

# Globalization in Egypt in Historical Context: “Globalization, Transnational Mobilities, and the Local in Ancient Egypt”

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## ABSTRACT

The historical beginnings of globalization are still being debated. Though many experts believe globalization began in the modern period, others believe it has a lengthy history. Globalization is as old as humanity. Since the dawn of recorded history, major characters such as emperors, explorers, traders, and preachers have traveled in an attempt to grow their political authority, better their standard of living, convert their beliefs, or simply satisfy human curiosity. They traded four major ingredients through varied contacts, experiences, and collisions: people, thoughts, money, and resources. This paper aims to describe the historical process of development and demonstrate that globalization is not a new phenomenon, but rather as old as civilization itself. With each material, scientific, and technological advancement, the velocity of change increased, causing globalization to spread to new and distant locations. This article, which is part of a series named "Globalization in Egypt in a Historical Context"(1-6), discusses globalization in ancient Egypt. Globalization has existed in Old Egypt since the establishment of economic relations between it and the ancient near world, when commercialized urban centers were predominantly oriented around the axis of Egyptian culture, as well as a wide range from Egypt to cities such as Alexandria, Athens, and others. During that time, trade was common, and the concept of cosmopolitan culture evolved for the first time. Egypt, with its lengthy and complicated population history, provides an ideal location for studying population movements. This article investigates key shifts in global relations beginning in 3000 CE and identifies the major turning moments that hastened the progress of globalization inside ancient Egypt.

“The river of history may flow and cut different channels, but it has an uncanny tendency to flow back upon itself”

*Richard White*

**Keywords:** globalization; ancient Egypt; ancient Egyptian mobilitis; commerce exchange; archaeology; foreign policy implications

## ACKNOWLEDGMENT

I have no words to express my sincere thanks and gratitude to Professor Dr. Alaaeldin Abdul Mohsen Shaheen, Professor of Ancient history of Egypt and the ancient Near East, the former Dean of Faculty of Archeology, Cairo University for reading drafts of this article suggesting serious improvements, also, and for his inspiring guidance, pertinent criticism, pragmatic suggestions to get my article as such. The author would like to express his deepest gratitude to the Enago Editing team and EKB team for sharing their input on this research. Their work and valuable comments have greatly improved the manuscript.

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## 1. Egypt's History

In the ashes of Al-Fayoum, Helwan Al-Omari, Giza, Deir Tasa, Al-Badari, Al-Omra, Naqada, etc., the cultures of the villages on the banks of the Nile arose as the sun of the god rose on the Nile Valley. However, we do not know when the lengthy history of Egypt began. When did these settlements amalgamate into the northern and southern major regions? It may be the first central state in human history to unite these two regions (Upper and Lower Egypt) into one central state, known as the Pharaonic state due to the title of its monarch, the Pharaoh (the Great Palace). Although the ancient Egyptians did not know how to record their history in successive families, the world studied the history of Egypt the pharaonic in the form put by the Egyptian priest Maniton Samanoudi in the era of King Ptolemy II (284-264 B.C.) in 31 families starting with the first family, foremost among them King Myna or Narmer mentioned about the year 3100 B.C. and then the return of the Persians to Egypt ends with the establishment of the 31st and 30th dynasty rulers around 343 B.C., whose rule continued until the entry of Alexander the Great into Egypt in 332 B.C., the year that

is the end of the pharaonic history of Egypt and the beginning of the history of Hellenistic and Greek Egypt. To make their research easier, modern historians separated the lengthy pharaonic period into three separate eras: the age of the old state, the age of the middle state, and the age of the modern state. The age of chaos, which is further divided into the eras of the first, second, third, and last anarchy, separates all of these eras from the periods of separation known as the late era (Table 1.).

**TABLE 1:** Framework for Egyptian History

Pre-dynastic	
Old Kingdom	Dynasties I–VI Unification of Egypt and Age of the Pyramid builders
<b>First Intermediate Period</b>	<i>Dynasties VII- XI</i> Social unrest and political collapse; Dynasties of Ichnasya Kingdom
<b>Middle Kingdom</b>	<i>Dynasties XI- XIII</i> Revival and reunification
<b>Second Intermediate Period</b>	<i>Dynasties XIV–XVII</i> Domination by “Shepherd Kings”
<b>New Kingdom</b>	<i>Dynasties XVIII– XX</i> Revival, world power, and decline Third Intermediate Period Late Period: Persian (Achmenide) rule into invasion of Alexander

