

Fresco of
Moses
refilling the
Red Sea
(Dura-Europus,
ca. 244 BCE)



Map: Possible Paths of the Exodus



The Sinai (not the moon!)



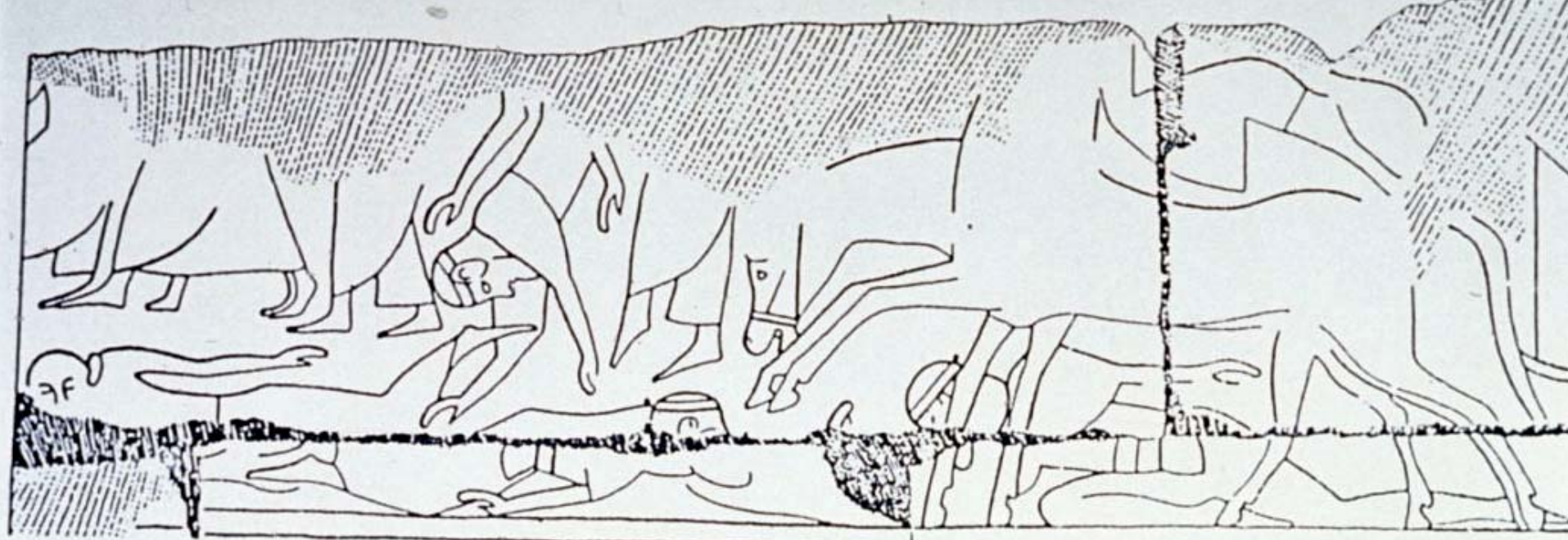


E7-04

The “Israel Stele” of Merneptah

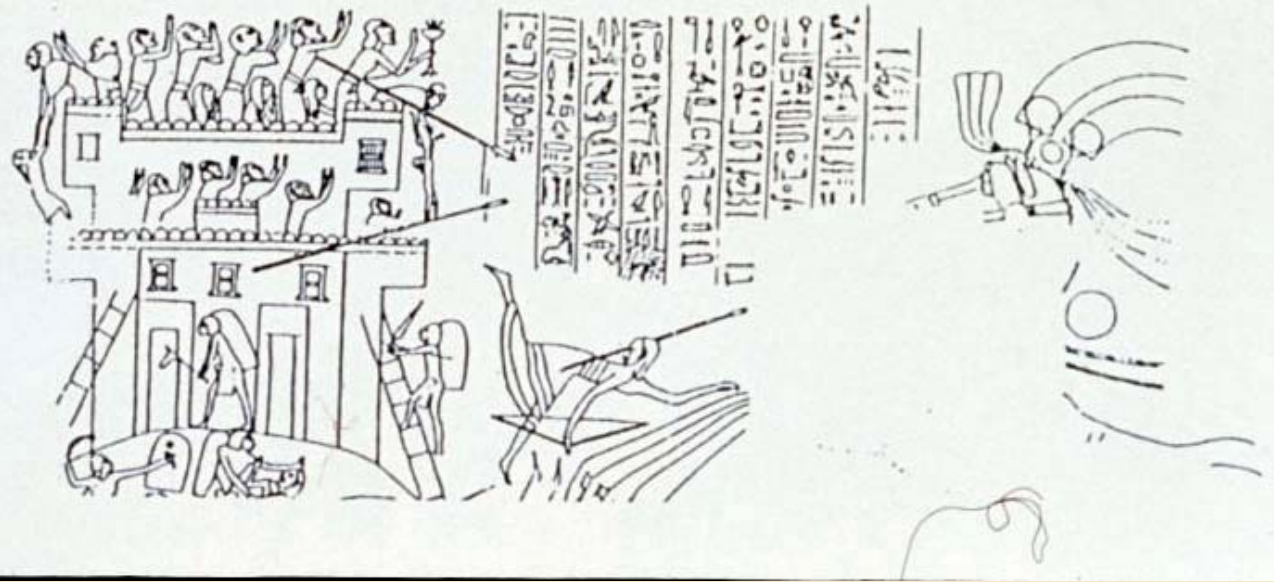


The so-called 'Israel Stele' or 'victory stele of Merneptah', which is inscribed with a list of defeated peoples, including the first known mention of Israel (DETAIL ABOVE). The stele was erected by Merneptah in his funerary temple at Thebes. 19th Dynasty, 1213–1203 BC, grey granite, H. 3.18 m. (CAIRO JE31408)



Paul Hoffman/Courtesy of Lawrence E. Starg

A battle scene carved at the temple of Karnak, above, may be the earliest known depiction of the Israelites. Scholars say their long robes suggest Canaanite ties. The lack of fortifications like those in another Karnak carving, right, indicate they lived in open country.





