. It is not known if malaria killed the king. Alternatively, malaria may have weakened his immune system, leaving him vulnerable to complications that might have followed the unhealed fracture of his leg. 	

Question 8 (continued)

Source 3(b) medical examinations led by Zahi Hawass:

- Howard Carter opened tomb KV60 in 1903 and found two female mummies. DNA analysis and CT scans of both females found in KV60 were compared with the mummies already identified as being part of Hatshepsut's family. One of the female mummies examined (KV60B) was identified as possibly being Hatshepsut's wet nurse. The other (KV60A) had the characteristic overbite of the Thutmose family, was obese, had long hair and was aged between 50-60. She had osteoporosis, possible bone cancer, arthritis in her spine and a slipped disk. Her teeth were in poor condition, she may have suffered from diabetes. Viscera and a molar tooth were found in a small wooden box labelled with Hatshepsut's name; this molar fitted exactly into the mummy's mouth. Hawass therefore announced that this was the mummy of Hatshepsut. He has continued DNA analysis on Ahmose Nefertari, one of Hatshepsut's relatives
- however, DNA testing has not revealed reliable results. Both KV60 mummies were tested against Hatshepsut's relatives: Thutmose I, and Queen Ahmose Nefertari. There were problems with the mummies chosen who might not have been Thutmose I and Queen Ahmose Nefertari, who additionally might also not have been related to Hatshepsut.
- despite this, Hawass announced he was sure the mummy from KV60 was Hatshepsut due to DNA 'similarities' with the mummy of Ahmose Nefertari. However, this statement, was made based on preliminary data and no further information is available. Work is still being done to complete this project. Due to these problems, the early DNA data cannot be used to identify KV60A as Hatshepsut with absolute certainty.

Accept other relevant answers.

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
Introduction	
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
Subtotal	3
Understanding of historical narrative	
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
Subtotal	7
Argument	
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
Subtotal	6
Use of evidence	
Uses relevant sources with accuracy and detail throughout the essay. Cites this evidence at points where it provides support for the argument/viewpoint	6
Uses relevant sources with accuracy throughout the essay. Cites this evidence at effective points to provide some support for the argument/viewpoint	5
Uses relevant sources in the essay. Cites this evidence at some appropriate points	4
Provides some relevant evidence. Cites this evidence but with inaccuracies	3
Provides some limited evidence with inaccuracies. Makes an attempt to cite some of this evidence	2
Provides minimal evidence which is often irrelevant or inaccurate	1
Subtotal	6
Conclusion	
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
Subtotal	3
Total	25

Question 9

(25 marks)

Analyse how the role and growing status of the Amun cult in Dynasty 18 affected the consolidation of the Egyptian Empire during the period of study.

Answers could include:

A description of the cult and its development. Clear links between the development of the cult and development of the Egyptian Empire under the Theban kings – the importance of the cult is geopolitical and cultural.

Background:

- worship of Amun-Re started Middle Kingdom (Dynasty 12)
- Amun-Re's origin in Thebes made Thebes the site of the original mound of earth that emerged from the waters of chaos at the time of creation. This gave the city/site of Thebes unparalleled importance
- the Theban Triad of Amun, Mut and Khonsu increased in prominence in early New Kingdom particularly after the Theban princes successfully drove out the Hyksos and reunified Egypt. Their god Amun was given credit for this victory
- temple at Karnak (Amun's precinct was the largest part of this complex) was the cult centre however other temples were dedicated to Amun throughout Egypt
- every king of Dynasty 18 and 19 constructed something at Karnak i.e., pylon, colonnade, obelisk etc.

