



FIRAMUN '26

FIRA MODEL UNITED NATIONS CONFERENCE 2026

CRISIS COMMITTEE: RISE OF RAMESSES THE GREAT

AGENDA ITEM:
OPEN AGENDA

UNDER SECRETARY
GENERAL:
MELIKHAN DEMIRKIRAN
& YAĞIZ EREN
BAYBURTLU
ACADEMIC ASSISTANT:
ÇAĞIN ORKAN BENZES

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1.Letter from the Secretaries General

Dear Participants,

As the Secretaries-General of FIRAMUN'26, we are very happy to welcome you to Antalya for the first edition of our conference, which will take place from September 1st to September 3rd, 2026.

When we first started planning FIRAMUN'26, we had a simple goal: to organize a conference that we would enjoy attending ourselves. Since then, our executive, academic, and organization teams have spent months working on every part of the event. There have been long meetings, difficult decisions, last-minute changes, and a great deal of excitement. Now, we are finally ready to share the result with you.

During these three days, you will discuss real problems, defend your representative's position, disagree with one another, and hopefully find solutions together. Some moments may be challenging, especially for those attending their first MUN conference. That is completely normal. Nobody enters their first committee knowing exactly what to say or when to speak. What matters is having the courage to participate.

For experienced delegates, we hope FIRAMUN'26 gives you something different to remember. For first-time delegates, we hope it becomes the beginning of a much longer MUN journey. Either way, do not spend the whole conference worrying about awards. Take the floor, meet the people around you, make mistakes, and enjoy the experience.

A conference is shaped by the people in its committee rooms. We have done our best to prepare those rooms for you. What happens inside them is now in your hands.

We hope you leave FIRAMUN'26 with good memories, new friends, and at least one story you will still be telling months later.

Lastly, we want to finish our letter with Father of Turks, our visionary Mustafa Kemal Atatürk's delightful phrase:

"You, the young people of the new Türkiye! Even if you grow exhausted, you will follow me. Those who resolve to keep walking without resting will never, ever grow tired."

Welcome to FIRAMUN'26. Requiem Aeternam!

Sincerely,

Baran İNCE & Doruk ŞENTÜRK
Secretaries-General of FIRAMUN'26

2.Letter from Co-Under Secretary General

Dear MUNers,

First of all, I would like to warmly welcome all of you to our committee. We have spent the past month preparing for this conference, and I am truly excited to finally share the result of our work with you.

From the very beginning, I was thrilled while developing this committee. There was so much to discuss and explore that choosing exactly how to shape everything was a challenge on its own. Now, I am proud of what we have created and hope that you will feel the same excitement throughout the committee.

I hope you have carefully read this study guide and conducted additional research to strengthen your preparation. This committee will challenge your ability to think critically, adapt to unexpected developments, and make important decisions under pressure. It will not always be easy, but it will certainly be an experience worth remembering.

Most importantly, this is your opportunity to demonstrate leadership, diplomacy, and decisive action when it matters most. We are eager to see the perspectives and solutions each of you will bring to the table.

If you have any questions, concerns, or suggestions during this process, please do not hesitate to contact us.

I wish you the best of luck and look forward to meeting you at the conference.

Letter from Co-Under Secretary General

Dear Delegates,

As the co-under secretary generals of the committee CC: Rise of Ramesses the Great, we would like to welcome you all to this amazing conference. This committee aims to create the atmosphere of Ancient Egypt. During the committee you will feel the sands of Egypt, the chaos of the era and wars to come. Under the leadership of Ramesses you will face many problems which you will handle. Before the conference we kindly ask you to read the study guide at least once. We are looking forward to meeting you in the conference. If you have any questions to ask please don't hesitate to reach us via WhatsApp.

Melikhan Demirkıran and Yağız Eren Bayburtlu

Under-Secretaries General of CC: RISE OF RAMESESSES THE GREAT

3. Letter from the Academic Assistant

Hello, my name is Çağın Orkan Benzeş I serve as an academic assistant on this committee.

First of all, I would like to thank Melikan, then Yagiz for taking me to this committee and finally Baran and Doruk for organizing this conference. Thanks to them, we are able to be together.

I have a small request: please read the study guide before coming to the conference. If you have any questions, please don't hesitate to contact me.

Sincerely,

Çağın Orkan BENZEŞ

Academic Assistant of CC: Rise of Ramesses the Great

0 546 225 05 65

cagin.o.b@gmail.com

4.What is a CC Committee?

A crisis cabinet is a specialized committee that replicates decision-making during a crisis. Individual delegates or members inside the Crisis Cabinet provide directives to guide their actions and responses to the crisis. Delegates use directives to propose specific courses of action, tactics, or policies to handle the situation. Depending on the committee structure, and the course of actions currently happening in the committee, these directives can take many forms, such as Individual, Joint, Committee, Intelligence, Top Secret Directive, and Press Release.

5.Directive Types and How to Write Them

Individual Directive:

When an action is within your character's authority or is achievable due to their abilities, you write personal commands To begin, there is a format for writing directives; so, you must state who is sending the directive and to whom it is being sent (from, to). Following that, whose cabinet is sending the directive, followed by the time and current date of the committee. Finally, the format of your directive and its title. That's all there is to it; this is the only format you need to know to write a directive. The only thing left is the content of your directive, and the way through which you compose it is fairly simple; You write it by answering the what, why, when, who, where, and, most crucially, how questions. You write the action you want to take by answering the WH questions and then elaborating and discussing it as much as possible to make your plan as thorough as feasible.

Also, whenever possible, employ the future tense. On paper, a directive looks like this:

From: Menelaus
May 3

Personal Directive

Date: 1192BC

To: Related Authorities

Capturing Tiryns

Time: 12.34

(Spartan Cabinet)

What: I will capture Tiryns with my 5,000 men stationed on the Tiryns frontline. My soldiers will kill and destroy any enemy forces they come across, as well as any enemy military bases. Women and children in the city will not be murdered unless they attack the soldiers.

To reduce noise, the 5,000 agoge soldiers will be divided into 50 groups, with 200 soldiers per group. Each group will have a commander, and the commanders will be the best warriors among their groups. They will be well-armed with their hoplons, xiphos, and dorus (Spartan agoge soldiers' shields, spearheads, and small swords). Each group will apply the doctrine properly to face the fewest casualties. If needed, 3 soldiers from each group will bring supplies to their own group from the frontlines, and these 3 soldiers will be picked randomly from the commanders. They will use the safest route and avoid the enemy. Our men will take the safe paths suggested by our spies.

