



ANCIENT HISTORY

ATAR course examination 2022

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.

Section One: Short answer – Unit 3

25% (24 Marks)

New Kingdom Egypt to the death of Horemheb

Question 1

(6 marks)

Identify and explain **two** pieces of evidence indicating that Queen Ahhotep may have been involved in the expulsion of the Hyksos.

Description	Marks
For each of the two pieces of evidence (2 x 3 marks)	
Identifies and clearly explains how the piece of evidence may indicate Queen Ahhotep's involvement in the expulsion of the Hyksos.	3
Identifies and explains in general terms how the piece of evidence may indicate Queen Ahhotep's involvement in the expulsion of the Hyksos.	2
Identifies how the piece of evidence may indicate Queen Ahhotep's involvement in the expulsion of the Hyksos.	1
Total	6
<p>Some (brief) historical context may be useful to help explain some points but should not be a major focus. Queen Ahhotep was the mother of Ahmose I, first king of Dynasty 18. Multiple sources of evidence indicate that Ahhotep served as regent after the death of her elder son, Kamose, last king of Dynasty 17 and that she had significant political influence.</p> <ul style="list-style-type: none"> • Stela found in the 8th Pylon in the temple of Karnak, erected by King Ahmose to his mother. The inscription suggests that Ahhotep played a significant and active role in the expulsion of the Hyksos from Egypt and in settling disruptive internal forces – <i>She pacified Upper Egypt and expelled its rebels.</i> • A ceremonial axe found in Ahhotep's tomb bears the names of two kings (Kamose and Ahmose). It is bronze overlaid with gold and electrum and semi-precious stones. The king is killing an enemy and wears the new (since the Hyksos) Blue War Crown -the <i>kheprish</i>. He is 'beloved of Montu', the Theban god of war: that it was placed in her tomb indicates her involvement in military matters. • A ceremonial dagger given to Ahhotep had come from King Ahmose. It had his name carved into the golden handle. It is reminiscent of Minoan or Mycenaean ware with a lion pursuing a calf in a rocky landscape. The other side has floral columns crowned with a jackal's head. There is also a bull's head in relief, studded with small pieces of electrum, carnelian and lapis lazuli. On the other side, the king is a sphinx holding high an enemy's head. Symbols of Upper and Lower Egypt – the vulture and cobra – attest to the reunification of Egypt by King Ahmose. The military nature of these items suggests Ahhotep was important in the 'wars of liberation' against the Hyksos. She appears to have played an active role in the consolidation of Dynasty 18 and in holding the kingdom together during a time of warfare. • The Gold Flies of Valour were also found in her tomb in the royal necropolis at Dra Abu el Naga. The three golden flies on plaited gold thread may have been the Gold of Valour military award which was given for valour on the field of battle, further indicating an active role in the expulsion of the Hyksos. 	
Accept other relevant answers.	

Question 2

(6 marks)

Explain the concept of Maat and describe briefly its importance to the pharaoh in New Kingdom Egypt.

Description	Marks
Explains accurately the concept of Maat, and clearly describes its importance to the pharaoh in New Kingdom Egypt.	6
Explains accurately the concept of Maat, and describes its importance to the pharaoh in New Kingdom Egypt.	5
Explains the concept of Maat, and describes its importance to the pharaoh in New Kingdom Egypt. May be generalised.	4
Explains some aspects of the concept of Maat, and offers some description of its importance to the pharaoh in New Kingdom Egypt.	3
Limited explanation of the concept of Maat, and/or limited description of its importance to the pharaoh in New Kingdom Egypt.	2
Makes minimal reference to the concept of Maat and/or its importance to the pharaoh in New Kingdom Egypt.	1
Total	6
<ul style="list-style-type: none"> Maat was the Egyptian concept of balance and the right order of things. <div style="border: 1px dashed gray; padding: 5px; margin: 5px 0;">For copyright reasons this text cannot be reproduced in the online version of this document.</div> Pharaohs were expected to maintain Maat by protecting the people of Egypt, by defending the kingdom and by making the land fertile and crops/food and resources abundant. Economic prosperity was a sign that the pharaoh was fulfilling his/her duty in upholding Maat. <div style="border: 1px dashed gray; padding: 5px; margin: 5px 0;">For copyright reasons this text cannot be reproduced in the online version of this document.</div> The maintenance of order and Maat was the prime function of the Egyptian king (chaos lurked in foreign lands in the people, the animals that inhabited these regions). His/her defeat of Egypt’s enemies and the hunt were seen as restoration of order over chaos, hence the prominence of these images in pharaonic propaganda. 	
Accept other relevant answers.	

Question 3

(6 marks)

Outline the political significance of Hatshepsut’s expedition to Punt.

Description	Marks
Outlines accurately and clearly the political significance of Hatshepsut’s expedition to Punt.	6
Outlines accurately the political significance of Hatshepsut’s expedition to Punt.	5
Outlines the political significance of Hatshepsut’s expedition to Punt, may be generalised.	4
Outlines some aspects of the political significance of Hatshepsut’s expedition to Punt.	3
Limited outline of the political significance of Hatshepsut’s expedition to Punt.	2
Makes minimal reference to the political significance of Hatshepsut’s expedition to Punt.	1
Total	6
<p>The nature of the expedition is suggested by the chief source of evidence, the inscriptions in Hatshepsut’s mortuary temple at Deir el Bahri.</p> <ul style="list-style-type: none"> • Scenes from the temple show the items that were traded between both parties. In the inscription, the goods offered by the people of Punt are described as ‘tribute of the princes of Punt’ as opposed to trade. This may have been intended to show the success of the campaign as a political venture, as opposed to a trading party. • Given the prioritised placement of the inscriptions recording the expedition (the inscriptions are located near the birth and coronation reliefs at Deir el Bahri), the expedition to Punt appears to have been an important element of Hatshepsut’s foreign policy. The maintenance of order (Maat) was the prime function of the Egyptian king and by ‘conquering’ the chaos that lurked in foreign lands, Hatshepsut was proving her ability to uphold Maat as an effective pharaoh. There was a military aspect to the expedition also – a small military contingent accompanied the king’s messenger and other Egyptian delegates for protection (they would not have known if they would receive a friendly or hostile audience on arrival). • In sending this expedition, Hatshepsut was able to honour Amun-Re which may have been instrumental in maintaining the support of the priesthood of Amun-Re, this is significant because the cult itself was a powerful political entity in the New Kingdom. • Hatshepsut launched her expedition to Punt sometime in the ninth year of her reign. Epigraphic evidence suggests that the Egyptians had visited Punt before – perhaps not since the Middle Kingdom, however. Punt is believed to have been in the eastern Sudan, Ethiopian region. Studies of the inscriptions on the walls of Deir el Bahri (the fauna, fish species and the style of the houses) indicate Sudan/Ethiopia. Thus, the expedition was hailed as expansion in Hatshepsut’s propaganda on the walls of the temple, making it a significant political achievement. • The economic significance of the expedition is important in a political sense as the items gained by the Egyptians were valuable and not readily available in Egypt. All of these luxurious goods were, on return to Thebes, offered to Amun-Re, thus benefitting the estate of the temple of Amun-Re at Karnak and growing Egypt’s reputation as a dominant wealthy and powerful state in the region. 	
Accept other relevant answers.	