Significance of Amun Cult in establishment of Egyptian empire:

- partly due to Thebes being the provenance of the New Kingdom kings. Thebes was important, but because of the Theban kings it became the political centre: use of the temple as treasury, increasing influence of the priests who had (arguably) eclipsed the power of king by the time of Akhenaten's reign (scholars use this to explain Akhenaten's departure to Amarna)
- except Akhenaten, New Kingdom pharaohs dedicated victory and spoils of war to Amun (Amun permitted a campaign, gave his sword to pharaoh, brought victory to his son the king, protected the king in battle). The influx of wealth through the growth of the empire funded campaigns leading to the expansive empire developed by Tuthmosis III. Pharaonic propaganda states the empire grew at the pleasure of the gods
- political benefits of demonstrating piety:
 - Karnak (and other sites) allowed the pharaoh to venerate Amun and show piety. Demonstrating piety publicly was political, emphasised power and status of the pharaoh, demonstrated that the purpose of the pharaoh was being achieved (i.e. ma'at was upheld, the pharaoh was nurturing and protecting Egyptian people). Masses of exotic goods, large estates and captives were endowed to Amun. The cult of Amun and its priesthood grew wealthy and came to wield great political influence, i.e. they were involved in the succession of the pharaoh
 - growth of the cult of Amun helped establish the empire - gave the pharaohs a way to legitimise and/or strengthen their rule i.e. Hatshepsut represents herself as the daughter of the god
 - Cult of Amun empowered Theban royal women, i.e. economic independence of the 'God's Wife of Amun' plus cultural prestige from this
- festivals were held, dedicated to Amun, further reinforcing dominance of the god. The Opet and Valley festivals allowed ordinary Egyptians involvement with the cult, it is probable that people travelled some distances to glimpse the gods' barque and present pleas to the gods. Festivals also provided entertainment, ensured the pharaoh was carrying out his royal duty by upholding ma'at through keeping residents content.

Accept other relevant answers.

Question 10

(25 marks)

Outline the key features of the battle and siege of Megiddo by Tuthmosis III, and discuss its significance to Egypt's foreign policy during the period of study.

Answers could include:

Candidates must go beyond a narrative of the battle and siege of Megiddo. Stronger responses will recognise the political and economic significance of the victory to the pharaoh, showing understanding of how this campaign was part of ambitious foreign policy which included creating an empire through expansion of Egyptian influence into the Levant.

- evidence for the campaigns of Tuthmosis III: The Annals at Karnak, the wall of the Hall of Records. This is perhaps the first detailed account of a military campaign in the ancient world; Gebel Barkal Stele in Nubia; Armant Stele at the Temple of Montu at Thebes
- Tuthmosis III justify his actions through Amun-Re's 'divine oracle', Amun-Re told him to extend Egypt's boundaries. There were 17 military campaigns during his reign.

Events at Megiddo:

- in Year Two of his reign Tuthmosis faced a coalition of the princes from Kadesh and Megiddo who mobilised a large army. He led his army north, passing through southern Palestine, attacking coalition forces at Megiddo before they could attack Egypt
- Tuthmosis III's war council disagreed with the pharaoh on the best route to take. According to the Annals, they were reluctant to travel along the narrow Aruna Pass, which put them at risk of enemy archers and ambush. Tuthmosis ignored them and took the Pass, surprising the enemy army
- early next morning, battle took place on the Plain of Esdraelon outside Megiddo, from the surviving accounts (although these also served as political propaganda and are likely exaggerated) Egypt overwhelmed enemy forces quickly. In the aftermath the Egyptian army looted bodies on the battlefield allowing survivors to flee into the fortified city, the Egyptians lost the upper hand. The opportunity of a quick capture of the city was lost, the Egyptians laid siege to the city
- according to Gebel Barkal stele the city was besieged for seven months, finally the occupants surrendered. Inscriptions at Karnak describe the victorious Egyptian seized 340 prisoners, 2238 horses, 924 chariots, 200 suits of armour, 502 bows and around 25 000 cattle, sheep and goats.