Why: Tiryns plays a crucial role in the war, and it must be captured in order to cut the enemy's supply lines.

When: Soldiers will charge at 02.00 a.m. to catch the enemy off guard.

Who: I will be operating this attack, and if I fall during the war, my right-hand man, Analus, will take over. 5,000 agoge soldiers will assault the enemy.

Where: 2,500 of my soldiers will charge from the southeast frontline, and the other 2,500 will charge from the west to capture Tiryns.

How*: Soldiers will check and control their weapons before charging. They will pray, remember how brave they are, and then honour their nation and gods by demolishing the enemy. They will not disobey their commander's orders and apply the doctrine as they say. To avoid being affected by attrition, our soldiers will study their geographical situation as well as the enemy's to use in their favour. Soldiers will use an offensive phalanx formation when I order them to charge, and they will slaughter each enemy troop they face. They will use the offensive formation until they face a larger enemy force to quickly capture as many critical areas as possible. If they face a larger enemy force, to be exact, 1.5 times larger than them, they will quickly change to a defensive phalanx formation and wait for recruitment whilst defending themselves. Their priority will be killing the enemy rather than cutting supply lines. In mountain areas, they will use the highlands in their favour and quickly oppress the enemy to finish them. Once they reach the city, their priority will be killing the cabinet members of Tiryns. If possible, they will defenestrate them to entertain themselves. After the

military bases and the city are captured, soldiers will go to the possible conflict areas to recruit other soldiers. Even though we sent spies before, our soldiers will be vigilant for any kind of trap. Their main objective is to capture the city, and for that purpose, they will sacrifice themselves without hesitation.

Joint Directive:

Directives written by more than one individual are considered joint directives. You write joint directives when you can only achieve your purpose in the directive by utilizing the authority of other cabinet members. Assume you are the commander of the army, and you want to take Warsaw. Yet you understand that conquering it without air superiority would be impossible, so you write a joint directive with the general of the air force. So it makes the "from:" part your name and the general of the air forces' name, and instead of a personal directive you write a Joint Directive. Everything else is the same.

Committee Directive:

A committee directive is written when you wish to use everyone's authority or when you are about to deliver your final directive (in most cases). Delegates frequently ask me, "How are we meant to write a committee directive with the other cabinet?" But that's just a common misunderstanding. You write the committee directive with your cabinet; the formal name is "Committee Directive," but it is basically a cabinet directive. So, simply writing a Committee Directive to the "from:" part will do.

Intelligence Directive:

You write intelligence directives when you want to acquire the necessary information about you or your country/cabinet. The format is exactly the same, except for the "WH Questions" part. For example:

From: Winston Churchill

Intelligence Directive Date: 1942 May 3

To: Crisis Team

Our Troop Counts

Time: 16.21

(The Great Britain Cabinet)

How many troops does our country have? Do we possess any nuclear weapons? How many of our military factories are assigned to manufacture infantry weapons, and what kind of weapons are they producing?

Top Secret:

Top Secret directives are those that your chair is not allowed to read. You hand over your Top Secret directive to the admin. They are written precisely the same, but you must fold your paper and write "TOP SECRET" on the back side of it. The major reason for writing a Top Secret Directive is treason, a diabolical strategy to crash one's own cabinet or to switch sides. For instance, if a person secretly kills his cabinet members and becomes the dictator, the winning condition changes and only that person wins, whereas the cabinet loses. But I don't recommend writing Top Secret Directives unless you're planning on writing a brilliant 10-page long directive, because failing to do so will backfire much worse. You will earn your cabinet's distrust, and you may die and be given an insignificant character. Furthermore, updates to the Top Secret Directives are only sent to the person who sent them, unless they directly affect the other cabinet members.

6.Procedure of the Committee

The Crisis Cabinet (CC) procedure stands as a captivating and immersive experience that transcends the boundaries of traditional committee simulations. As delegates assume the roles of influential government officials and prominent leaders, they find themselves thrust into the heart of rapidly evolving crises, where decisions carry weight and consequences are immediate. The SCC format showcases the art of crisis management, diplomacy, and collaboration, as participants grapple with fictional or historical scenarios that demand quick thinking and decisive action. Within the exclusive confines of a smaller, select committee, delegates navigate the intricacies of international conflicts, natural disasters, political upheavals, and military interventions, unveiling the true essence of leadership and strategic decision-making.

Tour De Table:

In Model United Nations (MUN) crises committees, "tour de table" is a term used to describe a specific procedure or phase of the committee session. It is a French term that translates to "turn of the table" in English.

During a tour de table, each delegate representing a country or entity in the committee takes turns speaking and sharing their country's or entity's stance, opinions, or proposed actions on the crisis at hand. This process allows all delegates to express their views and contribute to the discussion in a structured and organized manner.

Tour de table is often used at the beginning of a crisis committee session or at crucial points during the committee's work to gauge the positions and perspectives of each delegation. It helps set the stage for further debate, collaboration, and negotiation among delegates as they work to find solutions to the crisis. In a typical tour de table, the chair or moderator of the committee will go around the room or call upon delegates in a specific order to speak. Each delegate is given a limited time (usually around 1-2 minutes) to make their statement. This process ensures that all countries or entities have an equal opportunity to be heard and participate actively in the committee's discussions.

Semi-moderated Caucus: Unlike moderated caucuses, delegates in a semi-moderated caucus are allowed to speak without the chair's permission, as long as they do not interrupt other cabinet members and treat each other with respect.

Unmoderated Caucus:

In an unmoderated caucus, delegates are free to draft any kind of paper they want to achieve their goals, and support others. The majority of the cabinet's time should be spent on unmoderated caucuses rather than semi-moderated.

Unlike the General Assembly Committees, at a Joint Crisis Committee, the sessions proceed with Semi-Moderated caucuses and Unmoderated caucuses. The reason for that is to have a more smooth experience. Since the participants of a Joint Crisis Committee have already had a few experiences with how committees and MUN conferences proceed, semi and unmoderated caucuses are to advance the efficiency of debates, thus making crucial and quick decisions. It was mentioned earlier, but directives are the primary reason that a JCC's procedure is so unique. So later on with the sessions based on your chair's initiative you needn't take one or two semi-moderated caucuses before an unmoderated caucus to write directives, directly voting for an unmoderated caucus before moderates will be allowed to continue writing directives.