E7-08

Relief: Ramses and the Sea-Peoples

Egyptian Relief: A Captured Libyan



One of several polychrome faience tiles, here depicting a captive Libyan, one of the traditional enemies of Egypt, from a Ramesside palace at Tell el-Yahudiya. He wears a sidelock and a penis sheath, both characteristic of his homeland. 20th Dynasty, c.1170 BC, H. 30.5 cm. (EA12337)



Fragment of the alabaster sarcophagus of Merenptah, identified by his cartouches (top left). Height 30.5 cm. EA 49739.



The Distinctive Helmets of the certain groups within the Sea Peoples



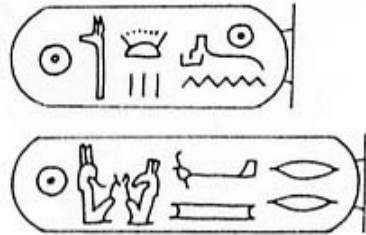


Detail of the head of a Sherden soldier from the reliefs depicting the battle of Qadesh on the outer wall of the temple of Rameses II at Abydos.

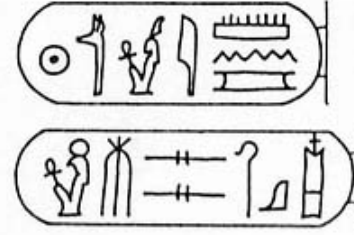
(I. SHAW)

Twentieth Dynasty, c.1200-1085 BC

USERKHAURA-SETEPENRA (T)
SETNAKHT (mereramunra)

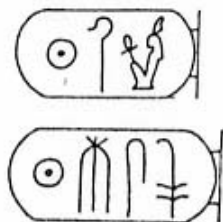


USERMAATRA-MERYAMUN (T)
RAMSES (heqa-iunu) III

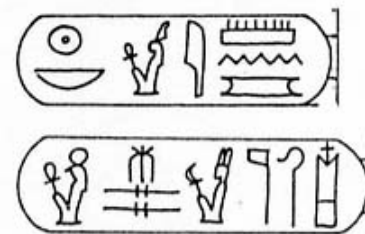


The last great temple builder of the New Kingdom, with a wayshrine for Amun at Karnak and a largely intact royal cult temple at Medinet Habu on the Theban West Bank. The walls of the latter record his battles against northern foes, the so-called Sea Peoples.

