

HOLIDAY HOMEWORK

HISTORY: ANCIENT HISTORY

2019



Teacher/Subject Coordinator Contact:	Mary Gillingham (GILM) mary.gillingham@sssc.vic.edu.au
Holiday Homework Required	<p>Compulsory and will be checked on the first day back next term:</p> <ol style="list-style-type: none"> 1. Join our class Facebook group: SSSC Ancient History 2019 2. Read 'Chapter 1 - The Land of Egypt' (handed out in the transition class): <ol style="list-style-type: none"> 1. Answer the questions on page 4 2. Using the blank map handed out today, plot the places described on pages 5 to 10 3. Complete 'Significant Individuals' homework task sheet (on reverse of this page)
Recommended Work	<ul style="list-style-type: none"> • Watch the PBS's <i>Egypt's Golden Empire</i> series – available on YouTube
Resources Required for Subject	<p>Ancient Egypt</p> <ul style="list-style-type: none"> • Lawless, Cameron and Kenworthy, <i>Studies in Ancient Egypt</i>, 2010, Nelson Cengage Learning, Melbourne <p>Ancient Rome</p> <ul style="list-style-type: none"> • Textbook: Jeremy Daly, Michael James, Diana Millar, Denis Mootz, <i>Ancient Rome</i>, 2017, HTAV, Melbourne. <p>Units 3 & 4</p> <ul style="list-style-type: none"> • Notebook to take notes and folder with plastic sleeves for handouts OR • Loose-leaf paper, ring binder and plastic sleeves
Key Links	<ul style="list-style-type: none"> • http://www.vcaa.vic.edu.au/Documents/vce/history/history-sd.pdf - outlines VCAA Study Design for History, see pages 43-49 • http://www.vcaa.vic.edu.au/Pages/vce/studies/history/ancient/exams.aspx - exam information and past examples
Additional Resources	<p>Fun stuff</p> <ul style="list-style-type: none"> • Play: <i>Assassin's Creed Origins</i> – set in the Ptolemaic Kingdom – the very end of our period of study • Read: Dorothy Porter, <i>Akhenaten</i> (2008) – a verse novel about the Pharaoh we look at in Unit 3 AOS 2; Conn Iggulden's <i>Emperor</i> series about the life of Julius Caesar • Explore: www.pbs.org/empires/Egypt • Watch: 'Tutankhamun' (2016) – A TV mini-series about Henry Carter's discovery of Tutankhamun's tomb in 1922; <i>The Roman Empire</i> (Netflix) – a series including Caesar's rise and fall (Unit 4 AOS 2)

Significant individuals in ancient Egypt– Ancient History holiday homework task




Homework Task: DUE First class back in 2019

You will study the impact of individuals in disrupting the existing social, political and economic order of the ancient society in which they lived in Area of Study 2 / Outcome 2 of both Unit 3 and Unit 4.

The VCAA stipulate in the 'key knowledge' for these outcomes that you must have knowledge of certain individuals and their role in a crisis in their ancient society. This means that you might have to answer questions about them in the end-of-year examination.

For your holiday homework you are to research all three of following individuals and their role in the Amarna Crisis (Unit 3 Outcome 2): Amenhotep III, Amenhotep IV/Akhenaten, Nefertiti

List of individuals and outline of their role in the Amarna Crisis (1391-1292 BCE):

Ancient Egypt	
<p>Amenhotep III, including:</p> <ul style="list-style-type: none"> • comparison to earlier kings of the Eighteenth Dynasty • religious beliefs and practices • building projects like the temple at Karnak, and the mansion and mortuary temple 	
<p>Amenhotep IV/Akhenaten, including:</p> <ul style="list-style-type: none"> • background • early reign • building program in Karnak and Akhenaten (talatat building principles, rather than monumental forms of construction) • changes of religious practice • foundation of Akhenaten • military and foreign policy 	
<p>Nefertiti, including:</p> <ul style="list-style-type: none"> • theories about her parentage • representation at Karnak • representation as wife and counterpart of Akhenaten and the debate about co-regency 	

TASK:

- Using online sources or hard copy (check out your local library and use your *Studies in Ancient Egypt* textbook), research the role of the three individuals in the Amarna crisis.
- Please use the dot points in the table above to guide your research. They are stipulated by the VCAA and are what you need to know.
- *You are expected to provide **at a minimum half a page** (hand-written) **per individual**.*
- This work will count towards the 50 hours of coursework required for you to complete for this study.
- This work is due on the first class back.

