

Chapter 1 : Agave (Theban princess) - Wikipedia

This paper serves as a suggestion as to why and how Aakheperkare Thutmose I came to the throne of Egypt. It is also an attempt to distinguish between two Theban princes, both named Ahmose, who both died young.

It is a thesis of conjecture, but based on actual evidence that I have interpreted in a certain way. Perhaps some of it can even be upheld by science, but only time will tell. The seventh month of the year, later called Phamenoth after this pharaoh, is also the date on two stelae erected by Tora, the Viceroy of Kush at the time, they being copies of a communication received by him from the acceding pharaoh in his Year 1. The communication mentions several ladies. Therefore, scholars of the past have concluded that this particular Ahmose was merely the sister, full or half, of her own husband, the commoner pharaoh. There is a pectoral, made of painted wood, with the cartouches of King Amenhotep I, discovered on the mummy of a little boy named Amenemhat. In the tableau in the tomb of Inherkhau, TT, the prince is seated at the end of the first row of 18th Dynasty kings and their queens. While there is another prince in the second row [whose entire name does not survive but ends in "ms"], Sipair actually holds a crook and flail like a figure of the god of the dead while the other merely holds a flower. This time he is styled "Osiris Sipair", the sole individual to be called "Osiris", although all the royal persons in the scene known as "The Lords of the West" are deceased. The prince holding the flower, who sits behind Seqenenre Tao in the second row is probably his son, Ahmose, who has a beautiful statue dedicated to him by the king and his other family members. However, the confusion exists. The 20th Dynasty Papyrus Abbot, when mentioning his tomb [since lost], refers to Sipair as "king", although it supplies no prenomen for him. But that situation did not last long. Prince Sipair was reburied by Butehamun, a scribe in charge of dismantling the Theban necropolis, whose sovereign instructed him to strip the "ancestors" of their wealth for his own profit at the end of the 20th Dynasty. Obviously, there is something unusual about this Ahmose-Sipair. Perhaps the answer lies in that Ahmose-Sipair was the crown prince, who should have been king, except that his place was taken by another. In fact, two like-named princes of the same family died young and were very much mourned. A second son of Seqenenre Tao, also named Ahmose, grew up to become sovereign of a unified Egypt. This male mummy did not have crossed arms like those of the other kingly corpses, however, but had his arms positioned over the pubes in the princely pose [although the hands were missing]. After being x-rayed in the 20th Century, the mummy was judged to have died at around the age of eighteen, too young to fit to the history of Aakheperkare Thutmose. Woodward never published his results and findings, but it later came out, in a lecture, that the mummy and that of Amenhotep I seemed to be father and son. It specified that she was both the mother of his father and of his mother. Therefore, all things considered, the mummy in question is much more likely to be Prince Ahmose-Sipair than Thutmose I. After having been subjected to CT-scan in recent times, it was discovered that the prince had a metallic object embedded in his chest that resembled an arrowhead. If that is truly what it was, then the royal heir died in a conflict—possibly one of the Nubian wars that were waged by successive kings of the late 17th and early 18th Dynasties. After all, the prince was no longer a child. A girl named Ahmose-Nefertari was selected to be the chief queen of King Ahmose—but not immediately. Ahmose-Nefertari was the daughter of the father of Ahmose, Seqenenre Tao, but DNA has evidently revealed that her mother was of a different family. Although it has been assumed that she was also the daughter of Queen Ah-hotep and a full sister of her husband, this does not seem to have been the case. Most significantly, Ahmose-Nefertari is featured in TT15, being depicted as yet wearing the headdress of a royal concubine with a gazelle head instead of an 3 uraeus on her brow. In fact, she claimed that her husband, the pharaoh, had elevated her, the orphan, who had nothing. However, her presence in the tomb, even while not yet the first lady of the land, indicates that Teti-ky felt he had some connection to this woman and that, eventually and through her, he may have attained the office of Mayor of the city of Thebes during the reign of Ahmose I. But, at least, it can be inferred that Ahmose-Nefertari was a relative of Teti-ky, or there would have been no reason to depict her in his tomb as a royal concubine. Not that this position was exactly negligible or without reward for the family of the girl. It was something to boast of or Menna, another official with a Theban tomb, TT69, would not have had his own daughters shown with the