Significance of the battle:

- defeating the coalition princes and capturing Megiddo (of strategic importance due to location on the coast/major trading routes) Tuthmosis III established a buffer zone around Egypt plus achieved territorial expansion
- administration of the new territory became an important aspect of foreign policy: hostage taking ensured the loyalty of vassal states; annual tours of inspection showed Egyptian military power often; provinces were established to allow direct control (Syria-Palestine) allowing tax and tribute to be secured; trade/tribute/booty allowed goods and control over trade routes; campaigns and military action; garrisons/fortresses; Egyptian commissioners and officials (i.e. Vizier) managed expansion; marriage alliances; diplomacy; limited colonisation
- 17 campaigns took place across Palestine, Syria and Nubia. Treatment of the conquered demonstrated mercy, the region as a whole experienced an unprecedented prosperity. A stronghold was established in northern Palestine, the princes of Syria showed allegiance through gifts
- new era of economic prosperity for Egypt. Tribute and taxes, growth in trade, luxury goods. Through ports in Syria, Egypt could trade with Persia, Mesopotamia and the Aegean. Tomb paintings by Tuthmosis III's officials show tribute flowing in from all these regions, there were likely diplomatic. The temple of Amun at Karnak and its priesthood benefitted immensely. New feasts and offerings were dedicated to the gods- cities of Yanoan, Nuges and Herenkeru and slaves, plus cattle etc (spoils of war) from Megiddo.

Accept other relevant answers.

Question 11

(25 marks)

Assess the influence of the Amarna revolution on art, including the portrayal of the human figure. Refer to archaeological and modern sources in your answer.

Answers could include:

Changes to art occurred more widely than in the representation of the royal family.

Human Figure: adjustment to the canon (grid system) allowed changes in proportion. Traditional 18 square grid from feet to hairline changed to 20 square grid. One square was inserted between neck and shoulders for longer necks. One square was inserted in the torso to allow for a drooping stomach. In the traditional system the height of the lower leg was a third of the hairline height. In the Amarna system it was less – legs appeared shorter. The most extreme representations are of the king Akhenaten but were mirrored across the representation of all human figures. Changes were particularly noticeable in earlier parts of Akhenaten's reign, became less radical over time.

Earlier: Akhenaten's head is large, features droop (narrow face and pouting lips), long neck; shoulders and waist are narrow, small of the back is high so the upper torso is small; below the waist body swells out to form large buttocks/thighs; belly droops over sagging waistband of kilt; thin arms and short lower legs lack musculature.

Later: form of the body becomes less extreme; shoulders and waist are slightly wider, small of the back is lowered, less contrast between tiny upper torso and enlarged stomach/buttock/thighs.

Proportions give female traits to the king – may be that this was not meant to be a true representation of the king. Debate has taken place about why Akhenaten was represented in a grotesque way compared to other monarchs in traditional Egyptian art. Many think the king was portrayed as a plump fertility figure and a representative of the Aten, as both exceptional and androgynous. Older academic texts refer to debate over variety of diseases the pharaoh may have suffered. Female figures followed the same form as the pharaoh, their portrayals are less extreme than the king. Their transparent clothing shows their body to emphasise their fertility.

The royal family (princesses) have elongated heads, it may have been an artistic convention. Naturalistic portrayals of the girls exist with rounded limbs/elongated heads. Small statues have been found (many were lost in the destruction of the Revolution) of royal women and girls, with plump bodies draped in folds of linen and elongated heads.

Non-royal people portrayed in the same way, although portrayals are less extreme than the king. Changes to composition of scenes of the royal family: enjoying intimate and loving family life with children sitting on parents' knees. The royal couple are shown playing with their daughters, riding in chariots, embracing, holding hands and dining together. Painted sculptures have been found from a workshop at Amarna i.e. Nefertiti bust in Berlin, plus many life-like busts of ordinary men and women. Increase in realism in representation of animals and plants, and less use of registers. Extreme changes became moderate over time, merging into mainstream. The tomb of the Vizier Ramose was decorated at the time when art changed from traditional to Amarna – partly decorated in traditional style and partly in Amarna style.