was like on the Banks of the Nile, Time-Life Books, Alexandria, Virginia, 1997, p. 84; p. 372; E. Frood, Biographical Texts from Ramessid Egypt, Society of Biblical Literature, Atlanta, Georgia, 2007, p. 154; p. 364; A. Gardiner, 'Davis's Copy of the Grea Speos Artemidos Inscription', *Journal of Egyptian Archaeology*, vol. 32, 1946; Drawn from German Institute, Cairo: p. 44; G. and V. Harper, 'The identity and positions of relief fragments in museums and private collections', *Journal of Egyptian Archaeology*, vol. 74, 1988; p. 65; Illustrations based on G. Hart, *Pharaohs and Pyramids*, Guild Publishing, London, 1991: p. 99 (bottom); Illustration adapted from IES Edwards: p. 43; T. James, *Pharaoh's People*, University of Chicago Press: pp. 194, 195, 196, 244 (right); R & J. Janssen, *Growing Up in Ancient Egypt*, The Rubicon Press, 1990: p. 403 (top); Nancy Jenkins, *The Boat Beneath the Pyramid: King Cheops' royal ship* (Thames & Hudson, London, 1980): p. 28; Anne Jones, in Ian Shaw, *Egyptian Warfare and Weapons*, Shire Publishing, 1991: p. 109; *Journal of Egyptian Archaeology*, no. 162: p. 199; *Journal of Egyptian Archaeology*, vol. 7, 1986: p. 200; Cairo, 1987: pp. 98, 99 (top); Base image from K. A. Kitchen, *Pharaohs Triumphant*, Aris & Phillips, Warminster, UK: pp. 370, 390; Textual extracts from M. Lichtheim, *Ancient Egyptian Literature. Volume 1, the Old and Middle Kingdoms*, University of California Press, 1973; Peter Der Manuelian, *Studies in the Reign of Amenophis II*, © 1987 Gerstenberg Verlag, Hildesheim: pp. 161, 162; Metropolitan Museum of Art (as cited in C. Roehrig, *Hatshepsut: From Queen to Pharaoh*, Yale University Press, 2005, p. 87, fig. 37): pp. 119; illustrations based on P. Montet, *Everyday Life in Egypt*, Edward Arnold, London, 1958: p. 180 (centre), 252; Lepsius, *Denkmäler*, III, in P. Montet, *Everyday Life in Egypt in the Days of Ramesses the Great*, 1983, p. 193; Oriental Institute, Courtesy of the Oriental Institute of the University of Chicago: p. 317 (top), 318, 367; Eberhard Otto, *Egyptian Art and the Cults of Osiris and Amon*, Thames & Hudson, 1968, p. 51, fig. 4; p. 393/fig. 12: p. 394; I. Shaw, *Egyptian Warfare and Weapons*, Shire Egyptology, Princes Risborough, 1991, redrawn from illustrations by Ann Jones: p. 180 (top & bottom); C. Roehrig, *Hatshepsut: From Queen to Pharaoh*, Yale University Press, 2005: p. 142; M. Saleh, *Three Old Kingdom Tombs at Thebes*, German Archaeological Institute, n.p., 1977: pp. 70, 71; W. K. Simpson, *The Mastabas of Qar and Idu*, vol. 2, Dept of Egyptian and ANE Art, Boston University, 1976, fig. 38: p. 100; A.J. Spalinger, *War in Ancient Egypt*, Blackwell, Oxford, 2005: pp. 111, 117/ A.J. Spalinger, *War in Ancient Egypt*, Blackwell, Oxford, 2005, illustrations from Mélanges Gamal Eddin Mokhtar, ed. Posener-Kriéger, Institut Français d'Archéologie Orientale du Caire, 1985, 1-17, pl. II - reprinted by permission of Archives Scientifiques IFAO: p. 163; Illustrations based on J. Tyldesley, *Nefertiti: Egypt's Sun Queen*, Viking, London, 1998, p. 129: p. 290; E. P. Uphill, *Egyptian Towns and Cities*, Shire Egyptology, London, 1988, pp. 40, fig. 17, 43/ fig. 19: p. 97; S. Wenig, *The Woman in Egyptian Art*, McGraw-Hill, NY, 1969: p. 169; Illustrations based on J. Wilkinson, *The Ancient Egyptians*, Studio Editions: p. 221, 244 (left, top left), 246, 247; J. A. Wilson, *Funeral Services of the Egyptian Old Kingdom*, *Journal of Near East Studies*, vol. 3, no. 4, 1944: pp. 62, 84, 85; Yale University Press, *The Literature of Ancient Egypt*, An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry; Third Edition, Edited and with an introduction by William Kelley Simpson; With translations by Robert K. Ritner, William Kelly Simpson, Vincent A. Tobin, and Edward F. Wentz, Jr. © Yale University Press.

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This book is dedicated to the memory of
 Gary Kenworthy:
 passionate history teacher, colleague and friend

CHAPTER 1

THE LAND OF EGYPT

THE IMPORTANCE OF THE NILE

The Nile River was the most important physical feature of ancient Egypt. It began south of Egypt from the union of two rivers: the Blue Nile, rising in the mountains of Ethiopia, and the White Nile, flowing from the mountains of Uganda. Altogether it flows 7000 kilometres north to the Mediterranean Sea, meeting it at the Nile Delta.

maat
 diversity
 established
 order of
 truth and
 justice in
 the universe

a layer of silt on the fields. This annual renewal of fertile soil gave Egypt very rich farming land, which produced three to four crops

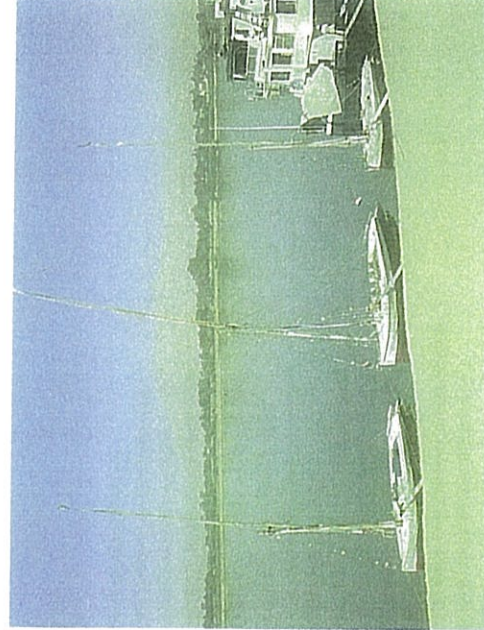


Figure 1.2 The Nile at Luxor today

The Egyptians called their narrow, fertile strip on each side of the Nile the Black Land (*kemt* or *kemet*). This was where they grew their crops. The Red Land was the unproductive desert and rocky cliffs that bordered both sides of the Nile valley (*dyrt* or *Deshret*). The great contrast between the two lands perhaps created the belief of a duality in Egyptian life – between life and death, chaos and order (*maat*). The desert and wild animals often represented chaos in comparison to the civilised farmlands and orderly life by the Nile.