golden headdresses of the lesser wives of a pharaoh. On a donation stela, the inscription lists things Ahmose I had done for his spouse, Ahmose-Nefertari, gifts he had bestowed upon her. One of the benefices was the office of Second Prophet of Amun, which would henceforth belong to the queen. This would mean that Ahmose-Nefertari, while not being able to hold the office, being a female, could either sell it to anyone she pleased or bestow it on a family member. In fact, it was not very likely that the queen would have allowed the office to pass outside of the control of her own relatives while she lived. Ahmose-Nefertari was the mother of the successor, Amenhotep I, his mtDNA being different from that of his son, the prince formerly thought to have been Thutmose I. That young man must have been born of a woman from yet another family. But the real Thutmose I had probably been a member of the extended family of Teti-ky and that may have been why the dowager queen, Ahmose-Nefertari, was mentioned right after his own wife in that letter to the Viceroy of Kush. It must have seemed to the new sovereign that his viceroy would know of his connection to that illustrious lady without any explanation being necessary. Since she had not been queen of Egypt for twenty years, [although still revered] why mention her, otherwise? A vase fragment found in KV20 was inscribed with the double cartouche of king Thutmose I and Ahmose-Nefertari and the epithet indicates the queen was still living when the item was fashioned. These appear to be hints that Thutmose considered himself to have been of one blood with the great queen. Aakheperkare Thutmose I was not an especially young man when he came to the throne. He had two wives and children who were already in their teens, among them Hatshepsut and the future Thutmose II, half-siblings who were around fifteen years old. However, he seems to have formed a connection to the royal family by his marriage to Mutnofret even prior to that. The king built a palace at Memphis, where subsequent rulers of his dynasty, the 18th, lived on occasion, including Tutankhamun, who resided there most of the time. And so it is not impossible that was how Thutmose I, who soon proved himself a mighty warrior-pharaoh, came to his great station "by having the patronage of Queen Ahmose- Nefertari. More light could still be shed by DNA results. Even though the mummy of Thutmose I does not appear to exist, we have that of his son, Thutmose II, and even possibly that of the daughter, Hatshepsut. The mitochondrial and autosomal DNA of these, compared to Queen Ahmose-Nefertari, could serve to confirm the reason Aakheperkare was able to become pharaoh. Thutmose I would not have been able to transmit his own mitochondrial DNA, being a male. If, by chance, his queen, Ahmose, was the full sister of her husband, they would have had the same matrilineal DNA, and this would have been passed on to Hatshepsut. That is the key to the mysteries of the royal families of ancient Egypt now. I do not believe that it is chronologically possible. In summary, if a DNA connection, whether mitochondrial or autosomal, can be made between the mummy of Queen Ahmose Nefertari and a known child of Thutmose I, a mystery could be solved. Zahi Hawass attempted this in the case of a female mummy from KV60, whom he felt to be Hatshepsut, but the results have not been disclosed. If a match failed to be made, another attempt could involve the other mummy from the same tomb, who is probably a royal lady, as well, and not a nurse. According to my calculations, based on Sothic reckoning, Thutmose I reigned for thirteen years, even though his last attestation is from his Year 9. In BCE, a small boy, also called Thutmose, was hailed as pharaoh under the hard-eyed gaze of a woman who was both his aunt and step-mother. Ahmose- Sipair is the last person in the first row.

Chapter 2 : Thebes, Egypt - Wikipedia

Two Theban princes: Kha-em-Uast & Amen-khepeshf, sons of Rameses III, Menna, a land-steward, and their tombs 1 edition By Campbell, Colin Go to the editions section to read or download ebooks.