**2. Foreign policy implications of Egyptian Kings**

- (1) Foreign policy implications indicate that the rulers (kings) of the Third dynasty have launched disciplinary campaigns on the Sinai Bedouins, as there were monuments of the kings Sankht, Nasthrt, and Sekhemkhet in the peninsula of Sinai , which indicate that these kings are conducting disciplinary campaigns in this area in order to secure quarries of copper and semi precious stones (Turquoise) and convoy roads into Levant. Senferu’s traces also record anti-Nubian and anti-Libyan rebels - a term used by some tribes in Libya - and indicate close trade ties with the Phoenician coast. Some say that Sanferu sent a commercial fleet consisted of 40 ships to bring cedar wood from there. In the era of Khufu (who built the Great Pyramid), there is a sign of flourishing trade between Egypt and Venice, as was the case during the days of Sanferu. The effects do not point to any military campaigns conducted by Khufu. In fact, Khufu is known to be a little for his large and internationally famous pyramid.
- (2) In the era of the Fifth dynasty (2510-2460 BC), Oserkaf ruled for about seven years. In his era, the beginning of commercial relations with Greek, where the funerary temple was found with the vessels coming from a Greek island. Although relations with the Hellenic Republic date back to the era of King Minna Oskaf was the first sign that these relationships were evolving into commercial relationships. The abandonment of the funeral rites for the king at the end of the fifth dynasty is a sign of its diminishing significance in history . King Ussarkaf followed King Sahour, who launched campaigns against Libyan tribes and Asian nomads alike, continued commercial ties with Syria and sent a trip to the Land of Punt .
- (3) King Mentutep I ruled Egypt for fifty-one years, restoring Egypt’s influence in the eastern desert. He sent a campaign to the Wadi Al-Hammamat, eradicating

the causes of riots there. He also chased Asians to the Litani River's limits and launched an offensive against the Libyan Tahnoun tribes (Tahnoun represented Fayoum, Wahat, Wadi Natroun and Cyrenaica). To protect the southern borders, he also sent more than one campaign.

- (4) Amenhotep II, who succeeded his father Thutmose III during the Late Bronze period (1580–1078 BC), strove to restore order in Western Asia as soon as he assumed the throne by putting a halt to uprisings against Egyptian dominance there. In the south, Egypt’s power at the time reached the borders of the Sondos region, north of the modern city of Khartoum. He then hurried to Syria and conquered those who had not sworn allegiance.
- (5) Ramesses II began an offensive against Syria in the fourth year of his rule. He battled the Hittites at the renowned site of Kadesh in his fifth year. The four main divisions of the army of Ramesses II were named after the four most revered gods of ancient Egypt: Amon, Roaa, Petah, and Set. Despite having to overcome significant obstacles, these teams were able to prevail. A pact establishing a military ceasefire was signed by the two parties. A treaty of friendship was formed between Egypt and the Hittites in the twenty-first year of Ramses II. The two nations’ relations were peaceful.
- (6) Merneptah led a campaign against Asia in the third year of his rule. In the fifth year, he managed to form an alliance with five Sea Peoples tribes and resist a significant onslaught from certain Libyan tribes (the Libyan Mashoush, which scholars believe once lived in the northern parts of the Libyan desert) (The peoples of the sea, which consist of the five pillars: Aqawasha, Torcha, El Shardan, Louka, and Ash Shakalash). This threat to Egypt is momentarily delayed.
- (7) Ramesses III's policies in the east allowed him to secure his Asian land again after launching an Asian war in response to the upheaval the Hindu-European exodus produced. During this time in the 20th Dynasty, Nubia’s influence in the south had totally vanished, and the Egyptian pharaoh was no longer concerned about it.

**3. Commercial Activities in Ancient Egypt**

- (1) Whether on a local or global scale, commercial activity has always been a crucial component of any society. There will always be something one lacks and needs to buy through trade with another, regardless of how many goods one owns as an individual, a community, or a nation. Despite being a nation with a wealth of natural resources, ancient Egypt was nonetheless dependent on trade for both necessities and luxuries.
- (2) James C. Thomson wrote in his fascinating piece "Women in the Ancient World," which was accessed on June 15, 2017, that Ancient Egypt had three characteristics that worked together to create a distinctive economic system: He continued, "Unlike the Greeks and Romans, the Egyptians did not view trade as a legitimate way to get rich, merchants were simply servants employed to find and deliver merchandise; they were paid for their labour but did not wait any additional profit, most of them were agricultural workers and so their pay was very low." First, the Egyptians had no coinage, then they had no merchant class, and finally, depending on their wealth, they could trade for all of the necessities and a wide range of luxuries, and for the first time in history, women were free to engage in commercial activities in Ancient Egypt.