Life in ancient Egypt would not have been possible without the river. Every year the Nile flooded, dumping

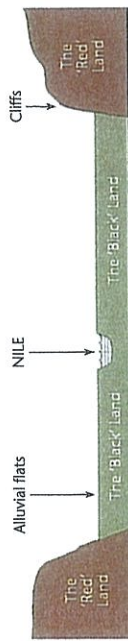


Figure 1.3 Cross-section of the Nile valley

a year. Fields that always flooded were highly prized. The Nile also watered the crops so, unlike many other civilisations, the Egyptians were not dependent on unreliable rainfall. Networks of irrigation canals crisscrossed the farmlands and it was crucial that they were maintained. The Greek historian, Herodotus, writing in the fifth century BC, called Egypt the 'gift of the Nile', as the whole land and its people were so dependent upon it.

The Nile was important in other ways. By its banks the papyrus plant grew, providing materials for paper, mats, sandals, basketwork and boats. The river and marshes were teeming with fish and wildlife, hunted both for food and for leisure. Shipping on the Nile was the most important mode of transport for people and goods. At times river traffic must have been hectic. Large cargo boats and barges transported building materials, agricultural supplies and goods for trade. Officials travelled by boat on royal business and workers were ferried across the river daily. Many stories were told about ferrymen overcharging their passengers.

A new method for irrigating the fields was introduced in New Kingdom times. A *shadoof* effortlessly lifted water from the Nile to the fields.

Seasons

The level of the Nile determined the season of the year. The calculation of the yearly flood was crucial and measurement of the water level was conducted at *niliometers* at Aswan and Memphis. There were three seasons in ancient Egypt.

Inundation (*Akhet*)

Akhet was the inundation, the time of flood, from approximately June to September. During this time, workers were not needed in the fields and may have provided labour for the pharaohs' building programs.

Emergence of the fields (*Peret*)

From October to February, the water receded and the soil was still moist. Dykes and boundary markers were put in order and crops were planted in the mud.

Drought (*Shemu*)

The final stage of the annual cycle took place between March and June, when crops were harvested, and grains threshed and stored in granaries.

NATURAL RESOURCES

Egypt was self-sufficient in most natural resources. The main crops of wheat and barley provided the staples of the Egyptian diet: bread and beer. Farmers grew a range of vegetables, including leeks, onions, cucumbers, melons, lettuce and beans. Castor oil was produced, but superior olive oil was most probably imported from the northern Mediterranean countries. Locally grown fruits included figs, dates and grapes. Herbs provided medicines, perfumes and flavourings. Bees were kept to produce a supply of honey. Certain trees were regarded as sacred, such as the *persea* (a fruit tree), the sycamore (fig) and the *ished* tree of Heliopolis.

Domesticated animals included pigs, sheep, goats, cattle and asses. Geese and ducks were common, and a variety of wild birds were hunted and trapped. Hares and antelope were hunted by the nobles. Fish from the Nile were eaten, but generally only by workers. Flax was grown and provided excellent linen. Ramie was grown for its flax-like fibres, as was hemp. Woolen fabrics were also produced but little evidence of them remains.

The main building material for houses and palaces alike was mud bricks. Mud bricks used readily available materials - mud and straw - and were durable in the dry climate. The cliffs along the river also provided limestone, which was used extensively in the mummification process.

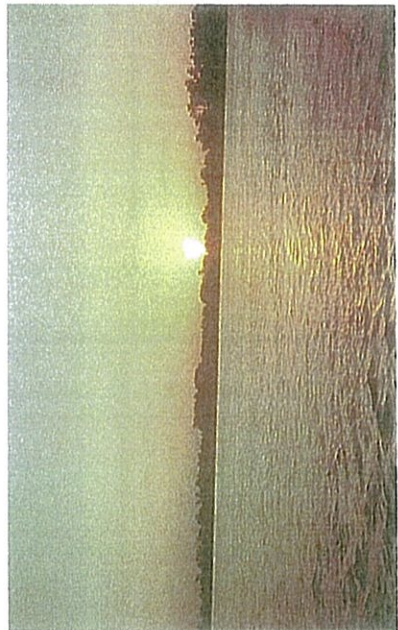


Figure 1.5 Sunset on the Nile at Luxor today

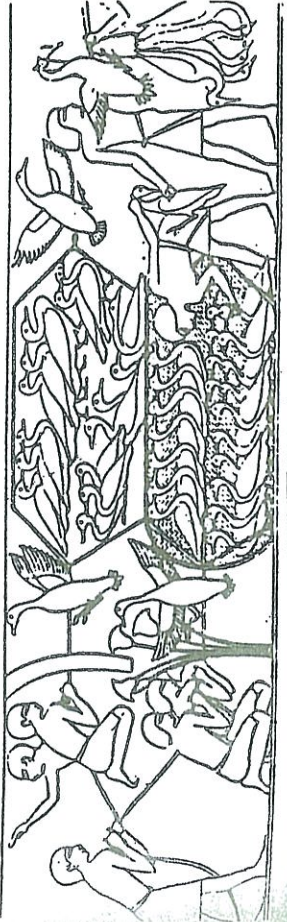


Figure 1.6 Trapping wild birds with a clap net

papyrus
an aquatic plant whose dark green stems provided a pulpy substance from which a material like paper was made