On a Joint Crisis Committee, after the roll call and Tour de Table, delegates take

semi-moderated caucuses to discuss future actions, strategies and plans. After determining their move, delegates write down the designated act to put into practice. There isn't a General Speakers' List, resolution paper, or opening speech.

Imperial Edicts and Declarations (Ancient Press Releases)

In a contemporary committee, you would be using press releases to address the general public about any actions or situations. You can use press releases for propaganda to cleanse your own image, or black propaganda to tarnish somebody else's image. You can rally the commoner to join the army or try to break apart your opponent's military.

A press release is as its name implies, an act of publishing media. Press releases are important as a ruler is only as powerful as their flock is loyal.

Now in BCE the printing press or modern media obviously didn't exist. Yet rulers and people in positions of power have always utilized the power of controlling and speaking to the public. This can be done through Declarations and Edicts.

Imagine a marketplace in ancient times, you've seen it in a lot of movies. Some guy with a fanfare trots in on a horse and plays his tune, then proceeds to read loudly off a piece of parchment addressing the people in the name of the ruler. This is basically what a declaration is. The where, when and how is of course subject to your imagination and your creativity is the limit. You may choose to deliver speeches yourself at an important ceremony, or in front of your army to boost morale or approval of some sort. You may organize a whole event just for your declaration to be read. Just be creative.

An edict on the other hand is a little different. While a declaration is a mere giving of information, something you'd just listen to, an edict is an official order. A press release might say; Come and join your military now to help us beat our foul opponents and save your motherland from invasion!

An edict will say; By the ruler's authority, conscription has begun. Every man capable of holding a weapon must check-in for further procedure at the nearest military outpost in the next week. Citizens who fail to cooperate shall be punished.

Think of it as a "could/should" and a "must". Edicts are direct orders and might even be regarded as legislature. You might issue edicts to conscript members to your army, protect certain areas or properties, protect intellectual property, ban certain things or allow certain things etc. They're basically laws in short. ,

8. Who is Ramesses

Ramses II (who lived in the 13th century BCE) was the third king of Ancient Egypt's 19th Dynasty (1292–1191 BCE), and his reign (1279–1213 BCE) was the second-longest in Egyptian history. In addition to his military campaigns... This ruler, known for his conflicts with the Hittites and the Libyans, is also renowned for his extensive construction projects and the numerous colossal statues found throughout Egypt. Ramses's family, who were not of royal blood, came to power several decades after the reign of the religious reformer Akhenaten (Amenhotep IV, 1353–36 BCE) and set out to reestablish Egypt's power in Asia, which had declined during the reigns of Akhenaten and his successor, Tutankhamun. Ramses's father, Seti I, suppressed a series of rebellious princes in Palestine and southern Syria and declared war on the Hittites in Anatolia to reclaim the northern provinces that had fallen under Hittite control during the recent upheavals. Seti initially achieved some successes against the Hittites, but his gains were only temporary; by the end of his reign, the enemy had firmly established itself at Kadesh, a powerful fortress defended by the river and situated on the Orontes River which had become the key to Egypt's southern borders.

During his reign, Seti granted the crown prince Ramses who would later become Ramses II a special regency status. Seti provided him with a royal palace and a harem, and the young prince accompanied his father on his campaigns, ensuring that by the time he ascended the throne alone, he was already experienced in both kingship and warfare. It is noteworthy that he was designated as successor at an unusually young age to ensure that Ramses would indeed ascend the throne. By the age of 10, he held the rank of captain in the army; at that age, his rank must have been purely honorary, though it is also likely that he was receiving military training.

Since his family's home was in the Nile Delta and he wanted a suitable base for his campaigns in Asia, Ramses had a full-scale settlement city built for himself. Per-Ramesses ("House of Ramses"; Raamses in the Bible) was famous for its beautiful layout, gardens, orchards, and pleasant waters. Each of its four districts had its own patron deity: Amun in the west, Seth in the south, the royal cobra goddess Wadjet in the north, and, significantly, the Syrian goddess Astarte in the east. Interest in Asian deities had been growing in Egypt, and Ramses also showed a distinct inclination in this direction. Ramses's first public act after becoming sole ruler was to visit the southern capital, Thebes, for the Opet, a grand religious festival held at the Luxor Temple involving the ceremonial barque of Amun, the god of

Karnak. On his return to his home in the north, the king paused his journey at Abydos to worship Osiris and ensured that work would resume on the great temple his father had begun there, which had been left unfinished upon the former king's death. Furthermore, as the new high priest of Amun in Thebes, he took the opportunity to appoint a man named Nebwenenef, the high priest of Anhur in the nearby city of This (Thinis).

9.The Works of Ramses

a.Abu Simbel

Abu Simbel is the site of two temples built by the Egyptian pharaoh Ramses II (who reigned from 1279 to 13 BC); it is located in the Aswan Governorate in southern Egypt today. In ancient times, this region was situated on the southern border of Pharaonic Egypt, facing Nubia. The four colossal statues of Ramses in front of the main temple are magnificent examples of ancient Egyptian art. In the 1960s, thanks to a complex engineering feat, the temples were saved from the rising waters of the Nile caused by the construction of the Aswan High Dam. Carved from a sandstone outcrop on the west bank of the Nile, south of Korosko (present-day Kuruskū), the temples were unknown to the outside world until they were rediscovered in 1813 by the Swiss explorer Johann Ludwig Burckhardt. They were first studied in 1817 by the early Egyptologist Giovanni Battista Belzoni.

Aswan, Egypt: The Great Temple of Ramses II

Egypt, Aswan: The Great Temple of Ramses II. Statues of Ramses II at the main entrance of the Great Temple at Abu Simbel, near Aswan, Egypt.

