

Amenhotep III

Amenhotep III's reign was the culmination of an extended period of progress by the early 18th Dynasty pharaohs who collectively drove out the Hyksos (see source A) and unified Egypt for the first time since the Middle Kingdom. He continued his predecessor's military traditions through one military campaign but is best remembered for his diplomacy rather than force.

Uses the sources below to answer the following questions.

To Nimmuarria (Amenhotep III), King of Egypt, my brother whom I love and who loves me. Thus speaks Tushratta, King of Mitanni who loves you, your father-in-law. For me everything is well. May everything be well for you, for your house, for Tadu-Heba, my daughter, your wife whom you love. May everything be well for your wives, your sons, your noblemen, your chariots, your horses, your soldiers, your country and everything belonging to you. May everything be well, very well!

Source C: Amarna Letters: EA23 From Tushratta, King of Mitanni to Nibmariara (Amenhotep III)
<https://ancientegyptonline.co.uk/ea17/>

Considering how Tushratta addresses Amenhotep III, what can an historian assume about their relationship and the methods he used to ensure stability throughout Egypt?

His majesty appeared upon a horse, his whole army being behind him. The commanders and the citizens of all the army in its entirety and the children with them were commanded to keep watch over the wild cattle. Behold, his majesty commanded to cause that these wild cattle be surrounded by a wall with an enclosure. His majesty commanded to count all these wild cattle. Statement thereof: 170 wild cattle. Statement of [that which] his majesty captured in the hunt on this day: 56 wild cattle.

Source D: The Wild Cattle Hunt Scarab
James Henry Breasted, Ancient Records of Egypt Vol II

At the exhibition, you will see a range of scarabs in different forms. Scarab Bulletins were inscribed amulets that were used by pharaohs to commemorate important events.

What does the Wild Cattle Hunt Scarab reveal about how Amenhotep represented his public image?

Post Amarna Reforms

Akhenaten was followed by short lived pharaohs Smenkhare, Neferneferuaten and Tutankhamun who had all begun reversing many elements of the Amarna revolution and restoring Amun-Ra as the state deity.

Find a translation of 'the Restoration Stela' online and list some of the things that Tutankhamun did to reverse the Amarna revolution.

Tutankhamun's successor Ay continued to restore traditional religion, reopening temples that were closed during the Amarna period. The last pharaoh of the 18th Dynasty was Horemheb, a high-ranking military official who served during the reigns of Akhenaten and Tutankhamun. He actively set out to destroy any remains of the Amarna revolution, demolishing the city of Akhenaten, and returning to a strictly traditional religious policy. This was accompanied by significant social reform that dealt with corruption throughout Egypt.

Horemheb was followed by Pramesse who took the throne as Ramses I to become the first pharaoh of the 19th Dynasty. Ramses I was not of royal birth but was the vizier of Horemheb. Although he died in his second regnal year, he had children and grandchildren, one of which was Ramses II, securing the future of the dynasty.

By the time of the 19th Dynasty, the pharaohs had entirely returned to a polytheistic society. Ramses I's successor Seti I restored the traditional cult temples and supervised the restoration of the names and images of Amun that were destroyed during the Amarna period. Ramses II would then go on to claim divine descent from Amun similarly to Hatshepsut and Amenhotep III before him.




Summarise what you have learned about the Amarna period and the post-Amarna period in the table below.

Amarna Period	Post-Amarna period

Building Programs

Buildings in Egypt supported the ideology of the pharaohs, acting as a type of politico-religious propaganda that highlighted the greatness of their reign.

During your visit to the exhibition, you will see a range of building programs that were both continued and initiated by Ramses II. Before you see them, complete some research on these buildings and write brief points about what their political and religious significance was in the 18th and 19th Dynasties.