shadoof
simple device for lifting water, consisting of a large bucket attached to a long horizontal pole on a stand, the bucket could be raised or lowered due to a weight attached to the other end of the pole

inundation
the annual flooding of the Nile river

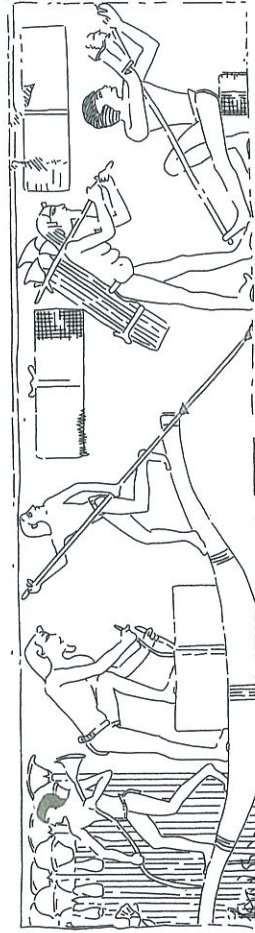


Figure 1.4 Gathering papyrus

Trade with the southern and northern lands supplied timber, gold, ivory, fine scented woods, oils and

other luxury goods such as incense, feathers, animals and animal skins.

My own observation bears out the statement made to me by the priests that the greater part of the country I have described has been built up by the silt from the Nile ... as things are at present these people get their harvests with less labour than anyone else in the world ... they have no need to work with plough or hoe, or to use another of the ordinary methods of cultivating their land: they merely wait for the river of its own accord to flood their fields; then, when the water has receded, each farmer sows his plot, turns pigs into it to tread in the seed, and then waits for the harvest.

Herodotus, *Histories*, Book 2

Review the evidence

- 1 Explain the statement by Herodotus that Egypt was 'the gift of the Nile'.
- 2 What natural resources were scarce in Egypt and how were they obtained?
- 3 How did the Nile affect work patterns in Egypt?
- 4 Explain why the north is called Lower Egypt and the south is called Upper Egypt.
- 5 As an Egyptian official, explain to a visiting foreigner how rich and self-sufficient Egypt is in comparison to other civilisations.
- 6 Reread the text and examine the map on page 5. Draw up a table like the one shown:

The Red Land	The Black Land	Imported

Now place the following resources under the appropriate headings in the table to indicate their origin:

gold, wheat, superior olive oil, melons, turquoise, cedar timber, papyrus, copper, limestone, mud bricks, barley, granite, grapes, onions, wild birds, flax, natron, ivory, cucumbers, incense, panther skins.

TWO REGIONS

- Egypt divided naturally into two geographical regions:
- **Lower Egypt:** the fertile but marshy delta, north of Memphis.
 - **Upper Egypt:** the Nile valley, stretching from Aswan in the south to Memphis in the north

cataract
rocky rapids
in a river

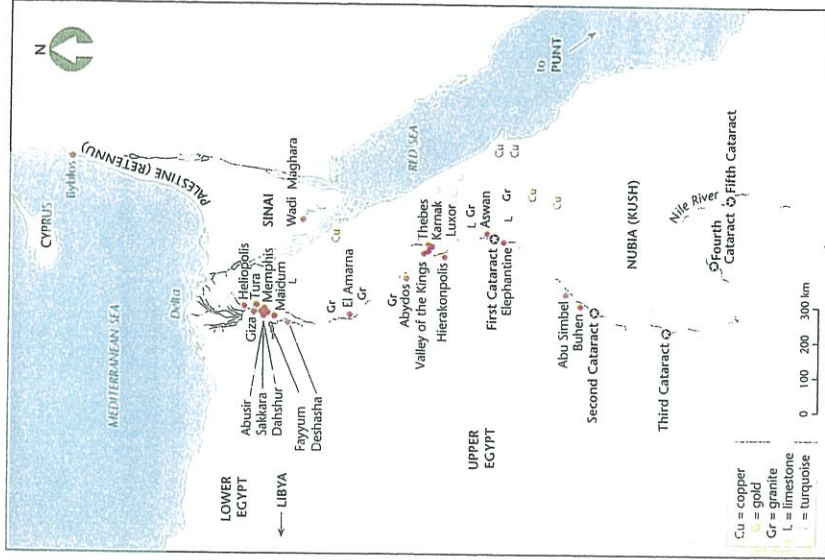


Figure 1.7 Egypt's resources

It was a border easily defended from Nubia to the south. Large tracts of desert protected the north from the peoples of Palestine and Syria.

Upper Egypt

Aswan

Aswan is on the First Cataract of the southern border of Upper Egypt. The Egyptian name was *Swanet*, which means *making business or trade*. Aswan was the southern border market between Egypt and Nubia and the starting point for caravan routes to both the north and the south.

