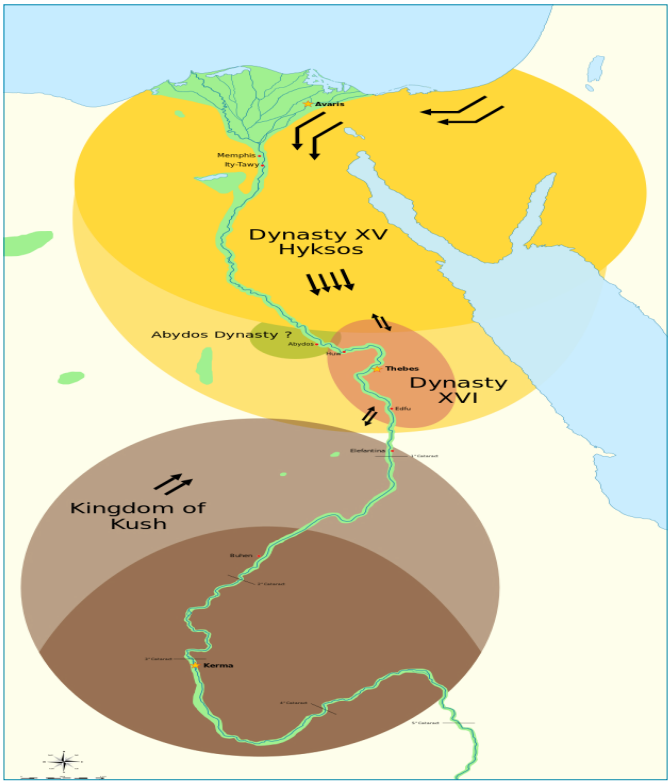
New Kingdom Egypt – Amenhotep III to the Death of Ramesses II

AUSTRALIAN MUSEUM

An exploration of Ramses the Great through the Ramses and the Gold of the Pharaohs exhibition will provide you with an insightful understanding of the New Kingdom Egypt period from Amenhotep III to the Death of Ramses II. Throughout your visit you will be able to see a range of ancient sources that explores the internal developments that took place during the time as well as the foreign relations Egypt had with its neighbours. Before your visit, this booklet will take you through many parts of the syllabus and provide you with the opportunity to engage more effectively with the objects when you arrive at the exhibition.

Chronological and Geographical Context of Egypt

Using the maps below, discuss the relationships Egypt might have with the key powers in the region. Take down some notes on how Egypt's relationships with its neighbours had changed from the 17th to the 18th Dynasties.



Source A: The political situation during the 17th Dynasty
Iry-Hor, CC BY-SA 4.0 <https://creativecommons.org/licenses/by-sa/4.0>, via Wikimedia Commons



Source B: Egypt and its neighbours during the time of Thutmose III
Свифт/Svift, Public domain, via Wikimedia Commons

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 Nimmuaria (Amenhotep III), 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 C: Amarna Letters: EA23 From Tushratta, King of Mitabbi to Nibmiaria (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?