Changes occurred to the way nature was represented. Candidates may provide examples of flora and fauna which appeared in unusual and innovative detail and variety.

What didn't change:

Size indicated importance; groups were shown in rows of overlapping figures; balance was recognised; many scenes organised into registers although Amarna artists often removed these, though at all periods there are examples of free form showing the realism common in the Amarna period. At the end of the period more traditional representation returned.

However, Amarna influence remained i.e. non-royal figures in private tombs had high small of the back and slender limbs, but shorter lower leg was abandoned, this is seen in subsequent art.

Accept other relevant answers.

Part B: Unit 4

25% (25 marks)

Thebes – East and West, New Kingdom Egypt

Marking key for Questions 12 and 13

Description	Marks
Introduction	
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
Subtotal	3
Understanding of historical narrative	
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
Subtotal	7
Argument	
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
Subtotal	6
Use of evidence	
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
Subtotal	6
Conclusion	
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
Subtotal	3
Total	25

Question 12

(25 marks)

Evaluate how evidence found at Deir-el-Medina provides an understanding of the lives of non-royal people during the New Kingdom.

Answers could include:

There is a range of evidence from Deir el-Medina to demonstrate lifestyles for non-royal people. This evidence will be used effectively to support the argument that the village is a good example of life for non-royal people and/or that it provides limited information about the common people because the village was the home of educated artisans rather than the common people. However, the site does provide valuable evidence for non-royal people. The village at Deir el-Medina (built early Dynasty 18) housed workmen who built royal tombs in the Valley of the Kings to the end of the New Kingdom era, except for the Amarna period. Primarily the home of skilled craftsmen and artisans the village is atypical. Nonetheless, the written and archaeological evidence from the site makes it an important source of information about working conditions and lifestyle for men and women of this class - material evidence/papyri/thousands of ostraca have been found:

- work week was 10 days, eight spent living in temporary accommodation on site at the royal tomb
- Scribe of the Tomb issued rations, kept daily work records of attendance and absence. Holidays and special/sick leave were available
- workforce at the royal tomb: divided into left and right with a foreman for each plus three other official assistants
- tools were provided by the state, as were facilities to maintain them (chisels were sharpened)
- villagers were highly literate – this indicates the atypical nature of the inhabitants. Tomb draftsmen, officials and scribes needed to know how to read/write, evidence exists that the entire workforce was literate (many practice copies of texts, a library of papyri and other similar collections have been found)
- crime was recorded including robbing royal tombs. Some were heard locally by the village court, more serious cases were tried elsewhere, including the vizier's office. Some were decided by oracle. Local cases included minor problems reflecting neighbourhood squabbles
- women carried out the day to day life of the village, they were relatively independent, supplementing 'income' by spinning weaving and dressmaking; educated to an extent, letters to them from their men indicate that they could probably read; looked after property and business interests while the husband was away, property owners and willed this themselves; able to divorce their husbands plus retain property afterward; responsible for carrying supplies to the workers camp at the royal tomb
- scenes from tombs/ostraca depict a wide range of leisure activities, festival and family celebrations, parties, feasts, draughts, sketching and reading stories. Love songs/poems/erotica from the Ramesside era of the New Kingdom also describe a range of desires and feelings. The evidence debunks the notion that Egyptians were obsessed with death
- all basic needs (clothing, food, firewood, water – there was no well in the village) were supplied by the state as monthly payment, laundry was also carried out for the villagers
- a complex economic system (J.J. Janssen) existed – wide variety of barter and gift giving transactions existed in the village plus set prices, credit and loans
- Year 29 Ramses III's reign the workers went on strike. Perhaps the first organised strike in history. On two occasions supplies (wages) did not arrive on time, the workers organised a sit down. Despite provisions being provided more strikes occurred, perhaps a breakdown of administration.