Ramses' 20-meter (66-foot) seated figures are set into the recessed face of the cliff on either side of the main temple's entrance. Carved around their feet are smaller figures representing Ramses' children, his queen Nefertari, and his mother Muttuy (Mut-tuy or Queen Ti). Graffiti inscribed on the two southern figures by Greek mercenaries serving in Egypt during the 6th century BCE has provided important evidence regarding the early history of the Greek alphabet. Dedicated to the sun gods Amun-Re and Re-Horakhte, the temple consists of three successive halls extending 56 meters (185 feet) into the cliff, adorned with statues of the king as Osiris and paintings depicting his alleged victory at the Battle of Kadesh. On two days of the year (around February 22 and October 22), the first rays of the morning sun penetrate the entire length of the temple and illuminate the innermost sanctuary. In the mid-20th century, during the construction of a reservoir resulting from a nearby construction project—the

Aswan High Dam—Abu Simbel faced the threat of being submerged. A project was launched under the sponsorship of UNESCO and the Egyptian government to save the site. UNESCO launched an awareness and fundraising campaign in 1959. Between 1963 and 1968, a workforce and an international team of engineers and scientists—supported by funds from more than 50 countries—excavated the top of the cliff, completely dismantled both temples, and rebuilt them on a platform more than 60 meters higher than their original locations. A total of approximately 16,000 blocks were moved. In 1979, Abu Simbel, Philae, and other nearby monuments were collectively designated as a UNESCO World Heritage Site.

b.Ramesseum

The Ramesseum is a temple complex built by Pharaoh Ramses II (19th Dynasty). It was constructed in the West Necropolis in Upper Egypt.

Ramses II ascended the throne in his 20s. His reign lasted exactly 66 years, from 1279 BCE to 1213 BCE. It is said that in the Battle of Kadesh, he achieved victory over the Hittite army through the divine power of the god Amun. The most significant temple he built was the one at Abu Simbel, which he dedicated to his wife, Queen Nefertari. The Ramesseum, the temple he built for himself, is located in the city of Per-Ramses. Per-Ramses means “City of Ramses.” It is believed that construction of the Ramesseum began shortly after Ramses II ascended the throne and continued for 20 years. Unlike his other monuments, the Ramesseum’s location on the Nile Riverbed (the Nile has shifted its course over time) has led to erosion of the foundations and damage to the structures. As a result of the emergence of new beliefs and neglect, the structure was used as a Christian church in the early years of the Common Era. It is larger in size compared to other temples built during that period. The rediscovery of this temple by Europeans played a significant role in the Ramesseum gaining its current importance. At the same time, archaeological research and excavations have revealed that the site was in use even before Ramses II began construction there. Modern archaeologists discovered a shaft tomb dating from the Middle Kingdom beneath the hypostyle hall; religious artifacts from that period and grave goods were found in this tomb. The columns and outer walls were traditionally adorned with symbols of the pharaoh’s military victories, devotion to the gods, and genealogical records. During the reign of Ramses II, the Battle of Kadesh held great significance; this victory is depicted on the stone pillars at the entrance. Interestingly, however, the plundering of a city named “Šalem” in the eighth year of his reign is also depicted on the top of a block of the first stone pillar. The architecture of the Ramesseum resembles that of temples from the New Kingdom period. The main

building of the temple was dedicated to funerary rites. The courtyard is accessed by passing between two stone pillars, each 60 meters wide. These two massive stone pillars symbolize Ramses's victory at the Battle of Kadesh. Beyond the entrance, there are two courtyards. In the large courtyard (the first courtyard), a colossal statue of Ramses II once stood next to the western staircase, but it has not survived to the present day. When it was originally erected, it stood 23 meters tall. According to some sources, the statue was destroyed by the Persian king Cambyses in 526 BCE, while other sources claim it was destroyed as a result of an earthquake in 27 BCE. After passing through the second courtyard, one reaches the center of the complex. At the center of the complex is the Hypostyle Hall, featuring 48 columns surrounding the inner sanctuary. Of these 48 columns, 39 still stand today, and the hall features three naves. The ceiling of the Hypostyle Hall is adorned with astronomical information and illustrations, which have provided us with insights into the Egyptian calendar. To the north of the Hypostyle Hall lies a smaller temple that Ramses II dedicated to his mother, Tuya, and his wife, Nefertari. Beyond the Great Hypostyle Hall, there are two more smaller hypostyle halls. To the far west are living quarters and rooms, though these are now in ruins. Furthermore, the remains found in the temple indicate that it once served as an important scribal school.

Hypostyle Hall: In architecture, this term refers to an interior space supported by columns. The word "hypostyle" means "under the columns" and allows buildings to be constructed over large areas without the need for arches.

c.Pi Ramses

During the reigns of Ramessu, the 15th Dynasty (c. 1630 BCE–c. 1530 BCE), the 19th Dynasty (c. 1292 BCE–c. 1191 BCE), and the 20th Dynasty (c. 1190 BCE–c. 1077 BCE) dynasties. Located approximately 100 km northeast of Cairo in the northeastern delta, the city was situated on the Bubastite branch of the Nile River in ancient times. During the Early Middle Kingdom (c. 1980–c. 1760 BCE), the city witnessed a gradual influx of Palestinian peoples and became the capital of the Hyksos around 1540 BCE. Sacked by the victorious Pharaoh Ahmose I around 1521 BCE, the city remained obscure until the arrival of the 19th Dynasty nearby. During this period, the Hebrews also settled in the region. Seti I (c. 1290–79 BCE) had a palace built in this area and established a pottery industry. His successor, Ramses II, decided to move his capital there to take advantage of the region's military potential. Early in his reign, large temples, residences, warehouses, docks, and military facilities were

constructed (the term “treasure cities” in the Bible derives from this, Exodus 1:11). The city was divided into four districts, each dedicated to a god; Amun and Wadjet were Egyptian gods, while Seth and Astarte were Asian gods, as Ramses sought to merge Syrian and Egyptian religions. At the city’s center, the king’s own cult dominated. The city was not only the royal residence but also the administrative capital, as various state bureaucracies had been relocated there. A rich agricultural and riverine hinterland provided the people with food and entertainment. The city, which served as the focal point of the Egyptian empire in Syria-Palestine, began to decline after the loss of Asian territories in the middle of the 20th Dynasty. Toward the end of that dynasty, the city of Tanis, located 24 km to the north, replaced Per Ramessu. The final blow came during the 21st Dynasty (approximately 1076–944 BCE) with the relocation of the royal residence to Tanis. The large-scale looting and reuse of Per Ramessu’s stones led to significant confusion regarding the location of the Ramessian capital. Excavations initiated by Egyptian archaeologists in the 1940s and continued by an Austrian expedition since 1975 have definitively located Ramses II’s capital at Per Ramessu and shed light on the city’s Hyksos period as well.