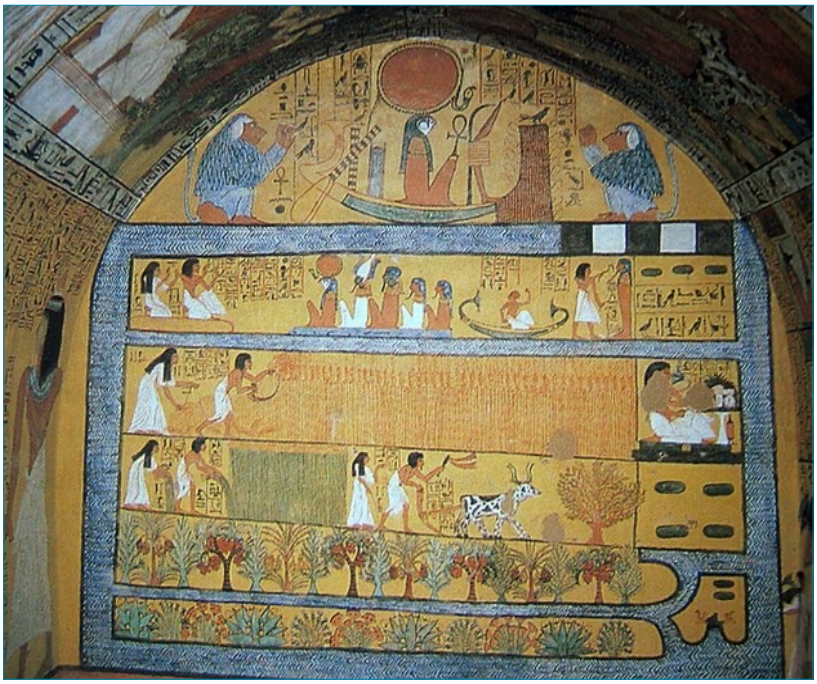
The Amarna Revolution and its failure

Amenhotep III' would put an increasing emphasis on the worship of Aten elevating them from a minor god to a solar disc that provided life-giving energy to the world. He would give Aten royal patronage through temples such as Maru Aten and his own epithet Aten-tjehen, which means 'the Dazling Sun Disk". Whilst he did not promote Aten as an exclusive god, his successor Akhenaten would. Akhenaten made radical changes to the religious landscape of Egypt, imposing the status of the sun god Aten as an exclusive deity, replacing Egypt's polytheistic belief system, and displacing the state-deity Amun-Re. This period became known as the Amarna period after Akhenaten's relocation of the capital from Thebes to modern day Tell el-Amarna and is considered a failure.

A major reason that the cult of Aten failed was due to its lack of afterlife beliefs. The traditional Osirian cult offered an opportunity for Egyptians to access an idealised vision of one's life on Earth after they had died in the Field of Reeds or A'Aru. This was replaced with a continued existence in the present.



Source E: Wall relief from the Royal Tomb of Akhenaten depicting Akhenaten praying to Aten. Egyptian Museum, Public domain, via Wikimedia Commons



Source F: Wall painting from Sennedjem's tomb, showing his view of the afterlife in the Field of Reeds. Anonymous Unknown author, Public domain, via Wikimedia Commons

At the exhibition you will come across the Tomb of Sennedjem, who lived during the reign of Seti I and Ramses II. The tomb and its associated wall paintings reveal a wealth of information regarding Egyptian belief systems and provides a direct contrast to Akhenaten's religious revolution.

Using Sources E and F, discuss what each source reveals about Egyptian religion and write a short response addressing the following question: Why might an Egyptian reject the monotheism of the Amarna period when compared to traditional Egyptian religion?

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.

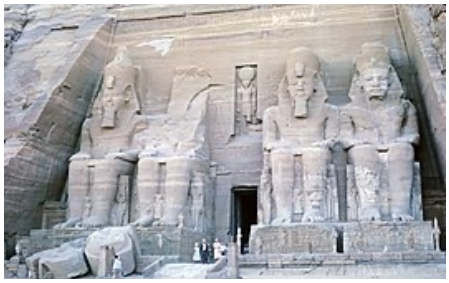
Summarise what you have learned about the Amarna period and the post-Amarna period in the table below.

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

Foreign Relations
Ramses II inherited a military background from both his father and grandfather, establishing himself as a pharaoh who effectively maintained the Egyptian 'Empire'. To understand how he achieved this, it is important to first understand the changing relationships Egypt had with her neighbours dating from the early 18th Dynasty.

Nubia
Nubian territories to the south of Egypt were brought under control by the reign of Thutmose I which was maintained through Nubian fortress towns and by taking the sons of Nubian chiefs as hostages. The use of hostages kept rebellious chiefs in check and actively Egyptianised them to act as officials and rulers of conquered territories. These former hostages would then become administrators and deputies in Nubia, ensuring that they worked alongside Egyptian officials in maintaining the Egyptian 'Empire'. This led to an effective administration and a near complete integration of Nubia into Egypt. Rebellions still took place in the 5th and 6th cataracts which were militarily dealt with. Amenhotep recounts returning to Egypt with the bodies of seven Nubian Princes, where he hung six at Thebes and one on the wall of Nubia to act as a warning to any further dissenters.

Syria-Palestine
Maintaining and administering Syria-Palestine to the north-east was more complex than Nubia, as it was composed of numerous independent states with their own rulers. Where Nubia could be maintained through a unified administration system, the Egyptians maintained Syria-Palestine through oaths of loyalty and tribute. Princes in the area were able to retain their authority if they recognised the pharaoh as their lord. Rebellion from the area often took place when a new pharaoh took the throne, leading to more frequent military activity in the area.