Question 4

(6 marks)

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

Description	Marks
Explanation of the significance	
Explains accurately the significance of the role of God's Wife of Amun in detail.	4
Explains 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
Offers limited description of the significance of the role of God's Wife of Amun.	1
Subtotal	4
For the example chosen	
Refers accurately to one relevant example in some detail.	2
Makes a generalised reference to one example.	1
Subtotal	2
Total	6
<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. 	
Accept other relevant answers.	

Question 5

(6 marks)

Outline **two** examples of the evidence from the Amarna Letters about Egypt's relations with other powers in the latter part of Dynasty 18.

Description	Marks
For each of the two examples (2 x 3 marks)	
Outlines accurately an example of evidence from the Amarna Letters about Egypt's relations with other powers in the latter part of Dynasty 18 in detail.	3
Outlines an example of evidence from the Amarna Letters about Egypt's relations with other powers in the latter part of Dynasty 18.	2
Offers a limited outline of an example of evidence from the Amarna Letters about Egypt's relations with other powers in the latter part of Dynasty 18.	1
Total	6
<p>Some historical context is relevant to support the examples, however contextual narrative should not form the focus of the answer.</p> <ul style="list-style-type: none"> The Amarna Letters are a set of inscribed clay tablets from the city at Amarna, most of which derive from the 'Place of the Letters of Pharaoh' – a building identified as the official 'records office' in the central city at Amarna. The majority of these cuneiform tablets are items of diplomatic correspondence between the Egyptian pharaohs and the rulers of Western Asia and they date to the reigns of Amenhotep III, Akhenaten and the early years of Tutankhamun's rule, respectively. The letters are one sided in that they consist of the letters received by Egypt from other states. <p>Examples relating to Egypt's relationships with other powers</p> <ul style="list-style-type: none"> The Amarna letters demonstrate that Amenhotep III maintained a powerful position in Syria-Palestine using diplomacy and multiple foreign marriages to princesses from Mitanni, Babylon and Syria. He also issued commemorative propaganda scarabs across a wide area. The Amarna letters suggest that Akhenaten's reign was not entirely devoid of military campaigns, as once believed, but also that he did not respond to many letters of request made by Syrian princes for Egyptian troops. Akhenaten did offer some limited military aid such as a brigade of archers to one vassal ruler and chariots to another, and he issued instructions to vassal princes to be vigilant in protecting their territory – these were implemented. The Amarna letters also suggest that, early in his reign, Akhenaten fell out of favour with the Mitannian king, Tushratta, who had been seeking an alliance with Amenhotep III against the Hittites. Tushratta complains in numerous letters that Akhenaten sent him gold-plated statues rather than statues made of solid gold – these statues had formed part of the bridal dowry Tushratta had received when his daughter married Amenhotep III. 	
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 contribution of Source 1(a) and Source 1(b) to our understanding of the value of the Temples of Karnak as important archaeological sources for the period of study.

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

Description	Marks
Makes a comprehensive evaluation of the contribution of Source 1(a) and Source 1(b) to our understanding of the value of the Temples of Karnak as important archaeological sources 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 contribution of Source 1(a) and Source 1(b) to our understanding of the value of the Temples of Karnak as important archaeological sources 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 contribution of Source 1(a) and Source 1(b) to our understanding of the value of the Temples of Karnak as important archaeological sources 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 contribution of Source 1(a) and Source 1(b) to our understanding of the value of the Temples of Karnak as important archaeological sources 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 contribution of Source 1(a) and Source 1(b) to our understanding of the value of the Temples of Karnak as important archaeological sources for the period of study. Shows little understanding of Sources 1(a) and 1(b), makes little or no reference to the period of study. May include errors.	1–2
Total	10
<p>The main focus of the sources is that Karnak provides a clear example of a rich and valuable archaeological source and temple expansion during the New Kingdom. Therefore, answers might focus on the extent to which the temples are a valuable source of historical and/or political and/or economic and/or religious information or, might focus more generally on the way the expansion of the temples provides valuable information about historical change and continuity across New Kingdom Egypt.</p> <p>Importance of Karnak overall</p> <ul style="list-style-type: none"> The temples are enormous, covering over 250 acres and containing a complete, restored, partially destroyed and destroyed areas that are rubble. Conservation/restoration is an ongoing project on the site. This task is compounded by Egyptian pharaohs and their later counterparts using and reusing other rulers inscribed and decorated stone blocks. The temples themselves had various parts, some of which were not within the walls. They were dedicated to Amun/AmunRe but incorporated temples/chapels to other gods e.g. Mut, Khonsu etc. They were linked to the Nile and were important in various festivals which involved gods crossing the river. They were also linked to the Luxor Temple by a processional way lined by sphinxes. They are important for the period of study because religious and historical events of the period of study are recorded throughout. These records are both archaeological and written (the written records are inscribed in relief on the walls of the temples). Images are carved onto the stone. 	

Question 6 (continued)**Religion**

- Candidates may discuss their importance in the great religious festivals i.e., of the Opet and of the Beautiful Festival of the Valley and may mention the Opet temple, the temple of Ptah, the precinct of Montu and the precinct of Mut. Candidates may also mention the Gem Pa Aton of Akhenaten, one of the most important discoveries here were the statues of Akhenaten which had been buried in the temple and which were in the exaggerated style favoured in the early part of his reign.
- Representations of the gods throughout the temples are informative for our understanding of the nature of religious beliefs and practices and the relationship of the pharaoh with the King
- The temple was responsible for administering the economy in the New Kingdom. Candidates may indicate the massive expense of the temple as indicative of its political and economic power; the extent of its assets; its status as the biggest employer in Egypt; representations of its management of plunder, spoils of war, tribute and offerings.

Historical

- Various structures by the pharaohs of Dynasties 18 and 19 appear throughout the temples.
- Obelisks: Tuthmosis I father of Hatshepsut; a political and religious statement of power, originally there were two. Hatshepsut; part of her efforts to legitimise her co-regency with Tuthmosis III and statements of political and religious power.
- Hatshepsut's reconstructed Chapelle Rouge; evidence of her power and relationship with Tuthmosis III, she died before it was finished and he finished it before later reusing blocks from it.
- Tuthmosis III's botanical room with representations in stone of the exotic flora and fauna seen and collected during his extensive foreign campaigns.
- 'Annals of Tuthmosis III' provide a detailed record of his campaigns in Syria/Palestine.
- Tuthmosis III's king list is badly broken, there are no kings extant from the period of study.
- Military achievements of Seti I and Ramses II in Palestine.
- A record of Ramses II Battle of Kadesh.
- The art work in the carvings of victorious Egyptian armies and pharaohs and crushed nature of their foes, plus the long lists of conquered cities and peoples underscores the powerful image that the pharaohs sought to promote to the universe, the 'ordinary'/poor people did not get to see any of this, representations were meant for the gods.

Accept other relevant answers.

Question 7

(10 marks)

Assess the usefulness of the source in providing an understanding of afterlife beliefs of royalty and non-royalty during the New Kingdom.

