

About the Author

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From his early childhood, Gadalla pursued his Ancient Egyptian roots with passion, through continuous study and research. Since 1990, he has dedicated and concentrated all his time to researching the Ancient Egyptian civilization. As an independent Egyptologist, he spends a part of every year visiting and studying sites of antiquities.

Gadalla is the author of ten internationally acclaimed books. He is the chairman of the Tehuti Research Foundation—an international, U.S.-based, non-profit organization, dedicated to Ancient Egyptian studies.

Other Books By The Author

[See details on pages 352-356]

Egyptian Cosmology: The Animated Universe - 2nd ed.

Egyptian Divinities: The All Who Are THE ONE

Egyptian Harmony: The Visual Music

Egyptian Mystics: Seekers of the Way

Egyptian Rhythm: The Heavenly Melodies

Exiled Egyptians: The Heart of Africa

Pyramid Handbook - 2nd ed.

Tut-Ankh-Amen: The Living Image of the Lord

Egypt: A Practical Guide

Testimonials of the First Edition:

Historical Deception gives an excellent overview of all things Egyptian. The style of writing makes for an easy read by the non-Egyptologists amongst us. Covering a wide variety of topics from the people, language, religion, architecture, science and technology it aims to dispel various myths surrounding the Ancient Egyptians.

If you want a much better understanding of Ancient Egypt, then you won't be disappointed by the straight forward, no-nonsense approach to information given in *Historical Deception*.

- Matt Whitby, *Internet Book Shop, UK, March, 1998*

Gadalla uses his knowledge to explain in simple terms the Egyptian religion, culture, social life, the true role of the Pharaohs, architecture, metallurgy, science and mathematics, their accurate calendar, and many other facets of their culture. ...Again, all of his claims are supported by well-crafted reasoning and evidence. ...Gadalla combined Bible facts and Egyptian history to give a broader interpretation of Biblical events...

- Saxton Book Reviews - 10/96 - Jon Baughman

Historical Deception is a much needed correction to a great deal of historical distortion, suppression and denial. *Historical Deception* is a lively, engaging, stimulating, provocative reading, easy to read and difficult to put down.

- Midwest Book Review - 11/96 - Jim Cox

...Rather than accepting the prima facie truth of the Bible and the Jewish records, he has allowed history to speak for itself through physical evidence, historical documents and primary materials. His discoveries are hence fascinating and challenging. He has used Egypt to understand Egypt and by extension to re-evaluate the truth about early Biblical history...Gadalla's works are numerous and do not simply focus on the Bible...He uses primary sources, hieroglyphics and documents but does not ignore modern scholarship, both conventional and alternative...In his four published works he destroys many sacred cows, but also answers so many of the difficult questions that Egyptology ignores.

- The Independent Review - 1/98 - Armidale, Australia

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Historical Deception

The Untold Story Of Ancient Egypt

Second Edition, Revised

Moustafa Gadalla

Maa Kheru (True of Voice)



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HISTORICAL DECEPTION
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Table of Contents

Preface	11
Standards and Terminology	13
Map of Egypt	15

Part I. General Backgrounds

1 The Land and People	19
The Archaic Period - The Population - General Characteristics of the People	
2 Languages, Now and Then	23
Languages Now - The Rosetta Stone - Academic Consensus of the Ancient Egyptian Language - Interpreting the Egyptian Language - Hieroglyphic Script - Demotic (and Hieratic) Script - The "Coptic" Hybrid Language/Script - The Phoenician Language	

Part II. Theological Beliefs

3 The Egyptian Religion	33
Cosmic Consciousness - The <i>Neteru</i> - Animal Worship - Symbolism and <i>Neteru</i> - Creation of the Universe - Creation of Man and His Role - The Sacred Texts- The Afterlife	
4 <i>Neteru</i> , the Angels of God	43
General - The Triads of Ancient Egypt	
5 Ra - The Creative Force	45
The One Joined Together - The Eye of Ra (Uatchet)	

- The Litany of Ra

6 Amen - The Hidden One 47

General - The Age of Aries - Mut, The Holy Mother
- Festivals

7 Khnum - The Molder 51

8 Ausar (Osiris) - The Holy Spirit 53

Ausar (Osiris) The Divine Man - The Allegory of
Ausar (Osiris) and his Family - Temple of Ausar

9 Auset (Isis) - The Virgin Mother 59

The Virgin Mother - Divine Love

10 Heru (Horus) - The Highest 63

The Highest (Number 10) - The Disciples ("Sons"/
apprentices) of Heru (Horus)

11 Set - The Power of Opposition 65

General - Satan and The Bible - Jehovah and Sa-
tan - Satan and the Garden of Eden

Part III. The Pharaohs and The Holy Shrines

12 The Pharaoh, The Master Servant 71

The Master Servant - The Divine (Virgin) Birth - The
Power Behind the Throne - Their Training - Coro-
nation - The Anointed King (Messiah) - Regulating
the Monarchs - When the King Dies - The Heb-Sed
Festival (Time of Renewal) - Several Titles and Sev-
eral Names - At War

13 The First Pharaoh of Egypt 81

Menes Is Not It - Pre-Dynastic Egypt - Dynastic An-

cient Egypt

14 The Animated Numbers	85
General - Some Numbers and Their Significance	
15 Temples	89
The Function/Objective of the Temple - Layout of the Temples - Symbolism on the Walls - Temple Organization - Temple Rituals	
16 Monument Appropriation	95
General - The Case of Ramses II - Twthomosis I's Obelisk - The Case of Twthomosis III and Hatshepsut	
17 Tombs	99
General - Viewing the Tombs - Funerary Rites - The Mummification	
18 The Pyramids of Egypt	107
The Common Theory - How Many Pyramids Are There? - Were the Pyramids Tombs? - The Giza Plateau - The Physical Evidence Inside Khufu's Pyramid - What Are the So-Called "Pyramid Texts"? - How About the Only Pyramid as a Tomb? - How Were They Built? - What is Pyramid Power?	
19 The Sphinx - Older Than History	121
General - The Physical Evidence - The Corroborative Evidence	

Part IV. Ancient Egypt and the Bible

20 The History of the Bible	131
General - Sources of the Old Testament - The Hebrew Text of the Bible - The Greek Text of the Bible - The Biblical Ancient Egyptian/Israelites Encoun-	

ters - The Names of God in the Old Testament -
Barren Women and Miracles - Meaning of Key
Words - Piecing the Puzzle

21 Abraham and Sarah **143**

General - Isaac's Father - A Special Son - Glossary of Interesting Names/Words

22 Twt Homis III and David **147**

The Name - Biblical Account - Historical Analysis of the Biblical Account - Twthomosis III as a Youth - The Biblical Warrior King - The Egyptian Warrior King - David and Abraham

23 Old Jerusalem, City of Peace **159**

The Holy Place - The Names of Jerusalem - Other Cities Called Qadesh

24 Joseph, Father of a Pharaoh **165**

Joseph in the Bible - The Egyptian Historical Account - The Time of Joseph - Joseph and Yuya - Joseph and His Adopted Land

25 Amenhotep III and Solomon **175**

General - Biblical Solomon - Coronation of the King - The King's Egyptian Wife - The King and Foreign Wives - Troubles in the Empire - The Government - Bureaucracy - The Great Builder - The Wisdom of The King - The King and Foreign Gods - Different Eras

26 Akhenaton and Moses **187**

General - Sigmund Freud Research - Childhood - The Name "Moses" - Brother Aaron - Aten/Aton Worship - The Ruler - Akhenaton's Vizier - Nefertiti The Beloved - Akhenaton's Capital City Akhetaten (Amarna) Amarna Letters - The Aftermath - The Exile - The Tomb of Akhenaton

27 Twt Ankh Amen and Jesus **205**

General - His Birth - The Three Wise Men - His

Father - His Mother - His Names - His Wife - The
King His Death - Nazarenes - Essenes - Cover-Up

28 Easter and Ancient Egypt 227

29 The Exodus: the Bitter Divorce 229

General - Pharaoh of Oppression - Pharaoh Who
Knew Not Joseph - Preparation For the Face-Off -
The Site of the Face-Off - The Face-Off - Exodus -
The Shasu and the Israelites - The Death of Moses

30 Ancient Egypt and Biblical Similarities 239

31 The Israel Stela 243

Part V. The Daily Life

32 Justice System, the Search for the Truth 247

Nation of Laws - The Judges - Court Proceedings

33 Women 251

General - Matrilineal/Matriarchal Society - In High
Positions - As A Wife - Children - Family Members
by Feeding - Cosmetics

34 Love, Egyptian Style 257

35 Music, Song, and Dance 261

General - The Musical Orchestras - Instruments -
Singing - Dancing & Ballet

36 Literature in Ancient Egypt 267

The Cinderella Story - Folklore, Fantasy & Fiction -
Wisdom Texts - Poetry - Lyrics - Hymns - Other
Texts

37 Architecture 273

The Beauty & Power - Arches - Architectural Sites
- Saqqara - Temple of Hatshepsut - Karnak Temples

38 Life in Masonry Buildings 279

Masonic Symphony - Egyptian Masonic Powers -
The Obelisks

39 The Mastery of Columns 283

General - Their Individual Types - The Colonnades

40 The Egyptian Calendar 287

41 The High Seas 291

General - Their Ships - The Khufu (Cheops) Boat -
The Punt Question

42 The Science of Magic 297

43 Health and Medicine 299

General - International Reputations - Medical Pro-
fession - The Medical Library - Cures & Prescrip-
tions - Dentistry

44 Science and Technology 311

General - Astronomy - Mathematics - Earth Science
- Physics - Chemistry - Metallurgy - Technology

45 Metal and Industry 325

General - Glass & Glazing - Metal Working - The
Mysterious Tools - Jewelry

46 Art 333

The Character of Egyptian Art - Sculpture - Wall
Reliefs - Furniture - Caricature - Jewelry - The Over-
rated Amarna Art

Selected Bibliography 340

Index 343

About TRF Books 352

Ordering Form 356

Preface

When I was growing up in Egypt, I was taught to accept the Koran as the Book from God. Both the Koran and the Bible condemned Ancient Egyptian beliefs and Pharaohs. My heart was torn between my history and my religion. A conflict between historical facts and religious convictions is very dangerous indeed. Because of such religious fear and intimidation, most fellow Egyptians do not appreciate their own ancient history, and as a result, they suffer from a self-imposed identity crisis. It is no wonder that the Ancient Egyptian history is studied almost exclusively by non-Egyptians.

The general image of Egypt is that of the pyramids, sphinx, temples, and a rather nasty pharaoh. This nasty fellow probably had a whip and was forcing those poor enslaved Israelites to build large structures to satisfy his ego. Such an image has more to say about Cecile B De Mille's Hollywood extravaganzas than history. The sad thing is that a large amount of our 'Egyptology' has been molded by Judeo-Christian anti-Egyptian prejudice. Even if we consider we are in a 'post-Christian' culture, these images still have more of an effect than we ever would like to admit. The 19th century paradigm of Egyptology continues until this day, even though it now possesses a veneer of scholarship and scientific investigation.

This book is intended to undo many of the false perceptions about Ancient Egyptians that have been absorbed into our minds, throughout our lives from history books, the Bible, movies, television,...etc. It is an attempt to shed the truth on some aspects of ancient Egypt, and how it achieved eternity by influencing life everywhere and all times.

A reader of the subject matter will find as many views as there are books. With so many varied views, you may wonder which 'expert' or 'scholar' you want to believe, and why their views vary so much.

None of us were in Egypt or other places, in the past (leaving aside reincarnation in previous lives, for now). So, we don't know for sure what the facts really are. The same situation occurs in trial courts everyday and everywhere. In the courts, jurors/judges sit and listen and make judgments on events that they did not witness themselves. They listen to opposing parties who must present their cases according to the Rules of Evidence, which include, among other things:

1. Evidence must be clearly presented: physical, circumstantial, or eyewitness testimony.
2. Hearsay is not admissible.
3. Personal views are not considered evidence and are always separated from the facts of the case.

Because you are not an 'expert' in a particular field, it does not mean that you have to accept or be intimidated by other so-called 'experts'. We should see the truth—naked, as did the child in the story of *The Emperor Without Clothes*, by Hans Christian Anderson. It was the story of two con artists, who claimed to tailor very fine clothes which could only be seen by the honest and the competent. The fake tailors were able to persuade the high officials and even the emperor to buy invisible clothes because who among them would want to admit dishonesty and incompetence. The emperor led a public parade, so as to display his imaginary new clothes. Fear and intimidation caused the masses to ignore the truth about their Emperor, but it was a child who refused to be intimidated and cried out the truth, "*The emperor has no clothes!*"

So, you (and I) should scrutinize history books, in the same manner as a juror/judge in a courtroom. One should never be intimidated by a famous name or a fancy title. Just the facts and the evidence.

Read this book with an open mind.

Moustafa Gadalla
September 1996

Standards and Terminology

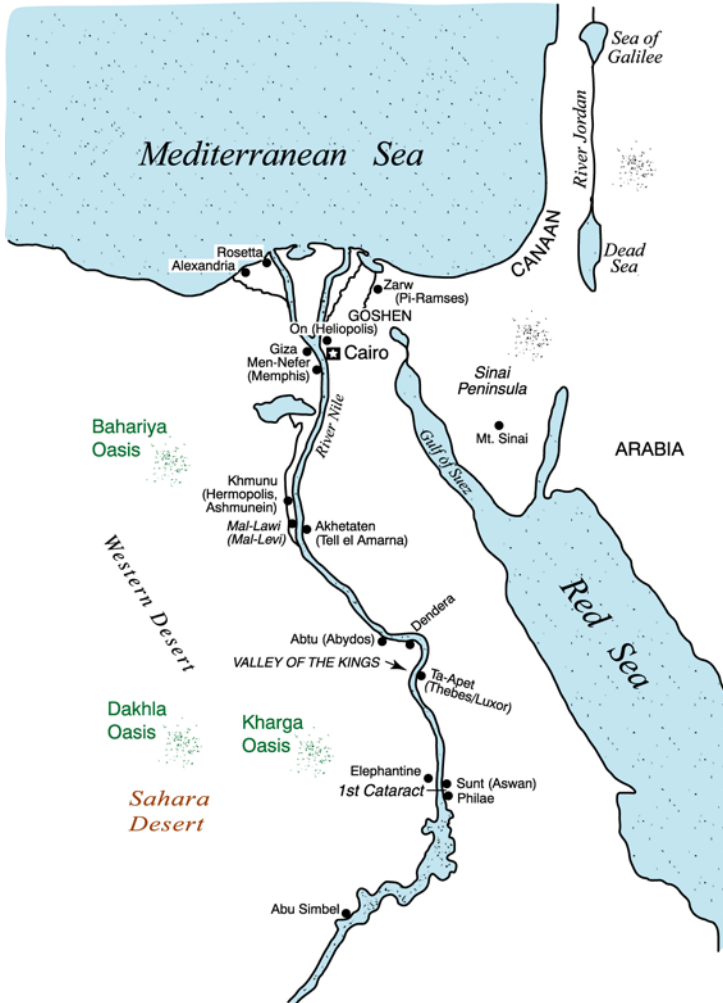
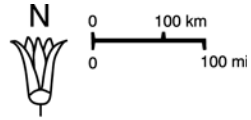
1. You may find variations in writing the same Ancient Egyptian term, such as **Amen/Amon/Amun** or **Pir/Per**. This is because the vowels you see in translated Egyptian texts are only approximations of sounds, which are used by Egyptologists to help them pronounce the Ancient Egyptian terms/words.
2. The Ancient Egyptian word, **neter**, and its feminine form **netert**, have been wrongly, and possibly intentionally, translated to *god* and *goddess*, by almost all academicians.

Neteru (plural of **neter/netert**) are the divine principles and functions of the One Supreme God.