Source G: A map of Egypt and Nubia (Sudan) showing the various cataracts. By The original uploader was Mark Dingemanse at English Wikipedia. - Transferred from en.wikipedia to Commons., CC BY 2.5, https://commons.wikimedia.org/w/index.php?curid=2133014

Compare and contrast Egyptian maintenance of administration of Nubia with Syria-Palestine

Changing relations with the Mitanni and Hittites

y 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 till 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

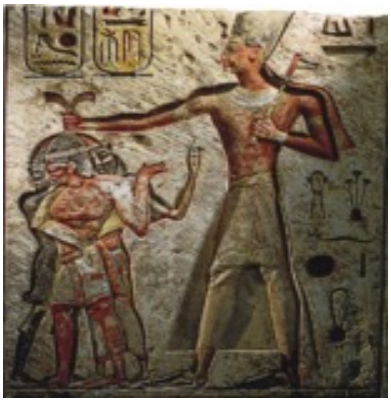
Source I: Amarna letters EA75, EA 137
The Amarna Letters; Rib-addi of Byblos | Ancient Egypt Online

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 o 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?

Ramesside 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.

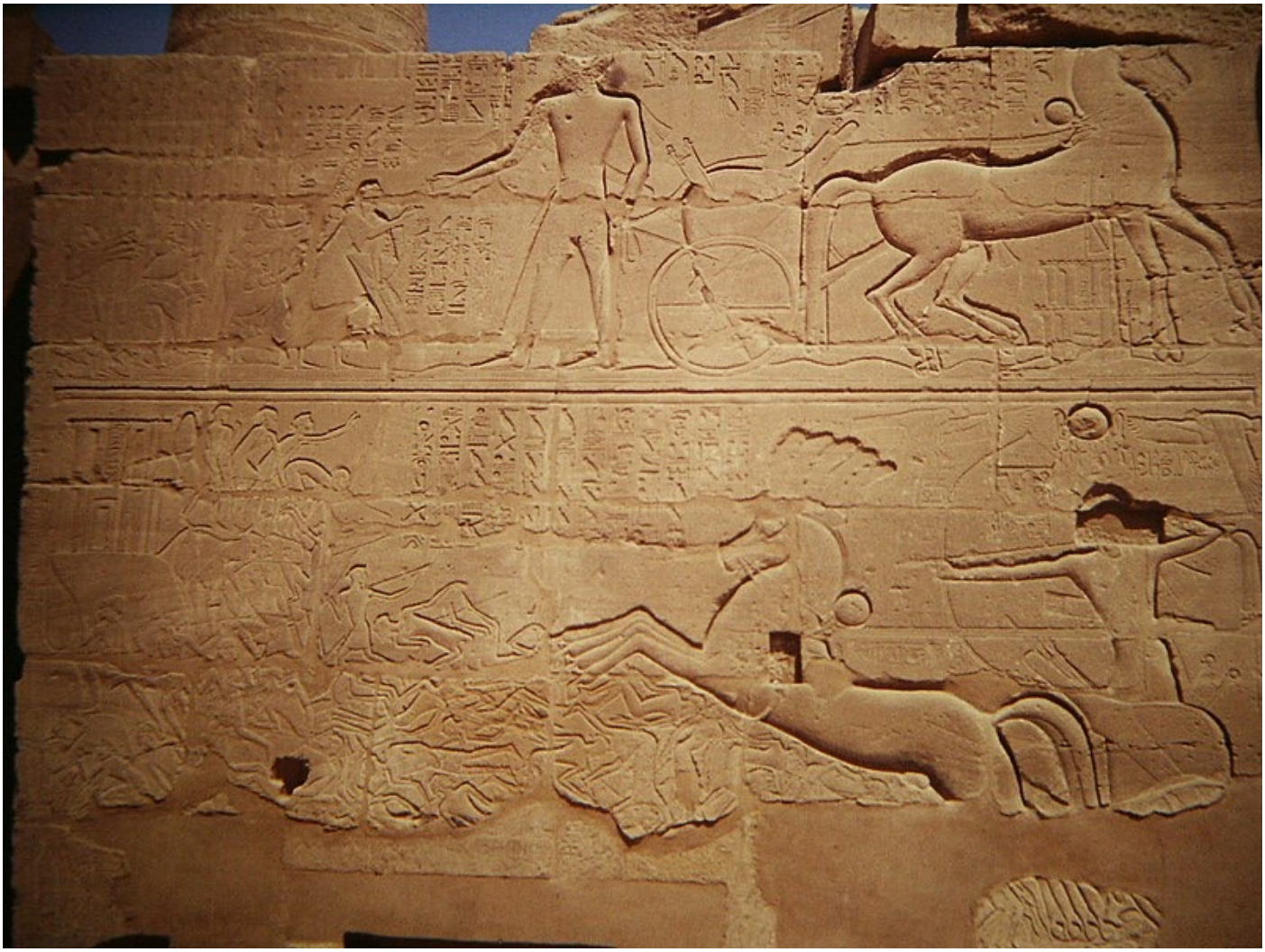
Seti I would then travel north to the Levant (modern day Lebanon) where he took control of seaports at Tyre, Sidon, Byblos and Simyra, and organised a shipment of cedar to Egypt to be used for Amun's barge.