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*Two Theban princes: Kha em-Uast & Amen-khepeshf, sons of Rameses III., Menna, a land steward, and their tombs [Colin Campbell] on www.nxgvision.com *FREE* shipping on qualifying offers.*

William Caxton, Genre: Critics are divided on the issue of whether the fabliaux were intended for noble audiences because the tales made the bourgeois look so bad, or were intended for the bourgeois, themselves, indicating that they had a strong appetite for seeing themselves satirized in literature. The middle ground seems to be that they could work for a mixed audience which might include worldly nobles excluding those given to extreme religious devotion, of course! Nevertheless, there also are religious pilgrims who certainly ought to have objected were this a realistic scenario: The Monk and Prioress also are likely to have been the younger son and daughter of noble families based on their tastes as described in the General Prologue hunting, rich food, pets, fine clothes. Their reception of a story with strong sexual content might well be complex. For a page listing studies of fabliaux in the Goucher College Library, [click here](#). This would be especially helpful for English students planning papers or tale presentations, or for advanced English student planning midterm or final papers. Rhyming couplets, the most common poetic form used for the tales. John, the "townie" carpenter, whose trade has made him wealthy enough to own a house big enough that he might rent rooms to the clerk, as well as dressing his young wife in the most outrageously expensive clothing she could desire. Absolon, a clerk, possibly also an Oxford graduate, who now serves the priest in the cathedral but who, like Nicholas, is far more interested in dressing well and pursuing the ladies of the town. He is asked for help by widows whose husbands fought against the city of Thebes i. Theseus conquers the city, kills the tyrant, Kreon, and those searching the fallen rescue two Theban princes, Palamon and Arcite, whom Theseus dooms to prison for the rest of their lives. Both princes, though sworn to be as brothers to each other, see Emily from their cell window, fall in love with her, and immediately declare each other their mortal enemy. When John has work that takes him out of town, Nicholas supplies his room with food and pretends to have fallen into a trance for several days. Exhausted, John falls asleep. Meanwhile, Nicholas and Alison disport themselves until Absolon comes begging a kiss from the window. Alison complies in the dark? Interpretive issues and general research sources: If we laugh with the Miller, with whom are we declaring community? For some background on Oxford and the town-gown violence that beset medieval university communities, [click here](#). Chaucer-the-Pilgrim explicitly warns readers that the Miller will tell a bawdy tale. In fact, tales of moral and ethical instruction far outnumber the bawdy ones, but who remembers them? As I said in class, watch who laughs and why in its conclusion. How much does it cost to get drunk in ? Bennett, Chaucer at Oxford and at Cambridge, He also provides background on the mystery plays performed in the countryside and in which Absolon performed as Herod. The Wife of Bath also was a great fan of these dramatic cycles. English University Life in the Middle Ages. Ohio State UP, The Medieval English Universities: Oxford and Cambridge to U California P, Donaldson, Speaking of Chaucer, Charles Muscatine, Chaucer and the French Tradition, , rpt. Specifically, Absolon and Alison are characters with deep roots in the French fabliau tradition and would have been, to some degree, "type characters" to Chaucer and his audience. Student life in Ave Maria College, mediaeval Paris; history and chartulary of the college. U Notre Dame P, Is he typical or a gross aberration?