Candidates might describe the site itself to an extent:

- five square km in size, long narrow houses of mud brick. Houses varied in size from 40 to 120 square metres but tended to follow the same design. Houses were one story high with stairs to the roof which would have provided extra living space. Houses generally included two rooms: one was probably a shrine/cultic domain of the women – stele, inscriptions, offering tables and statues found in these spaces support this; a larger columned room (divan room/sitting room) – ritual artefacts indicate this may have been the focus of male ancestor worship
- lists of extensive domestic personal items/possessions found contrasts with the basic mats, baskets, pottery found in houses of peasant farmers – villagers workers' lifestyles were richer
- burial pits indicate high infant mortality (common in pre-modern populations), and social recognition of the youngest villagers
- tombs were rock cut or free standing with subterranean burial chambers. They contained: tools, household items including razors and real food (breads eggs, dates, palm nuts), wooden beds, chairs, boxes and baskets. Ramesside tombs had more ritual equipment for the afterlife – amulets, shawabtis, tools for the opening of the mouth ceremony, plus jewellery including bronze and copper vessels. This indicates the 'middle class' nature of the inhabitants.

Temples/religion:

Hathor plus mud brick shrines with cult chambers for cult statues, Ptah and Meresger. Tombs include references to Isis, Osiris, Amun, Thoth. Tawaret appears to have been popular as was Bes, who appears on a number of amulets. The inhabitants of the village do not seem to have changed their religious practices during the Amarna period.

Accept other relevant answers.

Question 13

(25 Marks)

Discuss the nature and significance of afterlife beliefs in the New Kingdom. Refer to evidence from burials, tomb decoration and afterlife texts in your answer.

Answers could include:

Detailed examples to support the discussion of afterlife beliefs. A selection of the most relevant evidence from tombs and burials which include: KV35 Amenhotep II, KV62 Tutankhamun, KV17 Seti I, KV9 Rameses VI), Queen Nefertari (QV66 Nefertari), nobles tombs (TT100 Rekhmire, TT69 Menna, TT55 Ramose). Afterlife texts include: *The Am Duat*, *The Book of Gates*, *The Book Caverns*, *The Book of the Dead*, *The Book of Heavens*, *The Book of Earth*. The Osiris myth was joined with the Re myth to an extent: these concepts/beliefs/ideas evident in mummification and burial, tomb decoration and contents of the books of the afterlife.

Religious/political/economic significance:

- good behaviour was rewarded by an idyllic afterlife, thereby controlling society and enhancing the religious power of gods and priests, and the power of the pharaoh/his administration
- provided a framework for the living to make sense of their lives – beliefs supported a 'just' society, a justifiably blameless life led to afterlife i.e. concept of Ma'at—Egyptian goddess of justice. The horrors of the Devourer were emphasised. Thoth the God of Wisdom oversaw weighing scales and people were judged for worthiness. Some emphasised a fiery pit into which the evil would be cast. This all contributed to the support of a 'just' way of life
- the Negative Confession covered social justice issues. They also included blasphemy, criminal acts, general antisocial behaviour, destruction of agricultural lands and fouling water
- dealing with the dead to ensure they were properly prepared to enter the afterlife was of economic significance because it was an enormous industry.

The nature of the beliefs:

- The afterlife in the Blessed Fields featured crops that never failed, the inundation was never too high or too low. Figurines called ushabtis or shabtis did any work that was expected of the deceased, who sailed on lakes, visited cities and were reunited with families. Part of the workload (or that of their ushabtis) was to help the Sun God Ra pass safely through the afterlife in his boat, pushing his boat clear of sandbanks and reeds. Every person was composed of a physical body, a ba, a ka, an akh and a name. After death the ba, ka and akh were released from the body the deceased was reborn into the afterlife: the ka remained in the tomb with the body, it needed sustenance from real or metaphorical food offerings (i.e. tomb walls); the ba (soul) went into the afterlife, journeyed outside the tomb, revisited the body/ka in the tomb; the akh disassociated itself from all earthly things and went away into some kind of ethereal existence.