3. When referring to the names of cities, Pharaohs, **neteru**, etc., if the commonly used Greek name is different than the true Egyptian name, we will show the correct Egyptian name in **this font**, followed by the “Westernized common” Greek rendering between parentheses.
4. The names *Twtankhamen* and *Twthomosis* have been written by many academicians as *Tutankamen* and *Tuthomosis*. The second letter in their names is the consonant ‘w’, and not the vowel ‘u’. This has a significant impact, as shown in the chapter, *Twthomosis III and David*.

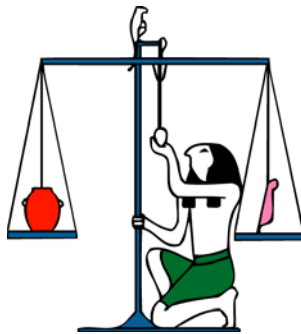
5. **BCE** replaces **BC** in date references, and represents *Before Common Era*. **CE** replaces **AD** in date references, and stands for *Common Era*.

6. Fonting of quotations varies depending on the source of quotation. There are generally three types of fonting, *one for the Bible and Talmud*, *a second for Ancient Egyptian records*, and *a third for Egyptologists and other scholars*.



Part I

General Backgrounds

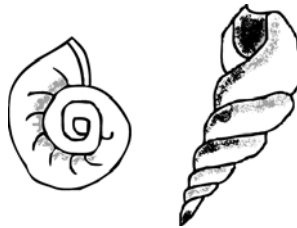


The Land and People

The Archaic Period

Some time ago, earlier than 15,000 BCE, Egypt was not a desert country, but a subtropical grassland with scattered trees.

A dramatic change in the weather occurred between 15,000 and 10,000 BCE that was probably brought about by the end of the last Ice Age. Major floods left their deposits throughout Egypt. As a result, one can easily find seashells in the Egyptian deserts.



The body of the Sphinx, at Giza, was subject to water erosion, at that very early time. [More on this topic is discussed in the chapter, *The Sphinx - Older than History*.]

After the flood waters receded, Egypt had a new look, similar to present conditions. A long and narrow strip of fertile land stretched along the Nile River, to what is now Cairo, and from there, the delta branched out to the sea. The rest of the land was desert. The Nile Valley in Egypt looked and still looks very much like a lotus with its long stem and triangular flower. The Egyptian climate was somewhat more moist in early times, but generally not very different than the present climate.

The Population

Herodotus affirmed that 20,000 populous cities existed in Egypt during the reign of Amasis. Diodorus calculated that there were 18,000 large villages and towns; and stated that, under Ptolemy Lagus, they amounted to more than 30,000. Josephus estimated the population during the reign of Vespasian, at 7.5 million in the valley of the Nile, in addition to the population of Alexandria, which was about 800,000.

General Characteristics of the People

In a short phrase, Herodotus told us of them:

Of all the nations of the world, Egyptians were the healthiest, happiest and most religious.

They were also (and still are) fundamentally pragmatic and down to earth.

The Egyptians were particularly remarkable for their great love of their country, which is also inherited by their successors. They considered themselves to be under the protection of God, the center of the world. They even call Egypt the “world” itself.



Gratitude is a distinguished Egyptian trait, ancient and present. They were very organized and as a result, government was invented thousands of years ago. In their daily existence, people often communicated with one another by letter. All government business was put in writing. The Egyptians kept economic and labor records on papyri. These written communications followed a particular form, models of which have survived until today.

Their **Code of Conduct**, as gathered from survived papyri, was

simple and straight-forward. Here is some of the advice:

- Don't be proud of your own learning, but take counsel with all, for it is possible to learn from all.
- Treat a wise man with respect, but correct your equal when he maintains a wrong opinion.
- Don't be proud of earthly goods or riches, for they come to you from God without your help.
- Don't repeat slanders.
- Deliver messages accurately.
- Be content.
- Be industrious, an idle man is not honorable.
- Do not enter uninvited into the house of another.
- Do not look around in the house of another. If you see anything, be silent about it, and don't relate it to others.
- Speak not too much, for men are deaf to the man of many words.
- Guard your speech, for "a man's ruin lies in his tongue".
- Do not overeat.
- Don't eat bread while another person is present unless you share the bread with him.
- He who is rich this year, may become a pauper next year.
- Be respectful, and do not sit down while another stands, who is older than you, or who holds a higher office than yours.

Ancient Egyptians have been incorrectly pronounced as a serious and gloomy people.

The interest shown by the Egyptians in their fate after death, arose in part from their passionate interest in life itself.



Montaigne said,

He who would teach men to die, would teach them to live.

The Egyptians were therefore a gay, happy people, with a lively sense of humor. This is demonstrated in their skill in the art of caricature. There are many humorous scenes in the paintings. For example, a group of people at a party have lost their balance as a result of drinking, while others are shown vomiting. There are many scenes of game playing, dancing, juggling, etc. A cat is shown serving a mouse. Numerous stories were told about life in the harem with a great deal of saucy remarks and suggestive innuendoes. Advice is given to husbands who want to cover up their adulterous affairs: Bite into an onion on the way home. The wife will be convinced that no kissing would be going on with breath like that.

Egyptians took the maximum advantage of any opportunity for a good time. The day-to-day life of the Egyptians was livened by a large number of festivities, most of them religious in nature. One can sense the liveliness, of their participation in these activities, on the walls of the temples. Historians gave their accounts of these gay people. Herodotus described the festive atmosphere of a “religious” occasion, when all participated, men and women, poor and rich. He told us about their singing, dancing, chanting, applauding, eating, drinking, ...etc.

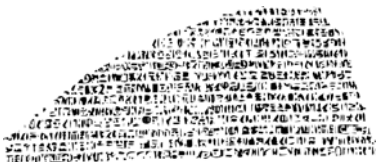
The ancient festivities have survived under new names. [See *Egyptian Mystics: Seekers of the Way*, by same author.]

2

Languages, Now and Then

Languages Now

Our main access to the Ancient Egyptian history is restricted by our knowledge of their language. The Rosetta stone is our only key to read and understand the hieroglyphs and Demotic scripts of their language. The Rosetta stone consists of fourteen lines of Egyptian hieroglyphics (shown above); thirty-two lines of Egyptian Demotic, and fifty-four lines of ancient Greek. There were no dictionaries, language learning books, etc., to guide us. What if the fourteen lines of hieroglyphs, on the Rosetta stone, were replaced with English words. Would those fourteen lines have been sufficient to read, write, and understand the English language?!



More about the Rosetta stone later.

The English language is the most frequently used language of communication in the world, although not because it is a ‘good’ language. English is the language of the powerful during this time in history, and therefore it is the most important international language of communication.

No one can ever pronounce a word in the English language with-

out phonetics. In addition to the five basic vowels, there are other compound vowels such as 'oo', 'ou', 'ei', 'ie', 'au', 'eu', 'ee', 'ea' and 'y'. Moreover, the sound of the basic five and other compound vowels are not consistent. There are different sounds to the consonant letters of the alphabet and to add to the confusion, some of them are often silent. The consonant letter 's' sounds as an 's' in many words, but it could sound as a 'z' in '*has*', as an 'sh' in '*sure*', or as 'zh' in '*confusion*'. Then there are consonant sounds to some dual consonants, such as 'sh', 'th', 'ph', etc. The combination 'gh' in the middle of a word is never pronounced. And on and on.

Furthermore, how do we expect other cultures, in this or a different era to:

- ✓ Know that the verb '*read*' in the present and past tenses, are written in the same way, but pronounced differently.
- ✓ Know that the word '*spirit*' has several completely unrelated meanings.
- ✓ Know that the word '*race*' has different meanings if it is a car '*race*' or human '*race*'.
- ✓ Know that the word '*bear*' and '*tear*' have meanings as verbs and totally unrelated meanings as nouns.
- ✓ Know what a *half-sister* is? The top or the bottom half? Or is it the right or the left half?

It is therefore a myth to think that ancient languages have evolved and improved to easier systems. By careful study of older languages, one may find the modern languages are inferior to the old ones (or some of them anyway.)

The Rosetta Stone

After Egypt became an Arab colony in the late 7th century CE, the language of Ancient Egypt was declared dead. The inscriptions on the monuments and docu-

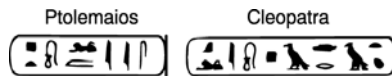


ments of Ancient Egypt were a total mystery until the Frenchman Champollion was able to uncover an aspect of the ancient language in 1822. The young Frenchman studied many languages, old and new, so as to help him understand the ancient Egyptian language. His discovery was made possible because of a black granite commemorative tablet which was discovered in 1799, in Rosetta, during Napoleon's expedition in Egypt.

The tablet was inscribed in 196 BCE during the reign of Ptolemy V Epiphanes (205-180 BCE). It measures about 3' 9" x 2' 4 1/2" x 11' on the inscribed side. The texts inscribed upon it consist of fourteen lines of Egyptian hieroglyphics, thirty-two lines of Egyptian Demotic, and fifty-four lines of ancient Greek.

In spite of the damaged condition of the tablet (no single line on it is complete), enough remained of the Greek to understand the subject matter on the tablet. The Greek text provided the invaluable information, which indicated that the hieroglyphs and Demotic were reproductions of the same text.

Champollion was able to match the hieroglyphs to the Greek once he realized that the two cartouches on the tablet, contained glyphs that read phonetically Ptolemaios and Cleopatra.



Champollion followed up his discovery of the two names by intense study. By 1822, he was able to decipher names, inscriptions and short sentences.

Academic Consensus of the Ancient Egyptian Language

The Ancient Egyptians expressed their ideas in writing, more than seven thousand years ago, by means of a large number of picture signs which are commonly called hieroglyphics. The word '*hieroglyph*' has its origin in the Greek and means '*holy script*'

(Hieros = holy, Glyphein = impress).

Most parts of speech, as per our present common use, are present in the Ancient Egyptian language. There were nouns, pronouns, verbs, adjectives, adverbs, prepositions, and so forth. There were rules regarding word order, as well as endings that determined gender (masculine and feminine, but no neuter) and number (singular, dual, and plural). The Egyptians often used particles to impose certain nuances on a clause or a word. Their main negative particle usually stood at the beginning of a sentence, and that place was also reserved for their mark of interrogation.

As in all Semitic styles of writings, hieroglyphic writing was limited to the consonants of the words. For them, vowels had a secondary position. In all these languages, the meaning of the word is generally contained in the consonants, while the vowels are added, as a rule, only to indicate the grammatical forms.

So, because vowel sounds were not included in the written language, changes that might have helped to identify, for example, different parts of speech, are not often visible to the modern reader. Therefore, a regular verb may be interpreted in some instances as a noun, a participle, an infinitive, or another part of speech. In such cases, the context or a syntactical feature would provide aid in translation. Sometimes a consonantal ending or a determinative helps in distinguishing among the possibilities.

Academic
Egyptologists
chose 24 sym-
bols out of hun-
dreds of
hieroglyphs, and called them an alphabet. Then they assigned various “functions” to the other hundreds of symbols, such as “syllabic”, “determinative”, etc. As a result, there are more than 700 further signs called “*syllabic*”.



It is impossible to say when the Egyptians first began to add determinatives to their words, but they must have been the product of pre-dynastic times. However, they occur less frequently in the texts of the earlier than of the later dynasties.

The specific sentence patterns that the Egyptians followed are unique. Their sentences (or independent clauses) could contain verbs or omit them. A verbal sentence usually had the following pattern: (1) verb, (2) subject, (3) direct object, (4) indirect object, (5) adverb, (6) prepositional phrase.

Interpreting the Egyptian Language

The problem of translations for us is compounded by the symbolic language employed by the Egyptians. It is therefore up to modern scholars to penetrate the symbolism and interpret it as well as they are able to. What results from such efforts is, to a very considerable extent, determined by the attitudes of academia involved in the work. Those who believe that the Ancient Egyptians were basically barbarians will come up with one kind of interpretation, while those, who are convinced that the Egyptians were enlightened people, will make of the same text a totally different interpretation.

It is unwise to label the ancient writing as confusing or superstitious. Their symbolism then is as unique as our symbolism now.

A symbol is something that represents something else by association or resemblance. Most, if not all, symbols have private meaning known only to a group of people at a certain time in history. Symbols need only represent something meaningful to a particular intended audience. Symbolism is present in everything we do in life. It is subtle like breathing, we are unaware of it most of the time.

Even for people who speak the same language and live at the same time in history, the symbolic meanings of the same sentence/phrase may vary from one place to another.

When you read translations of Ancient Egyptian texts, do not be irritated by those mysterious gaps in the middle of a particularly interesting passage. It may be, that part of the manuscript is missing, or that, after trying hard to arrive at the meaning, the translator

has had to give up rather than commit himself to a doubtful reading.

From the above it is clear that we should be careful when we try to learn about other cultures through their languages, and most importantly we should have an open mind and not to be bound by pre-conceived notions.

Hieroglyphic Script

The hieroglyphic form of writing, like many things in Ancient Egypt, was the result of profound knowledge of a cosmic nature.

Inscriptions from the earliest dynasties show that hieroglyphic characters were used as pictures, ideographs and phonetics side by side, which indicates that these distinctions must have been invented in pre-Dynastic times.



Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, but the heads always turned towards the beginning of the sentence.

The orientation of the characters could be affected by a multitude of factors: such as the type of material written on, the position of the text in relation to figures or other texts, or the nature of the inscription. In certain cases, texts were deliberately written backwards. There are also examples of inscriptions that make sense only when read from bottom to top!

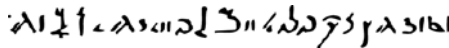
Hieroglyph writing was in use until about 400 CE.

Demotic (and Hieratic) Script

Hieratic script is a form of cursive writing of the Egyptian Language. It was used extensively by the priests in copying literary works during all the dynastic periods.



Demotic came into use primarily for texts dealing with non-literary material, but it quickly spread into other areas and can be found in literary and religious texts as well. Funerary texts were often written in Demotic.



Demotic (and hieratic) writing was in use from about 5100 BCE to about 250 CE.

The “Coptic” Hybrid Language/Script

“Coptic” is written with the letters of the Greek alphabet, to which were



added six characters, derived from the demotic form of ancient Egyptian language, to express sounds which were peculiar to the Egyptian language.

Coptic was developed about 300 CE, for the use of the Christian population in Egypt.

The Phoenician Language

Many scholars are of the opinion that the Phoenicians, from whom the Greeks borrowed their alphabet, derived theirs in turn from the Ancient Egyptians.

All the signs of hieroglyphs are pictures of Egyptian animals and birds and therefore it was of an Egyptian origin and not imported or influenced by other cultures.

The Phoenicians adopted 22 signs of the Egyptian signs to form their own language.

Part II

Theological Beliefs



3

The Egyptian Religion

Cosmic Consciousness

To understand the Ancient Egyptians, is to understand their 'religion' (for lack of a better term). In Egypt, what we now call religion, was so widely acknowledged that it did not even need a name.

The Egyptians regarded the universe as a conscious act of creation by the One Great God. The fundamental doctrine was the unity of the Deity. This One God was never represented. It is the functions and attributes of his domain that were represented. Once a reference was made to his functions/attributes, he became a distinguishable agent; reflecting this particular function/attribute, and its influence on the world. His various functions and attributes as the Creator, Healer, and the like, were called the **neteru** (singular: **neter** in the masculine form and **netert** in the feminine form). As such, an Egyptian **neter/netert** was not a *god/goddess* but the personification of a function/attribute of the One God.

Central to their complete understanding of the universe, was the knowledge that man was made in the image of God, and as such, man represented the created image of all creation. Accordingly, Egyptian symbolism and all measures were therefore simultaneously scaled to man, to the earth, to the solar system, and ultimately to the universe.