Refer to the source and to your understanding of the *Book of the Dead* in your answer.

Description	Marks
Makes a comprehensive assessment of the usefulness of the source in providing an understanding of afterlife beliefs of royalty and non-royalty during the New Kingdom. Shows thorough understanding of the source and the <i>Book of the Dead</i> . Makes detailed reference to the period of study.	9–10
Makes an appropriate assessment of the usefulness of the source in providing an understanding of afterlife beliefs of royalty and non-royalty during the New Kingdom. Shows understanding of the source and the <i>Book of the Dead</i> . Makes some detailed reference to the period of study.	7–8
Makes a generalised assessment of some aspects of the usefulness of the source in providing an understanding of afterlife beliefs of royalty and non-royalty during the New Kingdom. Shows generalised understanding of the source and the <i>Book of the Dead</i> . Makes generalised reference to the period of study.	5–6
Makes a limited assessment of the usefulness of the source in providing an understanding of afterlife beliefs of royalty and non-royalty during the New Kingdom. Shows limited understanding of the source and the <i>Book of the Dead</i> . Makes limited reference to the period of study.	3–4
Makes a superficial assessment of the usefulness of the source in providing an understanding of afterlife beliefs of royalty and non-royalty during the New Kingdom. Shows minimal understanding of the source and the <i>Book of the Dead</i> and/or minimal reference to the period of study. May include errors.	1–2
Total	10
<p>Candidates will likely argue that this source is useful in providing an understanding of afterlife beliefs in the New Kingdom, though it only provides insight into some aspects of these beliefs and not, for example, the Judgement of the Dead by Osiris or the Weighing of the Heart ceremony which are also often illustrated in the <i>Book of the Dead</i>. Answers should be able to provide a discussion of the overall extent to which the <i>Book of the Dead</i> provides useful information.</p> <ul style="list-style-type: none"> The scene shows the owner of the papyrus – the deceased scribe Ani (Dynasty 19) and his wife standing in front of an offering table which displays an array of fresh food, representing the belief that in the afterlife, the deceased's <i>ka</i> will require regular sustenance. The <i>Book of the Dead</i>, also known as the 'book of coming forth by day', was a collection of about 200 spells designed to prepare the owner of the manuscript for what he/she would find in the afterlife/Netherworld. This mortuary text reveals the belief that, after a person dies, they would face a perilous journey to the afterlife. If they successfully reached this afterlife, their spirit would live on, be able to leave the tomb and exist for eternity under the life-giving rays of the sun (alluded to in the name - 'coming forth by day'). This spirit would however require sustenance – food and drink – so relatives would bring offerings to the door of the tomb and leave these on an offering mat or table. Some nobles (and royals) had models of food interred with them (for example, bunches of garlic made from clay) to provide eternal sustenance in the afterlife. The source supports an understanding that the afterlife would look similar in many ways to earthly life, with foods goods and activities that the deceased were familiar with. 	

Question 7 (continued)

- The journey to the afterlife included traps and tests which could only be successfully navigated if the deceased knew the right procedures and speeches to make. The afterlife books therefore contained religious texts, prayers and magical spells to assist in a successful journey to the afterlife. Though originally only found in Pyramids, tombs and coffins, the religious texts appeared on papyri by the New Kingdom and were therefore much more accessible to people of non-royal status. Some papyri were individually prepared for wealthier individuals and included specifically chosen texts, poorer people tended to purchase mass produced pre-prepared (often inaccurate) versions of the *Book of the Dead* particularly, which only needed the name of the deceased to be inserted. No surviving papyrus contains all chapters of the *Book of the Dead*, though there are some commonly featured 'spells' Chapter 1, 17 and 84. Spell 125 famously depicts the Weighing of the Heart ceremony by Osiris and includes the deceased having to address the 42 'assessor gods'. Other spells renewed the abilities of the deceased (25 revived the memory, 21 the use of the mouth), others kept the deceased safe, or allowed the deceased to be transformed into a variety of gods (80) or animals (81, 88, 74)
- Responses may assess how well the contents of the afterlife texts, including those referred to in the source, help us understand these beliefs. Candidates should point out that in the New Kingdom, to a large degree the Osiris myth was joined with the Re myth: the sun-god crossed the sky by day and then entered the underworld in the evening where he did battle with the forces of evil to emerge victorious, born again into the world the next morning for another day. These concepts/beliefs/ideas found expression in the way in which the dead were mummified and buried, in the way the tombs were decorated, and in the contents of the many books of the afterlife not just the *Book of the Dead*. Thus, what we know about afterlife beliefs comes from a variety of sources including but not limited to the example in the source.

Accept other relevant answers.

Question 8

(10 marks)

Evaluate the extent to which the written and archaeological evidence from Deir el Medina, such as that depicted in Source 3(a) and Source 3(b), contributes to our understanding of the life of non-royal people in New Kingdom Egypt.

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 evaluation of the extent to which the written and archaeological evidence from Deir el Medina, such as that depicted in Sources 3(a) and 3(b), contributes to our understanding of the life of non-royal people in New Kingdom Egypt. Shows thorough understanding of the source; makes detailed reference to the period of study.	9–10
Makes an appropriate evaluation of the extent to which the written and archaeological evidence from Deir el Medina, such as that depicted in Sources 3(a) and 3(b), contributes to our understanding of the life of non-royal people in New Kingdom Egypt. Shows understanding of the source, makes some detailed reference to the period of study.	7–8
Makes a generalised assessment of the extent to which the written and archaeological evidence from Deir el Medina, such as that depicted in Sources 3(a) and 3(b), contributes to our understanding of the life of non-royal people in New Kingdom Egypt. Shows generalised understanding of the source, makes generalised reference to the period of study.	5–6
Makes a limited assessment of the extent to which the written and archaeological evidence from Deir el Medina, such as that depicted in Sources 3(a) and 3(b), contributes to our understanding of the life of non-royal people in New Kingdom Egypt. Shows limited understanding of the source, makes limited reference to the period of study.	3–4
Makes a superficial assessment of the extent to which the written and archaeological evidence from Deir el Medina, such as that depicted in Sources 3(a) and 3(b), contributes to our understanding of the life of non-royal people in New Kingdom Egypt. Shows superficial understanding of the source and/or makes minimal reference to the period of study. May include errors.	1–2
Total	10
<p>Sources 3(a) and 3(b) identify that the written and archaeological evidence from Deir el Medina reveals some sophisticated information about life for the people who lived there, in particular the nature of their economic transactions and solvency, their access to resources and to some extent indicates religious behaviour. Sources 3(a) and 3(b) demonstrate some aspects of daily life, but not others – such as religious beliefs, day to day life or the nature of the artisans' work.</p> <ul style="list-style-type: none"> Deir el-Medina was the village that housed the artisans who worked on the royal tombs in the Valley of the Kings throughout the New Kingdom. Thus, the site does not contribute to our understanding of life of the majority of non-royal people in the New Kingdom, since the inhabitants of the village were comparatively wealthy due to their specialist skills. Nonetheless, evidence from the village does provide considerable understanding of the lives of non-royal people. A great deal of material evidence, including buildings, tombs and human remains have been found at the site, plus many fragments of ostraca which were translated and documented by modern scholars, such as Jaroslav Cerny. Deir el Medina is one of the most thoroughly documented communities of its time and can, in some ways, be considered a microcosm of life for non-royal people in the New Kingdom. Workmen and their families left a record of village life and while these records shed little light on major historical events in the period, they reveal something of the nature of everyday life – work, money, people, education, and legal and religious matters. 	