10 Egyptian History

Ancient Egypt (or Old Egypt) is one of the civilizations of the Ancient World. It was an ancient civilization that spread across the region where the Nile River flows into the sea in northeastern Africa. The region where the civilization flourished is located within the borders of modern-day Egypt. Before its founding around 3,050 BCE, the region was divided into “Lower Egypt” (the Nile Delta and the area to the south, corresponding to present-day Northern Egypt) and “Upper Egypt” (present-day Southern Egypt, centered on the city of Thebes). Under the rule of the first pharaoh in 3,150 BCE[1], the civilization politically unified Lower and Upper Egypt. This political unity endured for the following 3,000 years.

Ancient Egyptian history consists of a series of stable royal periods interspersed with relatively unstable periods known as the Middle Kingdom. Ancient Egypt reached its peak of development during the New Kingdom. It then entered a period of gradual decline. Toward the end of its history, Egypt suffered a series of defeats at the hands of foreign powers, and in 31 BCE, it was conquered by the early Roman Empire, which put an end to pharaonic rule and made it a Roman province.

The success of Ancient Egyptian civilization stemmed in part from its ability to adapt to the conditions of the Nile Valley. The prediction of floods and the controlled irrigation of the fertile valley ensured the production of a surplus of crops, which fueled social and cultural development. The use of this surplus provided the resources necessary for political authority to operate mines in the Nile Valley and the surrounding desert lands, develop a unique writing system in its early stages, carry out complex construction and agricultural projects, expand trade with the outside world, and establish a military structure designed to repel foreign invaders and enforce Egyptian supremacy. The activities in this direction were initiated, planned, and organized by a bureaucracy composed of elite scribes, religious leaders, and a group of administrators under the pharaoh's control. These elements were directed toward the same goals and united the region's settled populations within the framework of a meticulously organized system of religious beliefs.

Many of Ancient Egypt's achievements are based on the various developments and practices that emerged within this civilization. The operation of quarries; surveying and construction techniques that enabled the building of monumental pyramids, temples, and obelisks; cartographic and cadastral knowledge used to determine land boundaries lost after floods; practical and effective medical knowledge; irrigation and agricultural techniques; the construction of the earliest known ship; Egyptian faience and glass techniques, new forms of writing, and the oldest known peace treaty. Ultimately, Egypt left a lasting legacy; its art and architecture were widely emulated, and its ancient artifacts were transported to the far corners of the world. Its monumental ruins served as a source of inspiration for travelers and writers for centuries. Excavations during the Early Modern Period sparked renewed interest in the works of Egyptian civilization, leading to increased scientific research in this field and fostering greater appreciation for the cultural legacy it left for both the world and Egypt.

Ancient Egypt was conquered by the Roman Empire under the leadership of Augustus Caesar in 30 BCE. The Arabs came to rule here in the 7th century CE; the Mamluks took control in 1250; and in 1517, it became part of the Ottoman Empire. In 1882, Egypt became a colony of the United Kingdom.

During the Late Paleolithic, North Africa's arid climate gradually became warmer and drier. The people living in these regions were forced to move closer to the Nile Valley. Modern humans, who were hunter-gatherers, continued to live in this region throughout the Middle

Glacial Period, beginning with their nomadic lifestyle. Thus, for a period of nearly 12,000 years, the Nile Valley became one of the habitats of the human species. The fertile soils of the Nile Valley provided the people living in this region with the opportunity to develop a settled agricultural economy and a more specialized, centralized social structure. Consequently, the developments in this region formed some of the cornerstones of the history of civilization.

During the New Kingdom period, under Thutmose I, Egypt's foreign policy changed, and the country pursued an imperialist foreign policy. The pharaohs of the New Kingdom ushered in an era of unprecedented prosperity by securing the borders and strengthening relations with their neighbors. During the reign of Thutmose III the grandson of Thutmose I, the first Egyptian pharaoh to cross the Euphrates River Egypt's dominion extended as far north as Syria and as far south as the interior of Nubia. As part of the hegemonic policy of this period, ties with other states were established through marriage alliances, and vassal states were created. Ultimately, these pharaohs solidified loyalty throughout the region under Egypt's influence and ensured the continued flow of goods such as bronze and timber that could be imported into Egypt. The New Kingdom pharaohs initiated large-scale construction projects centered on Karnak to glorify the god Amun and promote his worship. They also built monuments to glorify both their imagined and actual achievements. The female pharaoh Hatshepsut also used this type of propaganda to legitimize her claim to the throne. She commemorated the successes of a trade expedition she undertook to Somaliland-Puntland with an elegant monumental tomb-temple, a massive pair of obelisks, and a chapel at Karnak. Queen Hatshepsut placed great importance on trade relations, sending ships to Punt (Somalia) to ensure they reached the Cape of Good Hope. The Egyptians obtained valuable goods from this region in exchange for goods of little value. A list of the goods received is inscribed on the Hatshepsut Temple Wall. This list includes items such as ivory, ebony, monkeys, leopard skins, and slaves. Despite these achievements, her nephew and stepson, Thutmose III, attempted to erase her legacy toward the end of his own reign perhaps in retaliation for an attempt to usurp the throne.

Ramses II, who ascended the throne around 1279 BCE and is known as "Ramses the Great," commissioned more temples, more sculptures, and more obelisks than any other pharaoh in Egyptian history, and fathered more children. A bold military leader, Ramses II led his army against the Hittites at the Battle of Kadesh. At the end of the battle, the outcome of which was unclear, the first written treaty in history was signed in 1258 BCE. However, Egypt's wealth

made the region an attractive target for invasion, particularly by the Ancient Libyans and the Sea Peoples. Initially, the Egyptian army managed to repel these invasion attempts. But eventually, Egypt lost control of Palestine and Syria. The impact of external threats exacerbated internal problems such as corruption, tomb raiding, and civil unrest. The high priests at the Temple of Amun in Thebes gained power over vast tracts of land and amassed great wealth. Indeed, their growing power spread throughout all of Egypt during the Third Intermediate Period. The Egyptians referred to the peoples arriving with the Aegean Migrations as the Sea Peoples. The tribes that attacked Egypt in 1208 BCE were unsuccessful. To commemorate this military victory, the Egyptians erected a monument now known as the Israel Stele and inscribed on it the names of the regions and peoples they had subjugated. This stele is the earliest document in which the name “Israel” appears.

The Sea Peoples launched numerous attacks in various places and at different times during the reign of Ramses III, the last major ruler of the 20th Dynasty (the Ramessides), but they were unsuccessful.