Building	Religious Significance	Political Significance
 <p>Karnak Temple Complex Hamerani, CC BY-SA 4.0 <https://creativecommons.org/licenses/by-sa/4.0/>, via Wikimedia Commons</p>		
 <p>Luxor Temple © Vyacheslav Argenberg / http://www.vascoplanet.com/, CC BY 4.0 <https://creativecommons.org/licenses/by/4.0/>, via Wikimedia Commons</p>		
 <p>Abu Simbel Manfred Niermann, CC BY-SA 4.0 <https://creativecommons.org/licenses/by-sa/4.0/>, via Wikimedia Commons</p>		
 <p>Temple to Nefertari https://creativecommons.org/licenses/by-sa/4.0/, via Wikimedia Commons</p>		

Changing relations with the Mitanni and Hittites

By the time of Thutmose III, the Mitanni were the only substantial threat to Egyptian control of the Near East. During his reign he launched two campaigns against them, with varying levels of success. It would not be until the reign of Amenhotep III that the alliances between Egypt and the Mitanni would be strengthened through diplomatic marriages.

To Nimmuaria, King of Egypt, my brother whom I live and who loves me. Thus speaks Tushratta, King of Mitanni who loves you, your father-in-law. For me everything is well. May everything be well for you, for your house, for Tadu-Heba, my daughter, your wife whom you love. May everything be well for your wives, your sons, your noblemen, your chariots, your horses, your soldiers, your country and everything belonging to you. May everything be well, very well!

Source H: Amarna letters EA23

The Amarna Letters; Tushratta, King of Hatti (Mitanni) | Ancient Egypt Online

Using Source H and your own understanding, answer the following question:

How was a political relationship maintained between the Mitannia and Egypt during the time of Amenhotep III?

Towards the end of Amenhotep III's reign, Suppiluliumas' succession to the Hittite throne would begin a period of Hittite expansion that would soon overpower the Mitanni kingdom and gain dominance in the Near East.

The relationship Egypt had with its vassal states during this tumultuous period can be understood through the Amarna letters, a series of correspondence between various rulers and Egyptian pharaohs that were discovered in the city of Akhenaten, current day Tell el-Amarna.

Rib-addi of Byblos was a loyal vassal of Egypt. Read the following extract from Rib-addi to Akhenaten and take notes on what it reveals about their relationship and the expansion of the Hittites

Let the king, my lord, know that the king of Hatti has overcome all the lands that belonged to the king of Mitanni or the king of Nahma (the land of the Mitanni) the land of the great kings. Abdi-Ashirta, the slave, the dog, has gone with him. Send archers. The hostility toward me is great

EA75

Rib-addi [speaks] to the king, his Lord, [the sun of all countries]; [I have prostrated myself] seven times and seven times at the feet of the king, my Lord. I have written repeatedly in order (to obtain troops), but have not received them, (and) the king, my Lord, has not listened to the words of his servant.

May (the king, my Lord), listen to (the words) of his servant and send immediately troops to take the city. May the king, my Lord, not hold back with regard to this evil deed, that was committed against the countries of the king, (my Lord), and may the king, my Lord, quickly send troops of archers to take the city immediately.

EA 137

Source I: Amarna letters EA75, EA 137

The Amarna Letters; Rib-addi of Byblos | Ancient Egypt Online

Research and Discussion

Rib-Addi was eventually captured and killed by Aziru of Amurru, the son of Abdi-Ashirta who he wrote to Akhenaten about in letter EA75. Research the motivations of Aziru and the relationship he had with Egypt and the Hittite Kingdom. Be sure to find information from the Amarna letters, which is a fantastic source for you to use in the future. Discuss your findings with your class.

Image of the Warrior Pharaoh

The image of the 'Warrior Pharaoh' developed from the expulsion of the Hyksos by Ahmose (see source A). Due to continued Egyptian expansion and military activities, a major role of the pharaoh became commander-in-chief of the army and protector of Egypt. This perception would be maintained through minor raids and campaigns when pharaohs ascended to the throne, and religious iconography that presented the pharaoh as an upholder of ma'at, son of Amun, and an incarnation of warrior gods such as Montu or Seth. This tradition would be a core element of the early 19th Dynasty pharaohs, whose founder Ramses I rose to the throne based on his military background, however, would transform into a figure that fought alongside their troops during this time.