Spiritually:

- the deceased was judged before Osiris to enter the afterlife (Negative Confession, heart weighed against the Ma'at feather)
- if the heart was good it weighed lighter than the feather and the deceased was led by Horus to Osiris as suitable
- if the heart was not good it was eaten by the Devourer – part lion, hippopotamus, crocodile - the deceased was condemned to everlasting death
- books of the afterlife provided a map of the underworld plus spells/prayers needed to ensure safe travel. Clearly the Egyptians expected to face a series of challenges on their way to the afterlife.

Physically:

- tomb was finished, body mummified, protective amulets applied, appropriate grave goods assembled, funeral took place, the Opening of the Mouth occurred in front of the tomb door enabling the deceased to live and breathe again
- this coincided with the deceased being spiritually led in front of Osiris, having passed all tests.

Accept other relevant answers.

Marking key for Question 14

Description	Marks
Introduction	
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
Subtotal	3
Assess the importance of the tomb and the work of the conservators	
Produces a comprehensive response that shows a sophisticated understanding of the importance of the tomb and the work of the conservators	7
Produces a comprehensive response that shows a detailed understanding of the importance of the tomb and the work of conservators	6
Produces a response that shows some understanding of the importance of the tomb and the work of conservators	5
Produces a response that makes some relevant reference to the importance of the tomb and the work of conservators	4
Produces a simple response that shows some awareness of the importance of the tomb and the work of conservators	3
Produces a limited response about the importance of the tomb and the work of conservators	2
Makes general/superficial statements about the importance of the tomb and the work of conservators	1
Subtotal	7
Argument	
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
Subtotal	6
Use of evidence	
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
Subtotal	6
Conclusion	
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
Subtotal	3
Total	25

Question 14

(25 marks)

Discuss the work of the Italian fresco conservators in the tomb of Queen Nefertari (QV66 Nefertari) and assess the importance of the tomb.

Answers could include:

Detailed reference to an assessment of the aspects of the tomb that make it an important archaeological site; problems faced by the conservators; accurate relevant evidence.

Management of threats to the tomb:

- under the umbrella of the Getty Conservation Institute (GCI) and the Egyptian Antiquities Organisation (EAO) an international team of conservators assembled in 1986 to conserve the tomb; the Italian fresco conservators were a part of this group
- photographic documentation of the tomb was followed by emergency stabilisation of painted plaster that was detaching from the walls. Meticulous conservation began to preserve the tomb. Materials from the earlier failed conservation attempts were carefully removed, plaster stabilised, and flaking paint and fragmented plaster reattached
- no 'restoration' of paintings was undertaken, no new paint added to images
- all cleaning processes and materials used in conservation were reversible
- remaining paintings are authentic work of the original artists and artisans
- paintings have been carefully conserved, stabilised and cleaned to regain their original colours. Where original paintings have been lost, patches of blank plaster (made from local, natural products) now cover the walls. These were painted in 'trarregio' (straight lines) to match colour. Water-based paint used for easy removal if in the future it was found to be inappropriate. This gives the effect of solid colour but allows original and new areas to be identified by future historians and conservators

The work of the fresco conservators:

Employed to conserve a tomb that was falling to pieces, their success is in the appearance and continued stability of the tomb:

- both plaster and paint were damaged and in danger of disintegration: cracks, protruding rock chips, separation of plaster, lack of plaster cohesion, losses of plaster, losses of the surface strata. Problems with the painted surface: flaking paint, loss of pictorial layer, abrasion from wear and tear, layers of dirt and natural deposits, e.g. earth, dust, spider webs, insect nests, water damage, damage by modern human carelessness, failed attempts at restoration and conservation
- they restored and conserved in a way that did not make the tomb new but made the decoration safe. Conservation-restoration techniques made the original design visible without repainting areas that had been destroyed.