- (3) Trade in Egypt started in the late Predynastic Period (c. 6000–c. 3150 BCE) and persisted into Roman Egypt (30 BCE–646 CE). Ancient Egypt's economy ran on a barter system without money throughout the most of its history. A monetary economy was not implemented in the nation until the Persian Invasion of 525 B.C. Prior to this, trade thrived when commodities and services were exchanged based on a standard of worth that both parties thought was just.
- (4) Prior to the unification of Upper and Lower Egypt, trade had already begun between the various districts of both regions. Trade had already been established with Mesopotamia by the time of the First Dynasty of Egypt (3150–2890 B.C.). The First Dynasty monarchs built a powerful central government in Memphis, the nation's capital, and a bureaucracy quickly grew to handle the administration of the state, including trade with surrounding nations. Many academics have highlighted, disputed, and argued Mesopotamia's impact on the growth of Egyptian art, religion, and society during the past century. Mesopotamia was an early trading partner. However, it appears certain that the earlier Mesopotamian culture, particularly the Sumerian, had a substantial influence on the emerging Egyptian culture.
- (5) International trade with the Levant and Nubian regions had been started by the First Dynasty. Egypt had trading colonies in Canaan, Syria, and Nubia, as well as elsewhere. The Egyptians had progressed from making papyrus-and-reed boats to wooden ships, and they frequently transported these to Lebanon in search of cedar. From the Nile to the Red Sea, items were packed and lashed to the backs of donkeys to travel the overland commerce route through the Wadi Hammamat.
- (6) The majority of the items that needed to be carried were conveyed via the Red and Mediterranean oceans, as well as the Nile River. Trade grew significantly under Queen Hatshepsut's rule. Hatshepsut, who ruled Egypt from roughly 1473 to 1458 B.C.E., was the nation's first female pharaoh. Egyptian architecture and art blossomed when she was in power. Hatshepsut was renowned for promoting trade. Trade during her rule aided in the expansion of Egyptian authority down the Nile. In five ships, more than 200 men delivered gifts and trade goods to Punt. A magnificent temple at Dayr al-Bahri serves as a lasting reminder of Hatshepsut's rule (dear ahl-BAH-ray).
- (7) The products that were traded vary by region. During the Roman era, Egypt had abundance of grain and earned the nickname "Rome's breadbasket," but it lacked the wood, metal, and other valuable stones needed to make amulets, jewellery, and other ornaments. Slaves mined gold mostly in Nubia, and Egypt's neighbouring monarchs frequently wrote letters asking for massive amounts to be sent. Traveling to Nubia wasn't always simple. A caravan had to contend with hazards from robbers, local authorities, and mother nature in the shape of floods or windstorms because Yam was so far to the south.
- (8) Since the monarch, at least in theory, owned the entire country, there were no government-sponsored incentives for trade in Egypt. The monarch was seen as the rightful steward of the land since he had been appointed and sanctified by the gods who had created everything and who also acted as a liaison between them and the populace. But in fact, starting in the Old Kingdom, the priests of the various cults, particularly the Cult of Amun, possessed enormous parcels of land that were immune from taxes. These priests frequently lived as luxuriously as kings because there was no legislation forbidding them from participating in trade and because all profits went to the temple rather than the monarchy.
- (9) The fact that almost everyone depended on the great River Nile, which became the organising principle around which Egypt was controlled, grain was stored and delivered, and land was drained and irrigated, formed Egyptian commercial culture. The requirement to control flooding and irrigate agriculture promoted the quick development of a powerful, unified Egyptian state. In Paul Johnson's opinion, this is the time when "Egyptian history split from that of the other alluvial valley-plains, the Tigris-Euphrates and the Indus, which nurtured the early civilizations."
- (10) Barry Kemp, an Egyptologist, said: "We will find no self-made men of manufacture, businessmen or moneylenders, or builders of other people's tombs." However, a closer examination of Egypt reveals that, despite living in what historian Paul Johnson refers to as a "totalitarian theocracy," ordinary Egyptians were more cognizant of the requirements of successful trade than is typically assumed. It is commonly known how the Egyptian economy functions administratively. The granaries and other important industries belonged to the state and the temples, which utilised their authority to distribute grain to the populace in times of need.
- (11) Egypt's long and rich history, as well as other factors like its distinct geographic location and the Nile River, have an impact on its cultural identity. As a result, despite imperialism and the introduction of new religions over several decades since the Persians and Ptolemaic dynasties conquered Egypt in the 6th century BC and the Ptolemaic period, respectively, Egypt has retained its distinctively Egyptian religion, arts, language, and customs (The Ptolemaic and Roman empires ruled to the Arab conquest). Islam emerged in Egypt in 639–42 AD after a series of victories. Christianity was first introduced to Egypt in the first century, but it wasn't accepted as a doctrine until the fourth century C.E.