Question 8 (continued)

- The need to locate the workers' village close to the Valley of the Kings, in the desert (and not close to the fertile banks of the Nile) meant that it was not possible for the villagers to grow their own crops. The village was not self-sufficient and instead the inhabitants relied on the workers' wages of rations (mostly grain and emmer from the state granaries.) From the sources it is evident that the craftsmen at Deir el Medina supplemented their income by making household items and furniture, which they could then trade with the villagers for other items they required. This provides further insight into the social and economic interactions at Deir el Medina.

There is a wealth of other evidence which supports and expands the evidence in Sources 3(a) and 3(b).

- Written records tell us that the work week was ten days, workers spent eight of these living in temporary accommodation at the royal tomb upon which they were working.
- The scribe of the Tomb issued rations and kept daily work records of attendance and absence. Holidays and special/sick leave could be granted.
- The workforce at the royal tomb was divided into left and right with a foreman for each plus three other official assistants.
- Tools were provided by the state, along with facilities to maintain these (chisels were sharpened).
- Villagers were highly literate – this indicated the atypical nature of the inhabitants and the village as a whole (Source 3(a))
- Crime was recorded including robbing royal tombs which was considered a serious crime. Some of these crimes were heard locally by the village court, but the more serious ones were tried elsewhere, including in the Vizier's office. Some cases were decided by oracle. Local cases seem to have included very minor problems reflecting neighbourhood squabbles. Candidates may relate some of these stories.
- Women carried out the day-to-day life of the village. There is evidence that they: were relatively independent, supplementing their 'income' of supplied goods by spinning weaving and dressmaking; were educated to an extent, a vast body of letters to them from their men indicate that they could probably read; looked after property and business interests while the husband was away and probably kept in touch by writing; could own property and will this to whomever they chose; could divorce their husbands and would retain their own property afterward; were responsible for carrying supplies to the workers' camp at the royal tomb.
- Love songs/poems/erotica have also been found from the Ramesside era of the New Kingdom particularly, which describe a range of desires and feelings. The texts are full of descriptions of the richness of life describing flowers, birds, trees, the smell and taste of foods, perfume and incense.
- Scenes from tombs/ostraca depict a wide range of leisure activities: festivals and family celebrations, parties, feasts, draughts, sketching, reading stories.
- All of the villagers' basic needs (clothing, food, firewood, water – there was never a well in the village) were supplied by the state as payment, on a monthly basis, laundry was also carried out for the villagers.
- In Year 29 of Ramses III's reign the workers went on strike. Perhaps the first organised strike in history. On two separate occasions supplies (wages) did not arrive on time, and thus the workers organised a sit down and sent their complaints to officials at Thebes. Provisions were provided but more strikes occurred, which might be indicative of the corruption of officials or a breakdown of administration. This evidence provides insight into working conditions and the impact of bureaucratic breakdown on the employees of the state.

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/context	
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)

Evaluate the political, religious and economic importance of the Mortuary Temple of Hatshepsut, Deir el Bahari, in western Thebes.

Importance of mortuary temples: Mortuary temples were built to serve as a place to honour a pharaoh after they died, designed to commemorate the pharaoh and for use by the pharaoh's cult after the death of a pharaoh. The funerary cult offered food and clothing to the deceased pharaoh to ensure s/he would continue serving the people of Egypt.

Temple of Hatshepsut at Deir el Bahri

- Political: Built directly across the Nile from the temple of Amun at Karnak – a significant location sacred to the goddess Hathor. This iconic temple is quite unlike other temples in its construction, although all the essential elements of a mortuary temple are included, and was built on three levels. It includes: pylons, is approached by a sphinx-lined causeway, has a number of wide courts and decorated porticos, and a number of chapels that candidates might discuss in more detail.
- Religious and political: Named Djoser djoseru - the 'sacred of sacreds'. There are chapels to different deities and individuals including Hathor, Anubis, the solar cult, the royal cult. There are also inscriptions depicting the *Beautiful Festival of the Valley* which represent the connection between Amun, Hatshepsut and the mortuary temple, birth scenes showing her divine inception (and thus regnal legitimacy), and numerous depictions of Hatshepsut with Hathor including her suckling from the goddess as part of the divine birth.
- Political and economic: Other inscriptions indicate her maintenance/expansion of the state, achievements, key individuals: Hatshepsut's expedition to Punt – including depiction of the sea going vessels used, and the trade/goods that came and went to Punt; trampling her enemies; the story of the quarrying and transportation of her obelisks; representations of Senenmut (one of her key officials and possibly the temple architect and/or her lover if the contemporary graffiti is accurate). Given that much of Hatshepsut's buildings were later defaced or destroyed, the grandeur of the temple and its inscriptions are important in providing evidence of her success, status and activities as regent, and imply the stability of Egypt during that time.

Accept other relevant answers.

Question 10

(25 marks)

Describe the battle and siege of Megiddo by Tuthmosis III and evaluate its significance as part of Egypt's foreign policy during the period of study.

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Question 10 (continued)

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Accept other relevant answers.

Question 11

(25 marks)

Assess the impact of the Amarna revolution on religion.