The Egyptian thinking that the One God can be represented through his functions/attributes is reflected in mankind. Each one of us has various functions and attributes. A person can be a teacher

in the classroom, a father to his children, a husband to his wife, a player on his team, ... etc. This person does not have multiple personalities, but multiple functions/attributes.

Egyptians recognized the universal validity of this kind of thinking, and applied it to all the levels of the hierarchically organized world. Even though it may appear complex at first sight, it is both coherent and consistent with experience. This was the essence of the Egyptian philosophy. It is a real philosophy based on organized, systematic, consistent and coherent principles.

The totality of the Egyptian civilization was built upon a complete and precise understanding of universal laws, in all aspects of life.

For the people of Egypt, there were no perceived differences between sacred and mundane actions, as we moderns believe there to be. Every action, no matter how mundane—plowing, sowing, reaping, brewing, building ships, etc.—was viewed as an earthly symbol for a specific divine activity.

It is important to realize that for Egyptians, every *physical* fact of life had a *symbolic* meaning. At the same time, every *symbolic* act of expression had a *material* background.

The typical Egyptian tomb sowing and reaping scene parallels the biblical parable, "*Whatsoever a man soweth, that shall he also reap*". This was intended to be a spiritual message, not agricultural advice.

The Neteru (gods/goddesses)

The **neteru**(gods) were the personification of the energies/powers/forces that, through their actions and interactions, the universe was created, maintained, and continues to be maintained.

In order to simplify and convey the scientific and philosophical abstracts of the **neteru** (gods), some fixed representations were invented. As a result, the figures of **Ptah**, **Ausar** (Osiris), **Amen**, **Heru** (Horus), **Mut**, etc., became the signs of such attributes/functions/forces/energies.

The figures of the **neteru** were intended merely to fix the attention or to represent abstract idea(s), and were not intended to be looked upon as real personages.

Animal Worship

Egyptians' cosmic consciousness and careful observation of the natural world, revealed to them that certain animals had specific qualities that could symbolize certain divine functions and principles, in a particularly pure and striking fashion. As such, certain animals were chosen as symbols for that particular aspect of divinity.

There was no animal worship in Ancient Egypt. The animal-headed **neteru** (gods) were symbolic expressions of a deep spiritual understanding of the universe. This view is also shared by the Hermetic orders, Masonic orders, and the Renaissance Neoplatonists.

Symbolism & Neteru (Egyptian Caricature)

Egyptian artistic symbolism could be compared in some sense to modern day caricature. Caricature uses symbols, (such as Uncle Sam, Russian bear, British bulldog, etc.), to represent concepts, ideas, nations, ...etc. A symbol reveals to the mind a reality other than itself. For the informed, the cartoon can reveal, in legitimate symbolic form, the totality of a given situation, in the eyes of the individual cartoonist. For those unfamiliar with the cartoonist and his/her choice of symbols, the cartoon will be total nonsense.

In Egyptian symbolism, the precise role of the **neteru** (gods) was revealed in many ways: by dress, headdress, crowns, feathers, animal, plant, color, position, size, gesture, sacred object, or type of symbolic equipment (e.g., flail, scepter, staff, ankh). Only those initiated into symbolic language, can contemplate a wealth of physical, physiological, psychological and spiritual data, in all the symbols.

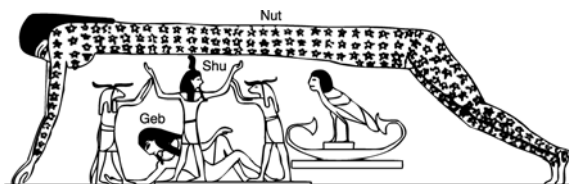
Without recognizing the simple fact about the intent of symbolism, we will continue to be ignorant of the wealth of Egyptian knowledge and wisdom.

Creation of the Universe

The creation of the universe and of man have complementary and intertwining themes. Each creation will be discussed separately, starting with the creation of the universe.

The origin of the world and the nature of the *neteru* who took part in its creation were subjects of constant interest to the Egyptians. The Egyptian cosmology was divided into four separate but complementary teachings, each with its center of interest. The four Egyptian separate teachings at the four centers were sponsored by four different *neteru*. The main *neteru* of creation are **Ra** of **On/Onnu** (Heliopolis), **Ptah** of **Men-Nefer** (Memphis), and **Amen** of **Ta-Apet** (Thebes). The fourth, namely **Tehuti** (Thoth) of **Khmunu** (Hermopolis), provided an account of creation as a result of the word-analogous to the opening of the Gospel according to St. John.

According to the **On/Onnu** (Heliopolitan) tradition, the world began as a watery chaos called **Nun**, from which **Atum** came out on a mound. He then begat the deities **Shu** (air) and **Tefnut** (moisture), who in turn produced **Geb** (earth) and **Nut** (sky). **Geb** and **Nut** then produced **Ausar** (Osiris), **Auset** (Isis), **Set** (Seth), and **Nebt-Het** (Nephthys). The created nine *neteru* formed the divine ennead. In later texts, the ennead (i.e. company of nine) was often regarded as a single divine entity.



As a result of this system, the commonly accepted conception

of the universe is represented as a figure of **Shu**, standing and supporting with his hands, the outstretched body of **Nut**, with **Geb** lying at his feet.

Creation of Man & His Role

According to the Egyptian philosophy, though all creation is spiritual in origin, man is born mortal but contains within himself the seed of the divine. His purpose in this life is to nourish that seed, and his reward, if successful, is eternal life, where he will reunite with his divine origin. Nourishing plants in the soil is analogous to nourishing the spirit on earth by doing good deeds.

Spiritual Elements of Man

According to the Egyptians' theology, the inner man consists of several spiritual elements. The Egyptians dealt with these elements, in the same manner as our modern chemistry deals with the chemical elements and compounds of oxygen, hydrogen, carbon, ...etc.

The major spiritual elements are:

Ba The **Ba** is immortal. When the **ba** departs, the body dies. The **Ba** is represented as a human-headed bird, which is the opposite of the normal depiction of **neteru** as human bodies with animal heads. The **Ba** may be shown as a stork, or as a falcon. The stork is known for its migrating and homing instinct. **Ba** is usually translated as *soul*.



Ka The **Ka** is the combination of several intertwined components. It is equated to what we describe as *personality*. The **Ka** does not die with the mortal body, though it may break into its many components. It is the **Ka** that reincarnates, by seeking another physi-



- cal vehicle in order to continue the work of self-perfection.
- The **Ka** is portrayed as a pair of arms outstretched towards heaven.
- Immortality is achieved when a man perfects his deeds and, as a result, is able to unite his **Ka** to his **Ba**, his ultimate goal.

Khaibit The **Khaibit** seems to correspond with our notion of the ghost.

Khu **Khu** is a higher spiritual element. It is a shining, and luminous component. **Khu** are also heavenly beings living with the **neteru**. Each **Khu** may then be equivalent to the guardian angel.

Ab **Ab** was the heart, which corresponded to conscience.

Sekhem **Sekhem** was the personification of the inner strength of a man.

The Sacred Texts

A canon by definition is a collection of books officially accepted by a religious body as genuine. As such, the Bible is the Christian canon. The Bible was formulated as a result of the church selection, from many previous writings some time ago. Their final choice resulted in our common Bible which contains thirty-nine (39) different books in the Old Testament and twenty-seven (27) writings in the New Testament.

Ancient Egyptians also had several sacred writings and teachings, but they were never incorporated into a singular canon. Egyptians had never discarded any view no matter what. It was not anybody's business to select and choose for the people. Each view was like a key to the truth and the various views were like keys resembling the pattern of the lock. As such, they decided to respect and retain all views.

There was never a single religious authority who had the power

or the desire to choose some writings and incorporate them into one canon, as the case with the Bible, except during Akhenaton's reign which was an aberration.

The essence of the Egyptian religion is based on metaphysical beliefs. The whole universe is an intentional creation. Man was created to accomplish a specific role within the grand cosmic scheme. Man, who is born of flesh, has the potential to become spirit. The Egyptian texts described in detail the stages of the transformation process from man's earthly carnal to the pure spiritual.

To achieve the ultimate goal of reuniting with the divine origin, one must conduct oneself throughout life on earth in a manner consistent with the forty-two ethical commandments, which are expressed in the terms of the Negative Confession in Chapter CXXV of the Book of the Coming Forth by Light/Day (commonly known as the Book of the Dead). [More about it later in the chapter, *The After-Life*.]

Additionally, the expected conduct and the ideas of responsibility and retribution were expressed in several literary compositions which are usually termed as wisdom texts. Among them are the thirty chapters of The Teaching of Amenemope, which contain collections of poetic phrases of moral content and advice. These teachings found their way into the Old Testament's Book of Proverbs. Read more about it under the chapters, Amenhotep III, and Literature.

Most funerary and religious writings derive from the earlier Unas Funerary (pyramid) texts. Each book explores the same basic theme, of life/death/rebirth, from a different angle. These compositions are known as: The Book of the Coming Forth by Day (commonly known as The Book of the Dead), The Book of What Is In the Duat (or Underworld), The Book of the Gates, The Book of Caverns, The Litany of Ra, The Book of Aker, The Book of Day and The Book of Night.

Each of these texts emphasizes specific aspects of the cycle of life/death/rebirth. The Book of the Caverns has a psychological focus; and its theme of punishment and reward is paramount. The

Book of the Gates has a spiritual focus. The Book of What Is In the Duat has a magical/alchemical focus. The Book of Day and The Book of Night emphasize the cosmological and the astronomical aspects.

The Book of the Coming Forth by Day, wrongly translated and commonly known as The Egyptian Book of the Dead, consists of over a hundred chapters of varying lengths, which were mostly derived from the Unas funerary texts. This book is to be found, in its complete form, only on papyrus scrolls that were wrapped in the mummy swathings of the deceased and buried with him.

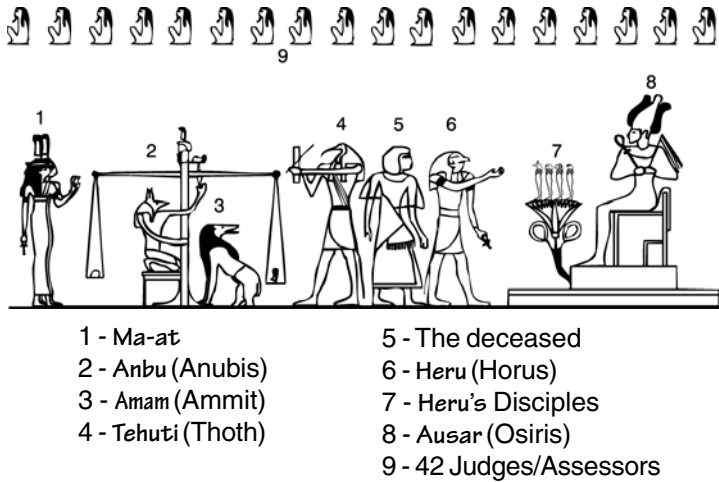
Other related literary writings include allegorical tales [such as the Auset/Ausar/Heru (Isis/Osiris/Horus) Allegory], wisdom and meditation literature and hymns to the **neteru**. [Read more about it under the chapters, *Ausar (Osiris), and Literature*.]

The Afterlife

In a book of instructions, an Egyptian King advised his son, the prince, to attain the highest qualities, because upon his death he will see his whole lifetime in a single instant and his performance on earth will be reviewed and evaluated, by the judges. In recent years, numerous books addressed the near-death experiences of many people. In this phenomenon, it is reported that seeing the person's whole life span in an instant, is a recurrent theme for all persons with near-death experiences. Death is not the end, but rather it is a transitional state. Such an experience matches exactly the Egyptians' belief of the transformation process, which starts with the Day of Judgment where the life of the person is evaluated.

Ancient Egyptians expressed their metaphysical beliefs in a story form, like a sacred drama or a *mystery play*. The following are the Egyptians' symbolic representations of the process of the Judgment Day *Mystery Play*.

The soul of the deceased is led to the Hall of Judgment of the Double-**Ma-at**. She is "double" because the scale balances only



when there is an equality of opposing forces. **Ma-at**'s symbol is the ostrich feather, representing judgment or truth. Her feather is customarily mounted on the scales. [Read more about **Ma-at** under the chapter, *Justice System*.]

The heart, as a metaphor for conscience, is weighed against the feather of truth to determine the fate of the deceased.

Anbu (Anubis), as "*opener of the way*", guides the soul to the scales and weighs his heart.

The seated **Ausar** (Osiris) presides in the hall of Justice. The jury consists of forty-two judges [equated to the forty-two nomes (governates) of ancient Egypt]. Each judge has a specific jurisdiction over a specific sin or fault.

The spirit of the deceased denies committing each sin/fault before its assigned judge, by reciting the 42 Negative Confessions. These negative confessions come from The Book of the Coming Forth by Light/Day (commonly known as The Book of the Dead). Here is a translation of some of them. Some of them may seem repetitive, but this was probably caused by not being able to translate the exact intent of the original language.

I have not done violence
 I have not committed theft
 I have not slain man or woman
 I have not acted deceitfully
 I have not uttered falsehood
 I have not uttered evil words
 I have not defiled the wife of a man
 I have not been a man of anger
 I have not judged hastily
 I have not polluted the water

The ibis-headed **Tehuti** (Thoth), scribe of the **neteru**, records the verdict as **Anbu** (Anubis) weighs the heart against the feather of truth.

The outcome of the judgement will determine the fate of the person. The outcome is either:

- a. If the pans are not balanced, this means that this person lived simply as matter. As a result, **Amam** (Ammit) would eat this heart. **Amam** is a protean crossbreed. The unperfected soul will be reborn again (reincarnated) in a new physical vehicle (body), in order to provide the soul an opportunity for further development on earth. This cycle of life/death/renewal continues until the soul is perfected, by fulfilling the **42 Negative Confessions**, during his life on earth.
- b. If the two pans are perfectly balanced, **Ausar** gives favorable judgment, and gives his final **Maa-Kheru** (*True of Voice*).

The perfected soul will go through the process of transformation and the subsequent rebirth.

The perfected soul will go through the process of transformation, from matter to pure spirit, and as the Egyptian writing describes it,

becomes a star and joins the company of Ra, and sails with him across the sky in his boat of millions of years.

4

Neteru The Angels of God

General

In the last chapter we talked about the **neteru** as the representation of universal principles, functions and attributes of the One Great and Supreme God. The **neteru** who were called ‘*gods*’ by some, were endorsed and incorporated into Christianity under a new name, ‘*angels*’.

The Song of Moses in Deuteronomy (32:43), as found in a cave at Qumran, near the Dead Sea, mentions the word ‘**gods**’ in the plural: *“Rejoice, O heavens, with him; and do obeisance to him, ye gods.”* When the passage is quoted in the New Testament (Hebrews, 1:6), the word ‘**gods**’ is substituted with ‘angels of God’.

The term ‘*angels*’, according to the Metaphysical Bible Dictionary, refers to those who “guard and guide and direct the natural forces of mind and body, which have in them the future of the whole man.”



Angels, or **neteru**, are living energies. In the wisdom teaching of various cultures, these Causal Powers are called by many names including Agents, Angels, Conscious Thought Forms, Creative Energies, Devas, Fathers, Fountains, Gates, Governors, Hands of God, Lords, and Shining Ones.

Edwin C. Steinbrecher, an astrologer, metaphysician, and author of *The Inner Guide Meditation*, says that angels are,

...living energies that contain ideas and information, specific patterns of instinctual behavior and thought. They are the energies which somehow attach themselves, without our conscious awareness, to everything we meet in the world we call real. [They] are the life energies that pour out of each of us unceasingly night and day . . . influencing everyone in our lives and causing us to be influenced in return.

Just like the Egyptian's **neteru**, each angel has been given a name and specific function(s).