#### 4. Archaeology and Globalization in Ancient Egypt

- (1) To be most useful, the study of globalization must be placed in a temporal context. Even a casual examination of the past reveals significant interconnections between societies. These exchanges took the form of trade, migration, conquest, intermarriage, and other activities. Careful analysis reveals patterns in such interaction that can help us more clearly define globalization as a long-term process with a cyclical nature. So, Archaeology is critical for extending the study of globalization in this manner in both historic and prehistoric periods; it provides data on places and people not included in historical documents, and also permits examination of periods prior to the emergence of writing.
- (2) Ancient Egypt – the land of the pharaohs – is one of the oldest civilizations in the world. Its monumental tombs and temples, decorated with reliefs and hieroglyphs, have been the source of awe and admiration for millennia. Art and crafts of great beauty, and well-preserved organic evidence (especially mummies) have added to ancient Egypt's fascination.

"How did they do it?" is a question often asked about the ancient Egyptians that has sometimes given rise to highly speculative and fantastical explanations. For example, it has been suggested that the Great Pyramid at Giza (built by Khufu in the 4th Dynasty), which was the largest structure in the world until the 19th century B.C. could not have been built without the technological and mathematical knowledge of an earlier civilization, such an explanation is based entirely on fanciful beliefs which do not credit the ancient Egyptians with the intelligence and ability to organize and carry out such a project.

- (3) Egypt's cultural identity resides in the fact that it is "Egypt": the oldest and longest lasting state in human history. Egypt has always been a discrete and complex entity that emerged in phases producing civilizational layers that accumulated one on top of the other. The history of Egyptian Visual Arts Egyptian art, is influenced by the nature of life in Egypt and all the political, economic, cultural, and social changes, as well as being a way of documenting the history of Egypt since ancient times, until now. Egyptian pharaonic art is probably the best-known form of ancient arts in the Mediterranean basin, with its architecture, its style of painting and stone carving. Egyptian arts and crafts were developed largely over many centuries, unhindered by external invasions or internal shocks (Ancient Egyptian Art).
- (4) The Egyptian civilization was highly religious, so Pharaonic art was meant to glorify the gods and the Pharaoh and secondly, to assert and preserve the values of life. During the Ptolemaic Hellenistic Era, Egyptian art was influenced by Greek art that encouraged the naturalistic representation of individuals, which, for example, was shown in the Fayoum portraits (Agrippa, Agrippa (A Book of the Dead) –. Coptic art originally displayed a mix of native Egyptian and Hellenistic influences. It is the art of Egypt produced in the early Christian era or for the art produced by the Coptic Christians themselves. It's famous for its paintings, textiles and other artistic mediums. Subjects and symbols were taken from both Greek and Egyptian mythology, sometimes altered to fit Christian beliefs. Coptic icons are more concerned with religious truth and beauty than realism. The Arab opening of Egypt allowed the Coptic art to influence the Islamic art and architecture with many features that are now integrated into the Islamic art (Art of Ancient Egypt).

## 5. Historical Population Mobilities in Ancient Egypt

- (1) The second millennium BCE in the ancient Near East witness an increased interactions and interconnections between Egypt and the regions of the southern Levant. Mobility and movement between and among these regions were considered as a key factor in exchanging: ideas, technologies, and values and, therefore, were essential elements of the evolution of societies. The archaeological record provides a wealth of material for reconstructing expressions of cultures, identities, status, and economic ways of life based on questions of mobility.
- (2) Social mobility in Ancient Egypt has been the result of periodic resource rearrangements resulting from family cycles, economic difficulty, division of ownership, political strife, and royal administration growth. Some people and social groups have benefited from these events to accumulate wealth and status and to ascend the social ladder, whereas other groups and individuals lost their possessions and became poorer.

The preserved sources, links with the institutional sphere (temples, the crown, dignitaries, state departments, etc.) formed a crucial tools for social upliftment, but they also caused in great conflict and competition led to political instability. However, the accumulation of wealth based on trade, craftsmanship, was another root for the social mobility, among businesswomen, traders, and wealthy peasants.