- The changes to religion in the Amarna period were multifaceted.
- Akhenaten took the worship of the Aten to an extreme thus there was significant disruption to official religion during the Amarna revolution. This also had a socio-political and economic impact because of the intertwined nature of religion with all matters social, political and economic.
- From the beginnings of the Egyptian state the pharaoh had been linked with the sun god – he was seen as the Living Horus and one of his names was always ‘Son of Re’ reflecting his link to the divine. The Aten sun disc was always a form of the sun god. In Dynasty 18 the god of the Theban rulers was Amun and he was joined with Re to become Amun-Re. However as the dynasty progressed the Aten slowly became more prominent e.g. Tuthmosis III was described as both Re and Aten, Tuthmosis IV developed a closer relationship with Aten, and under Amenhotep III the pharaoh was deified and the sun disk became increasingly associated with the pharaoh. Amenhotep III probably also built a shrine and established a priesthood to Aten at Karnak. With the accession of Amenhotep IV (who became Akhenaten) the worship of the Aten became more pronounced.
- Increasing emphasis on the Aten occurred in stages under Amenhotep IV (Akhenaten)
- Early on in Amenhotep IV’s (Akhenaten) reign the Aten was proclaimed as a unique and supreme god, which meant that Amun was supplanted as the chief god of Egypt, the god of the Empire & the god of the Theban rulers. That the Aten was still represented in the traditional way as the falcon headed man with a sun disk on his head meant that this change was gradual, though still quite radical.
- By Years 1–4 the icon of the sun’s disc replaced the old anthropomorphic and zoomorphic representations of the sun god. The solar disk is shown as extending rays offering the ankh of life to the King and Queen. Significantly the icon was inscribed on pylons in the Temple of Amun at Karnak.
- The use of an icon represents the King breaking with the traditions of the old cults. The figure of the King is represented as large and central alongside the icon emphasising his divinity and that he had become a focal point in the worship of this god. There was no change in the status of any other gods at this stage. Worship of the Aten carried on alongside that of Amun but Amenhotep IV built temples to the Aten next to Karnak
- Sometime during Years 5–8 Akhenaten founded the city of Akhetaten which was half way between Thebes and Memphis. This was the city of the Aten and became the capital city/centre of political/religious administration
- Years 9–12 Akhenaten changed his name from Amenhotep to Akhenaten thus further demeaning the status of Amun and advancing the status of the Aten. Akhenaten changed his name at about the same time as he built his city – from Amenhotep which loosely means ‘Amun is happy’ to Akhenaten which has several suggested meanings including ‘he who is beneficial to the Aten’ and ‘illuminated manifestation of Aten’.
- Akhenaten probably died in Year 17 of his reign and with his death the pre-eminence of the Aten religion ended.
- The King was very much the focus of the new religion. The religion/cult of the Aten was very much a radical change for all Egyptians.
- The Egyptians were accustomed to a multitude of gods existing within an hierarchical system. There were: international gods - Amun and Re; national gods i.e. Horus, Isis, Nephthys, Anubis; gods of local places; gods of the home and bedroom; a god of fertility, of abundance, of the Nile flood, of creation. There were gods for every single situation and place. Suddenly the worship of these gods and their existence in the day to day lives of every Egyptian of high and low status was forbidden. It was not just the existence of the familiar gods and cults that was removed, but there were fundamental changes to the actual practice of religion.
- The state god Amun had been replaced by the god Aten – this was controversial. All rituals to do with Amun stopped. All Amun temples were closed. The Amun priesthood

Question 11 (continued)

- seems to have been dispersed and their political power disappeared. All the considerable economic power and resources of Amun, his temples and priests were diverted to Akhenaten and moved from Thebes. It is possible that the same happened to all temples – or at least to those with substantial resources. The grim picture painted by the Restoration Stele of Tutankhamun would lead us to believe that the abandonment of the old gods was viewed as incredibly detrimental in a variety of ways. It would appear that by the end throughout the land the name Amun was removed from temples, all his temples were closed, other gods were persecuted and the plural form of the word ‘gods’ was not used.
- Some candidates may be aware of the concept of the solar deity, the Aten, as a ruler *alongside* Akhenaten. However, this can be further refined since it is the actual light that came from the solar disc which is the deity. Shu was the god associated with the air/the space/the light between the earth and the heavens. The Four Pillars of Shu held up the sky. Thus Aten was the light from the sun that filled the space between the sky and the earth. Somehow this was all amalgamated and became the disc and the light from the disc. However if some candidates do know about the advancement of the Aten to the position of a ruler, then they should not be penalised for not realising the difference between the disc and the light.
- Candidates should know that Aten superseded the sun god Re in all his aspects. In the past the sun god Re was syncretised with all gods associated with various concepts of the sun god - Re, Khepre, Horakhte and Atum. This was no longer true. The god Aten was the one and only manifestation of the sun god. At first there were still references to Horakhte and Shu but by Year 9 they had gone and the Aten was given a name which reflected his more extensive power – ‘the Living One, Sun, Ruler of the Horizon who rejoices on the Horizon in his name, which is Sunlight, which comes from the disc’.
- One of the changes was to the Osirian mortuary practices. This must have been confronting for the population. The focus was no longer the Osirian beliefs built up over centuries but was instead on the pharaoh as the provider of life everlasting. People were still mummified and buried, but the few tombs at Akhetaten perhaps indicate that emphasis was now on the royal family instead of on Osiris. What happened in the provinces is hard to tell, but on the west bank in Luxor it is easy to identify the Amarna period tombs, i.e. the tomb of Ramose where the Osirian decoration transforms into Amarna period tomb decoration of Akhenaten (still referred to as Amenhotep IV) and Nefertiti in a window of appearances. Above the royal couple is the Aten with the rays, hands and ankhs extending down to them.
- With the forced closure of temples there was no longer a priesthood to take charge of looking after the temple gods. Priests did not play a pastoral role in the community as they do today, they were the intermediaries between mankind and the gods. Temples had specific rituals which were likely to be similar in all temples even though the individual gods were different: the god was traditionally woken, purified, dressed and offerings were made until nightfall and bed. Under the Aten there must have been empty temples and no priests.
- Additionally, temples had hosted all sorts of religious activities: temple dancing for the god, offerings to the god and all sorts of secular activities including schools, the administration of very large tax free estates, the storage of grain. The extent to which these secular temple activities continued is debatable, thus the propaganda of the Tutankhamun Restoration Stele or the Edict of Horemheb should be viewed with caution. However the economic system focused around the temples vanished and they may have been left empty.
- We do know from evidence from Deir el Medina and from Akhetaten, that the ordinary people continued to worship their gods in private. The change to the new official religion was probably just too dramatic. Thus although the official temples may have closed, the worship of the old gods did not cease.
- We do not know how the people worshipped the Aten. The king and the royal family had replaced the priests, and in particular the High Priest of Amun, as the intermediary between the god and the people. It has been suggested that the royal family became the

centre of the creation theory, thus the pharaoh was represented as the androgynous mother/father figure of all Egyptians. This theory supports the unique form of Akhenaten's body as represented in art in the period. The art therefore was a statement of the King's position (and perhaps the queen and other members of the family) in the Aten cult rather than a representation of a deformed/sickly individual/family.