HEQAMAATRA (T) RAMSES IV



NEBMAATRA-MERYAMUN (T)
RAMSES (amunherkhepshef-
netjerheqaiunu) VI



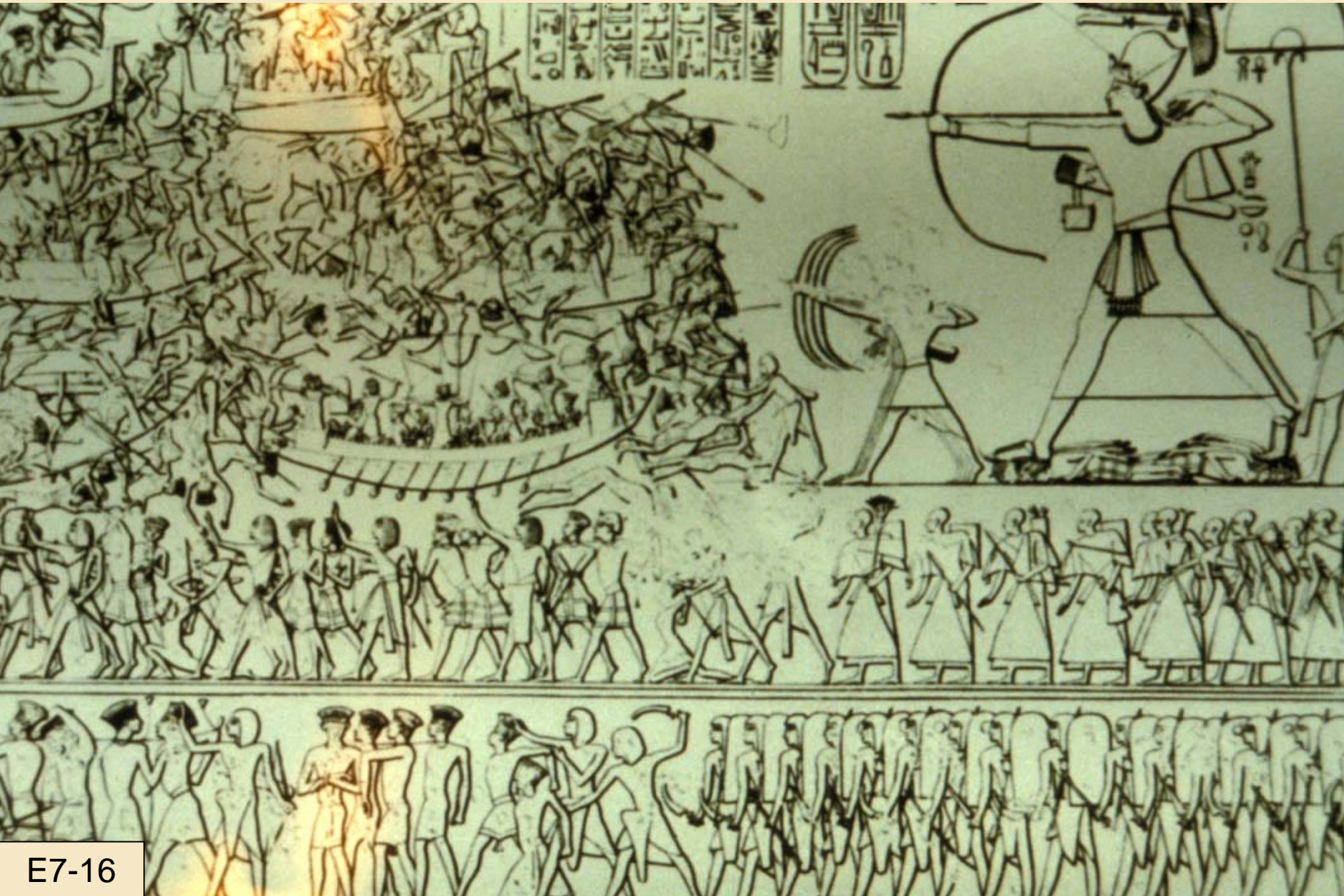
Ramses III smiting a foreigner





E7-15

Drawing of the Sea-Peoples Relief





This Neo-Hittite relief carving dates to the ninth century B.C. It comes from the citadel at Binjirli in modern Turkey and shows two banqueters. [Erich Lessing/Art Resource, N.Y.]