Aswan was also the site of the hard-stone quarries of Egypt, which were rich in fine and coarse granite, used as building materials. Quartz, used for polishing stone, came from a quarry north of Aswan and also from the western desert. The eastern desert contained iron mines and was a source of red ochre for paint. A sandstone quarry was further north at Silsila.

Aswan reached its greatest political importance in the 6th Dynasty, and the tombs of many Old Kingdom nobles were located at nearby Kubbet el Hawa. A nilometer, to measure the rise of the Nile, was also located opposite Aswan.

obelisk
a tall, sacred stone block erected in a temple

ebony
a hard black wood from southern Africa

Predynastic period
Egyptian history before about 3200 BC

nome
an administrative district of Egypt

mace
round-headed weapon like a club, a symbol of power

Amen
god of Thebes, associated with the sun-god Re

sanctuary
a holy place or room dedicated to a god or king

pylons
huge tower-like gateways, as entrances to temples

hypostyle
a columned hall

when, for almost 100 years, its rulers assumed royal powers and controlled Egypt as far south as Thebes. It was not a major city in New Kingdom times.

Thebes

The capital of the fourth nome, Thebes was known firstly as Iat. By the Middle Kingdom, it was the southern capital, further developed by King Mentuhotep. In New Kingdom times, with the rise of the Theban royal family and their god Amen, Thebes became the religious capital of Egypt. The main centre was on the east bank, surrounded by a wall. It contained palaces, private houses, official buildings, barracks, warehouses, markets, busy harbours and wharves. Most importantly, it also was the site for the great temple of Amen at Karnak and the Luxor temples, spread over three square kilometres. The west bank had residential areas. Amenhotep III built a great palace complex there, covering more than 30 hectares. The royal tombs in the Valley of the Kings and the Valley of the Queens, royal mortuary temples, nobles' tombs and the village of Deir el Medina were also on the west bank.

Karnak The New Kingdom temple of Karnak was located on the east bank of Thebes and was dedicated to Amen, the local Theban god. The temple began as a Middle Kingdom shrine to Amen and as the power of the 18th-dynasty Theban kings developed, so did the prominence and importance of their god Amen. Each successive New Kingdom king added to the Karnak temple to show his devotion to the god. The temple's inner sanctuary housed the statue of Amen; only priests could enter the inner sanctum. The temple was made up of enormous pylons or gateways, a series of open courts and a columned hypostyle hall. Kings added additional pylons and courts and often demolished or altered the structures of previous kings. Karnak featured in the most important religious festivals of the New Kingdom such as the Feast of Opet.

Hierakopolis

This was the later Greek name for the Predynastic city of Niusu, capital of the 20th nome. Predynastic archaeological finds include the Narmer Palette and the head of the limestone mace belonging to King Scorpion. The town reached its greatest political power during the First Intermediate Period

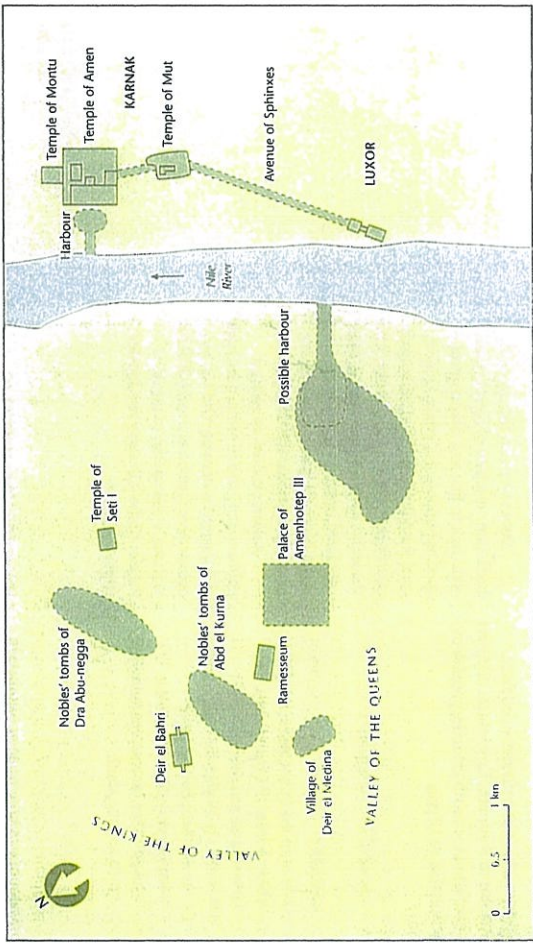


Figure 1.8 Thebes in New Kingdom times

Abydos

This holy city was located on the west bank of the Nile. It was an important religious site even in Predynastic times, as the burial site of Osiris. Pharaohs made ritual journeys to Abydos. A tiny statuette of Khufu, builder of the Great Pyramid, was found here – his only surviving portrait. Royal cenotaphs or second tombs from the First Dynasty onwards were also built. In New Kingdom times, several great monuments were erected. King Ahmose built a shrine to his grandmother Tetisheri; Seti I began a huge temple, completed by Ramesses II, and also built the so-called Osireion. Ramesses II set up a King List within his temple.