- Many people have written about the Aten cult as a monotheistic religion, possibly the precursor to Judaism and Christianity, but we probably don't know enough about this cult/religion to say this with any certainty. The Hymn to the Aten has certain similar characteristics to Psalm 104 describing the Jewish God as the creator. It is more likely that there were simply common philosophical themes in both Egyptian and Near Eastern religion at the time. The ideas in the Hymn to the Aten very much reflect traditional aspects of Egyptian religious philosophy going back to the Old Kingdom. How far this was monotheism is therefore hard to tell. The Restoration Stele of Tutankhamun certainly implies that the worship of the old gods had ceased but material evidence from ordinary people suggests that at least in private this may not have been the case.
- The monotheism suggestion is challenged by the suggestion of some scholars that there was a divine triad, a common feature in Egyptian religion, this one comprising of the Aten, Akhenaten and Nefertiti. However, it is difficult to reconcile this with the concept of a single god. There has also been the suggestion that once the children were born, the family and the Aten could be compared with the Heliopolitan Ennead.
- The pharaoh became the intermediary between the god and the people. There were Aten priests and priestesses but they did not do anything beyond temple service. The pharaoh and his queen were more important. The High Priest of Amun had been replaced as the intermediary between the people and the God. Instead the king became the living image of the god on earth, the only one who: knew the mind of the God, whose prayers were heard and who could express Aten's teachings. In this way the divinity of the king was emphasised and now he and, to an extent, the royal family were intermediaries between the God and the people.
- The Amarna royal family worshipped the Aten and the people worshipped the royal family – specifically Akhenaten and Nefertiti. This was therefore not a religion or cult of the people, it was religion which emphasised the position of the King, the queen and the royal family in the cosmic order. The God spoke to the King, his rays bathed the royal family offering them life in the form of hands at the end of the rays holding ankhs, the king then communicated with his priests and thereafter to the people. This question does not necessarily require discussion of the nature of Akhenaten's and Nefertiti's precise relationship with the Aten and with the people of Egypt, however, there is an suggestion which would place the royal family at the epicentre of the creation theory with the pharaoh in particular represented as the androgynous mother/father figure of all Egyptians. This theory explains the unique form of Akhenaten's body represented in art as a statement of his position in the Aten cult.
- Thebes was no longer the capital city. Akhenaten had moved the centre of all government, and thus religion, down the Nile to Akhetaten which was identified as the place where the Aten, the sun's disc, rose from the underworld each morning. The city of Akhenaten 'the Horizon of the Aten', with its famous enormous boundary stele, may have been built in order to provide the Aten with a site for temples and worship that had not been contaminated by other gods. Certainly activities and building programs within the town boundaries revolved around the worship of the Aten and the activities of his co-ruler/divinity the pharaoh Akhenaten.
- The God Aten was given two royal names, each of which were set in a cartouche as if he was a pharaoh.
- Aten now celebrated Sed Festivals—the festival of the royal renewal of a King.
- Every aspect of religion was now centred on the Aten and on Akhetaten. This included control of the temple estates and their income. It might be that Akhenaten and his supporters wanted to break the enormous power of the High Priest of Amun and the Amun Cult and that this outcome was reason for all of the changes at this time. Thus the High Priests of Amun and the Amun Cult lost their religious pre-eminence, including their economic wealth.

Question 11 (continued)

- Temple architecture changed – Aten temples were open to the sun, rituals took place under the full glory of the sun, unlike the dark secretive temples of the Amun cult. Inscriptions focus on the king who was the only one who could complete the offering ceremony and indicate that other festivals also tended to centre on the king.
- The new capital city itself included architecture which has been suggested to have allowed the royal family to be highly visible as they proceeded around the city, including the windows of appearance, reinforcing the authority of the royal family, though windows of appearance were not confined to the Amarna period.
- Temple economy was disrupted by the closing of the temple of Amun and it has been suggested that this undermined the economy of the whole country by ruining the system of production and distribution in Egypt—the temples had owned enormous tracts of tax free land/resources they also had vast storerooms for grain which may not have been managed efficiently by Akhenaten's officials. So while economic empowerment of the Aten cult had assisted in elevating it to its position as the official religion, this may not have benefitted the country overall.
- The common people were not permitted in the official cult sanctuaries, therefore day to day worship may not have changed in many ways for the common people (there is evidence that the old gods continued to be worshipped at Deir el-Medina), however there were fewer festivals and processions available for the common people to participate in (indeed there may have been none) which possibly caused some dissatisfaction.
- The doctrine of Akhenaten was rejected soon after his death, his monuments destroyed and defaced, he disappeared from the later King lists. There are many views about him which candidates might choose to recount, ranging from ideas that he was somewhat ephemeral and focused on matters of the mind and spirit, to the notion that he was a religious fanatic/heretic, plus a number of things in between. However, though it lasted less than 20 years, some candidates might mention that in the long term the revolution had a significant religious impact. Superficially the state appears to have simply reverted back to its former religious practices but there was an increase in the prominence of the cult of Osiris, linking Osiris more centrally to Re. Similarly tomb decoration changed and funerary compositions (like the *Book of the Underworld*) previously reserved for the royals began to appear in private tombs. Some scholars have noted that women seem to appear in inscriptions less after the Amarna period. Nonetheless, the Amarna period overemphasised the importance/position of the royal wife in religious affairs – thus afterwards represented a return to normality. Akhenaten had successfully re-empowered the pharaoh in his own lifetime. His own death and that of his co-regent(s) left the child Tutankhaten (Tutankhamun) to ascend the throne, and it has been suggested that interested parties in the military/royal family and the priests of the cult of Amun seized this opportunity to look after their own interests which included restoring the previous wealth and position of the Amun cult in the state. It might also be that with the deaths of Akhenaten, possibly from the plague, there were not enough people left in the state to support the new religion.

Accept other relevant answers.

Part B: Unit 4

25% (25 marks)

Thebes – East and West, New Kingdom Egypt

Marking key for Question 12 only

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
Evaluate the contribution of the work of individuals/archaeologists to our understanding of the period of study.	
Produces a comprehensive response that shows a sophisticated understanding of the contribution of the work of the individuals to our understanding of the period of study.	7
Produces a comprehensive response that shows a detailed understanding of the contribution of the work of the individuals to our understanding of the period of study.	6
Produces a response that shows some understanding of the work of the individuals to our understanding of the period of study.	5
Produces a response that makes some relevant reference/s to the contribution of the work of the individuals to our understanding of the period of study.	4
Produces a simple response that shows some awareness of the contribution of the work of the individuals to our understanding of the period of study.	3
Produces a limited response about the contribution of the work of the individuals to our understanding of the period of study.	2
Makes general/superficial statements about the contribution of the work of the individuals to our understanding of the period of study.	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)

Describe and assess the contribution of the discoveries and influence of **one** of the following early adventurers and/or explorers to our understanding of New Kingdom Egypt.

Choose from **either** Napoleon Bonaparte **or** Giovanni Battista Belzoni.

Discoveries and contributions of Napoleon

- The systematic study of Ancient Egypt is generally seen as beginning with the Napoleonic expedition to Egypt in 1798. In Cairo, Napoleon founded the French Institute of Egypt, whose successor was reestablished in the 19th century as the *Institut Francais* which remains an important centre of archaeological studies.
- Napoleon's soldiers uncovered the Rosetta Stone while building fortifications in the Delta. Napoleon, recognising its significance, brought Parisian lithographers to Egypt to make copies of it. Jean-Francois Champollion then studied copies of the Rosetta stone and is credited with deciphering Egyptian hieroglyphics.
- Napoleon's invasion of Egypt in 1798 mainly had military purposes, however he also saw the potential for study and discovery.
- More scholarly plans for the expedition led Napoleon to bring French *savants* (scholars and scientists), as well as artists, cartographers and engineers with his army. Their role was primarily to study, record and publish as much as possible about Egypt's natural, ancient and modern history and culture.
- On arrival in Egypt, the savants broke into separate groups. Some remained in Cairo at the newly founded Institute of Egypt whilst others accompanied the army up the Nile. They reached Aswan a year after landing at Alexandria and had by then recorded most of the major monuments they excavated along the way.
- While Napoleon's military activities in Egypt were ultimately unsuccessful, the discoveries from his scientific expedition attracted great interest and excitement back in Europe. In 1802 he published *A Journey to Lower and Upper Egypt* and then 24 volumes of the *Description de l'Egypte* were later published. Ten of these volumes consisted of plates with over 3,000 illustrations. These lithographs are invaluable today as they allow scholars to compare archaeological sites in the present-day with the same sites in the late 18th early 19th centuries. This comparison allows for a greater understanding of site degradation due to environmental and human factors.
- These publications provoked great public interest in Ancient Egypt, in both Europe and North America and, for this reason, the Napoleonic expedition is often regarded as the prompt for the Egyptomania which swept Europe.
- After the hieroglyphic script had been deciphered and texts were translated (from 1850 onward) much more information about the civilisation came to light and this further fuelled people's fascination with Ancient Egypt.
- Napoleon's expedition contributed to both the public's interest and knowledge of Ancient Egypt, however it also led others to undertake a 'grand tour' of Egypt and collect their own 'souvenirs' from their travels.