In the exhibition you will see a range of objects that depict Ramses II as a warrior pharaoh and learn about his impressive military background. You will also see a range of military items such as chariots decorations and weapons. Before you visit, consider what the following source reveal about the military greatness of the pharaoh.

Take notes on each image stating how the pharaoh is represented as a warrior. Keep these in mind for your visit to the exhibition.



Source J: Ramses II holding Nubian, Syrian and Libyan enemies. Speedster, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons



Source K: Scene from a painted chest in Tutankhamun's tomb EditorfromMars, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons

What does it reveal?

What does the source reveal?

Rameside Imperialism

Ramses II's father, Seti I was the second pharaoh of the 19th Dynasty, whose ultimate aim was the restoration of Egypt by following the examples of Thutmose III and Amenhotep III.

In fact, his throne name was Men-maat-re, a combination of Tutankhamun's throne name of **Men**-kheper-re, and Amenhotep's throne name of Neb-**maat-re**.

Using your own knowledge and some brief research of the achievements of Thutmose III and Amenhotep III, what do you think Seti I's goals were?

Seti I looked to re-establish Egyptian control of Syria-Palestine and required resources acquired from there for his various building programmes. He would also bring a young Ramses II with him, who would fight alongside his father, establishing his own future as a warrior pharaoh.

Seti I began his military campaign with a small scale campaign against the rebelling Shashu in Southern Palestine, which was typical of local princes with a new pharaoh ascended the throne. He moved in with three divisions of his army against the Shashu in Gaza and then took the towns of Hammath, Beth-Shan and Yenoam along the Phoenician coast to Palestine.

Seti I would then travel north to the Levant (modern day Lebanon) where he took control of seaports at Tyre, Sidon, Byblos and Simyra, and organised a shipment of cedar to Egypt to be used for Amun's barge.

Libya also threatened Egypt from the west. Set I defeated them so successfully that they would not threaten Egypt again for 115 years.

Finally, Seti I came into conflict with the Hittites at Kadesh and Amurru, attacking them from the Phoenician coast. Although his campaign was successful, Hittite King Muwatallis reclaimed both territories once Seti I left, resulting in an uneasy peace treaty between them.

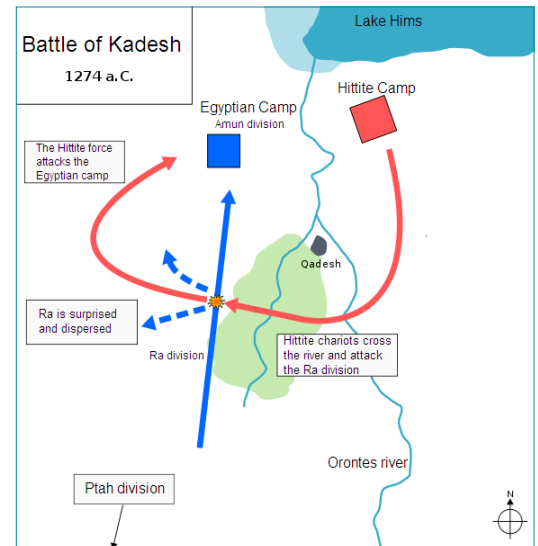


Source L: Seti I's victory stela at Beth Shan after his Shashu campaign Mary Harrsch, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons

In his 5th regnal year, Ramses II marched towards Kadesh with the Division of Amun, followed by the Divisions of Re, Ptah and Seth. At Shabtuna, south of Kadesh, two Shosu tribes informed him that they were to abandon the Hittites because Muwatallis was too afraid to confront the pharaoh, and instead remained in Aleppo, which was about 190 km north of their position.

As a result, Ramses II and the division of Amun made camp to the north-west of Kadesh where two Hittite scouts were captured, revealing that Muwatallis was in fact only 3 km to the east on the other side of the Orontes River and prepared for battle.

Ramses II sent his vizier to the Division of Ptah to inform them of the situation, however, Hittite chariots appeared from the south and defeated the Division of Re who had not yet arrived at Ramses II's position. Following their ambush on the Division of Re, the Hittites advanced towards the Egyptian camp.