The Fayyum

An oasis, 65 kilometres from east to west with Lake Moeris in its north-west,

Osiris
god of the underworld

mastabas
tombs built in stone or cut into rock

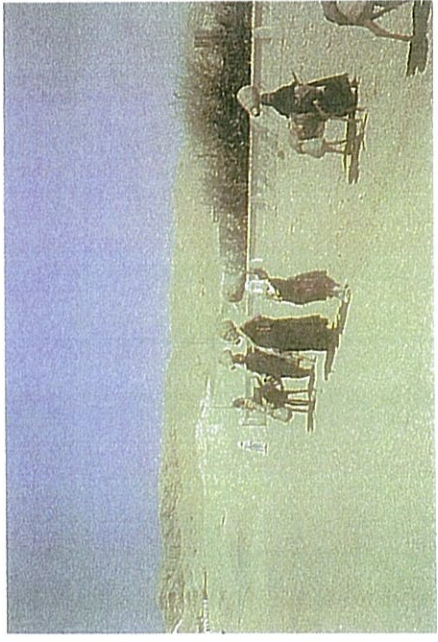


Figure 1.9 Women carrying water in the traditional manner

necropolis
a cemetery of
burial places

the Fayyum was connected to the Nile by a tributary. The Fayyum was called the Southern Lake in ancient times. It was a large and extremely fertile depression, with abundant vegetation and teeming with wildlife. The chief god of the region was the crocodile god Sobek. Evidence remains of an advanced Predynastic culture: Fayyum A. Vines, olives, wheat, barley and legumes were grown in the area into New Kingdom times and several royal residences were located there.

Dahshur

Dahshur is located immediately south of Sakkara and was the southernmost part of the Old Kingdom Memphite

necropolis. Sneferu built two funerary structures here: the Bent Pyramid and the Northern Pyramid.

Memphis

Memphis was the administrative and religious capital of the Old Kingdom and continued to be the main administrative capital in New Kingdom times. Herodotus (Book II, 99) states that Menes, the traditional unifier of Egypt, raised a dyke there to protect the city from the Nile floods. The city's oldest name was Ineb-hedj, the 'White Wall'. Memphis lies in a strategic position at the edge of the rich delta region between Upper and Lower Egypt. In Middle Kingdom times, its name was Ankh-tawy: 'That which Binds the Two Lands'. Throughout its history, it was one of the most populous cities and had a busy commercial harbour. Foreign trade and workshops were found there, and Nubians and western Asians lived there from earliest times.

The main god was Ptah, god of Memphis and artisans, and creator of world order. A great temple to Ptah was built in Memphis; evidence has also been found of worship of the Apis bull from the 2nd Dynasty. Ramesses II added greatly to the Ptah temple and remnants of huge statues of Ramesses have been excavated. The great cemetery of Memphis – the Memphite Necropolis – was 30 kilometres long and lay opposite on the western bank. It included the sites of Giza and Sakkara. Excavations in northern Sakkara have exposed New Kingdom tombs of important officials, including Horemheb when he was still an army commander.

Giza

Part of the necropolis of Memphis, Giza is the site of Old Kingdom pyramids and private mastaba tombs. Tombs from as early as the 1st Dynasty have been found, such as that of King Wadj. Local limestone was used for building. The famous three pyramids of the 4th Dynasty are located here, built on a

limestone plateau elevated above the Nile valley. Private mastaba tombs for officials and priests are nearby. Many tombs were presented by the king himself. The most extensive are set in Khufu, and are the earliest private stone-built tombs in Egypt. Chief royal wives were buried in smaller pyramids nearby. The tomb of Queen Hetepheres is also in Giza.

Sakkara

Like Giza, Sakkara is part of the necropolis of Memphis. It is named after Sokkar, the Memphite god of the dead. Mud-brick tombs date from the 1st Dynasty and some are probably royal. Djoser's Step Pyramid is located at Sakkara, as are the pyramids of Unas and Userkat and the tombs of the 3rd-dynasty nobles Mereruka, Ankmahor and Ptahhotep.

Heliopolis

Capital of the 13th nome of Lower Egypt, Heliopolis was one of the most important and influential religious centres in the land. In New Kingdom times, it was the largest city, covering 23 square kilometres. Imhotep, the architect of the Step Pyramid, supposedly trained there and the city developed a reputation as a learning centre, particularly for the sun cult and astronomy. Temples to the sun-gods Re, Re-Atum and Re-Harakhite were found in the city. The ben-ben stone, a pyramidal stone of great significance to the sun-cult of Re, played a major role in the cult. The first three kings of the 5th Dynasty built sun-temples based on the sanctuary at Heliopolis.

Abusir

Abusir is the site of the sun-temple of Userkat, founder of the 5th Dynasty. Four of the next five kings of the 5th Dynasty built pyramids there. Private tombs were also nearby, the most important being the family mastaba of Ptahshepses, vizier and son-in-law of

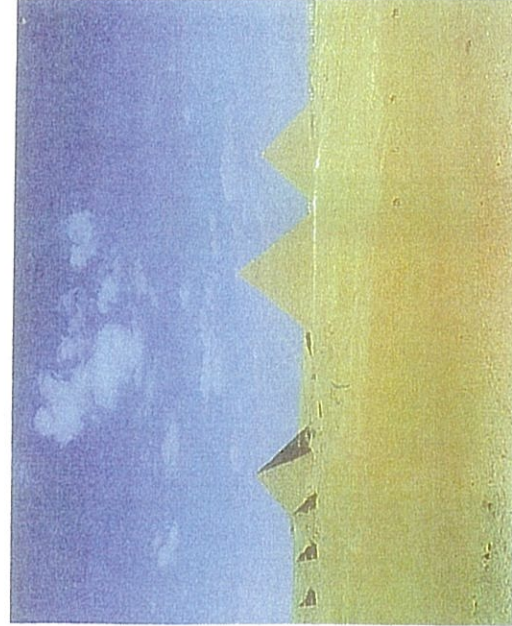


Figure 1.11 The Pyramids at Giza Nyuserre. It was one of largest private tombs of the Old Kingdom.