Upon careful examination, the concept of the Egyptian **neteru** was accepted by ancient and modern societies, who merely chose new names to express Egyptian ideas.

The Triads of Ancient Egypt

The energies represented by the various **neteru** may function together in groups or as individuals. The interactions between the **neteru** are expressed in allegorical story form, which is to be understood as the dramatization of cosmic and natural laws. The union of certain pairs of complementary energies/attributes (masculine and feminine forms) resulted in a third energy/attribute.

Trinities are sometimes portrayed together as a single composite entity, sometimes separately, sometimes in a binary form. Some of the major Egyptian triads are:

Amen - Mut - Khonsu

Ausar(Osiris) - Auset(Isis) - Heru(Horus)

Ptah - Sekhmet - Nefertum

This is not an odd concept, and it was copied in the trinity of the Christian faith.

The following chapters will present a few of the **neteru** of Egypt.

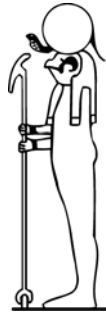
5

Ra The Creative Force

The One Joined Together

In Ancient Egyptian traditions, **Ra** represents the primeval, cosmic, creative force. **The Litany** describes **Ra** as **The One Joined Together, Who Comes Out of His Own Members**. The Ancient Egyptian definition of **Ra** is the perfect representation of the Unity that comprises the putting together of the many diverse entities, i.e. *The One Who is the All*.

The Litany of Ra describes the aspects of the creative principle: being recognized as the **neteru** (gods) whose actions and interactions in turn created the universe. As such, all the Egyptian **neteru** who took part in the creation process are aspects of **Ra**. There are 75 forms or aspects of **Ra**. As such, **Ra** is often incorporated into the names of other **neteru** (gods) such as in **Amen-Ra** of **Ta-Apet** (Thebes), **Ra-Atum** of **Onnu/Annu** (Heliopolis), **Ra-Harakhte** [shown herein], ...etc.



The solar energy of the sun is only one of numerous manifestations of **Ra**. That **Ra** is not just the sun (only a singular form), was also confirmed in the following verse from the Story of **Ra** and **Auset** (Isis), in which **Ra** states,

I have multitude of names, and multitude of forms.

The Eye of Ra (Uatchet)

The most distinctive Egyptian symbol is the eye, which plays many complex and subtle roles. The right eye is called the Eye of **Ra**, symbolizing the sun. The left is called the Eye of **Tehuti** (Thoth), symbolizing the moon. Both eyes together are the Two Eyes of **Heru** (Horus) the Elder. The physical eye is to man what the sun is to **Ra**. The eye is the part of the body able to perceive the light, and is therefore a symbol for the spiritual ability. This is equated to the Gospels, *"those with eyes to see"*.



The Litany of Ra

The composition of this Litany can be found at the entrance to some of the royal ancient tombs. In it, the king addresses the seventy-five forms of **Ra** by their names.

Each recited name represents a specific aspect/attribute of **Ra**. These names are not just labels. In ancient Egypt, a name was like a short resume or synopsis of the qualities of the **neter**/person/principle/animal. Here is an excerpt from the Litany, translated by the Egyptologist Piankoff:

Homage to thee, Ra, supreme power, Lord of the Caverns, with hidden forms, he who goes to rest into the mysteries when he transforms (himself) into Deba of The One Who Joined Together! Homage to thee, Ra, supreme power, this Becoming One who folds his wings, he who goes to rest in the Netherworld, and transforms (himself) into He Who Comes Out of His Own Members! Homage to thee, Ra, supreme power, Exalted Earth, who gives birth to his neteru, he who protects what is in him, He who transforms (himself) into He at the Head of His Cavern!

6

Amen The Hidden One

General

His name has been repeated by many, millions of times, for thousands of years, in Ancient Egypt and throughout the rest of the world. His name is still being repeated nowadays, by people of all faiths, without even realizing it. For the followers of Judaism, Christianity and Islam all end their prayers by saying “*Amen*”.

Since there are no written short vowels in the Ancient Egyptian language, his name may be written and pronounced as *Amen*, *Amon*, or *Amun*. All three are one and the same. **Amen's** name means ‘*Hidden*’. For he is everywhere, but you cannot see him.



Amen is the delicate breath of the living. He provides the spirit which animates the living earth and all creatures.

The *Leiden Papyrus*, (now in the Leiden Museum in Holland), which is dated to ca. 300 BCE, describes **Amen** in the section called *Stanza 600* as follows:

Sia (Knowledge) is his heart,
Hu (The Word) is his lips,
His ka is everything that exists by virtue of his tongue.

His *ba* (soul) is *Shu*, the air, his heart is *Tefnut*, the fire,
 He is *Heru* (Horus) of the double horizon who is in the sky.
 His right Eye is the day, his left is the night.
 He is everybody's guide in all directions.
 His body is *Nun* ...
 >>He gives birth to everything that is and causes all that exists
 to live.

Another section in the Leiden Papyrus, Stanza 60, states that **Amen** governs the earth and that his power extends to the edge of the universe. He has no definition, but he is the reason why the universe exists.

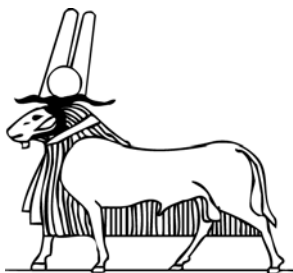
When **Amen** is combined with **Ra**, his name becomes **Amen-Ra**. He is hawk headed and wears the solar disk surrounded by the cobra.



When **Amen** combines with **Min**, as **Min-Amen**, he is shown with an erect phallus, with the flail cocked over his upraised arm. **Min-Amen** symbolizes the creative urge manifested as the universal sexuality. In the Greek mythology, **Min-Amen** and his flail are equated to Zeus and his thunderbolt.

The Age of Aries

During the Old Kingdom, **Montu**, symbolized as the bull, was prominent in Egyptian artistic representations throughout Egypt, because it was the Age of Taurus. Around 2000 BCE, Taurus gave way to the Age of Aries, whose symbol is the ram. Ancient Egyptians were responsive to cosmic changes, and therefore as the zodiac sign changed to Aries, **Amen** rose to eminence with his ram-headed symbol.



Some people invented, without any evidence whatsoever, a priestly power struggle at around 2000 BCE, and the result was the “victory” of **Amen’s** priests. There is absolutely no evidence of priestly warfare during the history of Ancient Egypt, except during the reign of Akhenaton. His story will be told in later chapters.

Additional confirmation of the ram-headed **Amen** and its symbolism of the Age of Aries, is found in the Triple Shrine of **Amen/Mut/Khonsu**, at the Karnak Temple. On the left wall, **Amen** is pictured as a ram, traveling across the heavens on his barge. This representation, together with the references in many texts, to **Amen** as “**a ram in the sky**”, support the astronomical/astrological interpretation.

Mut, The Holy Mother

Mut is represented as the consort of **Amen** at **Ta-Apet** (Thebes). The name **Mut** is connected linguistically with the many similar-sounding words, found in many languages, for *mother*.

Mut is usually depicted as a woman wearing a vulture headdress, sometimes she is shown with the body of the vulture so artfully forming her own head, that it passes for a headdress. The choice of the vulture for this particular feminine role is possibly because:



1. The vulture is supposed to be particularly zealous in caring for its young.
2. Legends were told that the vulture had no male species. The female vulture impregnated herself by exposing herself to the winds (i.e. gods). The vulture is therefore a symbol of virgin birth.

Sometimes **Mut**, this caring mother, is shown with feathered, outstretched winged arms, which matches our common expression, “*under her wings.*”

Festivals

Among the many festivals held at **Ta-Apet** (Thebes) are the **Apet Feast** and the Feast of the Valley. The Apet Feast celebrated the one mile (2 km) journey of **Amen** from his sanctuary at Karnak Temple to the temple of Luxor and back again. The statue of **Amen** traveled partly on land, carried in a model boat on the shoulders of the priests, and partly in a real boat on the river, while crowds of spectators gathered on the banks. Scenes from an Apet Feast, celebrated during the reign of Twtankhamen (Tutankhamen), decorate the walls of a colonnade in the Luxor temple, and give a lively impression of the occasion.



Queen Hatshepsut also commemorated this event in the 'Red Chapel', at the temple of **Amen** at Karnak.

The present-day people of Luxor continue the same ancient festivities, starting at the Abu-el-Haggag mosque located at Luxor Temple.

The boat of The Hidden One (invisible to all) still tours **Ta-Apet** (Thebes), as it always did.

7

Khnum The Molder

Khnum, in Egyptian, means ‘*molder*’. **Khnum** is usually shown as a ram-headed deity working at his potter’s wheel, fashioning men and all living creatures out of clay. This Egyptian concept is reminiscent of the biblical account of God fashioning Adam from clay.

The ram head of **Khnum** is a representation of the zodiac sign of Aries. The onset of the Arian Age occurred around 2000 BCE.

[Read more about the Arian Age in chapter 6 - *Amen, The Hidden One.*]

Khnum is the Divine Molder performing the plans of **Ptah**, the Divine Architect.

The Pharaohs of Egypt dwelt in mud-brick houses. The impermanent body, formed of clay by **Khnum**, called for an equally impermanent abode, for everybody including the “mighty” Pharaohs. The palaces of the kings have returned to the earth just as the body of man, at the end of life, returns to earth.



The well-known Ancient Egyptian illustration showing **Khnum**, the divine potter, at his potter’s wheel, fashioning men from clay,

was echoed thousands of years later in Isaiah 64:8:

*Yet, O Lord, thou art our father; we are the clay, and
thou art our potter; we are all the work of thy hand.*

8

Ausar(Osiris) The Holy Spirit

Ausar (Osiris) The Divine Man

Ausar (Osiris) has the most interesting features of Egyptian theology. He came to earth for the benefit of mankind, with the title of “**manifesters of good and truth**”. His death by the evil one was followed by his burial and resurrection, and then becoming the judge of the dead. He had been revered throughout Egypt, long before its recorded history.

Osiris is a Greek interpretation of the Egyptian **Ausar**. **Ausar** (Osiris) was equivalent to Pluto and with Dionysos in the Greek mythology.

Ausar (Osiris) manifests the divine in mortal form. He represents the physical creation and its cycles of death and renewal. He is the great **neter** of a future state.

Despite his allegorical death and dismemberment, **Ausar**(Osiris) carried the living seed of eternity **Heru** (Horus) within him. As such, **Ausar** represents the mortal man carrying within himself the capacity and power of spiritual salvation. All dead persons were equated to **Ausar**.

As a lunar deity, **Ausar** (Osiris) was related to the number seven, and its multiples, which relate to physical lunar cycles. **Ausar** was

also a solar deity, because it was **Ra** (the sun) who, after descending beneath the earth, illuminates the moon. Such an astronomical fact was recognized by the Egyptians since its earliest history.

Ausar (Osiris) was to every Egyptian, the great Judge of the Dead, and as such he presided over the procedures of the Day of Judgment. Read more about it under the chapter, *The Egyptian Religion*.

Ausar (Osiris) is usually represented as a mummified, bearded human body wearing the white crown of the south. He carries: **1-** the shepherd's crook, being the shepherd of mankind; **2-** the flail symbolizing the ability to separate wheat from chaff; and **3-** the scepter of supremacy.



He is often associated with the **Tet** (djed) pillar, symbol of the backbone or support of creation.

Since **Ausar** (Osiris) has numerous roles, he could be shown wearing a variety of headdresses and costumes and is shown in a wide variety of ceremonial poses and gestures.

The Allegory of Ausar (Osiris) and His Family

All Ancient Egyptian cosmic stories are embedded with the society's social framework. In other words, the society must conduct its practices in accordance with the same cosmic principles embedded in these stories.

The most common story to all Egyptians was that of **Ausar** (Osiris) and his family. There is not a single complete Egyptian record of it, in all the recovered archeological findings. Our knowledge of this model story comes from several versions that were written by the early Greek and Roman writers. The most common was the one told by Plutarch.

A shortened version of the story of the Egyptian role model goes as follows:

The self-created **Atum** spat out the twins **Shu** and **Tefnut**, who in turn gave birth to **Nut** (the sky) and **Geb** (the earth/matter).

The union of **Nut** and **Geb** produced four children, **Ausar** (Osiris), **Auset** (Isis), **Set** (Seth), and **Nebt-Het** (Nephthys).

The story goes that **Ausar** married **Auset**, and **Set** married **Nebt-het**. **Ausar** became King of the land (Egypt) after marrying **Auset**.

- The story sets the basis for the matrilineal/matriarchal society. **Auset** is the legal heiress. [Details of matriarchal society in chapter 33.]
- The story of **Ausar** (Osiris) and **Auset** (Isis) is *the* Love Story. With **Ausar** and **Auset**, there is a harmonious polarity: brother and sister, twin souls, husband and wife.
- The Ancient Egyptian word for brother and husband is the same word, **sn**, as well as the word for sister and wife, **sn.t**. Therefore, we must be cautious when encountering **sn** and **sn.t** in certain texts, and not to draw too many conclusions about incest and the like.

Both **Ausar** (Osiris) and **Auset** (Isis) were adored by the Egyptians. But **Set** (Seth) hated **Ausar** and was jealous of his popularity. One day, **Set** and his accomplices tricked **Ausar** into lying down inside a makeshift coffin. The evil group quickly closed and sealed the chest, and threw it into the Nile. **Ausar** died and his coffin flowed into the Mediterranean Sea. After **Ausar**'s death, **Set**, as the husband of **Nebt-Het** (Nephthys), became the King of Egypt, and ruled as a tyrant.

The coffin of **Ausar** was taken by the waves to the shoreline of a foreign land. A tree sprang up and grew around it, enclosing the body of **Ausar** in its trunk. The king of this alien land ordered that the tree be cut down. He utilized the trunk as a pillar in his house without knowing the great secret it held inside.

This is reference to the Tree of Life, and with all that that implies. It is also a reference to the **Tet** (Djed) pillar of **Ausar** (Osiris).

Meanwhile, **Auset** (Isis), upon receiving the news of **Ausar's** death and disappearance, was in grief and searched everywhere, accosting everyone she met, including children. **Auset** had a revelation in her dreams that **Ausar's** body was in this alien land, so she immediately traveled there, where she was able to work as a handmaid in the palace. She later confessed her identity to the queen, and the purpose of her mission. **Auset** then asked the king that the pillar be given to her. The king granted her request, and she cut deep into the trunk and took out the chest.

Later, **Auset** returned back to Egypt with the chest containing **Ausar's** dead body. She hid the body in the marshes of the Nile Delta. **Auset** used her magical powers to transform herself into a bird. Drawing **Ausar's** essence from him, she conceived a child—**Heru** (Horus). In other words, **Auset** was impregnated by the holy ghost of **Ausar**.

The *supernatural conception* and the *virgin birth* of **Heru** (Horus) found their way into Christianity.

The story continues that one night when the moon was full, the evil **Set** and his accomplices found the chest containing the dead body of **Ausar** and cut him into 14 pieces, and scattered them all over Egypt.

Ausar (Osiris) is associated with the waxing and waning of the moon and the cyclical nature of the universe.

Auset, with the help of others, such as **Anbu** (Anubis) and **Tehuti** (Thoth) collected all the pieces... all except the phallus, which had been swallowed by a fish in the Nile. She then reunited the dismem-

bered body of **Ausar** and, with the help of others, wrapped it in linen bandages, and mummified it.

As soon as **Heru** (Horus) had grown to manhood, he challenged **Set** (Seth) for the right to the throne. During the battle, **Set** snatched away the eye of **Heru**, and threw it into the celestial ocean. **Tehuti** (Thoth) recovered the eye that was later identified with the moon and became a very popular symbol of protection. It was this Eye that **Heru** used to revive his sleeping father. **Ausar** (Osiris) was resurrected as a soul to rule the Netherworld. **Ausar** became the spirit of the past for the Egyptians, the **neter** (god) of the Dead, and the hope for resurrection and afterlife.