Chapter 4 : ANTIOPE - Theban Princess of Greek Mythology

Two Theban princes: Kha-em-Uast & Amen-khepeshf, sons of Rameses III, Menna, a land-steward, and their tombs
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This was the local name not for the city itself but for the Karnak temple complex on the northeast bank of the city. The name was therefore translated into Greek as Diospolis, "City of Zeus". The Greek names came into wider use after the conquest of Egypt by Alexander the Great, when the country came to be ruled by the Macedonian Ptolemaic dynasty. It was built largely on the alluvial plains of the Nile Valley which follows a great bend of the Nile. As a natural consequence, the city was laid in a northeast-southwest axis parallel to the contemporary river channel. In the east lies the mountainous Eastern Desert with its wadis draining into the valley. Significant among these wadis is Wadi Hammamat near Thebes. It was used as an overland trade route going to the Red Sea coast. Demographics[edit] Population of Thebes from BC According to George Modelski, Thebes had about 40, inhabitants in BC compared to 60, in Memphis, the largest city of the world at the time. By BC, the population of Memphis was down to about 30,, making Thebes the largest city in Egypt at the time. The major festivals among these according to the Edfu Geographical Text were: Another popular festivity was the halloween-like Beautiful Festival of the Valley. At this time it was still a small trading post while Memphis served as the royal residence of Old Kingdom pharaohs. Although no buildings survive in Thebes older than the portions of the Karnak temple complex, which may date from the Middle Kingdom, the lower part of a statue of Pharaoh Nyuserre of the 5th Dynasty has been found in Karnak. Another statue which was dedicated by the 12th Dynasty king Senusret may have been usurped and re-used, since the statue bears a cartouche of Nyuserre on its belt. Since seven rulers of the 4th to 6th Dynasties appear on the Karnak king list, perhaps at the least there was a temple in the Theban area which dated to the Old Kingdom. The Theban rulers were apparently descendants of the prince of Thebes, Intef the Elder. His probable grandson Intef I was the first of the family to claim in life a partial pharaonic titulary, though his power did not extend much further than the general Theban region. Mentuhotep II ruled for 51 years and built the first mortuary temple at Deir el-Bahri, which most likely served as the inspiration for the later and larger temple built next to it by Hatshepsut in the 18th Dynasty. After these events, the 11th Dynasty was short-lived, as less than 20 years had elapsed between the death of Mentuhotep II and that of Mentuhotep IV, in mysterious circumstances. Thebes continued to thrive as a religious center as the local god Amun was increasingly becoming prominent throughout Egypt. The oldest remains of a temple dedicated to Amun date to the reign of Senusret I. Excavations around the Karnak temple show that the Middle Kingdom town had the layout with a grid pattern. The city was at least one kilometer long and 50 hectares in area. Remains of two palatial buildings were also detected. They eventually founded the 14th Dynasty at Avaris in c. By doing so, the Asiatics established hegemony over the majority of the Delta region, subtracting these territories from the influence of the 13th Dynasty that had meanwhile succeeded the 12th. The Asiatic leader is labeled as "Ruler of foreign lands", Ibsha. A second wave of Asiatics called Hyksos from Heqa-khasut, "rulers of foreign lands" as Egyptians called their leaders immigrated into Egypt and overran the Canaanite center of power at Avaris, starting the 15th Dynasty there. The Hyksos were able to sail upstream past Thebes and some Nile cataracts to trade with the Nubians and the Thebans brought their herds to the Delta without adversaries. Soon the armies of Thebes marched on the Hyksos-ruled lands. Tao died in battle and his son Kamose took charge of the campaign. Ahmose I drove the Hyksos out of Egypt and the Levant and reclaimed the lands formerly ruled by them. The city remained as capital during most of the 18th Dynasty New Kingdom. It also became the center for a newly established professional civil service, where there was a greater demand for scribes and the literate as the royal archives began to fill with accounts and reports. For instance, Amenhotep III, poured much of his vast wealth from foreign tribute into the temples of Amun. After this, colossal enlargements of the temple became the norm throughout the New Kingdom. Aside from embellishing the temples of Amun, Amenhotep increased construction in Thebes to unprecedented levels. On the west bank, he built the enormous mortuary temple and the equally massive Malkata palace-city which fronted a hectare artificial lake. In the city