11.Religion

Beliefs in the divine and the afterlife were upheld in ancient Egyptian civilization from its very beginnings. These beliefs asserted that the pharaohs’ authority was divine and based on the divine order.

The Egyptians practiced a polytheistic religion. The Egyptian pantheon consisted of gods with supernatural powers who were invoked for help or protection. However, the gods were not always viewed as benevolent. The Egyptians believed that they had to offer sacrifices and pray to the gods to satisfy them. The structure of this pantheon constantly changed as new gods were added to the hierarchy, but the priests made no effort to organize the changes or to reconcile myths and stories that occasionally emerged and did not fit into a consistent system. These diverse concepts and understandings in the religious sphere were not viewed as inconsistencies; rather, they were accepted as cross-sections of various facets of reality.

The gods were worshipped and venerated under the guidance of priests who acted in the pharaohs’ interest. At the center of the temples, in a separate section, stood a statue dedicated to that particular deity. Temples were not places of worship for a community or society at large. Worship did not take place inside the temples; rather, on specific holidays and

celebration days, the statue of the god was carried outside for public worship. Normally, the space for communicating with the god was closed off from the outside world and kept accessible only to temple officials. Ordinary citizens could worship their own statues of gods in their homes, and amulets were believed to provide protection against the forces of chaos as another object of worship. After the New Kingdom, the pharaoh's role as a spiritual intermediary weakened, and religious traditions shifted toward direct worship of the gods. As a result, the priests developed a system of oracles who would directly convey the will of the gods to the people.

The ancient Egyptians believed that every human being consisted of spiritual and physical parts or dimensions. In addition to the body, each person had a shadow (or ghost), a personality or soul, a life force, and a name. The center of thoughts and emotions was seen as the heart, not the brain. After death, the spiritual aspects are released from the body and could possess a will of their own, but these spiritual aspects require a physical foundation, a remnant (so to speak, a "position") as a permanent dwelling place. The ultimate destiny of the deceased is the reunion of the personality or soul with the life force, thereby becoming a "blessed dead." For this to happen, the deceased must prove in a court of judgment that their heart is as light as the "feather of truth." If deemed worthy, the deceased may continue to exist on Earth on a spiritual level.

They performed Osiris rituals for the pharaohs. Osiris was the husband of Isis, the Goddess of Nature. They represented the birth and death of nature. Osiris, whose temple was located in Abydos, was identified with the pharaoh. In the paintings on the inner walls of the pyramids, the pharaoh was also referred to as Osiris. Each of Egypt's gods and goddesses bore the name of an animal and was depicted in the form of the animal whose name they bore.

Pharaoh Akhenaten's Efforts to Establish a Monotheistic Religion in Egypt

Around 1350 BCE, when Amenhotep IV ascended the throne and embarked on a series of radical but haphazard reforms, the stability of the New Kingdom was, in a sense, threatened. He changed his name to Akhenaten and proclaimed the previously obscure sun god Aton as the supreme deity, suppressing the worship of other gods and challenging the institutionalized power of the priesthood. Akhenaten, who moved the capital to Akhenaton (modern-day Amarna), isolated himself from foreign relations and devoted himself entirely to the new religion and artistic style. After his death, the cult of Aton was quickly abandoned, and the

subsequent pharaohs Tutankhamun, Ay, and Horemheb erased all traces of Akhenaten's deviations from established religious traditions. Akhenaten's reign is known as the Amarna Period. It is generally accepted that he sought to establish a monotheistic faith in Egypt by excluding other gods and goddesses. According to Akhenaten, Aton-Ra (the Sun God), the chief god of Heliopolis, was the one and only god and was also the pharaoh's father. Before Egypt was unified under the authority of a single pharaoh, each kingdom had its own god. When Egypt was unified, a polytheistic religion inevitably emerged. Akhenaten sought to establish a belief system based on a single god (who was also the pharaoh's god) within a unified kingdom.

The regular flooding and receding of the Nile River played a key role in the emergence of the culture of the dead in Egypt. By observing how crops withered and then sprouted anew, the Egyptians came to believe that this process also applied to humans, that is, that a person's physical life would continue even after death. This boundary between life and death led them to build magnificent tombs, namely, pyramids for their pharaohs. Because they also placed importance on the pharaohs' transition to the afterlife, they mummified them. Undoubtedly, these practices were carried out through the pharaohs' efforts and coercion. Furthermore, to the extent their means allowed, they constructed tombs for themselves and ensured their own mummification. The earliest traces of mummification were found in the Hierakonpolis cemetery.

The ancient Egyptians maintained elaborate burial traditions that they believed were necessary to ensure immortality after death. These traditions included preserving the body through mummification, conducting burial ceremonies, and interring the body in the ground. It was believed that the deceased would use their body and possessions in the afterlife. Before the Old Kingdom, it was observed that bodies buried in desert mines were naturally preserved through desiccation. From the beginning to the end of ancient Egyptian history, the arid desert conditions continued to be seen as a blessing for the burial of the poor. This was because they lacked the means to carry out elaborate—and therefore expensive—burial rituals, as the wealthy did. Wealthy Egyptians began burying their dead in stone tombs. Eventually, they adopted the practice of artificial mummification. This process involved the removal of internal organs; the body was wrapped in linen and buried in a rectangular stone

sarcophagus or a wooden coffin. Starting with the Fourth Dynasty, some internal organs were preserved in special clay jars.

Beginning with the New Kingdom, the ancient Egyptians perfected the mummification process, turning it into an art form. Using the most advanced techniques, the process could take up to 70 days. The internal organs still had to be removed. The brain was removed through the nasal passage using special tools, and the body was dried in a salt mixture called natron. The body was then wrapped in linen, adorned with protective amulet belts, and placed in a human-shaped, painted, and decorated coffin. Late Period mummies were also buried in special materials made of layers of linen or papyrus and coated with a protective paste. The use of these preservation techniques declined during the Ptolemaic and Roman periods, and the external appearance of the decorated mummy gained greater importance

but items were placed in the tombs of all the deceased, regardless of their social status. Beginning with the New Kingdom, the Book of the Dead was also placed in tombs. Additionally, ushabti figurines, small figurines believed to serve the deceased in the afterlife were included. Later, relatives would occasionally bring food to the tomb and recite prayers on behalf of the deceased.

12. Egypt Mythology

Egyptian mythology was the belief system and cornerstone of ancient Egyptian culture, at least from 4000 BC (as evidenced by burial practices and tomb paintings) until the death of Cleopatra VII, the last ruler of the Ptolemaic Dynasty, around 30 BC.