- This action symbolizes reincarnation and spiritual rebirth—a key to understanding the Egyptian belief in life after death.
- The similarities between the Egyptian **Ausar/Auset/Heru/Set** (Osiris/Isis/Horus/Seth) Model Story and the Gospel story are striking. Both accounts are practically the same, e.g. the supernatural conception, the divine birth, the struggles against the enemy in the wilderness, and the resurrection from the dead to eternal life.

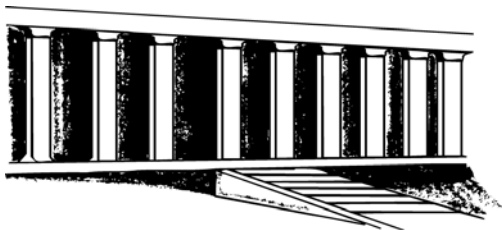
Heru and **Set** had several battles and challenges. Finally, both **Heru** and **Set** went to the council of **neteru** (gods/goddesses) to determine who should rule. Both presented their cases.

The council of **neteru** decided that **Heru** should rule over the habitable/populated areas, and **Set** should rule over the deserts/wastelands.

Physical force did not decide the outcome of the “Great Quarrel” (the struggle between **Heru** and **Set**), rather a jury of their peers (council of **neteru**) settled the matter.

Temple of Ausar(Osiris)

The Temple of **Ausar** (Osiris) was built by King Seti I (1306-1290 BCE) and completed by his successor, Ramses II. The Temple was built next to the mysterious and massive **Ausarion** (Oseirion).



The Seti I Temple differs from all other Egyptian religious shrines in two important aspects:

1. The temple is L-shaped.
2. Instead of being dedicated to just one principal **neter** (and that **neter's** consort and son), it has seven sanctuaries. They are for the three main **neteru** of: 1 - **Men-Nefer** (Memphis) - **Ptah**; 2 - **On/Onnu** (Heliopolis) - **Ra-Horachty**; 3 - **Ta-Apet** (Thebes) - **Amon**; as well as the **Ausarion** (Osirian) Triad: 4 - **Ausar** (Osiris); 5 - **Auset** (Isis), 6 - **Heru** (Horus); and 7 - the seventh sanctuary is for Seti I.

The walls of this temple do not show any part of the **Ausar** (Osiris) Legend that reached us through early Greek and Roman historians, or even a different **Ausar** (Osiris) Legend.

The quality of the relief work at the temple is superb.

The **Ausar** (Osiris) chapel at **Abtu** (Abydos) has an overview of the various forms and functions of **Ausar** as symbolized by different headdresses, emblems and gestures.

The temple has forty-two steps, representing the forty-two assessors of the Duat, where **Ausar** presides in the final Judgment Day.

9

Auset(Isis) The Virgin Mother

The Virgin Mother

Many elements of the **Auset** (Isis) Legend and the story of the Virgin Mary are very similar, for both were able to conceive without the male impregnation. **Heru** (Horus) was conceived and born after the death of **Auset's** husband, and as such she was revered as the Virgin Mother.

Isis is the Greek translation of the Egyptian **Auset**. **Auset**, in Egyptian, means *seat* or *throne*.



She is portrayed wearing the vulture headdress, the crescent and disk, with a pair of horns surrounding the disk. Sometimes she is shown in purely human form.

Auset (Isis) is the power responsible for the creation of all living creatures.

Auset was related to the star **Sabt** (Sirius), who like her was called the *Great Provider*. [Read more about this in the chapter, *Egyptian Calendar*.]

Since **Auset** (Isis) had many names and forms, she was equated in the Greek mythology with Persephone, Ceres and Athene.

Her temple was located on Philae. The temple was built on a site that was used previously, and its Egyptian name, meaning ‘**Island of the Time of Ra**’, suggests an extremely remote antiquity.

At Philae, **Auset**(Isis) was revered in a fashion similar to the reverence accorded to Mary, mother of Jesus, at a later time in history.

Divine Love

Many are frightened by the relationship of **Ausar** (Osiris) and **Auset** (Isis) as a married couple and also as brother and sister. Their story is allegorical and not historical.

Within a larger cosmology, this relationship can be seen as an instinctive form of devotion and love. It was, and still is, common in Egypt, for a husband/wife to call each other sister/brother as a sign of love and devotion, and not because they are biologically brother and sister. [Also see the chapter, *Love, Egyptian Style*.]

Any woman who truly loves her husband is considered to be like **Auset** (Isis), and has the power of awakening him into greater life, as **Heru** (Horus). Father S.J. Vann likened the awakening of Christ by Mary Magdalene, as he emerged from his tomb, to **Auset** awakening **Ausar** (Osiris) from the dead.

The comparison between the two cases is illuminated in the “**Lament for Ausar (Osiris)**”, in which **Auset** (Isis) and her sister **Nebt-Het** (Nephthys) bewailed their brother **Ausar’s** death, and pleaded with him to come back to life. The text for this duet was derived from a much older lamentation.

“**Lament for Ausar**” was described by Andrew Lang to “*have the power to stir our deepest emotions*”:

Sing we Ausar (Osiris) dead,
Lament the fallen head:

The light has left the world, the world is gray.
Athwart the starry skies
The web of darkness flies,
And Auset weeps Ausar passed away.
Your tears, ye stars, ye fires, ye rivers shed,
Weep, children of the Nile, weep for your lord is dead!
Softly we tread, our measured footsteps falling
Within the sanctuary sevenfold;
Soft on the dead that liveth are we calling:
'Return, Ausar, from thy Kingdom cold!
Return to them that worship thee of old.
Within the court divine
The sevenfold sacred shrine
We pass, while echoes of the temple walls
Repeat the long lament
The sound of sorrow sent
Far up within the imperishable halls,
Where, each in other's arms, the sisters weep,
Auset and Nebt-Het o'er his unawakening sleep.

Softly we tread, our measured footsteps falling
Within the sanctuary sevenfold;
Soft on the dead that liveth are we calling:
'Return, Ausar, from thy kingdom cold!
Return to them that worship thee of old.'

O dweller in the west,
Lover and lordliest,
Thy love, thy sister Auset, calls thee home!
Come from thy chamber dun,
Thou master of the sun,
Thy Shadowy chamber far below the foam!
With weary wings and spent
Through all the firmament,
Through all the horror-haunted ways of hell,
I seek thee near and far,
From star to wandering star,
Free with the dead that in Amenti dwell.
I search the height, the deep, the lands, the skies,
Rise from the dead and live, our lord Ausar, rise!



10

Heru(Horus) The Highest

The Highest (Number 10)

His name means '*he who is above*'. He was the outcome of the heavenly marriage between **Auset**(Isis) and the holy ghost of **Ausar** (Osiris). The reverence of the **Ausar/Auset/Heru** (Osiris/Isis/Horus) Triad was the focal point of the Egyptian theology.

Horus is the Greek rendering of the Egyptian Heru.



Heru (Horus) is the personification of the goal of all initiated teachings. As the son of **Auset** and **Ausar**, he is the tenth **neter** of **On/Onnu**(Heliopolis). Ten is the highest number of the original unity. At ten, **Heru** is a new One; he is the return to the source.

In the **Ausar** (Osiris) allegory, he is the fifth member, after **Ausar**, **Set** (Seth), **Auset** (Isis) and **Nebt-Het** (Nephthys). **Heru**, therefore, is associated with the numbers five and ten.

It is no coincidence that the Greek philosopher Pythagoras and his followers, had subsequently adopted the sacred numbers of five and ten.

Heru(Horus) was recognized in many forms. The most common five forms of **Heru** are: Harpocrates, Horsiesis, Harmachis, Haroeris, and Heru Behdety.

Harpocrates is the Greek rendering for **Heru-p-khart** (meaning

Heru the Child). He is often shown as an infant being suckled by **Auset** (Isis), which is identical to the later Christian representation of Madonna and her child.

Horsiesis is the Greek translation for **Hor-sa-Aset** (meaning Horus, Son of Isis). This is the representation of **Heru** in the **Ausar/Auset/Heru** (Osiris/Isis/Horus) allegory.

Harmachis is the Greek rendering of **Horachty** (meaning *Horus on the Horizon*). This name was used for the Great Sphinx of Giza.

Haroeris was the Greek for **Heru-ur** (meaning *Horus the Elder* or *Horus the Great*). In this form he is the cosmic version of **Heru** (Horus), son of **Ausar** (Osiris) and **Auset** (Isis), representing the principle of return in the creation process, as realized in mankind.

Horus Behdety is **Heru** who avenged the death of his father, and flew up to heaven, in the form of a winged disk.

The Edfu temple is dedicated to **Heru Behdety**, who is depicted as a hawk-headed **neter**.

Apollo, in the Greek mythology, corresponds to Horus Behdety.



Heru Behdety

The Disciples (“Sons”) of Heru(Horus)

The four disciples (“sons”) of **Heru** (Horus) were in charge of the protection and furtherance of the viscera, contained in the canopic jars of the deceased. The sons were:

Amset (human-headed) protects the liver.

Duamutef (jackal/dog-headed) protects the stomach.

Hapi (baboon-headed) protects the lungs.

Qebsennuf (hawk-headed) protects the intestines.

[Read more about the canopic jars and the four sons under the chapter, *Tombs*.]

Set

The Power of Opposition

General

For Ancient Egyptians, the initial act of creation caused the division of the original unity. This breaking up created multiplicity, which resulted in the various elements of the world. This break-up, by its nature, is an opposition of the original unity.



Set (Seth) represents this power of opposition. Opposition is always at work preventing peace, harmony and order. Therefore, Set and his accomplices represent the forces of darkness, chaos, ...etc. The texts contain curses upon Set and his accomplices.

However, without opposition there can be no creation. As such, **Set** (Seth) is an important netter, because opposition is an essential aspect of creation.

Unlike Christian theologians, the question of the nature and existence of oppositional forces gave the Egyptians no trouble at all. In the court of the Pavilion at the Commemorative Temple of Ramses III on the west bank of **Ta-Apet** (Thebes), on the north wall the king is shown making an offering to a defaced figure of **Set**. To make offerings to **Set** is, in effect, to “give the Devil his due.” As mentioned above, **Set** represents the necessary power of opposition, and not the biblical concept of evil. So, the Egyptian king regu-

larly and ritually paid dutiful respect to the divine principle of opposition.

Set (Seth) is depicted as a human figure with the head of an unidentified animal. **Set** is also depicted as an animal with a forked tail.

Set is associated with the wilderness/wastes and their animals, such as the immense coiled serpent, the black pig, and the ass. Each animal symbolizes a different aspect of the carnal world.

Set, represented as the ass, symbolizes the ego. The supreme obstacle for the human being is his own egotistic consciousness that is dominated by pride, egotism, and self-centered greed and lust.

The Greeks identified **Set** (Seth) with *Typhon*, in their mythology.

Satan and The Bible

Reactions to Satan range from terror to contempt to worship.

The human tendency has always been to look for a scapegoat, preferably non-human, on whose shoulders can be loaded the blame for evil, violence, pain and misfortune.

The Manual of Discipline, which is one of the Dead Sea Scrolls, says that God created two great spirits, one of truth and one of contrariety, the latter being the Angel of Darkness.

Satan, as the Angel of Darkness, therefore, represents the power of opposition. The name Satan means '*adversary*' in Hebrew, and originally meant simply an opponent, and not necessarily a supernatural one.

The name Satan was derived from the Ancient Egyptian name of **Set** (referred to as *Seth* in Greek).

Jehovah (Yahweh) and Satan

The root ideas of Satanism go far back to the era of the Gnostic sects. They saw the world about them as profoundly evil, as the real hell, and life on earth as a sentence served in a prison. If the world is evil, then the power which made it and rules it must be evil too. Some of the Gnostics identified this evil power as the God of the Jews, who is described as creating the world, in the book of Genesis, and whose behavior in the Old Testament they found impossible to reconcile with Christian principles. The good God, they said, lives far away in some distant heaven and we on earth are in bondage to the evil Jehovah.

The god of the Jews, Jehovah, was at first only one of numerous gods. After the '*miraculous*' crossing of the Red Sea, Moses and the Israelites sang his praises: '*Who is like thee, O Lord, among the gods?*'

The picture of Yahweh (Jehovah) as one god among many gradually gave way to the belief that he was the only God, who had created the universe and everything in it. If he had created everything, then on the face of it he must have created evil.

In Jewish and Christian theory the Devil never attained the status of an independent god but was always subject to God's control. Later, Jewish writers increasingly revised the older picture of Jehovah, separating out the good and evil elements in his earlier character and attributing actions which they felt to be evil, not to God but to other supernatural powers.

An example of such revisions is the story of David and the census.

The Old Testament tells us that Yahweh (Jehovah) ordered David to complete a population census and then, after it was done, Jehovah punished them with a plague that killed 70,000 men. But when the story is retold in (I Chronicles chapter 21) it is Satan who suggests the census. Incidentally, this is the first and only use of Satan as a proper name in the Old Testament.

Satan and The Garden of Eden

Biblical traditions tell us that Satan began his career as a useful official of the heavenly court, but we were told later that he had become the master of evil and the enemy of God. Two stories were told to explain how this change had happened, those of the fall of Lucifer and the fall of the Watchers.

Taking the form of the serpent, Satan deliberately encouraged in Adam and Eve the same arrogance which had caused his own downfall.

The ancient serpent, who is called the Devil, Satan, and the deceiver of the whole world, was thrown down to earth, and his angels were thrown down with him.



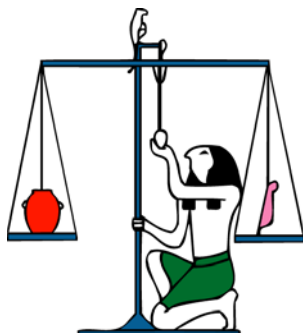
And I heard a loud voice in heaven saying, ... the accuser of our brethren has been thrown down, who accuses them day and night before our God ... But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!

Christian writers accepted that the Devil's successful temptation of Adam and Eve had brought death into the world and made him very powerful. It was the Devil who offered Jesus '*all the kingdoms of the world and the glory of them*' (Matthew, chapter 4), with the clear implication that the gift is his to make. In St. John's Gospel (12.31), the Devil is called '*the ruler of this world*', and St. Paul calls him '*the god of this world*' (2 Corinthians 4.4).

When the Old Testament was translated into Greek '*the satan*' became **diabolos**, '*the accuser*', with the implication of false accusation or slander, and this is the origin from which the word '*devil*' is derived.

Part III

The Pharaohs and The Holy Shrines



12

The Pharaoh The Master Servant

The Master Servant

Hollywood images present to us the distorted image of the Pharaoh as a harsh tyrant who would bend justice according to his caprices and who would indulge in extremes of useless cruelty in judging offenders. This notion is incorrect because having the “*inalienable right*” to administer justice all by himself, was never the case.

The Egyptian word for *Pharaoh* is **Per-aa**, meaning the *Big House/Shrine*, in a loving and caring sense.

The Pharaoh was a representative of the people in a far more profound sense than that implied by the modern use of the phrase.

In the first place, the Pharaoh’s main function was fundamentally religious. He was a representative of the people to the powers of the universe/**neteru**/energies. He must be elevated to them. He was the conduit, the in-between. He was the source of prosperity and well-being of the state, to his people. He was their servant, not their tyrant. He laid the seeds at the beginning of the season and collected the “fruit” at harvest time. He spent his time serving the interests of his people, by performing the necessary rituals, from one temple to another throughout the whole country.