Per-Ramesses

Ramesses II built a new capital in the northern delta in New Kingdom times, referring to it as Per-Ramesses or 'House of Ramesses, Great of Victories'. It was highly praised in several inscriptions and was renowned for its beauty, as a commercial port and a military centre. Its location facilitated communications between Egypt and the lands to the north. (For further details, see Chapter 6, page 336.)

Abu Simbel

Abu Simbel in Nubia was the site chosen by Ramesses II for two temples, cut into the cliffs. The main temple was dedicated to him and the gods Ptah, Amen-Re and Re-Harakhite. Four colossal seated statues of Ramesses, each 20 metres high, form the facade of the main temple. The smaller temple is dedicated to Ramesses' Great Wife, Queen Nefertari, and the goddess Hathor. The two temples were relocated higher up the cliff in a massive project to make way for the construction of the Aswan Dam in the 1960s.

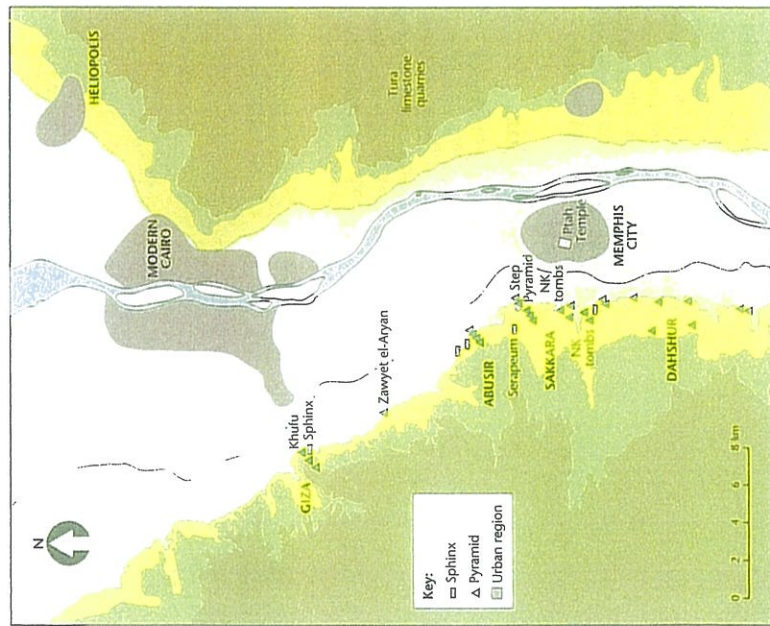


Figure 1.10 The Memphis area today

Malkata

Malkata is the site of the palace of Amenhotep III, located on the west bank of the Nile, opposite Thebes, the New Kingdom capital city. The palace was a vast complex, called the 'House of Nebmaatre - the Dazzling Sun Disc'. It consisted of royal palaces, administration buildings, a small temple of Amen, parade grounds, courtyards and gardens. Little is left of the complex as it was mainly built of sun-dried bricks and timber. (For further details, see page 264.)

Deir el Medina

Deir el Medina was the village of workers responsible for cutting and decorating the royal Theban tombs in New Kingdom Egypt. It was located in the hills on the west bank of the Nile, opposite the capital city, Thebes. The workers there referred to themselves as

'servants in the Place of Truth'. The site is one of the most studied villages of the ancient world, providing a wealth of evidence about the lives of these specialised workers. (For further details, see pages 406-7.)

El Amarna (Akhetaten)

The new capital city founded by pharaoh Akhenaten in the New Kingdom was known as Akhetaten, 'the horizon of Aten'. It is now known as El Amarna. It lay approximately 350 kilometres north of Thebes and the site had not been built upon previously. It remained Akhenaten's capital for most of his reign but was abandoned after his death. The site was approximately 9 kilometres long and 4.5 kilometres wide. It housed palaces, nobles' estates, temples to the god Aten, a workers' village and rock-cut tombs. (For further details, see pages 292-4.)

Further reading

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CHAPTER 2 OLD KINGDOM EGYPT, HISTORICAL PERIOD

FROM UNIFICATION TO THE FIRST INTERMEDIATE PERIOD

FROM UNIFICATION TO THE END OF THE 2ND DYNASTY

Unification of Egypt

Evidence of human settlement in Egypt has been found from the very earliest prehistoric times. Egypt's long history was divided into many 'dynasties' by historian Manetho, writing later in the third century BC. A dynasty refers to a period of time when one ruling family governed Egypt. Generally a new dynasty began when a different family succeeded to the throne of Egypt. The period before the 1st Dynasty is referred to as Predynastic, and the 1st and 2nd dynasties as the Early Dynastic period. The Old Kingdom spanned the 3rd to 6th dynasties. Egyptian people themselves did not date their history by dynasties but by the years of a king's reign, such as Year 4 (of the reign of Sneferu). The last phase of the Predynastic period, called Naqada III, c. 3200-3000 BC, laid the foundation for Egypt to be unified into one state, combining Upper and Lower Egypt. Evidence from this period is scanty, though it appears that rulers from Upper Egypt gradually gained control over Lower Egypt. There are significant burials at Abydos from