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



Source M: A scene from the third pylon of Karnak showing Seti I's campaign against the Shashu in the bottom panel, and Seti I forcing the chiefs of the Levant to cut down cedar trees. Gary Todd from Xinzheng, China, CC0, via Wikimedia Commons

Using the text and sources L and M, summarise the military actions of Seti I. In your response consider how this may impact Ramses II's career.

Ramses II and the Battle of Kadesh

At *Ramses and the Gold of the Pharaohs* you will be immersed in a range of sources and objects that will be invaluable to your understanding of his career and the Ramesside period during New Kingdom Egypt. Before your visit you will read about important parts of his career that will be built upon once you experience the exhibition.

Ramses II served as his father Seti I's deputy during the latter part of his reign. During this time, Ramses II supervised building projects, accompanied his father on campaign and worked alongside the vizier Paser in a range of administrative and religious affairs.

When he was still crown prince, Ramses successfully dealt with two minor wars in Nubia and the delta area. During his fourth regnal year as pharaoh he campaigned into Syria, bringing Amurru back into the Egyptian 'Empire' from the Hittite Kingdom. Suppiluliumas' successor Muwatallis, the new Hittite King, assembled an army to prevent Ramses II taking any more territory in Northern Syria, culminating in the battle of Kadesh.

The Battle of Kadesh is considered one of the most famous battles in the ancient world, and an excellent example of Ramesside propaganda. The historical account is depicted on many major temples throughout Egypt and despite being a stalemate, was framed as a great victory for Egypt. In the exhibition, you will experience an immersive multimedia display that recounts the battle. Before you watch it, first make yourself familiar with the major parts of the campaign.



Source N: A map of the Egyptian and Hittite power during the Battle of Kadesh. Crates, CC BY-SA 3.0 <http://creativecommons.org/licenses/by-sa/3.0/>, via Wikimedia Commons

Using source N and your own knowledge, answer the following questions.

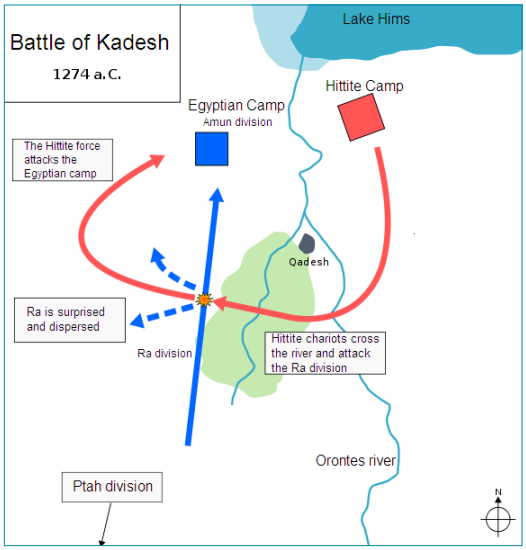
What do you think the strategic importance of Kadesh was to both the Hittites (represented in red) and the Egyptians (represented in green)?

Which army would be able to gather the most resources to wage a successful war?

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.