proper he built the Luxor temple and the Avenue of the Sphinxes leading to Karnak. The capital was moved to the new city of Amarna Akhetaten , midway between Thebes and Memphis. After his death, his son Tutankhamun made a return to Memphis, [24] but renewed interest in building projects at Thebes which produced even more glorious temples and shrines. The constructions were bankrolled by the large granaries built around the Ramesseum which concentrated the taxes collected from Upper Egypt; [25] and by the gold from expeditions [26] to Nubia and the Eastern Desert. In the 25th year of his reign, workers in Deir el-Medina began striking for pay and there arose a general unrest of all social classes. Consequently, an unsuccessful harem revolt led to the deaths of many, including Theban officials and women. During the reign of Ramesses IX " BC , about BC, a series of investigations into the plundering of royal tombs in the necropolis of western Thebes uncovered proof of corruption in high places, following an accusation made by the mayor of the east bank against his colleague on the west. The plundered royal mummies were moved from place to place and at last deposited by the priests of Amun in a tomb-shaft in Deir el-Bahri and in the tomb of Amenhotep II. The finding of these two hiding places in and , respectively, was one of the great events of modern archaeological discovery. Such maladministration in Thebes led to unrest. Theban political influence receded only in the Late Period. Kush , the former colony of Egypt became an empire in itself. His reign saw a significant amount of building work undertaken throughout Egypt, especially at the city of Thebes, which he made the capital of his kingdom. In Karnak he erected a pink granite statue of himself wearing the Pschent the double crown of Egypt. Taharqa accomplished many notable projects at Thebes i. After his death three years later his nephew or cousin Tantamani seized Thebes, invaded Lower Egypt and laid siege to Memphis, but abandoned his attempts to conquer the country in BC and retreated southwards. Silver, gold, precious stones, all the wealth of the palace, rich cloth, precious linen, great horses, supervising men and women, two obelisks of splendid electrum, weighing 2, talents, the doors of temples I tore from their bases and carried them off to Assyria. With this weighty booty I left Thebes. Against Egypt and Kush I have lifted my spear and shown my power. With full hands I have returned to Nineveh, in good health. He visited Thebes during a celebration of the Opet Festival. In spite of his welcoming visit, Thebes became a center for dissent. This revolt was supported by the Theban priesthood. After the suppression of the revolt in BC, Ptolemy V , in need of the support of the priesthood, forgave them. Half a century later the Thebans rose again, elevating a certain Harsiesi to the throne in BC. Harsiesi, having helped himself to the funds of the royal bank at Thebes, fled the following year. In 91 BC, another revolt broke out. In the following years, Thebes was subdued, and the city turned into rubble. Thebes became part of the Roman province of Thebais , which later split into Thebais Superior, centered at the city, and Thebais Inferior, centered at Ptolemais Hermiou. A Roman legion was headquartered in Luxor temple at the time of Roman campaigns in Nubia. In the first century AD, Strabo described Thebes as having been relegated to a mere village.

Excerpt from Two Theban Princes, Kha-Em-Uast Amen-Khepesht, Sons of Rameses III: Menna, a Land-Steward, and Their Tombs The principal buildings of his reign (c. bc.) were the Amen temple and the temple of Khons at Karnak; a temple near the temple of Mut; and his great mortuary temple at Medinet Habu.