In ancient Egypt, stories about the creation of the world and its maintenance by the gods were present in every aspect of life. Egyptian religion influenced other cultures through trade, and became widespread, especially after the opening of the Silk Road around 130 BC, due to Alexandria, the port city of Egypt, becoming an important trading center.

The importance of Egyptian mythology for other cultures lies in the development of concepts such as eternal life after death, merciful gods, and reincarnation. While it is said that the Greeks Pythagoras and Plato were influenced by the Egyptian belief in reincarnation, Roman religious culture was also extensively influenced by Egypt as well as other civilizations.

Human existence was understood by the Egyptians as merely a small part of an eternal journey governed and regulated by supernatural forces in the form of numerous gods that made up the Egyptian pantheon. According to historian Bunson, however, one's earthly life was not the beginning of something greater, but a part of the entire journey. The Egyptian concept of the afterlife was a mirror of one's life on earth (especially life in Egypt), and one had to have lived that life to the fullest if one hoped to enjoy the remainder of one's eternal journey.

For the Egyptians, the journey began with the birth of the world and the universe from darkness and chaos. Once, there was nothing but formless and meaningless endless dark water. Within this void stood Heka (the goddess of magic), awaiting the moment of creation. From this watery silence (Nu), arose the primordial hill known as Ben-ben, upon which stood the great god Atum (or Ptah in some versions of the legend). Atum gazed into nothingness and became aware of his loneliness, so through magic he mated with his own shadow and bore two children: Shu (the air god whom Atum spat out) and Tefnut (the moisture goddess whom Atum vomited up). Shu offered the principles of life to the primordial world, while Tefnut contributed to the principles of order. They left their father in the self-contained self and set out to create the world. In time, Atum became worried about his children's long absence and sent his eye to find them. Without his eye, Atum sat alone on the hill in the midst of chaos, contemplating eternity. Shu and Tefnut returned with Atum's eye (later associated with the Eye of Udjat, the Eye of Ra, or the All-Seeing Eye), and their father, grateful for their safe return, shed tears of joy. These tears, falling upon the dark and fertile land of Ben-ben, gave birth to men and women. But these ancient creatures had no place to dwell, so Shu and Tefnut mated and gave birth to Geb (earth) and Nut (sky). Geb and Nut, though siblings, were deeply in love and could not be separated. Atum found their behavior unacceptable and banished Nut from Geb to the sky. The two lovers would forever be able to see each other but never touch. However, Nut was pregnant with Geb's child and eventually gave birth to Osiris, Isis, Set, Nephthys, and Horus – the five Egyptian gods generally considered the earliest, or at least the most familiar, representations of ancient divine figures. Osiris proved to be a thoughtful and prudent god, and Atum granted him dominion of the world, after which he went about his own business.

Osiris and Set: Osiris, along with his sister Isis, effectively ruled the world, deciding where trees would grow best and where water would flow sweetest. Osiris perfectly created the land of Egypt, where the Nile River met the needs of the people. He acted in accordance with the principle of ma'at (harmony) in everything, honoring his father and brothers by maintaining a harmonious balance. However, his brother Set began to envy the creation and power and splendor of Osiris. He secretly had his brother's exact measurements taken and then ordered an elaborate chest to be made precisely according to these specifications. When the chest was completed, Set held a great feast, inviting Osiris and seventy-two others. At the end of the party, he offered the great chest as a gift to the person who could fit inside best. Osiris, of course, fit perfectly into the chest, and after he entered the coffin, Set tightly closed the lid and threw it into the Nile River. She then announced to everyone that Osiris was dead and that she had taken over the rule of the world. Isis refused to believe that her husband was dead and went to search for him, eventually finding his coffin at the foot of a tree in Byblos. The people of the country were very pleased that she had helped them remove the coffin from the tree, and Isis blessed them for this (later they became the principal papyrus exporters of Egypt).(It is thought that this detail was added by a scribe to honor this city, which was so important in the author's profession.) Isis brought the body back to Egypt and set about gathering herbs and making potions to bring Osiris back to life; she left her sister Nephthys with her to guard the place where she hid the body.

Horus (sometimes referred to as Horus the Younger to distinguish him from Horus, Osiris's brother) was secretly raised to protect him from Seth, and upon reaching manhood, challenged his uncle to take control of his father's former kingdom. The war lasted eighty years until Horus defeated Seth and banished him from Egypt to live in the arid deserts (there are many variants of this story, some in which Horus and Seth agree to divide the kingdom, while others in which Seth is destroyed). Horus then ruled, taking his mother Isis and aunt Nephthys with him, and order was restored to the country.

The Significance of Ma'at

Although there are many different versions of this legend, the one element that is standard in all of them is the concept of harmony that is broken and needs to be restored. The principle of Ma'at is at the heart of all Egyptian mythology, and every legend is based on this value in some way. Historian Jill Kamil writes: "Storytelling played a significant role in the lives of

the ancient Egyptians. The actions of gods and kings were not initially written down, and only later did they enter literature through oral tradition". It is interesting that regardless of when the tales were first written, they all share the principle of harmonious balance, ma'at. Everything in the universe was thought to exist in a constant state of balance without end, and humankind, being a part of this universe, was included in this ultimate balance. Ma'at was made possible by the fundamental power that existed before creation and made all aspects of life possible: Heka. Heka was a magical power that enabled the gods to perform their duties and sustained all life, and it was embodied in the god Heka who also enabled the soul to pass from earthly life to the afterlife. When the soul left the body at death, it was thought to appear in the Hall of Truth to stand before Osiris for judgment. The heart of the deceased was weighed on a golden scale against the white feather of Ma'at. If the heart was found to be lighter than a feather, the soul was allowed to go to the Reed Field, the place of purification and eternal bliss. If the heart was found to be heavier than a feather, it was left to be devoured by the monster Ammut, and the soul's existence ended.