- (3) The questions of mobility are many and varied. Who and what moved and why? How was movement accomplished, and how did mobility change? What facilitated it? What purpose or goal was accomplished, and what outcomes were produced for and by the participants? Understanding of old data might dramatically change the landscape of interpretation on Mobility.
- (4) Literature studies in mobility came either to examine movement of peoples, objects, and ideas, or gave the impact of higher-resolution chronologies in the second millennium BCE.
- (5) Jeske's and Streit Studied the movement of Ancient Egyptians with focusing on Egyptian functionaries and their movements within the newly established empire in the southern Levant. Also, the official Egyptian presence in the empire, with a detailed survey of archaeological data concerning the presence of Egyptians in the southern Levant during the empire period with reference to governor houses, fortresses, temples, etc.
- (6) Historically, archaeological analysis of the second millennium BCE including the material culture, architecture, and other physical, tangible, and visible manifestations of human development in the ancient Near Eastern world reveals much within the archaeological record. Moreover, and recently, the analysis has extended to tracking the peoples that moved the objects, built the architecture, and created the sites. peoples, objects, commodities, and ideas. Within each broad category lies a host of others. Of course, people include armies, refugees, immigrants and emigrants, merchants, migrants, and traders.
- (7) The movement of peoples, objects, and ideas are important to our knowledge of the flow and path of human records —be they migratory, colonizing, or imperialistic—linked Egypt to the Mediterranean, Africa, western Asia, and regions further afield. Also, small-scale movements inside Egypt itself had a crucial place in the formation of Egyptian identities. In spite of the faraway location, the migration and trade that occurred in Egypt's Western desert (Anna Lucille Boozer), placed on the fringes of Egypt proper and have been linked with human beings inside the Nile Valley and more remote locations in the form of trade, technology, and migration.
- (8) Major climate changes can cause people to move (Stuart Manning). In Egypt that there was a climate change going on all this time, which affected the different people in different ways". The Egyptians were ready for climate change 3,000 years ago. Between 1250 and 1100 B.C.E the Middle East North Africa (MENA) region experienced a devastating drought causing the death of crops and livestock, led to crippling the economy and negatively impacting the citizens of greater Egypt from the Nile to parts of Syria in the north. The pharaohs ordered first, an increase in grain production from the more fertile areas of the empire and to distribute it throughout the empire as a way to feel political stability.



The second measure was breeding more resilient cattle that could withstand the drier conditions.

- (9) The available evidence suggests that there was a considerable movement and shifting of a variety of peoples within the oases. So, as a result of its long and involved population history, Egypt provides a privileged setting for the study of movements of the population for its rich natural resources and strategic location on the crossroads of continents. It had intense, historically documented interactions with important cultural areas in Africa, Asia, and Mediterranean ranging from international trade to foreign invasion and rule. And from the first millennium BCE onwards, Egypt witnessed a growing number of foreigners lived and working within its borders. This happened within the period of the Egyptian Empire at the third transition period and the late-era, which may witness weaknesses and control from foreign families, but it was there is still a great role for Egypt and even in presence of foreign rulers or during the era of independence and revolutions during the Achaemenid (Persian) presence on Egypt by Libyans, Assyrians, Kushites, Persians, Greeks, Romans, Arabs, Turks and Brits. The movement of people, goods and ideas throughout Egypt's long history has given rise to an intricate cultural and genetic exchange and entanglement, involving themes that resonate strongly with contemporary discourse on integration and globalization.
- (10) Walking was the main way of getting around in ancient Egypt. The Egyptians wore sandals except for when they were traveling long distances, and then they seemed to carry them in their hands and only put them on when they were arriving the destination. A lot of elderly people used walking sticks, as did travellers. 'Never walk road without a stick in your hand' advised the late period scribe Ankhsheshonq. A walking stick was not only use as a walking aid but also as a weapon against people like robbers. Quite a few of the roads were made from canal digging. Only rarely were the roads paved.

## CONCLUSION

Globalization has a significant impact on the new world's cultural, political, and social systems. So it's necessary to know how the process works. The question of roots is central to the process: how globalization began, and when. There are elements of globalization that we can discern in the past that can allow us to understand better how it works in the modern world. In this quest, archaeology provides us with a complete data collection and a great time depth, two key elements that enable the process to be phased out and meaningful comparisons extracted. It is useful to see that globalization has been part of human life, at least since the emergence of humanity, and that its strength oscillates in a cyclical trend that the world has identified.

Globalization is a worldwide process of economic integration, and socio-cultural and socio-political transformation; no country or group can control or escape being influenced by it. Communications and information, knowledge dispersion, and talent movement are the technologies that facilitate and nurture globalization, making it a continuous process with no limits. For the first time in human history, opportunity equality has become really worldwide. However, not everyone, every group, every nation, or every organization around the globe is aware of this fact; as a result, only a minority of the world's population can reap the full benefits of globalization.

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