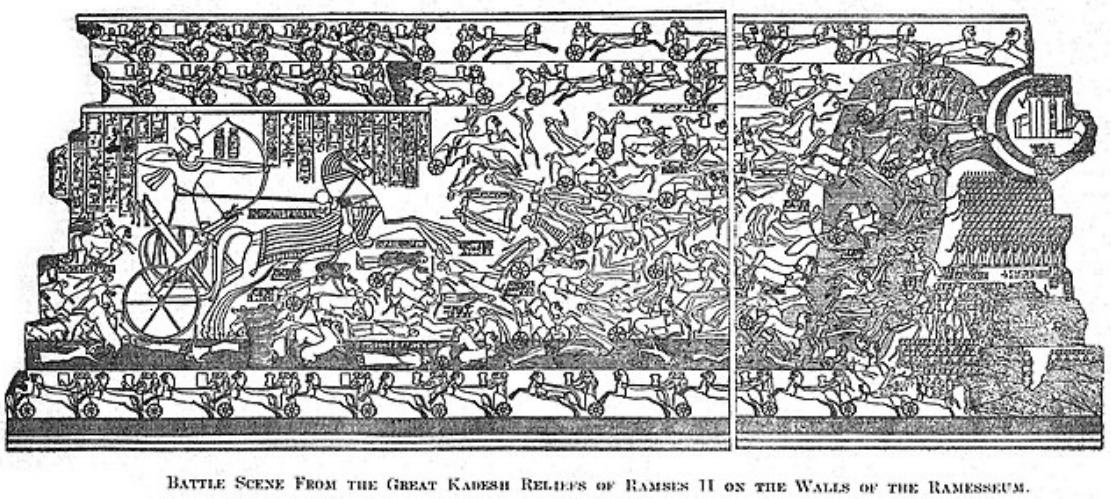
The Sources

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 pharaohs 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

The King Says:
Not one of my princes, not one of my captains of the chariot, not one of my chief men, not one of my knights was there. My warriors and my chariots had abandoned me. Not one of them was there to take part in the battle. I had met two thousand five hundred pairs of horses. I was in the midst of the charioteers, but they were dashed in pieces before my horses . Not one of them raised his hand to fight. Their courage was sunken in their breasts, their limbs gave wat, they could not hurl the dart, nor had they the courage to thrust with the spear. I made them fall into the water just as the crocodiles fall in. They tumbled down on their face one after another. I killed them at my pleasure, so that not one looked back behind him, nor did another turn around. I killed them; no one escaped me.

Source Q: An extract from the Poem of Pentaur describing Ramesses II charge against the Hittite chariotry.
Horne, Charles F (1917) The sacred books and early literature of the East; with historical surveys of the chief writings of each nation

Learning Intention	Success Criteria
· Make judgements on the historical reliability of sources · Effective research of supporting evidence · Integrate sources explicitly in written responses	· There is a clear judgement of extent, using phrases such as "to a great extent", or "to a minimal extent". · Shows a clear understanding of the Battle of Kadesh · Evidence of at least two other references to the *Bulletin* or *Poem of Pentaur* · Explicit reference to the sources throughout the response

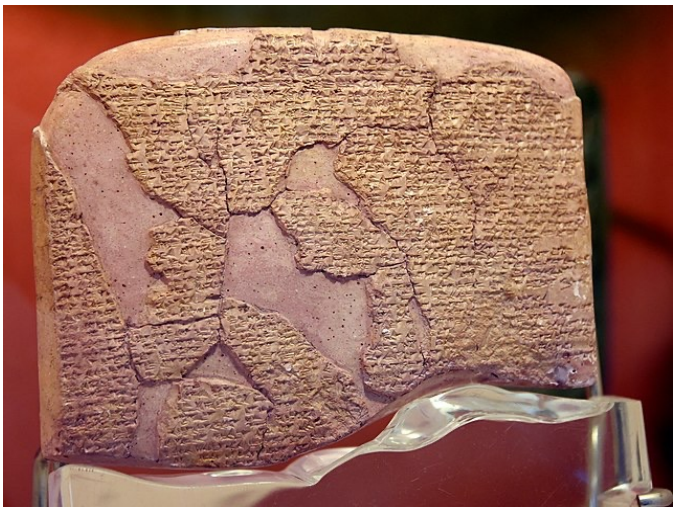
Egyptian-Hittite Peace Treaty

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 begun 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?