24 Part of the Ugaritic epic of Aqhat.
Musée du Louvre, Paris.



Philistine Statuettes of Ishtar



Aramaic Text on a Stele

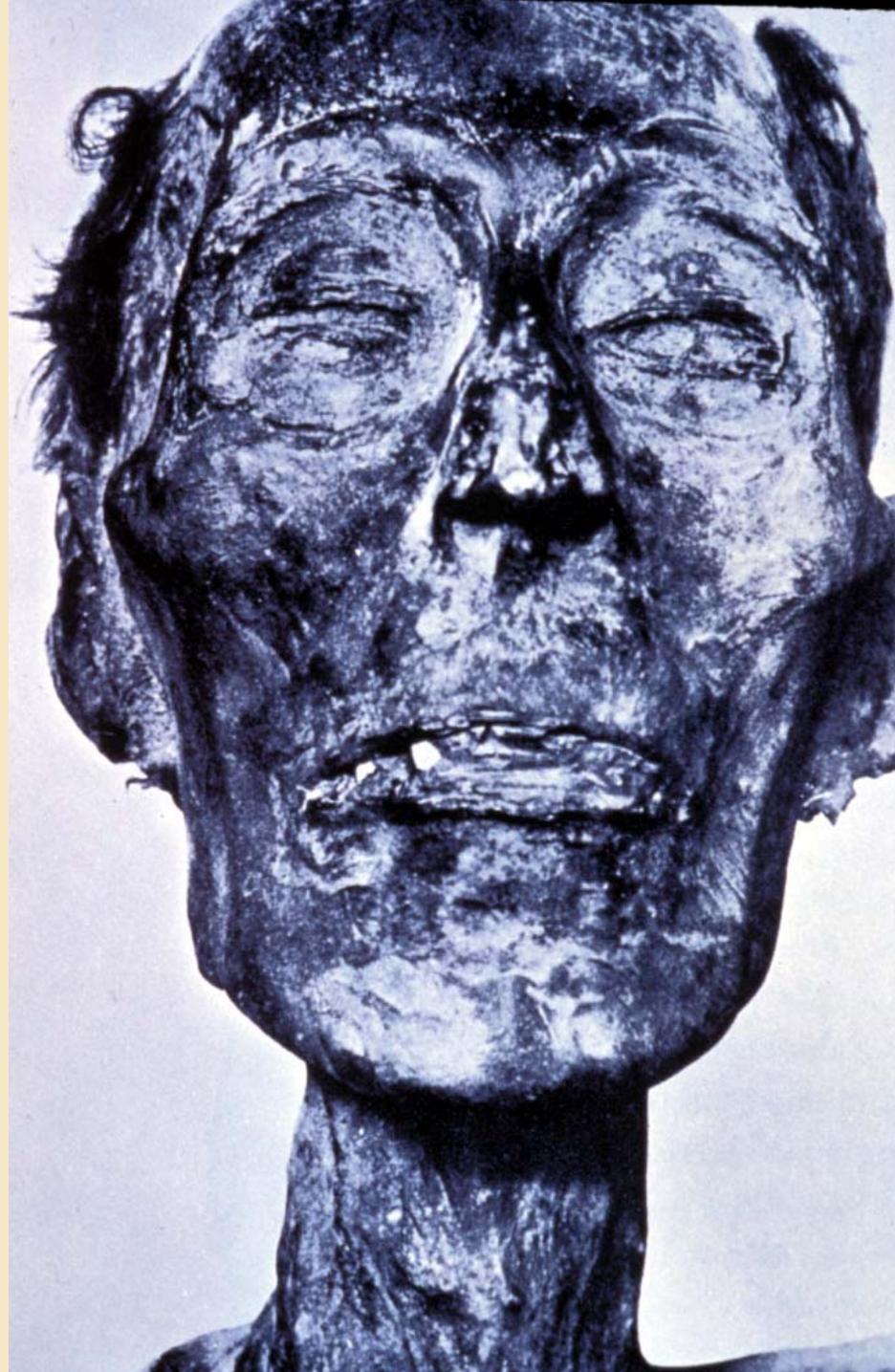


Mummy Coffin of Ramses II



Mummy of Ramses II





E7-23a



14. Door jamb

Limestone

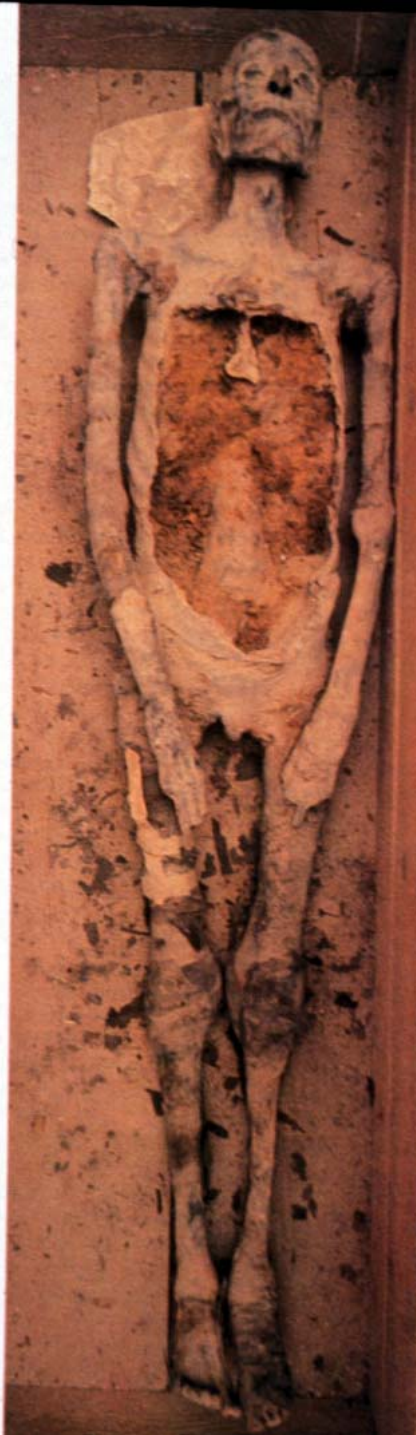
Palace of Merenptah, Memphis,
Egypt

19th Dynasty, reign of Merenptah
(ca. 1236–1223 B.C.)

E 17527

H. 104.4 cm.

The mummy of King Seti II, of the Nineteenth Dynasty, a son of Merenptah and grandson of Ramesses II, shows how badly preserved many mummies are. Interaction of the oils and unguents poured over the bodies caused great carbonization, while the eviscerated trunks have frequently collapsed, the result of inadequate packing. In common with many mummies, royal and non-royal, the abrupt unwrapping Seti's mummy suffered at the hands of robbers caused further damage to his arms and head. It is a great privilege to be able to look at all, however, upon one of the faces of our distant ancestors. From careful and respectful examination of such remains we can deduce much information about the way the ancient Egyptians lived and the physical problems they had to endure.

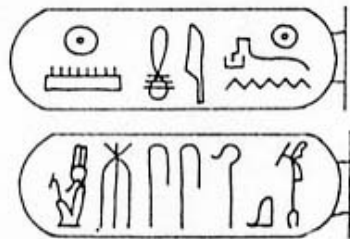


USERKHEPERURA-SETEPENRA (T) SETY (merenptah) II

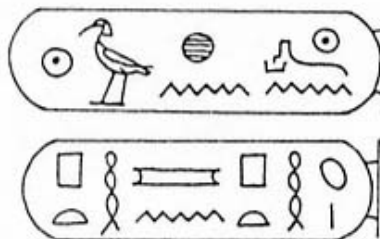


The tomb reliefs and surviving statues of this king indicate the renewal, for a brief time, of fine artistic accomplishment during his reign.

MENMIRA-SETEPENRA (T) AMENMESSE (heqa-waset)



AKHENRA-SETEPENRA (T) SIPTAH (merenptah)





Stele showing Setau, the Viceroy of Kush during the reign of Rameses II, pouring a libation before the goddess Renenutet, who is depicted in the form of a serpent. 19th Dynasty, c.1300 BC, limestone, from Buhen, H. 50 cm. (EA1055)

SITRA-MERYAMUN (T) TAUSRET (setepetenmut)



Golden earring with the birth name of Queen Tausret. Thebes. Diameter 2.5 cm. EA 54459.