The Egyptians paid the most marked respect to their monarch, as the father of his people. He was obeyed with courteous submission. They believed that he had been blessed by the deities themselves, based on his extensive religious training. They entertained a strong feeling of gratitude for the services done by him to the state; and he was honored and remembered by the people after his death.

Despite the repeated charges of vanity against the Pharaohs, it is worth remembering that their abodes while on earth were never made of stone, but of mud-brick, the same material used by the humblest peasants. These humble mortal monarchs believed that the impermanent body, formed of clay by Khnum, the ram-headed **neter**, called for an equally impermanent abode on this earth. The earthly houses of the kings have long since returned to the earth from which they were raised.

The king represented the divine in mankind. From the early 5th Dynasty (2465-2323 BCE), every king was called **Son of Ra**, in commemoration of the relationship between **Ra** and the King. The title **Son of Ra** continued to be used by all Ancient Egyptian Kings and was transformed by some writers to 'Son of Ra'.

The Divine (Virgin) Birth

In Ancient Egypt, divine birth was looked upon as a symbol of spiritual purity. Although the child was regarded spiritually as the son of the deity, this did not exclude the human father or the sexual relationship between the parents. In symbolic terms, the spirit of the deity (the Holy Spirit) used the physical body of the king to produce the child. In Christian belief, however, no human father is involved: the mother is a virgin, and the child is conceived by the Holy Spirit without any sexual relationship.

The immaculate conception of the king is documented in scenes as well as texts found in many places, such as on the north wall of the central colonnade of Queen Hatshepsut's mortuary temple at

Deir el Bahari, as well as at the Luxor Temple. In the Luxor Temple, at the Birth Chamber, as called by classical Egyptologists, we find the scene of the spiritual conception and birth of the king. The reliefs on the west wall depict a scene with many similarities to the familiar Christian's Immaculate Conception. The king was a royal, conscientious man, with divine potential. The Egyptian king is therefore considered to be the spiritual son of God, the son of the *neteru*, the divine principles.

The Power Behind the Throne

The line of royal descent in Egypt was through the eldest daughter. Whoever she married, became the Pharaoh. Ancient Egyptian texts attest to the fact that the queen mother was practically the most powerful person in Egypt.

It was not mere influence that the eldest daughter possessed, it was a right acknowledged by law, both in private and public life. Egyptians, from their earliest history, knew that unless women were treated with respect, and had the opportunity to exercise an influence over society, the standard of manners and morals of the people would suffer.

Their Training

The princes were taught about morals and ethics. A book of instructions, (c. 2100 BCE), was found, written by one of the rulers for his son, Prince Merikare, detailing the proper duties and attitudes of a good and conscientious king. The advice was both spiritual and practical. The king counseled justice and impartiality as the best long-run policies. He also emphasized the spiritual development of the Pharaoh-to-be. Merikare was assured that only this kind of conduct would be agreeable to the judges at the Day of

Final Judgment when one “*sees the whole life’s span in a single instant.*” They were taught of the awesome responsibility of governing and the consequences of not living up to it.

In their young age, princes were brought up in a disciplined environment.

Heru (Horus), the son of **Auset** (Isis) and **Ausar** (Osiris), was held forth as the role model for all princes, and as the type of royal virtue that they should aspire to. Princes were distinguished by a badge hanging from the side of the head, which enclosed, or represented, the lock of hair symbolic of a ‘*son*’, in imitation of the youthful **Heru** (Horus). Growing up with such discipline helped to prepare them for their spiritual, as well as practical duties of governing.



Princes were also instructed in all aspects of the religion, and the various offices of a pontiff. They learned all that relates to the **neteru**, the service of the temple, the laws of the country, and the duties of a king.

Another clue to the responsibility of the high office, can also be appreciated when we review other available evidence. For example, when the vizier, or supreme magistrate, was appointed, he was read the following exhortation:

The height of the divine abomination would be to show bias. These, then, are your instructions: you shall treat those you do not know exactly as you would treat those you do know, and those who live near you just as you would those who live far away ... Beware, because you will keep this post only so long as you stay within its prerogatives!

Coronation

Before the King-to-be assumes his role, he must go through a

long process of religious rituals.

He was given the blessing by the *neteru*, at the moment of his assuming the reign of government. They laid their hands upon him; and presented him with the symbol of life. They promised that his reign should be long and glorious, and that he should enjoy tranquility and victory over the dark forces.

The coronation of the king was an imposing ceremony. It was one of the principal subjects represented in the court of the temples. It is represented, for example, at Medinat Habu at the west bank of *Ta-Apet* (Thebes). Here are some of the highlights:

- First comes the king, carried in his shrine or canopy, and seated on a throne. Behind him stand two figures of Truth and Justice, with outspread wings. Others follow, of whom there are two scribes and eight attendants.
- The king officiates as the highest priest. He presents libations and incense before the altar, which is loaded with flowers, and other suitable offerings. The queen stands as a witness of the ceremony; and before her, a scribe reads from an unfolded scroll.
- The king is shown in his headdress which incorporates the *Heru* (Horus) falcon so adroitly it seems part of a natural design. One can see that the *Heru* falcon is doing far more than merely protecting the king; the king has assimilated the spiritual qualities, as represented by the falcon into his own head, or consciousness.

The Anointed King (Messiah)

One of the principal ceremonies connected with the coronation was the anointing of the king, and his receiving the emblems of majesty from the *neteru*.

The king was not anointed with oil, but with the fat of the crocodile. This is the original source of the word 'Messiah'. **MeSSeH** was the word for crocodile, in ancient Egypt. The image of two crocodiles formed the title of the king, which was given to him at the time of his coronation. The letter 's' in Egyptian is equivalent to 'sh' in Hebrew and Aramaic. It is therefore evident that the biblical word **Messiah** originated from **mesheeh**, the Ancient Egyptian word signifying the ritual of anointing the king.



The Bible claims that the Jews had adopted the same ratification process for the sacred offices of priests. The Jewish ceremony includes pouring oil upon the head of the high priest after he had put on his entire dress, with the mitre and crown. These practices are an adoption of the Ancient Egyptian traditions where the anointing of the Egyptian priests and kings commenced after they were attired in their full robes, with the cap and crown upon their head.

Regulating The Monarchs

The Pharaoh's conduct and mode of life were regulated by prescribed rules, since his main function was to ensure the prosperity and well-being of his subjects. Laws were laid down in the sacred books, for the order and nature of his occupations. He was forbidden to commit excesses; even the kind and quality of his food were prescribed with precision. He was constantly reminded of his duties, both in public and in private.

Even if the king had the means of defying prescribed rules, the voice of the people could punish him at his death, by the disgrace of excluding his body from burial in his own tomb. These laws were set forth as a precaution. They were seldom enforced. The

indulgence of the Egyptians to their king gave him no excuse for tyranny or injustice. It was no difficult task for a king to be popular; the Egyptians were prone to look upon him with affection and respect. The public knew of their crown prince while he was growing up. His personality and character were not a surprise to them once he ascended the throne.

He easily secured for himself that good will which was due from children to a parent. The whole nation cared for the welfare of the king as they did for their own wives and children. Diodorus credits the duration of the Egyptian civilization to this form of government, which not only lasted a long time, but enjoyed the greatest prosperity.

When The King Dies

After the Pharaoh died, love and respect for him continued. Diodorus stated:

What can convey a greater testimony of sincerity, than the cordial acknowledgment of a benefit, when the person who conferred it no longer lives to witness the honor done to his memory?

On the death of every Egyptian king, a general mourning period of seventy days was observed throughout the country. The temples were closed and no sacrifices were offered. No feasts or festivals were celebrated during the mourning period.

During these seventy days, the funeral was prepared, and on the last day the body was placed in state near the entrance of the tomb. The pontiffs first praised his character, enumerating all his noble actions, and their merits. The assembled people responded favorably, except if his life had been stained with vice or injustice. Then they showed their dissent by loud murmurs: Some instances are recorded of Egyptian monarchs having been deprived of the honor of the customary public funeral because of public opposition. The

historian Diodorus further stated:

The effect of this was that succeeding kings, fearing so disgraceful a censure after death, and the eternal stigma attached to it, studied by their virtuous conduct to deserve the good opinion of their subjects; and it could not fail to be a great incentive to virtue, independent of the feelings arising from a wish to deserve the gratitude of men, and the fear of forfeiting the favor of the neteru.

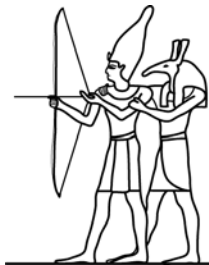
The custom of refusing funeral rites to a king was later adopted by the Jews, as shown by the speech of the biblical Samuel, on leaving his post of judge, “*Whom have I defrauded?*”

The Egyptians, however, did not go to extremes by degrading the dead as the Jews sometimes did to those whom they rejected. The body of a bad Egyptian, though excluded from the burial at the necropolis, was not refused his right to be buried somewhere else.

At their tombs, the Pharaohs are depicted in the prime of their life. They are shown with an expression of the inner peace of enlightenment. Anything to do with the king’s personal history and his individual personality are omitted from his tomb.

The Heb-Sed Festival (Time of Renewal)

The most important festival from the point of view of the kingship was the **Heb-Sed** festival, at which the powers of the king were renewed. It was usually held at **Men-Nefer** (Memphis). Among the various acts performed in the course of the festival were the double coronation as the king of the two lands, a ritual dance, and the running of four courses by the king. Additionally, the king visited the chapels of **Heru** and **Set**, and was presented with four arrows so that he might discharge them against his enemies at the four cardinal points of the compass.



Several Titles and Several Names

It was common practice, during these times, for the Egyptians to have several names, some of which were kept secret. Twtankhamen (Tutankhamen), for instance, had five—the one by which he is commonly known and, in addition, **Ka-Nekhet Twtmes** (his **Heru** name), **Nefer-Hebo Gereh-Tawi** (Nebti), **Ra-neb Ka-w Schetep Neteru** (Golden Heru) and **Neb Kheparu-Ra** (Nesubet). Each name or title had a specific meaning, reason and function.

It was also the custom to use pet names as well as abbreviated forms for the longer and more complex names.

The power of the name, and its role in ancient thought, is one of the least understood aspects of the Ancient Egyptians. The name was not, as per our modern-day thinking, a mere label. The name of a netter, person, animal, or principle, represented a resume or synopsis of the qualities of that object or person.

As a result of the Pharaohs using multiple titles and names, it becomes difficult to identify the kings of the earliest dynasties because of the fragmentary nature of the evidence.

At War

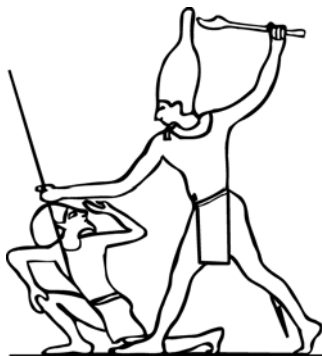
Egypt was not interested in an empire, and certainly not in military occupation. Egypt was only interested in neutralizing the hostile elements that threatened to disrupt her own security. The Pharaohs of the New Kingdom utilized diplomacy and marriage to foreign princesses, and used force only when all else failed.

The wars of the 20th century of bombing and burning would have been considered unthinkable barbaric actions. War, for the ancient Egyptians, followed rules as strict as a chess game and had specific rituals. They were truly the civilized people.

A war had a profound religious significance. It symbolized the forces of order controlling chaos and the light triumphing over darkness.

The typical scene on the temple's outer wall, shows the King, the royal principle, controlling the power of darkness in order to ensure the order in the temple.

The famous war scenes of Ramses II, at Kadesh, are a good example of the concept of war in ancient Egypt. Ramses is shown both betrayed and abandoned by his own troops. This theme of betrayal and abandonment also occurs in other military friezes by other kings, which is a strong indication that we are dealing with symbolism, not a historical event. The "enemy" is always the power of darkness and chaos. The king is the spiritual principle. Betrayal and abandonment are the unchangeable consequences of reliance on earthly supports.



The Battle of Kadesh is the personal drama of the individual royal man (the king in each of us) single-handedly subduing the inner forces of chaos and darkness.

The war scenes are present in many other places so as to symbolize the never-ending battle between Good and Evil. In many cases there is no historical basis for such war scenes even though a precise date is given. Such is the case for the war scenes on the Temple Pylon of the Temple of Ramses III, at Medinat Habu.

13

The First Pharaoh of Egypt

Mena(Menes) Is Not It

The Pharaoh **Mena** (c. 3050 BCE) is reputed to have unified northern and southern Egypt and began the civilization that lasted for more than 3,000 years.

Mena (Menes), however, was neither the first Pharaoh of Egypt nor the first or the last one to unify northern and southern Egypt.



We know for a fact that the union of the two lands of Egypt re-occurred, after **Mena's** (Menes') reign, in the 20th, 16th and 8th centuries BCE, and there is no reason to doubt that unification took place several times throughout history, prior to Mena.

Many historians have told us that the Ancient Egyptian civilization is much older than **Mena** (Menes). Their accounts are stated below.

Pre-Dynastic Egypt

The Greek and Roman writers of antiquity, basing their accounts on information received either first or second-hand from Egyptian

sources, claimed a far greater antiquity for the Egyptian civilization than that currently established by academicians. These Egyptian sources called for antiquity ranging from 24,000 and 36,000 years during which Egypt was civilized.

Even though the above reports were current in those Late Kingdom and Ptolemaic days, most modern academicians continue ignoring them because they lack physical evidence to support an antiquity of this order. Since such remote antiquity is hard to handle, they ascribe these legendary millennia to the Egyptian imagination. It is, however, difficult to provide abundantly convincing archaeological evidence that is older than 5,000 or 7,000 years, or longer periods because nothing can logically survive such long periods. As such, we should continue to mention the different sources of information, and not to arbitrarily choose to ignore or accept them. Circumstantial evidence, from varied historical sources, can be as strong or even stronger than physical archeological evidence. Here are some of these sources:

- Temples throughout Egypt make reference to being originally built much earlier than its dynastic history. For example, the texts inscribed in the crypts of the temple of **Het-Heru** at Dendera clearly state that the temple that was restored during the Ptolemaic Era was based on drawings dating back to King Pepi of the 6th Dynasty (2400 BCE). The drawings themselves are copies of pre-dynastic documents. The text reads:

The venerable foundation in Dendera was found in early writings, written on a leather roll in the time of the Servants of Heru (= the kings preceding Mena/Menes), at Men-Nefer [Memphis], in a casket, at the time of the lord of the Two Lands... Pepi.

- Herodotus reported that he was informed by Egyptian priests that the sun had twice set where it now rose, and twice risen where it now set. The statement refers to the progressional cycles of the equinox. The progression results in the rising against a different sign of the Zodiac approximately every two thousand years. This would mean that the Egyptians counted their history back for at least a cycle and a half, some 36,000 years. This is in a general agreement with other accounts and evidential findings.

- Later, in the chapter, *Sphinx: Older Than History*, several corroborative pieces of evidence will confirm this very remote antiquity.

- The Greco-Egyptian historian Manetho (3rd century BCE), under the early Ptolemies, wrote the only substantive history of Egypt to come down to us. He gathered his information from Egyptian records. A few pre-dynastic inscribed tablets and papyri have been found, but all were incomplete because of their remote age. Manetho acknowledged greater antiquity of the Egyptian history. However, because of the overwhelming task, he chose **Mena** (Menes) as a starting point, about 3,000 years earlier.

It is clear, therefore, that someone held the position of First Pharaoh of Egypt a long time before **Mena** (Menes) did.

Dynastic Ancient Egypt

Manetho started with **Mena** (Menes) and then divided the entire chronicle of events into 31 dynasties, from **Mena**, to the arrival of Alexander the Great in 332 BCE. Manetho's list of kings and their years of rule have been preserved in the writings of early Alexandria record keepers. Modern historians selectively use such records, and accept the numbering of Manetho's dynasties, which seems to follow very ancient practice. They also continue to use the Greek versions of the Pharaohs' names.