She was a daughter of the lord Nykteus Nycteus , though some claimed her real father was the river Asopos. Antiope was loved by the god Zeus who seduced her in the guise of a satyr on Mount Kithairon Cithaeron. When Nykteus discovered she was pregnant, he threatened her, and she fled to find refuge with King Epopeus of Sikyon. Nykteus then killed himself in shame and called upon his brother Lykos Lycus to avenge him. Lykos had since been appointed regent of the powerful Boiotian town of Thebes. Its former king, Labdakos Labdacus , had died young leaving a child on the throne. On the return trip to Thebes she gave birth to twin sons--Amphion and Zethos Zethus --which were exposed to die on Mount Kithairon near Eleutherai. However shepherds came across the infants and raised them as their own. The boys were instructed by the god Hermes in various arts with Amphion becoming a skilled bard and his brother Zethos a cattle-herder. When she learned that her sons were alive and grown, she fled Thebes and called upon them to avenge her. The twins captured Dirke as she was celebrating the rites of Dionysos on Mount Kithairon and tied her to a bull which tore her apart. They then slew King Lykos and seized the throne of Thebes. The god Dionysos, however, was offended by the death of his devotee and drove Antiope mad. She roamed across the hills to the neighbouring kingdom of Phokis Phocis where King Phokos Phocus found her, cured her of her illness, and made her his wife. Antiope and her sons, Amphion and Zethos, were later honoured as heroes at Thebes. Unlike most heroes however--which produced long lines of descendants--their house was cut short by the untimely deaths of the twins and their children. Some say that one of the daughters, Khloris Chloris , survived, and that she became the mother of the Trojan War hero Nestor. She became by Zeus the mother of Amphion and Zethus. When Antiope was with child by the father of the gods, fear of her own father induced her to flee to Epopeus at Sicyon, whom she married. Nycteus killed himself in despair, but charged his brother Lycus to avenge him on Epopeus and Antiope. Lycus accordingly marched against Sicyon, took the town, slew Epopeus, and carried Antiope with him to Eleutherae in Boeotia. During her imprisonment there she gave birth to two sons, Amphion and Zethus, who were exposed, but found and brought up by shepherds. According to Hyginus Fab. Hereupon she was repudiated by her husband, and it was not until after this event that she was visited by Zeus. Dirce, the second wife of Lycus, was jealous of Antiope, and had her put in chains; but Zeus helped her in escaping to mount Cithaeron, where she gave birth to her two sons. According to Apollodorus, she remained in captivity for a long time after the birth of her sons, who grew up among the shepherds, and did not know their descent. Hermes according to others, Apollo, or the Muses gave Amphion a lyre, who henceforth practised song and music, while his brother spent his time in hunting and tending the flocks. The two brothers, whom Euripides Phoen. Antiope, who had in the meantime been very ill-treated by Lycus and Dirce, escaped from her prison, her chains having miraculously been loosened; and her sons, on recognising their mother, went to Thebes, killed Lycus, tied Dirce to a bull, and had her dragged about till she too was killed, and then threw her body into a well, which was from this time called the well of Dirce. Dionysus threw Antiope into a state of madness on account of the vengeance which her sons had taken on Dirce. In this condition she wandered about through Greece, until Phocus, the grandson of Sisyphus, cured and married her. She was buried with Phocus in one common tomb. Dictionary of Greek and Roman Biography and Mythology. Shewring Greek epic C8th B. She bore two sons, Amphion and Zethos Zethus , primal founders of Thebes of the seven gates; they added walls to the spacious city because without them they could not hold it as their dwelling. Evelyn-White Greek epic C8th or 7th B. Euripides dramatized the story of Antiope in a play produced around B. See Hyginus Fabulae 8 below for a summary of the plot. Apollonius Rhodius, Argonautica 1. Seaton Greek epic C3rd B. Frazer Greek mythographer C2nd A. Both of them had fled [from Euboa] because they had killed Phlegyas, son of Ares and Dotis the Boiotian, and they took up their abode at Hyria, and thence having come to Thebes, they were enrolled as citizens through their friendship with