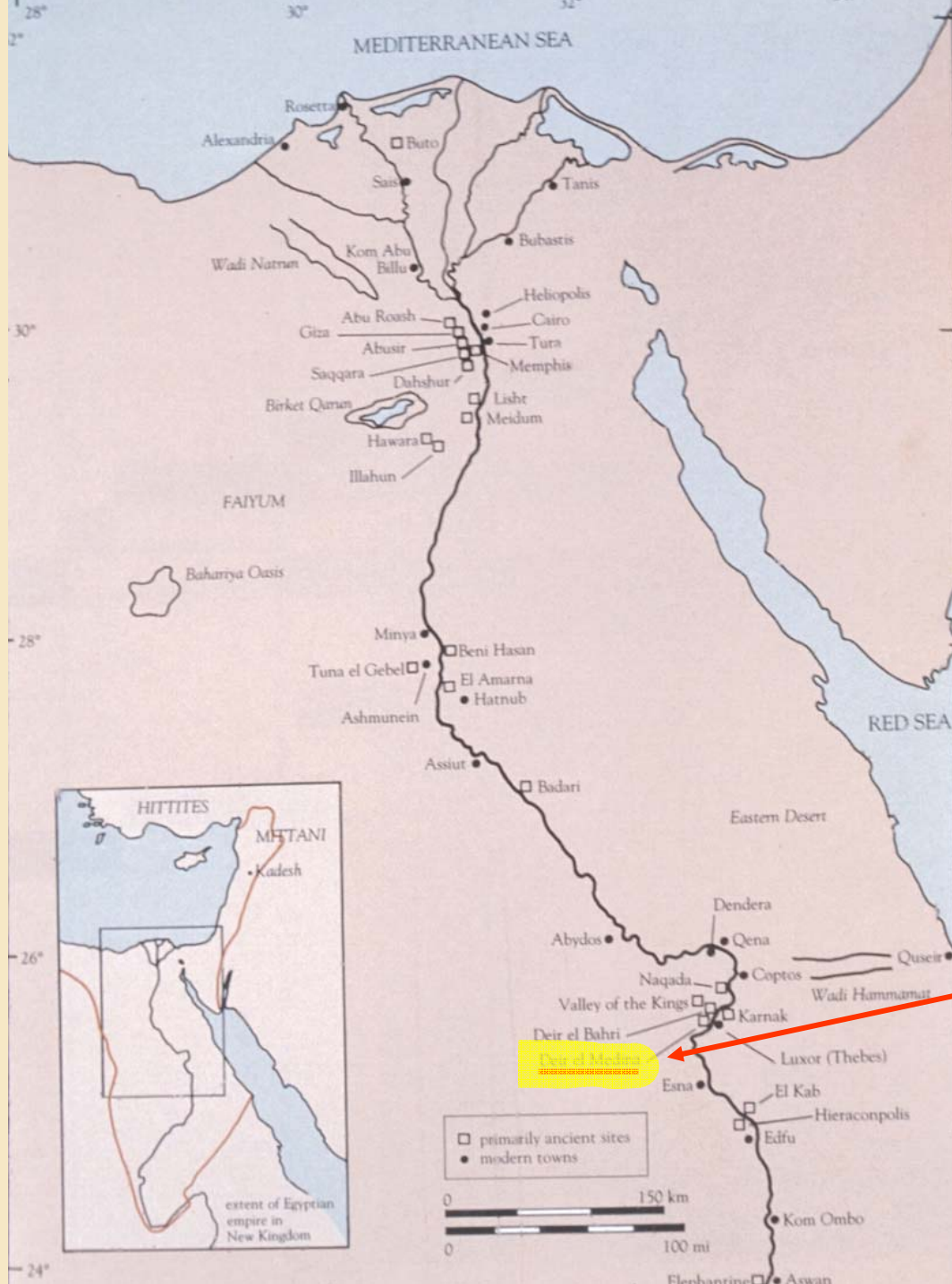
The course of events after the death of Sety II is unclear but turns on the role of queen Tausret, who claimed kingship alongside or after king Siptah. She appears to have been the wife of king Sety II, under whom a king Amenmesse usurped power at least in Upper Egypt. Twentieth Dynasty texts claim that they restored order after chaos caused by an alien lord called Bay, probably the foreign First Minister of queen Tausret.