Although the concept of an underworld existed, there was no 'hell' in the sense understood by modern monotheistic religions. As Bunson writes, "The Egyptians feared eternal darkness and unconsciousness in the afterlife because both contradicted the idea of the orderly transmission of light and motion seen in the universe" (86). Existence, part of the universal journey beginning with Atum and Ben-Ben, was the natural state of a soul, and the thought of being eternally separated from this journey, of non-existence, was more terrifying to an ancient Egyptian than the possibility of any underworld of torment existing; even in the realm of eternal suffering, there were still those who existed. A concept of an underworld similar to hell in Christian belief developed in Egypt, but it was by no means universally accepted. Bunson writes: "Eternity was the common goal of every man, woman, and child in Egypt. Such a belief broadened people's horizons... and gave them a zest for life unlike anywhere else in the ancient world" The mythology of the ancient Egyptians reflected this zest for life and inspired the great temples and monuments that are part of Egypt's heritage today. The enduring fascination with Egyptian mythology and the culture it nurtured is a testament to the power of the life-affirming messages inherent in these ancient tales. And also if you want to learn more you can check this video. (<https://share.google/JUt5ZS50V57PpmvFP>)

13. Impact on the World

To speak of Ramses' impact on the world, he managed to make Egypt a great power, briefly strengthening Egyptian influence in the region encompassing Syria, Canaan, and the Eastern Mediterranean. He also succeeded in preserving Egypt's political power in the region by fighting the Hittites. He left behind great architectural works; the Abu Simpel temples, the Rameseum, and the structures at Karnak and Luxor have survived to our time. He succeeded in strengthening Egyptian mythology and, in short, the image of the pharaoh. His aim was to present himself not only as a ruler but also as a leader who protected the divine order. He was also a man who valued diplomacy; the treaties made with the Hittites after the Battle of Kadesh served as an example for the two great states to establish peaceful and diplomatic relations for a long time.

14. The Battle of Kadesh

The Hittite forces marched from Anatolia to Syria, joining up along the way with reinforcements from the states under their protection, and continued their march with 3,500 chariots and 37,000 infantry. Hattusili III commanded the Hittite infantry and the northern chariot units, while Muwatalli II commanded the remainder of the army. Ramses II, who had set out from the capital Pi-Ramesses in April 1274 BCE with four divisions—Amon, Ra, Ptah, and Seth, each consisting of 5,000 infantrymen—and approximately 2,000 chariots, was advancing toward Hittite territory.

Pharaoh Ramses II, commanding the Amon division, advanced northward along the Palestinian coast but, acting hastily, became separated from the Ptah and Seth divisions. Ramses II was moving alongside the Ra division and his own Amon division, while the Ptah and Seth divisions were following them several kilometers behind. By May, the Egyptian army had advanced to within 16 kilometers of Kadesh, but there was still no sign of the Hittite army. As Ramses II was about to cross the Orontes River at Shaptuna, Egyptian soldiers captured two local Bedouins. During interrogation, the Bedouins stated that the Hittite army was stationed 160 kilometers north of Aleppo and that, fearing Ramses II, they had fled toward their capital, Hattusa. In reality, however, the Hittites were continuing to close in on the Egyptian army. Believing that the Hittite army was fleeing from him, the pharaoh's confidence was restored, and the next day he crossed the Orontes River, dividing

his army once again. While Ramses II had set up camp northwest of Kadesh with the Amun division, the Ra division remained to the southwest. The Ptah and Seth units, meanwhile, were still following them from far behind. While Ramses II had set up camp near Kadesh with the Amun unit, two Hittite spies were captured. Under torture, the spies revealed that the Hittite army was fully equipped and ready, waiting behind Old Kadesh. In reality, however, the Hittite army had crossed south of the Orontes River and was preparing to attack the Ra division. Deceived first by the Bedouins and then by the spies, the pharaoh, upon realizing the situation, sent two of his officers to warn the Ra Division, which was following behind them—but it was too late. The Hittite army, having routed the Ra Division, was pursuing the remnants of the scattered force, while the remaining Egyptian soldiers were fleeing toward the pharaoh's headquarters. Eventually, the Hittite army came face-to-face with the Amun division and gained an overwhelming advantage; however, as the battle wore on, soldiers from allied states within the Hittite army, believing they had won the battle, broke ranks and began looting the pharaoh's headquarters. In contrast, Ramses II managed to maintain his army's formation. Meanwhile, the Ptah and Seth units, which had arrived at Kadesh, also attacked the Hittite army's right flank. While the Egyptian army suffered heavy infantry losses, the Hittite army likewise suffered losses of chariots. Ramses II withdrew his forces back to Egypt, and the Hittite army, whose chariots were in poor condition, was unable to pursue them.

As a result of the battle, the Hittites consolidated their dominance in the region by retaining control of the territories of Amurru and Amka. Ramses II, however, set aside his expansionist policy and turned his attention to organizing a large-scale public works program in his own country. Although documents in the Egyptian royal archives and reliefs carved at Karnak, Luxor, Abydos, and Abu Simbel state that Ramses II inflicted a crushing defeat on the Hittites, there was no clear victor in the battle. At the end of the war, the Treaty of Kadesh—considered the first written treaty in history—was signed between the Hittites and Egypt, and the two states entered a long period of peace.

15. War tactics and equipment used

During Ramses' time, war tactics were also important aspects for this committee to understand. Initially, chariots were one of the main forces of the Egyptian army; one person drove the chariot while another was responsible for shooting enemies with bows. Then came

the archer units, responsible for killing the enemy from a distance, and they moved in chariots. Along with these, rapid flanking attacks were famous; chariots would kill many enemies and wear them down considerably before they could detect them. Feigned retreats were used to lure enemy soldiers into pre-established ambushes, minimizing losses and bringing them one step closer to winning the battle. The coordination between infantry and chariots was crucial; infantry held the enemy in place while chariots acted as a mobile attack force. Before the battle, reconnaissance and vanguard units gathered information about the enemy on the battle lines to aid planning, and they also sought to uncover any hidden situations on the opposing side. The Egyptians' greatest skill was utilizing the terrain, which provided them with a significant advantage.

16.The People's Situation

The country was divided into sections. I would like to start with the upper echelons of society. The pharaoh was at the very top, both a political ruler and a beekeeper for the gods. Officials, priests, and commanders were among a highly privileged class. The majority of the population consisted of farmers who, taking advantage of the Nile's floods, were able to cultivate wheat, barley, vegetables, and fruits. Taxes were generally collected in the form of harvested goods and labor. Alongside agriculture, there were professions such as carpentry, pottery, weaving, and trade. The working class worked in quarries, temples, tomb construction, and sculpture and relief workshops. It is wrong to consider them slaves; most were free and dependent workers, some receiving wages and rations. I would also like to mention the situation of women; they could own property, inherit, enter into contracts, and had legal rights regarding divorce.

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