The 31 dynasties of Manetho, have been further grouped by modern historians into larger time-spans, separated by unknown periods of political uncertainties. Sometimes these periods are subdivided even further.

Estimated dates for the dynasties are given below. Those before the 26th Dynasty are approximations. The dates of individual kings, queens and other individuals mentioned in the text will be found throughout the book, in conjunction with each subject.

Chronology of Egyptian Dynasties

Neolithic Period	before 5000 BCE
Pre-dynastic Period	c. 5000-3300 BCE
Protodynastic Period	c. 3300-3050 BCE

<u>Dynasty</u>	<u>Dates</u>		
I	3050 BCE - 2890 BCE	}	Early Dynastic Period
II	2890 BCE - 2649 BCE		
III	2649 BCE - 2575 BCE		
IV	2575 BCE - 2465 BCE	}	Old Kingdom
V	2465 BCE - 2323 BCE		
VI	2323 BCE - 2150 BCE		
VII-X - 1 st Interm. Per.	2150 BCE - 2040 BCE		
XI	2040 BCE - 1991 BCE	}	Middle Kingdom
XII	1991 BCE - 1783 BCE		
XIII-XVII - 2 nd Inter. Per.	1783 BCE - 1550 BCE		
XVIII	1550 BCE - 1307 BCE	}	New Kingdom
XIX	1307 BCE - 1196 BCE		
XX	1196 BCE - 1070 BCE		
XXI	1070 BCE - 712 BCE	}	3 rd Intermed. Period
XXII	945 BCE - 712 BCE		
XXIII	878 BCE - 712 BCE		
XXIV	740 BCE - 712 BCE		
XXV	712 BCE - 657 BCE	}	Late Kingdom
XXVI	664 BCE - 525 BCE		
XXVII (Persian)	525 BCE - 404 BCE		
XXVIII	404 BCE - 399 BCE		
XXIX	399 BCE - 380 BCE		
XXX	380 BCE - 343 BCE		
Second Persian Period	343 BCE - 332 BCE		
Macedonian Kings	332 BCE - 304 BCE	}	Greco-Roman Period
Ptolemaic Dynasty	323 BCE - 30 BCE		
Roman Emperors	30 BCE - 323 CE		
Byzantine Emperors	323 CE - 642 CE		

14

The Animated Numbers

General

In the animated world of Ancient Egypt, numbers did not simply designate quantities but instead were considered to be concrete definitions of energetic formative principles of nature. The Egyptians called these energetic principles **neteru** (gods).

The vitality and the interactions between these numbers shows how they are male and female, active and passive, vertical and horizontal, ...etc.

The Ancient Egyptian mode of calculation had a direct relationship with natural processes, as well as metaphysical ones. Even the language employed in the Egyptian papyri serves to promote this sense of vitality, of living interaction. We see this understanding as an example in Item no. 38 of the papyrus known as the *Rhind Papyrus*, which reads,

I go three times into the hekat (a bushel, unit of volume), a seventh of me is added to me and I return fully satisfied.

Egyptians manifested their knowledge of number mysticism and harmonical proportions in all aspects of their lives, such as art and architecture. The evidence that Egypt possessed this knowledge is commanding. Some examples include:

1. The heading of the above-mentioned Ancient Egyptian papyrus known as the *Rhind* (so-called “Mathematical”) *Papyrus* (1848-1801 BCE) reads,
*Rules for enquiring into nature and for knowing all that exists,
 every mystery, every secret.*

The intent is very clear that Ancient Egyptians believed and set the rules for numbers and their interactions (so-called mathematics) as the basis for “**all that exists**”.

2. The famous Ancient Egyptian hymn of *Leiden Papyrus J 350* confirms that number symbolism had been practiced in Egypt, at least since the Old Kingdom (2575–2150 BCE). It is a rare direct piece of evidence of the Egyptian knowledge of the subject. The Leiden Papyrus consists of an extended composition, describing the principle aspects of the ancient creation narratives. The system of numeration, in the Papyrus, identifies the principle/aspect of creation and matches each one with its symbolic number.
3. The ancient name for the Karnak Temple complex is **Apet-sut**, which means **Enumerator of the Places**. The design and enumeration, in this temple, is consistent with the number symbolism of the manifested creation of the universe.

The Egyptian concept of number symbolism was subsequently popularized in the West by and through the Greek Pythagoras (ca. 580–500 BCE). It is a known fact that Pythagoras studied for about 20 years in Egypt, soon after Egypt was open to Greek *exploration* and *immigration* (in the 7th century BCE).

Pythagoras and his immediate followers left nothing of their own writing. Yet, Western academia attributed to him and the so-called *Pythagoreans*, an open-ended list of major achievements. They were issued a blank check by Western academia.

Pythagoras and his followers are said to see numbers as divine concepts, ideas of the God who created a universe of infinite vari-

ety, and satisfying order, to a numerical pattern.

The same principles were stated more than 13 centuries before Pythagorus' birth, in the heading of the Egyptian's Rhind Papyrus, which promises,

*Rules for enquiring into nature and for knowing all that exists,
every mystery, every secret.*

Some Numbers & Their Significance

One: is the One, the original unity.

Two: is the result of the first act of creation, i.e. the split of the One into two. Dualism permeates the Ancient Egyptian civilization more than any other. Examples are **Shu** and **Tefnut** (male and female), **Heru** and **Set** (Good and bad), **Ra** and **Ausar** (life and death), etc...

Three: represent the triple nature of the One. The third principle proceeded from the union of the two. There are several triads in the Ancient Egyptian theology, and there is also the familiar Trinity of Christianity.

Four: is the number of the four elements of the world. **Heru** (Horus) has four disciples ("sons") who are associated to the four canopic jars which contained the viscera of the mummified person.

Five: is associated with **Heru** (Horus), as mentioned earlier in the chapter, *Heru: the Highest*. Five is also the number of points on the stars that decorate the ceilings of the tombs.

Six: is the number of directions (four cardinal points plus up and down) and as such signifies volume, space and time.

Timekeeping all over the world follows the Ancient Egyptian system, which is based upon the number six and its multiples.

Seven: is the number of process, growth, and the undying cyclical aspects of the universe. **Ausar** (Osiris) is associated with number seven and its multiples. [Read more about it under the chapter, *Ausar (Osiris), the Holy Spirit.*]

Eight: is the number of the four pairs of primordial deities, who represent the pre-creation state of the universe. The **neter**, **Tehuti** (Thoth) was called **Master of the City of Eight**.

Nine: The ‘**Company of Neteru**’ forms an **Ennead**, or group of nine.

The Great Ennead brought the Universe into being and sustained it.

Ten: is the highest number of the original unity. The tenth of such a unity was **Heru** (Horus). There are ten chapels at the **Heru** Temple of Edfu representing his association with this sacred number.

[Read more about this subject in *Egyptian Cosmology: The Animated Universe*, *Egyptian Harmony: The Visual Music*, and *Egyptian Temples: Heaven on Earth*, by same author.]

15

Temples

The Function/Objective of The Temple

The Egyptian temple is the link, the proportional mean, between the macrocosmos (world) and microcosmos (man). It was a stage on which meetings were enacted between the **neter** (god) and the king, as a representative of the people. Therefore, we must forego viewing the temple as an art gallery and/or an interplay of forms against a vague historical, archeological presentation. Instead, we must try to see it as the relationship between form and function.

The Egyptian temple was a machine for generating and maintaining divine energy for the benefit of one and all. It was the place in which the cosmic energy, **neter** (god) came to dwell and radiate its energy to the land and people.

As described in various Ancient Egyptian texts, the temple or pylon is:

...as the pillars of heaven, [a temple] like the heavens, abiding upon their four pillars ... shining like the horizon of heaven ... a place of rest for the lord of neteru [gods], made like his throne that is in heaven ... like Ra when he rises in the horizon ... like Atum's great house of heaven.

The harmonious power of the temple plans, the images engraved on the walls, and the forms of worship—all led to the same goal; a

goal that was both spiritual, as it involved setting superhuman forces in motion, and practical, in that the final awaited result was the maintenance of the country's prosperity.

An Egyptian temple was not a place of public worship. It was the shrine for the *neter*, who represented some specific aspect of the One God. Only the priesthood had access to the inner sanctuaries, where the sacred rites and ceremonies were performed. In some instances, only the King himself or his authorized substitute had permission to enter.

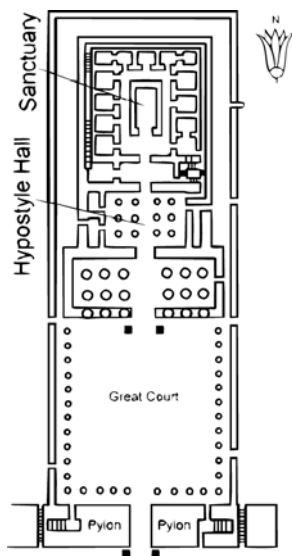
The general public participated in the many great festivals and celebrations held in honor of the various deities. [For more information, see *Egyptian Mystics: Seekers of the Way*, by same author.]

Layout of the Temples

The choice of location and design peculiarities of a temple were not based on economical considerations, but rather on a deeper knowledge of the macrocosmos.

Great temples were not built quickly, or by one king alone. Such temples were built over the centuries, by successive kings.

In general, the Egyptian temple was surrounded by a massive wall of mud-brick. This wall isolated the temple from its surroundings which, symbolically, represented the forces of chaos. Metaphorically, the mud resulted from the union of heaven and earth. The brick wall itself was therefore set in wavy courses to symbolize the primeval waters, representing the first stage of creation.



The exterior walls of the temple resembled a fortress, so as to defend it against all forms of evil. The temple was entered through two pylons, beyond which lay an open court. This court sometimes had colonnades along the sides and an altar in the middle. Next, along the temple axis, came the hypostyle, a pillared hall often surrounded by small rooms that are used for the storage of temple equipment and for other secondary functions. Finally, there was the sanctuary, which was a dark room containing the shrine, where the figure of the neter was placed. The sanctuary's doors were shut and sealed all year long, and were open only for the great festivals. The sanctuary was called the *Great Seat*. Outside the walls of the temple were the residences of the priestly staff, the workshops, store-rooms, and other ancillary structures.

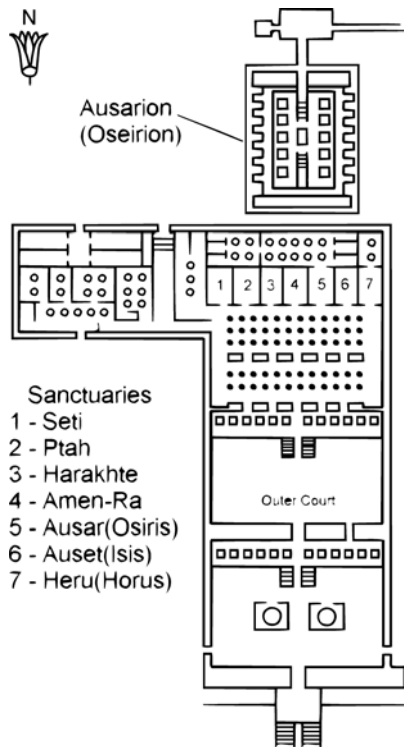
The design of the temple usually started from the sanctuary, which is the focal point. Accordingly, the floor of the temple descended and the roofs ascended, outwardly towards the temple's pylons.

Three major temples have some distinctive variation from the general layout described above. They are:

1. The Luxor Temple, which has four axes, not just one axis.

2. The Temple of *Ausar* (Osiris), at *Abtu* (Abydos), which has two major peculiarities:

- a. It is L-shaped.
- b. It has seven sanctuaries, and not the usual one sanctuary for just one prin-



Temple at *Abtu* (Abydos)

ciple **neter** (and that **neter's** consort and son).

3. The Temple at Kom Ombo is dedicated to two **neteru**, namely **Sebek** (Sobek) and **Heru-ur** (Haroeris).

Symbolism on the Walls

The walls of the Egyptian temple were covered with animated images—including hieroglyphs—to facilitate the communication between the microcosmos and the macrocosmos. The inscriptions and illustrations on the temple walls have deep mystical meanings known only to certain enlightened people. The carvings were of ritualistic value.

The following are observations of some wall scenes:

- The scene on the outer walls of the temple, and the walls of the outer courtyard, show the battle of the forces of light, represented by the king, subduing the forces of darkness, represented by the foreign enemies.

The same scene is repeated at temples throughout the country, which signifies its symbolism and not necessarily a representation of actual historical events.



- A figure with two right hands signifies an active role such as offering something. Consequently, a figure with two left hands signifies a passive role such as receiving something.

- The figures of the **neteru** never show an expression of contempt or anger or dissatisfaction, on their faces, unlike the threats and angry behavior by God, in other religions.

Other explanations of Egyptian symbolism will be discussed in the chapter, *Tombs*.

Temple Organization

The temple priesthood consisted of various grades, such as the chief priests, or pontiffs; the prophets; sacred and royal scribes; and other support staff such as dressers, or keepers of the sacred robes; the bearers of the shrines, banners, and other holy emblems; draftsmen; masons; and embalmers. Various other officers were in charge of the processions and other religious ceremonies.

The temple was a self-contained holy city that combined the functions of the medieval cathedral with the functions of all the guilds. The elaborate temple services required a variety of offerings. These provisions came from nearby workshops and kitchens.

Temple Rituals

The Egyptian temple had its own distinctive rituals. The most prominent aspect of the Egyptian rituals was the presentation of material offerings: bread, beer, rolls of linen, meat, fowl, and other goods. The offerings symbolize the man's success in transforming raw matters into finished products-bread, beer, linen, etc. The Egyptian view was that all mundane activities were resonant of the cosmic process of transforming raw matters into perfected creations. The offerings are made to the *neteru* who originally transformed the chaos of the primeval waters into the orderly world of creation.

Ceremonies were performed throughout the day. There were two main services, in the morning and evening.

Offerings were prepared at dawn in the kitchens and bakeries. The priests, meanwhile, purified themselves in the waters of the sacred lake outside the temple. The priests entered the temple and performed further purification in the temple's outer corridors. They then led a long procession of offering-bearers, incense bearers, and a chorus of singers chanting hymns of praise. The procession proceeded deeper into the temple, as a priest opened the successive

doors one by one, up to the sealed sanctuary. The offerings were then laid out on tables and altars.

The high priest then entered the sanctuary, which included its sacred ark and a little shrine of granite or basalt. The shrine contained the image of the neter. The priest held the effigy of the neter, and then prayed towards each of the four cardinal directions. The platter of symbolic offerings was then presented.

A short while later, other offerings were made to the subsidiary deities of the temple.

The effigy was then washed and dressed again, in brand new fine linen. It was then anointed with precious ointment and placed back in the shrine.

The rituals, of washing and dressing the effigy of the neter, were based upon and coordinated with the movements of the stars in heaven. Because these movements were the result of the divine cosmic law, the rituals showed that Egypt was always attuned to the eternally unfolding rhythms of the universe.

The priest then sprinkled the shrine with holy water and gave offerings of sacred resins and salts to the neter. He then veiled the effigy again, sealed the shrine, and retraced his way back out of the temple.

A relatively short service was observed at noon. The evening service was longer. It was, however, the morning celebration that manifested the victorious spirit of light over darkness.

Monument Appropriation

General

Egyptian Pharaohs are wrongly accused of “monument appropriation”. The Karnak Temple is an interesting site for the study of such a phenomena. From the Middle Kingdom on, almost every king left some mark of his presence at Karnak. In some cases, a later king had removed the name of the earlier king responsible for the original building, and chiseled in his own. Some conclude then that the later king willfully “appropriated” the work of the earlier. Yet, the matter is not that simple and is more interesting than that. These appropriations are selective and not arbitrary. Only certain names in certain places have been removed. This can only be deliberate, even though the reasons and basis for such selectivity may not be fully understood.