Relief of Ramses III hunting



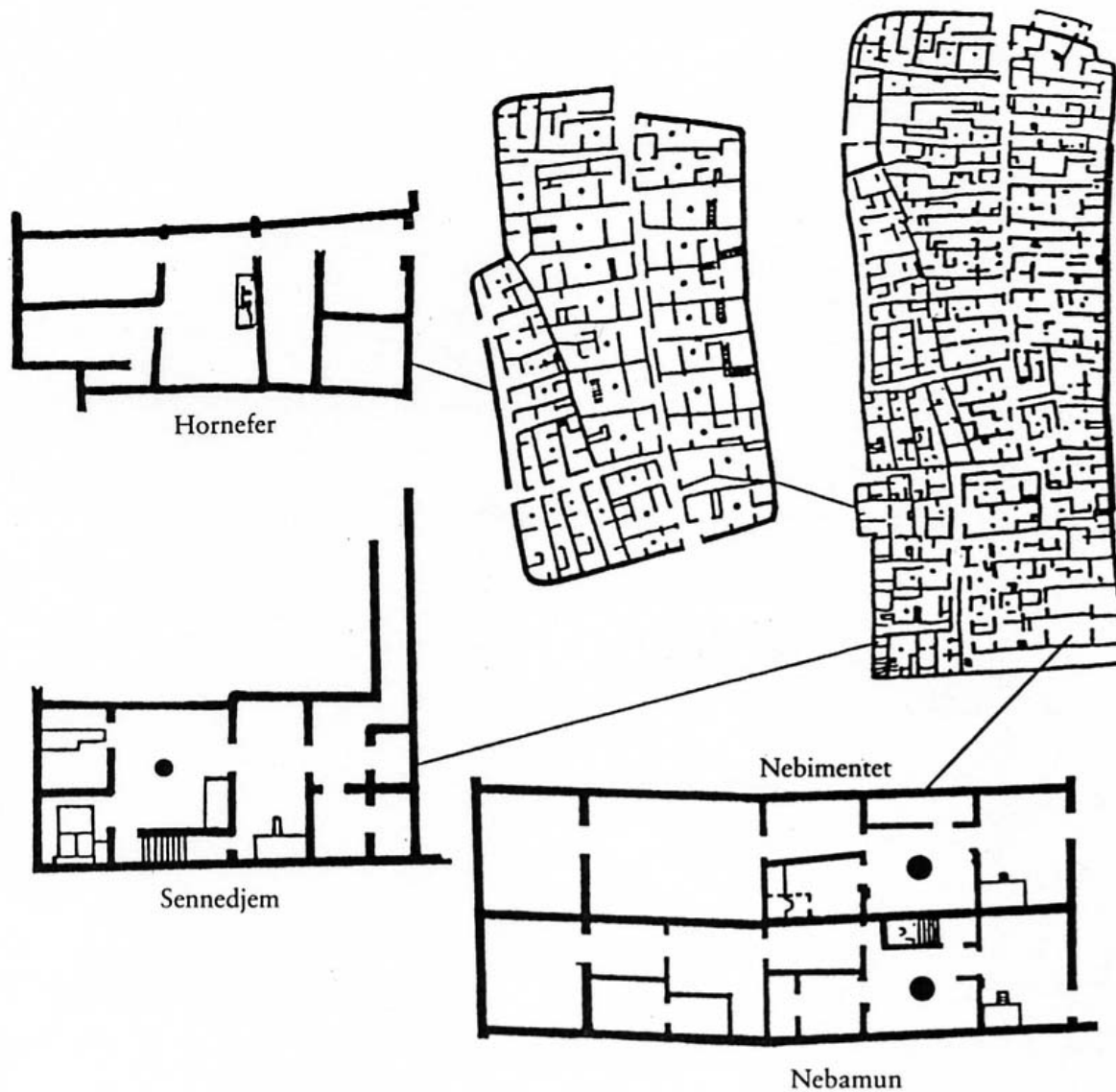
Deir el-Medina: Workers' Village





Deir el-Medina

The Workmen's Village: second and third stages

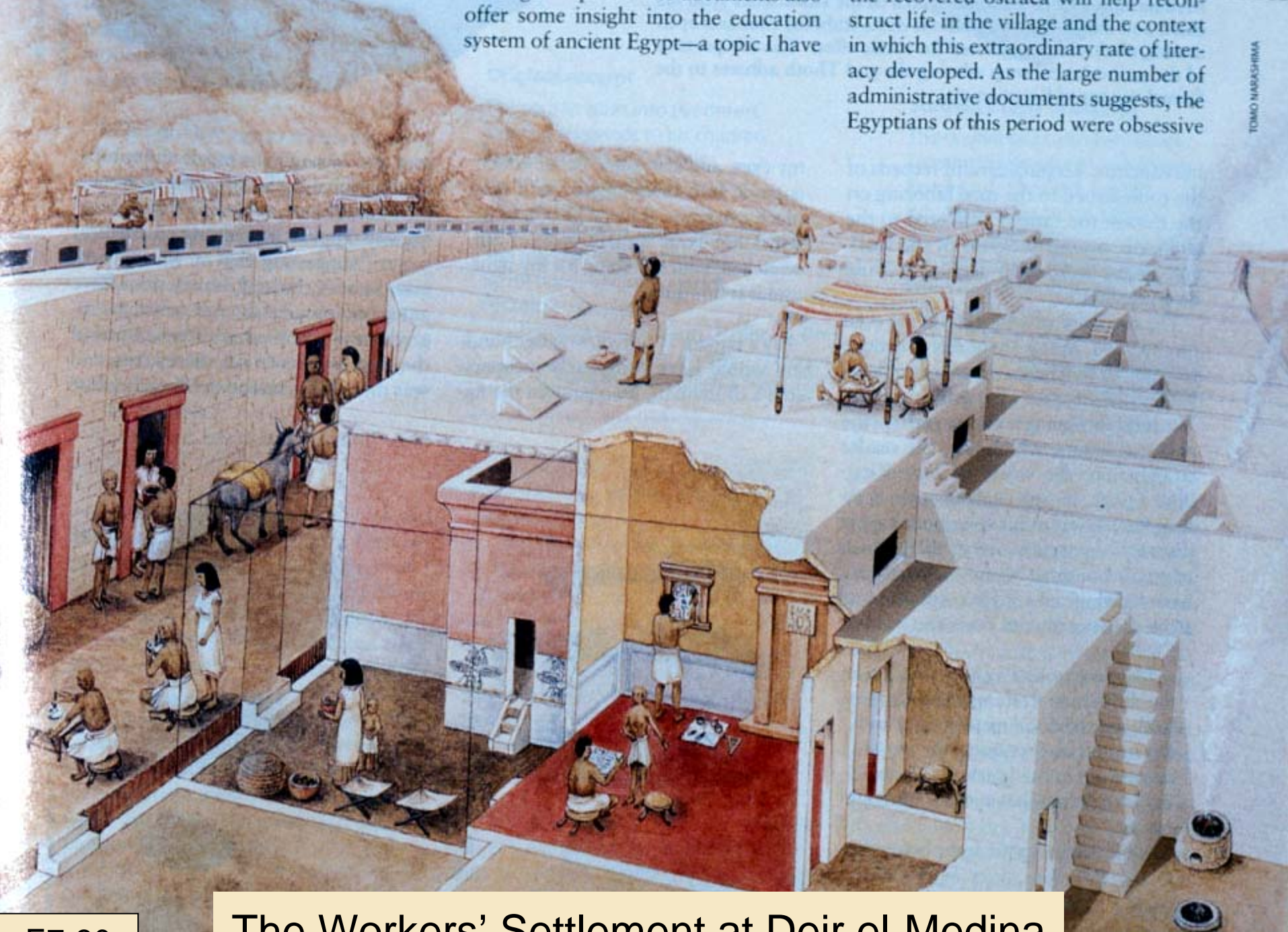


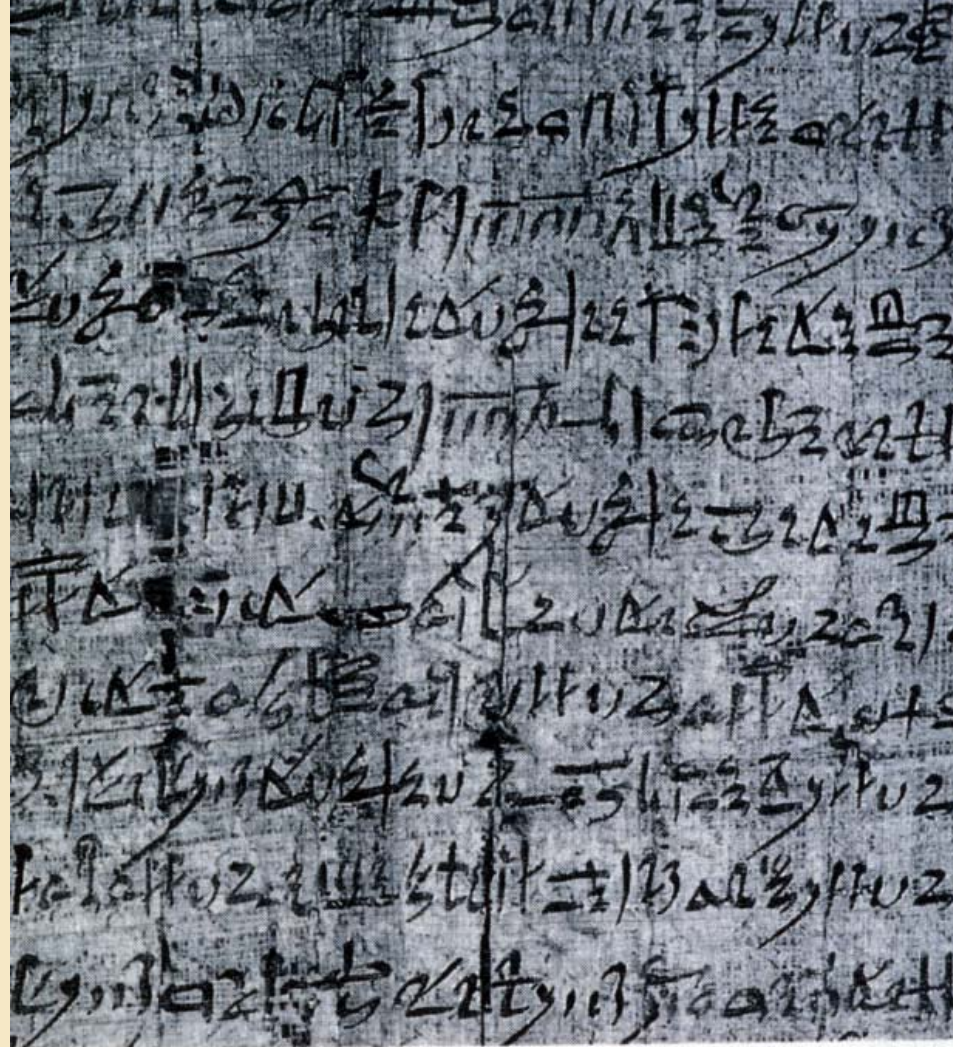
Schematic plan of the village at Deir el-Medina and several houses.

offer some insight into the education system of ancient Egypt—a topic I have

the recovered ostraca will help reconstruct life in the village and the context in which this extraordinary rate of literacy developed. As the large number of administrative documents suggests, the Egyptians of this period were obsessive

TOMO HARASHIMA





Detail from the Salt Papyrus, which contains the petition of the workman Amennakhte denouncing the crimes of the foreman Paneb. Late 19th Dynasty, c. 1200 BC, from Deir el-Medina. (EA10055)



A lavishly filled offering table, painted on the walls of the tomb of Sennedjem (No. 1), an overseer of works in the village of Deir el Medina, offers eternal fresh food for the spirit of the dead man. The fresh meats – a leg of beef, trussed ducks and geese – mingle with loaves of bread, bunches of grapes and various vegetables. Under the table, the tops of sealed jars indicate an everlasting supply of beer to wash it all down. A feast for a nobleman, which has lasted on the walls of a tomb for over 3000 years, yet still looks as fresh as when it was painted.

Bust of the
Mayor of
Thebes
(26th Dynasty)



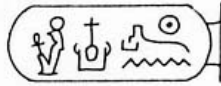


A portion of a papyrus written during the reign of Merenptah, who reigned in the middle of the Nineteenth Dynasty. Written in hieratic in horizontal lines from right to left, it records a calendar of days deemed to be lucky and unlucky. The good days were marked in red. Such papyri would be copied innumerable times in various temples by scribes and consulted whenever priests were faced with people's questions. Through the use of such papyri, the influence of the educated man within the temple grew considerably in communities from the New Kingdom onwards.