The sources now state that Ramses II's troops were thrown into confusion. Determined to emerge victorious, he called upon Amun-Re, armed himself, mounted his horse, and with only his bodyguards, single handedly fought off the attacking Hittites. At this point, the Division of Nearin who was at the coast of Amurru arrived from the north-west, causing the Hittites to pull back. Ramses II took this opportunity to reorganise his army and pushed the Hittites against the Orontes River, and with the arrival of the Divisions of Ptah and Seth from the south, the Egyptians were able to prepare for a full offensive attack on Muwatallis and the Hittite army the next morning.

When the forces clashed the next morning, Ramses II's troops were unable to break the Hittite infantry ending in a stalemate. Muwatallis and Ramses II agreed to a truce and the Egyptians returned home with prisoners and plunder, but without the control of Kadesh, and in the following weeks, Amurru would also return to the Hittite kingdom. The Battle of Kadesh became Ramses II's most important victory, and would be inscribed on the temples of Abu Simbel, Karnak, Luxor and the Ramesseum. Despite Ramses II not achieving his territorial and political goals, it was presented as a magnificent personal victory for the pharaoh in which his personal bravery and superhuman qualities were emphasised. The propaganda campaign went far beyond what had been recorded previously, and for this reason, it is often difficult to separate fact from fiction.

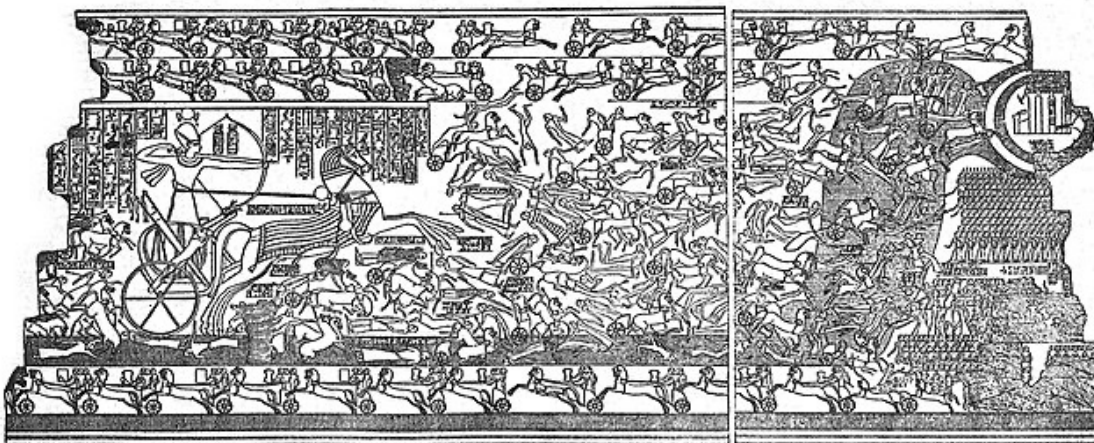
The Sources

The two sources that describe the Egyptian perspective of Kadesh are known as the Bulletin and the Poem of Pentaur, which were often placed side by side at a range of temples. The Bulletin and its accompanying reliefs are the official report of the event, whilst the Poem of Pentaur was a heroic narrative of the pharaoh's exploits. You will be able to see a range of these sources at the exhibition.

Source work and research task

Use the Bulletin relief from the Ramesseum, the extract from the Poem of Pentaur, and two other excerpts of your own choosing from these sources to answer the following question. Use the learning intentions and success criteria on the following page to guide your response.

To what extent does the official propaganda accurately portray Ramses II and the Battle of Kadesh?



BATTLE SCENE FROM THE GREAT KADESH RELIEFS OF RAMSES II ON THE WALLS OF THE RAMESSEUM.