Discoveries and contributions of Belzoni

- Born in 1778, Italian Giovanni Belzoni travelled to Egypt in 1815 where he was hired by the British consul to collect Egyptian monuments, including a 7.5 tonne statue of Rameses II (now in the British Museum).
- Belzoni was very successful in his Egyptian endeavours; he found four royal tombs in the space of 12 days and recorded the Dynasty 19 tomb of Seti I (KV 17) in great detail. Unfortunately, Belzoni and Alessandro Ricci's (his assistant) watercolours of the tomb of Seti I are all that we have to support Belzoni's claims of the beauty and vibrant colours of the pharaoh's tomb upon its discovery in October 1817.

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- Unsurprisingly, subsequent generations of archaeologists have tended to regard men such as Giovanni Belzoni as little better than tomb-robbers and treasure hunters. In his 1820 book, *Voyages en Egypte et en Nubie*, Belzoni admits to destroying mummies whilst trying to rob them of their papyri and amulets.
- Despite the damage he inflicted, Belzoni also made some remarkable discoveries and contributed to our understanding of New Kingdom Egypt through his prolific written accounts and his watercolours. Like Napoleon, Belzoni's meticulous record-keeping allows for an understanding of what sites and buildings looked like in the early 1800s compared with what they look like today. This is especially useful for developing better conservation practices.

Accept other relevant answers.

Marking key for Questions 13 and 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
Understanding of historical sources narrative/context	
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 13

(25 marks)

Evaluate the extent to which human remains have provided useful and reliable evidence for an understanding of the royal lineage and the health of New Kingdom Egyptians.

Candidates are likely to argue that human remains have, to a large extent, provided useful evidence for an understanding of both the lineage and health of New Kingdom Egyptians. However, many questions remain surrounding the reliability of this evidence, specifically the genetic studies/DNA analysis. These studies can only be carried out reliably if the mummies are well-preserved. Severe tissue degradation, missing limbs or body parts (e.g. Tutankhamun's mummy is missing the frontal part of the chest wall and almost all of the pelvic bones) have led to inconclusive results. DNA contamination can also occur during these studies leading to unreliable results.

- The identification of a number of royal mummies from the New Kingdom, the exact relationships between some members of the royal family, and possible illnesses and causes of death have been matters of debate in recent years.
- Only a few genetic studies of ancient Egyptian mummies and skeletal remains have taken place however. This is, in part, due to the scepticism surrounding DNA preservation in Egyptian mummies. The hot climate, high humidity levels in many tombs and some of the chemicals used in mummification techniques, e.g. sodium carbonate, all contribute to significant DNA degradation and are thought to render the long-term survival of DNA in Egyptian mummies unlikely.
- The most recent, thorough genetic studies to have taken place occurred between September 2007 and October 2009 when Tutankhamun and ten other mummies believed to be of royal lineage underwent detailed anthropological, radiological, and genetic studies.
- The identities of four of the mummies were known. These included Tutankhamun himself, still interred in his tomb in the Valley of the Kings, and three mummies on display at the Egyptian Museum: Amenhotep III, and Yuya and Tuyu, the parents of Amenhotep III's great queen, Tiye.

The extent to which human remains have contributed to an understanding of royal lineage

- One of the main aims of research was to determine who Tutankhamun's parents were, using 'genetic fingerprinting'. In several inscriptions from his reign, Tutankhamun refers to Amenhotep III as his father, but this cannot be accepted as reliable, since the term used could also be interpreted to mean 'grandfather' or even 'ancestor'. Also, according to the generally accepted chronology, Amenhotep III died around 10 years before Tutankhamun was born.
- Scientific and other material evidence provided is not 100% reliable; however, many scholars believe that Tutankhamun's father was instead Akhenaten. Supporting this view is a broken limestone block found near Amarna that bears inscriptions calling both Tutankhaten and Ankhesenpaaten 'beloved children of the king'. Since most accept that Ankhesenpaaten was the daughter of Akhenaten, it follows that Tutankhaten (later Tutankhamun) was his son. Not all scholars find this theory convincing, however, and some have argued that Tutankhamun's father was in fact the mysterious Smenkhkare.
- The search for Tutankhamun's mother and wife focused on four unidentified females. Two of these, nicknamed the 'Elder Lady' and the 'Younger Lady', had been discovered in 1898, unwrapped and located on the floor of a side chamber in the tomb of Amenhotep II (KV35). They were likely hidden there by priests after the end of the New Kingdom, around 1000 B.C. following a spate of tomb robberies. The other two anonymous females were from a small tomb (KV21). The architecture of this tomb suggests a date in Dynasty 18, and both mummies hold their left fist against their chest in what is generally interpreted as a queenly/royal pose. The scientific evidence does not reliably support either of these women being Tutankhamun's mother though they were likely related; however, results of the study were in terms of lineage: Genetic fingerprinting allowed the construction of a five-generation family tree of Tutankhamun's

Question 13 (continued)

- immediate lineage. The KV55 mummy (possibly Akhenaten) and KV35YL (the Younger Lady) were identified as the parents of Tutankhamun.

The extent to which human remains have contributed to an understanding of the health of royal Egyptians

- Tutankhamun's poor health has been a topic of great debate to modern scholars, with many theories circulating about his cause of death.
- The 2007–2009 study involved radiological analysis of Tutankhamun's mummy (and nine of the other mummies). Noticeable features of Akhenaten (and to a lesser extent, Tutankhamun) in the Amarna artistic record include an elongated torso, elongated skull and longer limbs and due to these characteristics, it has previously been suggested that the Amarna royal family suffered from Marfan syndrome. One of the more obvious features of Marfan syndrome is dolichocephaly (an elongated skull). With the exception of Yuya (cephalic index, 70.3), none of the mummies of the Tutankhamun lineage has a cephalic index of 75 or less (i.e., indicating dolichocephaly). Marfan syndrome was ruled out, following this study. Therefore, the artistic presentation of the Amarna royal family is confirmed as a royally authorised style, most probably related to the religious reforms of Akhenaten.

Other health issues identified in the mummies

- Tutankhamun's left foot was clubbed, one toe was missing a bone, and the bones in part of the foot were destroyed by necrosis. This would have made walking difficult and painful and this is supported by the archaeological evidence –130 walking sticks were found in Tutankhamun's tomb, some showing clear signs of use and he is depicted as seated in hunting and chariot scenes.
- Along with various bony malformations (e.g. cleft palate, scoliosis, clubfeet, flat feet) in the remaining mummies, indications of bone degeneration and trauma were also found.
- Positive results were not found for pandemic plague (Black Death, bubonic plague), tuberculosis or leprosy, but the DNA of *P falciparum* (the malaria parasite) was identified in several of the royal mummies.