⤴ On the outer face of the east wall connecting the seventh and eighth pylons at Karnak, the high priest of Amun presents himself before a statue of Ramses IX. That his figure is on the same scale as that of the king is indicative of the growing influence of the high priests of Amun in the face of the weakness of the later Ramesside rulers.

NEFERKARA-SETEPENRA (T)
RAMSES (khaemwaset-
mereramun) IX



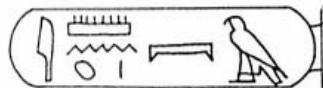
MENMAATRA-SETEPENPTAH (T)
RAMSES (khaemwaset-mereramun-
netjerheqaiunu) XI



This king began, but never completed, the last royal tomb to be built in the Valley of the Kings. In year 19 of his reign rebellion by the Viceroy of Kush, Panehesy, brought about a formal rearrangement of the state, the 'repeating of births' or 'Renaissance'. Under the Renaissance Ramses XI continued to reign from Pirameses, but power was held by one Nesbanebdjed (Smendes) in the north and the general Herihor at Thebes. Herihor became High Priest of Amun and claimed royal status.

Theban ruler (with cartouches) at the end of the Twentieth Dynasty:

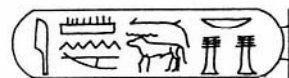
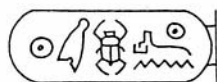
HEMNETJERTEPYENAMUN (T, meaning 'High Priest of Amun')
HERIHOR (siamun)



Twenty-First Dynasty, c.1085-945 BC

Kings ruling from Tanis, a new city north of Piramses. They allowed the Theban rulers to retain control over Upper Egyptian affairs, apparently on amicable terms. Only two Theban rulers, general Pinudjem and High Priest Menkheperra, claimed kingship as Herihor had; all the other Theban rulers held the title High Priest of Amun. They were buried with certain of the royal mummies from the Valley of the Kings in a cache at Deir el-Bahri. The northern kings were buried in the precincts of the Amun temple at Tanis. In 1939 part of the royal necropolis at Tanis was discovered, including the burials of king Pasebakhaenniut (Psusennes) I and king Amenemopet. Their bodies and treasure now rest in the Egyptian Museum, Cairo.