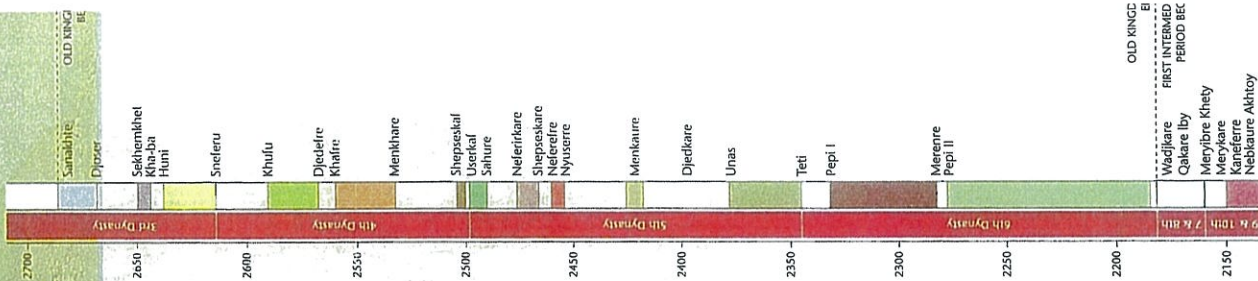
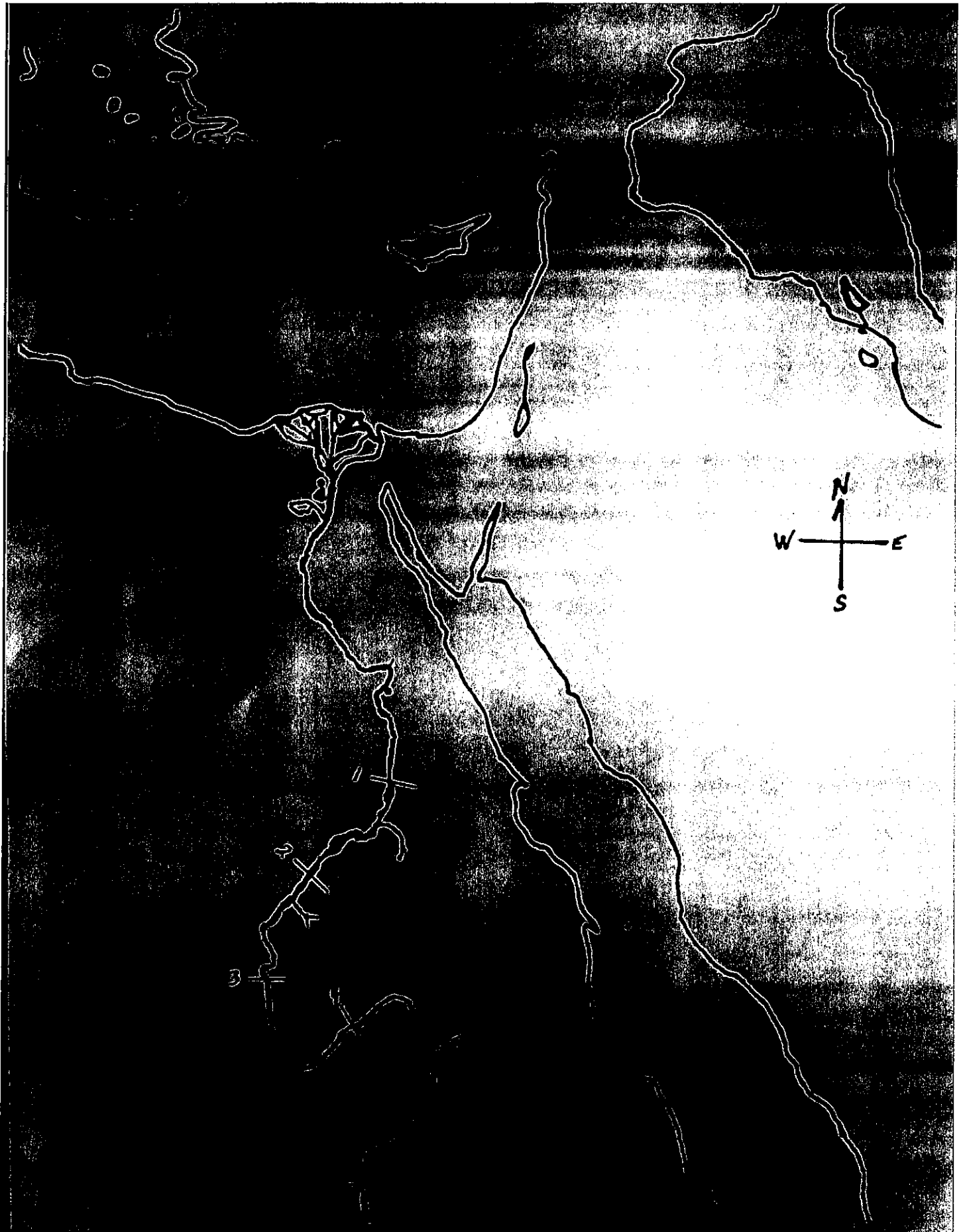


Figure 2.1 Timeline of Old Kingdom Egypt

NEW KINGDOM EGYPT (1150-1069 BCE)



NB: Numbers 1-6 refer to the location of the cataracts