Tutankhamun's mummy tested positive for malaria tropica. Malaria was probably common in the region at the time, and Tutankhamun may have acquired partial immunity to the disease. Some scholars have argued though that it may well have weakened his immune system, leaving him more vulnerable to complications that might have followed the unhealed fracture of his leg (examined in an earlier study in 2005).

Accept other relevant answers.

Question 14

(25 marks)

Examine the reasons for, and the nature of, the work of the Italian fresco conservators in the tomb of Queen Nefertari (QV66) and discuss the importance of the tomb.

The tomb of Nefertari is historically significant

- She was a favoured consort of Ramses II, married to him for 26 years as his principal wife. Candidates would not be expected to know all these titles, but she was his Great Wife, she was 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 tomb is indicative of Nefertari's high status (and by implication, of the status of queens in this period) through the quality of decoration. Nefertari had her own temple at Abu Simbel. There are representations of her in his buildings and records showing that she accompanied him and was well loved by him. There are records of her correspondence. Her magnificent tomb in the Valley of the Queens reflects this status, and its decorations provide information about Nefertari. While no references are made to specific historic events or to anything that happened to Nefertari in her own lifetime, and while the plundering of the tomb in antiquity has meant that there were very few artefacts found in the tomb (the only trace of the queen herself appears to have been a pair of knees and a certain amount of leg), the titles used for her in the tomb (in particular the title 'Mistress of the Two Lands') show that she held a significantly high administrative position within the Egyptian hierarchy of power.

Religious importance of the tomb

- Its significance lies in the information it gives scholars regarding contemporary Egyptian beliefs about the journey from life on earth, 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. (One image, for example, shows the Queen before the God of Writing). Texts from the *Book of the Dead* are displayed on the walls, in which are set out the trials and ceremonies to be undertaken from Nefertari's death to her 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, through the image of a sun disc emerging from the eastern horizon. The images and texts in the tomb are important to our understanding of the duties of particular gods, a great many of which are named in the tomb (Atum, Re-Horakhty, Isis, Anubis, Hathor, Horus, Nephthys etc).
- Ramesside queens' tombs represent, for the first time, a separate parallel 'queenly' counterpart to kings' tombs in terms of both form and function. Ramesside royal women's tombs were of such a high order of complexity that, like contemporary kings' tombs, each served as a microcosmic representation of the deceased's personal netherworld and represented the processes of re-conception, renewal, and rebirth that the deceased was imagined to experience in the afterlife.

Artistic significance of the tomb

- Its remarkable beauty makes the tomb a unique artistic artefact. The ancient artists and craftsmen created a stark white background and on it they painted figures and hieroglyphs in glowing jewel like colours. The details of clothing, accoutrements and hieroglyphs are often detailed and elaborate. The figures are elegant with Nefertari in particular portrayed with delicate care. Using novel techniques, the original artisans applied layers of clay render and plaster to the walls to build a suitable surface for carving and painting (that is, rather than carving directly into the rock). Vignettes and texts were lightly carved into the plaster when dry, and the walls were then primed with a gypsum wash and painted in brilliant colour. The decorations provide an insight into the standard of artistic practice, into the difficulties of building tombs in this area of the west bank and how this was overcome by artisans and craftsmen.
- The decoration is exclusively funerary, with an exceptional range of colours, but the tomb and its decorations were highly fragile. The Valley of the Queens is renowned for the

Question 14 (continued)

- poor quality of its limestone. Indeed, like much of the rock in the Theban area, the limestone has been fractured by earthquakes and is banded with veins of flint. As a result, it is not well suited to painting or carving.

The structure of the tomb itself was under threat

- Under the umbrella of the Getty Conservation Institute (GCI) and the Egyptian Antiquities Organisation (EAO) an international team of conservators was assembled in 1986 to undertake the conservation of the tomb; the Italian fresco conservators were a part of this broader network.
- The task was firstly the photographic documentation of the tomb, and then the emergency stabilisation of detaching painted plaster. Meticulous conservation then began, in order to preserve the tomb for present and future generations. Materials from the earlier botched conservation attempts were carefully removed, the plaster stabilised, and then flaking paint and fragmented plaster laboriously reattached.
- Nowhere in this process was 'restoration' of the paintings undertaken. Thus, in the tomb of Nefertari, not a single drop of new paint was added to the images.
- Similarly, all cleaning processes and materials used in the conservation were reversible.
- The paintings that remain are in every way authentic, entirely the work of the original artists and artisans.
- They have been carefully and respectfully conserved, stabilised where in danger of detachment, and cleaned of dirt and salt to regain their original lustre. Where the 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 produce an almost identical match of colour. Water-based paint was used, for easy removal if at some future date it was found to be inappropriate. This, from a distance, gives the visual effect of solid colour, but allows the area to be identified by future historians and conservators as not being the original.
- The conservation work of the Italian fresco conservators has been systematic, complex, laborious, devoted, and respectful.

The work of the fresco conservators

- There was a considerable amount of damage to the decoration with either or both of the plaster and paint levels in danger of total disintegration. Decay took the form of cracks, extrusion of rock chips, separation of the plaster, lack of cohesion of the plaster, losses of entire plaster stratification, and losses of the surface strata. The painted surface had problems including pigment pulverisation, flaking of paint, loss of the pictorial layer, abrasion from wear and tear, spotty chromatic places, layers of dirt and natural deposits on the surface, e.g. earth, dust, spider webs, insect nests. In addition, there had been damage by modern human carelessness as well as botched attempts at restoration and conservation.
- The Italian Fresco Conservators were employed to conserve a tomb that was falling to pieces. The painted decoration was on plaster that was sliding off the walls. Wall paintings are painted on 'living' walls and interact with the living rock/base beneath them. Thus, the problem was not only controlling human impact, conserving and restoring the paintings, but also how to isolate the wall paintings on their plaster bases from the bed rock, or at least how to minimise the interchange between the bed rock and the paintings.

The Italian Fresco conservators both restored and conserved in a manner which did not make the tomb new again, but which made the decoration safe by consolidating it. They used conservation-restoration techniques which made the original design visible without repainting areas which had been destroyed. The work of the conservators was successful by its appearance and its continued stability.

Accept other relevant answers.

ACKNOWLEDGEMENTS

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- Question 2** Dot point 1 (sentence 2) adapted from: Bradley, P. (2013). *Ancient Egypt: Reconstructing the Past*. Cambridge University Press, p. 701.
Dot point 3 adapted from: Bradley, P. (2013). *Ancient Egypt: Reconstructing the Past*. Cambridge University Press, p. 142.
- Question 3** Information from: Bradley, P. (2013). *Ancient Egypt: Reconstructing the Past*. Cambridge University Press, pp. 309–314.
- Question 4** Information from: Bradley, P. (2013). *Ancient Egypt: Reconstructing the Past*. Cambridge University Press, pp. 281–282.
- Question 5** Information from: Bradley, P. (2013). *Ancient Egypt: Reconstructing the Past*. Cambridge University Press, pp. 428–490.
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