HEDJKHEPERRA-SETEPENRA (T) NESBANEBDJED (meryamun)
(SMENDES)

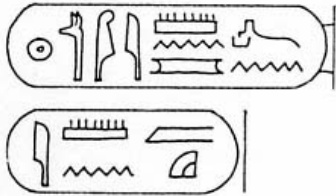


AAKHEPERRA-SETEPENAMUN (T) PASEBAKHAENNIUT (meryamun)
(PSUSENNES) I

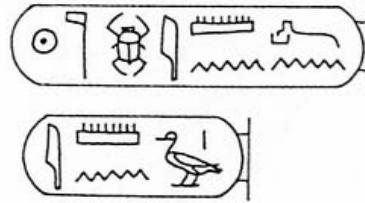


This king seems to have been responsible for moving a city of colossal statuary and granite blocks from Piramses to Tanis, where most still lie toppled. In his intact burial was found the sarcophagus of Merenptah, which can only have reached Tanis from Thebes with local cooperation. One of his daughters, Istemkheb, married the Theban High Priest Menkheperra.

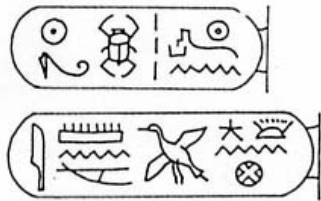
USERMAATRA-MERYAMUN-
 SETEPENAMUN (T)
 AMENEMOPET



NETJERKHEPERRA-SETEPENAMUN (T)
 SIAMON

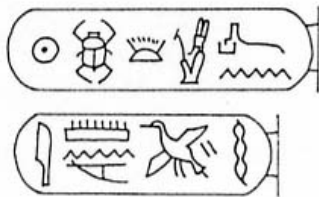


TITKHEPERURA-SETEPENRA (T) PASEBAKHAENNIUT (meryamun)
 (PSUSENNES) II



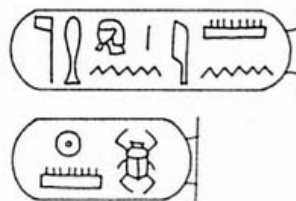
Theban rulers claiming royal status (with cartouches):

KHAKHEPERRA-SETEPENAMUN (T)
 PINUDJEM (meryamun) (I)



HEMNETJERTEPYENAMUN
 (T, meaning 'High Priest of
 Amun')

MENKHEPERRA





⦿ A gold pectoral (breast pendant) from the tomb of the twenty-first-dynasty king Amenemope depicts him offering incense to the funerary god, Osiris. Like those of the other kings of the dynasty, Amenemope's tomb was built, for security reasons, inside the wall of the Amun temple complex at Tanis.

Ramses III before the Memphite triad

Nefertem

Sekhmet

Ptah





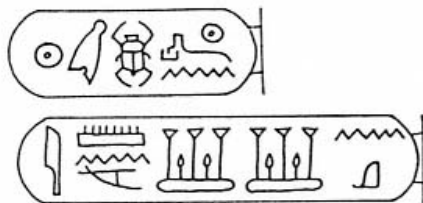
THE EGYPTIAN MUSEUM, CAIRO/E.T. ARCHIVE/AUSTRALIAN PICTURE LIBRARY

⚡ The head on the silver coffin of the twenty-first-dynasty ruler Psusennes I is detailed in gold. In the Old Kingdom, silver was more valuable than gold, but by the time of the New Kingdom, gold was twice as costly as silver. In Egyptian mythology, the flesh of the gods was said to be of gold and their bones of silver, so it was more usual for face masks to be made of gold.

Twenty-Second Dynasty, c.945–715 BC

Kings ruling from Tanis, coming from a northwestern tribe, the Meshwesh. Initially they restored royal authority over all Egypt, and even launched military campaigns into Palestine. Thebes retained a certain autonomy, with princes of the royal house appointed as High Priests of Amun. From the reign of Sheshonq III the Tanite kings lost their authority and had to rule alongside a growing number of rival kings throughout Egypt, the Twenty-Third Dynasty. Kings of the Twenty-Second Dynasty were buried in the Twenty-First Dynasty royal necropolis at Tanis, where the burials of Osorkon II, Sheshonq II and Sheshonq III were discovered in 1939. The popularity of the cat, sacred at Bubastis, may be traced to this period.

HEDJKHEPERRA-SETEPENRA (T) SHESHONQ (meryamun) I



Born into a Meshwesh family at Bubastis, Sheshonq I was a general under Pasebakhaenniut (Psusennes) II before he became king. He imposed his rule over Thebes by appointing his son, Iuput, as High Priest of Amun. Abroad, he led Egyptian troops into Palestine for the first time since the New Kingdom, and returned with 'tribute' from various cities, including Jerusalem. At Karnak he cut out a great gateway with a relief recording his Asiatic campaign.



This splendid mask, made of a single sheet of gold hammered to shape, covered the face of King Sheshonk, whose mummy and sarcophagus lay in the entrance chamber of the tomb of Psusennes I. The body in the coffin was that of an elderly man. This king, given the title today of Sheshonk II, seems not to have ruled Egypt at all in his own right. He served as co-regent to his father, Osorkon II at the start of the Twenty-second Dynasty, but died before him.

The Valley of the Kings and the workmen's village of Deir el Medina were finally abandoned at the end of the Twentieth Dynasty. The tomb of the last king cut in the valley, that of Ramesses XI, was never finished. Once the ringing of the blows of stonecutters' chisels on rock had died away, the valley stood empty. By this time, some of the tombs had already been robbed, not, as is often thought, by workmen but perhaps as Cyril Aldred pointed out in 1979, by a marauding army.

A time of unrest

At the end of the reign of Ramesses VI, a priest in