Source P: Ramesses II charging the Hittite chariotry against the Orontes River at the Ramesseum James Henry Breasted (August 27, 1865 – December 2, 1935), Public domain, via Wikimedia Commons

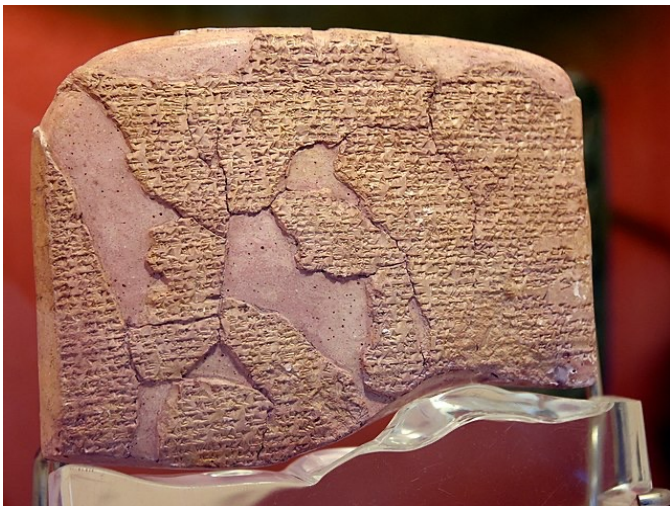
Egyptian-Hittite Peace Treaty

In year 16 of Ramses II's reign, a power struggle broke out between the late Muwatallis' son Mursili III and his brother Hattusili which led to a turning point in Egypto-Hittite relations. Hattusili seized power from his nephew, who would make his way to the court of Ramses II after several attempts to regain the throne. Hattusili demanded Mursili III's extradition, which was refused by Ramses II, putting the two powers on the brink of war again. However, the Hittites were also facing aggression from Assyria, leading to Hattusili brokering a peace treaty with Ramses II instead of fighting a war on two fronts of the Hittite kingdom. In regnal year 21 (about 1258 BCE) the world's oldest known peace treaty was finalised, and although the Egyptians had to accept the loss of Kadesh and Amurru, hostility between Egypt and the Hittites would come to an end.

The provision of the peace treaty included:

- A non-aggression pact and formation of a friendly alliance
- Extradition of fugitives and humane treatment on their return
- A mutual defence agreement in the case a third party attacked either power

Following the ratification, relationships improved with the exchange of gifts and the eventual marriage between Ramses II and the daughter of Hattusili. With the Egyptian borders now open to the Euphrates, Black Sea and Aegean, trade began to flourish in way that had not been seen since the reign of Amenhotep III. The Egyptians were now free to concentrate on threats from the Libyan invaders from the west, whilst the Hittites were able to defend themselves from Assyria to the east.



Source R: A copy of the peace treaty written in cuneiform that was found in Hattusas, the Hittite capital.

Osama Shukir Muhammed Amin FRCP(Glasg). CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons



Source S: A copy of the peace treaty carved on to the walls at Karnak.

Olaf Tausch, CC BY 3.0 <<https://creativecommons.org/licenses/by/3.0/>>, via Wikimedia Commons

What does the existence of the Egyptian-Hittite peace treaty in both Egypt and the Hittite Kingdom say about its significance?

Two objects that you will see during your visit to the exhibition will be a 20th Dynasty faience tile representing a possible Hittite captive, and a Hittite shield mould from the 19th Dynasty. Both objects are excellent sources to analyse when considering the relationship between Egyptians and Hittites.

Faience is a non-clay ceramic material that was used by the Egyptians. It consists of sand crystals or ground quartz which resulted in a vibrant lustre. These faience tiles found at the palace of Ramses III depict prisoners of war from the traditional enemies of Egypt. From left to right: two Nubians, a Philistine, an Amorite, a Syrian and a Hittite.

Source T: Faience tiles depicting captives
User: Captmondo, CC BY-SA 3.0 <<http://creativecommons.org/licenses/by-sa/3.0/>>, via Wikimedia Commons



Molten metal would be poured into these limestone moulds to construct shields used by the army. Interestingly, this mould made Hittite style shields in the distinctive figure eight design, and was found in Piramese, the city that Ramses II established in the Delta region. This has led many to believe that the Hittites worked alongside Egyptians in an era of increased cooperation following the Battle of Kadesh

Source U: Hittite style shield mould

What do sources T and U reveal about the changing relationship between Egypt and the Hittite Kingdom in New Kingdom Egypt?