Historical significance:

- Nefertari was married to Ramses II for 26 years as his principal wife. Candidates might be aware that she was Great Wife, God's Wife, Mother of the King, Beloved of Mut, She For Whom The Sun Shines, Mistress of Upper and Lower Egypt and Mistress of the Two Lands
- the quality of decoration in the tomb is indicative of Nefertari's high status (and of the status of queens in this period). She had her own temple at Abu Simbel. There are representations of her in RII's buildings, records show she accompanied him/was well loved by him. There are records of her own correspondence
- her tomb decorations provide information about Nefertari. The titles used for her in the tomb (particularly the title 'Mistress of the Two Lands') show she held a significantly high administrative position in the Egyptian hierarchy of power, despite there being no references to specific historic or personal events in her own lifetime. Plundering in antiquity means very few artefacts were found in the tomb.

Religious importance:

- contemporary Egyptian beliefs are related about the journey from life through death and into the afterlife. The tomb is one of the most important, and most detailed, representations of Egyptian ideas about the journey to the afterlife. Virtually all of the surfaces in the Queen's burial chamber reflect the Queen's individual journey after death. Texts from the *Book of the Dead* on the walls describe the trials and ceremonies she must undertake to journey from death to rebirth. She is shown, for example, playing a game of Senet; elsewhere, as being welcomed into the afterlife by Osiris and Anubis. Her rebirth is depicted on the door of the chamber. The images and texts in the tomb are important to our understanding of the duties of some gods, many are named in the tomb (Atum, Re-Horakhty, Isis, Anubis, Hathor, Horus, Nephthys etc)
- for the first time Ramesside queens' tombs represent a parallel to kings' tombs in terms of form and function. Ramesside royal women's tombs were complex, like contemporary kings' tombs, each served as a representation of the deceased's personal netherworld and the processes of re-conception, renewal, and rebirth that the deceased was imagined to experience in the after life.

Artistic importance:

- decorations provide insight into standards of artistic practice, difficulties of building tombs in this area and how difficulties were overcome by artisans and craftsmen. This remarkably beautiful tomb is a unique artistic artefact. Decoration is exclusively funerary. The ancient artists and craftsmen created a stark white background and decorated it with bright colours. Detailed depiction of clothing, accessories and hieroglyphs are elaborate - Nefertari in particular is portrayed with delicate care. The original artisans applied layers of clay render and plaster to the walls for carving and painting rather than carving directly into the rock. After carving the walls were primed with a gypsum wash and painted
- tomb and decorations were fragile. The Valley of the Queens has poor limestone (banded with veins of flint) and has been fractured by earthquakes. It is not well suited to painting or carving.

Accept other relevant answers.

ACKNOWLEDGEMENTS

- Question 1** Dot point 4 from: The Global Egyptian Museum. (n.d.). *Ceremonial Dagger of King Ahmose the First* [Description]. Retrieved August, 2024, from <https://www.globalegyptianmuseum.org/record.aspx?id=15323>
- Question 8** Information from: Hawass, Z., Ged, Y., Ismail, S., et al. (2010, February 17). Ancestry and Pathology in King Tutankhamun's Family. *JAMA* 303(7). Retrieved May, 2024, from <https://jamanetwork.com/journals/jama/fullarticle/185393>
Information from: Seawright, C. (October, 2012). *ARC2EGY Essay: The Process of Identification: Can Mummy KV60-A be Positively Identified as Hatshepsut?* Retrieved May, 2024, from <https://www.researchgate.net/publication/274837644>
- Question 12** Information from: Lawless, J., Cameron, K., & Kenworthy, G. (2010). *Studies in Ancient Egypt*. Nelson Cengage Learning, pp. 406-407.
- Question 14** Information from: Corzo, M., Afshar, M. Z. Getty Conservation Institute, et al. (1993). *Art and Eternity: The Nefertari Wall Paintings Conservation Project, 1986-1992*. Retrieved August, 2024, from <https://www.getty.edu/publications/virtuallibrary/0892361301.html>

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