Pentheus. So after being chosen commander-in-chief by the Thebans, Lykos compassed the supreme power and reigned for twenty years, but was murdered by Zethos Zethus and Amphion for the following reason. Antiope was a daughter of Nykteus, and Zeus had intercourse with her. When she was with child, and her father threatened her, she ran away to Epopeus at Sikyon Sicyon and was married to him. In a fit of despondency Nykteus killed himself, after charging Lykos to punish Epopeus and Antiope. Lykos marched against Sikyon Sicyon, subdued it, slew Epopeus, and led Antiope away captive. The infants were exposed, but a neatherd found and reared them, and he called the one Zethos and the other Amphion. Now Zethos paid attention to cattle-breeding, but Amphion practised minstrelsy, for Hermes had given him a lyre. But Lykos and his wife Dirke Dirce imprisoned Antiope and treated her despitefully. Howbeit, one day her bonds were loosed of themselves, and unknown to her keepers she came to her sons cottage, begging that they would take her in. They recognized their mother and slew Lykos, but Dirke they tied to a bull, and flung her dead body into the spring that is called Dirke after her. Jones Greek travelogue C2nd A. The legend about the cave is that Antiope after her labour placed her babies [i. Amphion and Zethos] into it; as to the spring, it is said that the shepherd who found the babies washed them there for the first time, taking off their swaddling clothes. In his reign the first hostile army is said to have invaded the land, which before this had enjoyed unbroken peace. The reason was this. Antiope, the daughter of Nykteus Nycteus, had a name among the Greeks for beauty, and there was also a report that her father was not Nykteus but Asopos Asopus, the river that separates the territories of Thebes and Plataia Plataea. This woman Epopeus carried off but I do not know whether he asked for her hand or adopted a bolder policy from the beginning. The Thebans came against him in arms, and in the battle Nykteus was wounded. Epopeus also was wounded, but won the day. Nykteus they carried back ill to Thebes, and when he was about to die he appointed to be regent of Thebes his brother Lykos Lycus for Labdakos Labdacus, the son of Polydoros, the son of Kadmos Cadmus, being still a child, was the ward of Nykteus, who on this occasion entrusted the office of guardian to Lykos. He also besought him to attack Aigialea [Sikyon] with a larger army and bring vengeance upon Epopeus; Antiope herself, if taken, was to be punished. As to Epopeus, he forthwith offered sacrifice for his victory and began a temple of Athena, and when this was complete he prayed the goddess to make known whether the temple was finished to her liking, and after the prayer they say that olive oil flowed before the temple. Afterwards Epopeus also died of his wound, which he had neglected at first, so that Lykos had now no need to wage war. As she was being taken to Thebes by way of Eleutherai Eleutherae, she was delivered there on the road. Asios [Greek poet C7th B. The first thing inside is a statue of Antiope. They say that her sons were Sikyonians, and because of them the Sikyonians will have it that Antiope herself is related to themselves. The inhabitants of Tithorea in Phokis like to steal earth from it when the sun is passing through the constellation Tauros. For this reason the Thebans at that time keep watch over the tomb. Both these cities hold this belief, and they do so because of the oracles of Bakis Bacis, in which are the lines: The wife of Lykos Lycus [i. Dirke Dirce] worshipped Dionysos more than any other deity. When she had suffered what the story says she suffered [at the hands of the sons of Antiope], Dionysos was angry with Antiope. For some reason extravagant punishments always arouse the resentment of the gods. They say that Antiope went mad, and when out of her wits roamed all over Greece; but Phokos [eponymous king of Phokis], son of Ornytion, son of Sisyphos, chanced to meet her, cured her madness, and then married her. So Antiope and Phokos share the same grave. The story goes that Antiope was ill-treated by this Dirke, and therefore the children of Antiope put Dirke to death. I have already in my account of Thebes mentioned how Antiope went mad because of the wrath of Dionysos, and the reason why she brought on herself the anger of the god; I have also told how Phokos, the son of Ornytion, fell in love with her, how she married him and is buried with him, and what Bakis Bacis the soothsayer says about this grave in common with that of Zethos and Amphion at Thebes. Smith Greek Christian rhetoric C2nd A. Amongst those whom we have mentioned [of the adulteries of Zeus], he violated some being transformed, like a magician. In short, he seduced Antiope, the daughter of Nycteus, when turned into a satyr, and of her were born Amphion and Zethus. Grant Roman mythographer C2nd A. Epopeus king of Sicyon], and as a consequence was cast off by her husband Lycus. Thus widowed, Jupiter [Zeus] embraced her. But Lycus married Dirce. She, suspecting that her husband had secretly lain with Antiope, ordered her servants to keep her bound in darkness. When her

time was approaching, by the will of Jove [Zeus] she escaped from her chains to Mount Cithaeron, and when birth was imminent and she sought for a place to bear her child, pain compelled her to give birth at the very crossroads. Antiopa was the daughter of Nycteus, king in Boeotia; entranced by her great beauty, Jupiter [Zeus] made her pregnant. When her father wished to punish her on account of her disgrace, and threatened harm, Antiopa fled. By chance Epaphus [i. Epopeus], a Sikyonian, was staying in the place to which she came, and he brought the woman to his house and married her. Nycteus took this hard, and as he was dying, bound by oath his brother Lycus, to whom he left his kingdom, not to leave Antiopa unpunished. She bore sons, and left them there, but a shepherd reared them, naming them Zetus and Amphion. When opportunity presented itself, she fled, and came to her sons. But Zetus, thinking her a runaway, did not accept her. Dirce, in the revels of Liber [Dionysos], was brought to the same place. There she found Antiopa and was dragging her to death.

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Chapter 9 : Two Theban Princes, Kha-Em-Uast Amen-Khepeshf, Sons of Rameses III

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