Since the Ancient Egyptian temples are thousands of years old, a restoration/rebuilding (of each) was required every few decades/centuries. One can find temples which were torn down over and over again. Other temples were never torn down, but were carefully cared for, repaired and added to, periodically.

There is the typical standard explanation that they did it for economic or for egotistical reasons. Such simplistic answers ignore the fact that the powerful Pharaohs of the New Kingdom were in total command of unlimited riches. They did not need to save a few pennies, and they never lacked the authority to destroy others’ work,

if that was their intention. Most importantly, these simplistic answers don't account for the major question regarding the still unknown specified rules for the selectivity of appropriation.

The famed Egyptologist, Schwaller de Lubicz, was able, in his research, to show that there was a rational system in the dismantling and rebuilding processes. Certain blocks from an old temple were placed beneath the columns of a new temple, as if it was the seed to nourish a new plant. The Egyptian temple had its natural, organic lifetime, and when the temple had completed its predestined cycle it was torn down, or revised, or added to.

Many other academicians have accepted that the re-deployment of blocks was deliberate, and that the purpose of this re-deployment was to regenerate the new temple.

Thus, when a king dismantled the work of a predecessor, that action was completely legitimized and had its own sacred meaning. Every king would understand that if he was acting out of egoism, his own works would suffer the same mistreatment after his death.

The works of the “*Great Criminal Akhenaton*” were razed to the ground. His case does not apply to monument appropriation. His story will be told in later chapters.

We shall review three interesting cases of the so-called “*monument appropriation*.”

1- The Case of Ramses II

Ramses II, the greatest builder of all Egypt, was also the greatest “appropriator.” The “appropriations” of Ramses pose many questions. Sometimes, Ramses cut the names of his predecessors out and inserted his own, but in other instances he did not. Sometimes he completed work begun by a previous king and gave that king appropriate credit. In many instances, when he did “appropriate” a temple, he also left many of the prior cartouches untouched and

plainly visible. Yet in other cases, he altered all the cartouches.

Ramses II reigned for 67 years. He was the greatest builder in Egypt's history since the pyramid age. No subsequent kings appropriated or reappropriated any projects of Ramses II.

2- Twthomosis I Obelisk

One of two obelisks at the Karnak Temple was erected by Twthomosis (Tuthomosis) I. No one touched this obelisk for four hundred years, though the kings during those four centuries did a lot of “usurping” and dismantling. After all this time, two kings left the original inscription in place and merely added their own on either side of the obelisk. They were Ramses IV and Ramses VI.

3- The Case of Twthomosis III and Hatshepsut

There is, to say the least, no love lost between these two Pharaohs. [Read more about it under the chapter, *Twthomosis III and David*.] Here are some interesting points:

A. Hatshepsut (1490–1468 BCE) built an obelisk at the Karnak Temple. This is the second tallest standing obelisk after the Egyptian made *Lateran Obelisk*, now standing in Rome. When Twthomosis (Tuthomosis) III came to power after Hatshepsut's death, one of his acts was to erect a high wall around Hatshepsut's obelisk that hid only its lower two-thirds and left its top third visible for miles.

The common simplistic explanation for such an action is that it was cheaper to hide the bottom two-thirds of its height than removing it. But building a wall around an obelisk leaving the top 15ft (4.6m) visible for 50 mi (80km) does not make sense. Twthomosis (Tuthomosis), the mighty king, could certainly have pulled down

an obelisk in the blink of an eye if he wanted to. There has to be a better explanation for this wall. It is possible that this action was a part of the same campaign to undo some of the queen's works in a selective way, because of the matter of illegitimacy of her reign.

B. In certain instances, the queen's name has been left intact in full view of one and all. In other instances, it has been erased from hidden inaccessible shrines. It is the selectivity of the damage that has baffled and fascinated the scholars for centuries.

C. At Deir el-Bahari, two images of Hatshepsut are left intact. Also in the **Het-Heru** (Hathor) sanctuary, one can see Hatshepsut and Twthomosis III kneeling; she is holding an offering of milk and he is holding one of wine. There is no defacement here.

D. At Deir el-Bahari also, there is a figure of Hatshepsut's great architect, Senmut, who some theorized had an affair with Hatshepsut. Both figures of Hatshepsut and Senmut are left intact!

17

Tombs

General

Since the majority of ancient Egyptian archeological findings are tombs, this may lead many of us to conclude that the Ancient Egyptians were obsessed with death. However, if one considers the fact that an estimated 150 to 200 million people died in Upper Egypt alone between the times of the Old Kingdom and the Roman Rule, one should conclude that a few hundred tombs along a strip of desert 450 miles (720 km) long, is actually a small number by comparison.

The death of a person is analogous to the sun setting at the end of the day. Therefore, all burials in Ancient Egypt took place on the west bank of the Nile to conform with the symbolism of the setting sun.

Only Akhenaton reversed the ancient tradition. However, he was never buried in Egypt. [Read more about it under the chapters, *Akhenaton and Moses*, and *The Exodus: The Bitter Divorce*.]

After the sun sets every day, it travels into the netherland. Similarly, the death of a person is a journey into another dimension, a place of endless possibilities. As we sleep each night, we experience a kind of a shadow version of life. Afterlife was considered to be this type of a shadow life.

The basic principles of the Ancient Egyptian tomb represent the

actual voyage of the spirit as it leaves the body. The design of the Ancient Egyptian tomb corresponds to the standard near-death experience. Similarities include:

- Being sucked up in a long tunnel [**The tombs have a tunnel**].
- Meeting angels who function as guides or companions to the person, through the tunnel, on their journey to unite with a bright Light [**The Egyptian tunnel is decorated with different *neteru* (angels of God), guiding the deceased person through the voyage until transformation is completed and unification with Ra (the Light) occurs**].
- Seeing their whole life reviewed and evaluated [**Judgment Day scene is depicted on the walls**].

The tombs of the kings are spiritual in their entirety. They represent stages of transformation in symbolic and metaphorical form, of the soul in its journey to resurrection.

The familiar Egyptian scenes of daily life activities are never seen in the tomb of the king. The scenes of daily activities are portrayed in the tombs of nobles and high officials. The scenes provide graphic representation, of all manner of Egyptian activities: hunting, fishing, agriculture, law courts, and all kinds of arts and crafts. All these worldly activities have spiritual meaning.

Portraying these daily life activities in the presence of the *neteru* or with their assistance signifies their spiritual intent. The agricultural scenes are similar to the symbolism of Christ referring to the sower of the seed. It was spiritual and never meant to be agricultural advice. This is the essence of their artistic representation—a physical activity of a metaphysical (spiritual) correspondence.

Despite the repetition of daily life scenes, no two tombs are identical. The theme may be the same but there is always a variation.

One must continue to be reminded that these tombs were never built as public monuments. We are trespassing onto their final resting place, in search of answers.

Viewing The Tombs

In viewing the tombs, it is worth repeating the point that for Ancient Egyptians, every ‘physical’ aspect of life had a symbolic (metaphysical) meaning. But also, every symbolic act of expression had a ‘material’ background.

Symbolism in Ancient Egypt is not weird, but it is as unique as symbolism in any other place, at any other time.

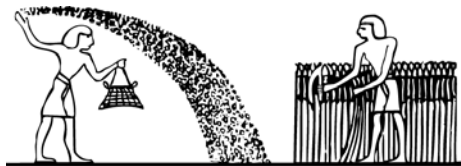
Here are the evaluations of some wall scenes:

An active right hand symbolizes giving. An active left hand signifies receiving. When the symbolic role of the person is wholly active, he is shown with two right hands. When his role is wholly passive, such as when he is receiving the gift of life from the *neteru* (gods, goddesses), he has two left hands.



A woman/man sniffing at the lotus is a recurrent theme in Egyptian tombs. The perfume of the lotus is its spiritualized essence, similar to the “*odor of sanctity*” in the Christian traditions. The lotus is very common in Egyptian symbology. The four disciples (“sons”) of *Heru* (Horus) are shown coming out from a lotus flower. Also, *Nefer-Tum*, son of *Ptah*, the Creative Fire, is born of the lotus.

The typical sowing and reaping scene parallels the biblical parable “*Whatever a man soweth, that shall he also reap*”.



The scene of rams treading seed into the ground can be equated to the biblical seed on “fertile ground”.

Ausar/Heru (Osiris/Horus) is portrayed as the *Perfect Shepherd*. The hieroglyph for a *neter* is a human figure dressed in the shepherd’s long robe, and seated in the classic shepherd’s pose as he tends his flock.



The wine-making process of growing, harvesting, pressing and fermenting is a metaphor for spiritual processes, which can be equated to the biblical wine symbolism.

The state of the world of primeval vegetal creation is portrayed on walls by showing a person sailing through the marshes and papyrus thickets with the exquisite wildlife.

Marsh scenes are a recurrent theme, with no two ever quite alike. They typically include detailed representations of the various Nile fish which scientists can easily identify.

The familiar scene of duck hunting in the marshes shows the man hunting and his wife aiding him.



This is in reference to the well-known **Ausar/Auset/Heru** (Osiris/Isis/Horus) allegorical folktale. As the young **Heru** (Horus), born of **Ausar** (Osiris), he is subduing the forces or spirits of the primordial chaotic swamp by hunting the wild spirits represented by the ducks and other birds. As per the Egyptian allegorical folktale, **Auset** (Isis) is aiding him in the swamp.

The bird-netting scene and the various species of birds depicted

on walls have some specific significance. In general, these wild birds represent “wild” spiritual elements that must be trapped, caged, sometimes tamed, or offered to the *neteru* in sacrifice. A modern similarity in symbolism is found in Mozart’s Masonic opera, *The Magic Flute*, where Papageno is the free spirit whose specialty is to trap wild birds.

Fishing scenes are plentiful in tombs. In Egyptian texts, Heru (Horus) assumes the form of a fisherman and his four disciples (“sons”) also fish with him. Christ used a similar symbolism by making his disciples fishers of men.



The hunting scenes symbolize the man taming the wild aspects of nature which participated in the primordial hostility of chaos.



Funerary Rites

The existence of funeral rites in any society reflects the belief that something essential survives man’s physical death, and that the mode of burial in some way influences existence in that spiritual region.

The Book of the Coming Forth By Light/Day (wrongly translated as the Book of the Dead) is a literary composition, and is found in its complete form on papyrus scrolls that were bound in the mummy wrapping of the deceased, and were buried with him.

This book consists of over a hundred chapters of varying lengths, most or all ultimately derived from the earliest Unas Funerary Texts (commonly known as Pyramid Texts). [More about such texts under the chapter *The Pyramids of Egypt*.]

The Book of The Coming Forth By Light/Day includes the *Negative Confession* [read more about them under *The Egyptian Religion*], which are occasionally shown in the tomb paintings. The royal tombs make little reference to this book, but more references are made to The Book of What Is In the Duat (or Underworld), The Book of the Gates, The Book of Caverns, The Litany of Ra, The Book of Aker, The Book of Day and The Book of Night. Each text explores the same basic theme of the transformation of the soul in the region of the Duat after death, from a different angle.

During the soul transformation process, the Egyptians used terms such as soul, shadow, and spirit with each having its own identity and its own function. The meanings of such terms are unclear. Even our modern languages cannot give us a clear definition of these terms. The reference to Horn of the West, Gate of the Western Horizon, etc. are metaphors that have no clear meaning to us, at the present time.

The Mummification

Funerary rites are present in almost all societies. Mummification, however, was only practiced in a few societies, with Egypt being the most prominent.

In pre-dynastic times, the deceased were placed in shallow graves, in the fetal position. Burial in the desert conditions resulted in natural mummification. Once they started the practice of constructing formal tombs for burial, some form of artificial mummification was needed. Mummification was highly developed, by Old Kingdom times. It became very elaborate by the late New Kingdom. It then required some seventy days to complete the pro-

cess, and only people of highly spiritual (not social) status, such as kings and the nobility were mummified. Many of the best preserved royal mummies date from the New Kingdom. Less complex mummification versions were performed on ordinary citizens.

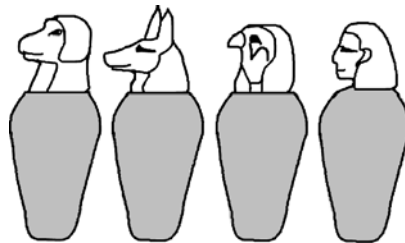
Mummification was basically a process of dehydration of the body, after the removal of the brain (through the nostrils), and the viscera (through an incision in the side of the body). The body is then packed with temporary material containing dehydrating and preserving agents, for forty days. The temporary packing is then replaced with permanent resin-soaked linens and fragrances. The body is then anointed and wrapped in fine linen gauze. It took seventy days to complete the process.

Some hold the simplistic view that the elaborate Egyptian texts represent merely a material conception of the afterlife, and as such, mummification is the result of such thinking. It is their view that as long as the physical body (mummy) exists, then its soul can enjoy the material benefits in a kind of celestial welfare state. There are some scholars, however, who hold more meaningful views, among them Piankoff, Dumas, and Schwaller de Lubicz, who believe that there must be some symbolic and/or actual reason for the elaborate process of mummification. The significance of mummification was never stated in the Egyptian texts.

The mummy was placed in one of several nested wooden coffins. These were in turn placed in a stone sarcophagus.

The viscera of the deceased were placed in four individual containers called canopic jars. The jars were usually made of alabaster, limestone, pottery or faience.

Sometimes, the jars were placed in the tomb chamber near the mummy. Other times, they were kept in a separate chamber. The jars became more elaborate over



Canopic Jars

time, with lids shaped after the heads of the four disciples (“sons”) of **Heru** (Horus), who were in charge of the protection and/or progression of the viscera. Each of the four sons was himself under the protection of a **netert** (goddess), and each was associated with one of the cardinal points.

<u>Heru</u> <u>Disciples</u>	<u>Head</u> <u>Shape</u>	<u>Netert</u> <u>(Goddess)</u>	<u>Contents</u> <u>of Jar</u>	<u>Direction</u> <u>of Head</u>
Duamutef	jackal/dog	Net(Neith)	stomach	north
Qebsennuf	hawk	Serket(Selkis)	intestines	south
Hapi	baboon	Nebt-Het(Nephthys)	lungs	east
Amset	man	Auset(Isis)	liver	west

The detailed arrangements of the canopic jars reflect an understanding of the great cosmic process. Each respective organ is embodied in a respective **netert**, which commands a ‘*direction*’, or sector of the cosmic cycle of creation.

The Pyramids of Egypt

The Common Theory

We were taught in schools that the pyramids are nothing but tombs which were built by tyrant Pharaohs, and that slaves were used to haul these big stones up temporary ramps, in the construction of these pyramids. These commonly held views are without any evidence. Some of the “common knowledge” about the pyramids was based on:

- What someone told Herodotus (c. 500 BCE) about the pyramids which were already 2,000 years old at that time. No one had access to and/or knowledge of the pyramids’ interiors at that time.
- A total of three empty and unmolested uninscribed stone chests, which were found inside the nine major pyramids, a few hundred years ago, after forced entries were made into them.

When one examines the facts, especially as one visits the pyramids, one will find that the commonly held beliefs about the pyramids are so incredibly illogical that you may doubt yourself.

This evidence will prove the inadequacy of the existing, yet unfounded formulated theories.

The subject of the pyramids cannot be covered in a few pages. The intent of this chapter is to provide some general information. For a comprehensive coverage of this subject, read *Pyramid Handbook*, by same author.

How Many Pyramids Are There?

There are ten large masonry pyramids within 50 miles (80km) of each other, and they are located in Giza, Sakkara, Dahshur and Meidum.

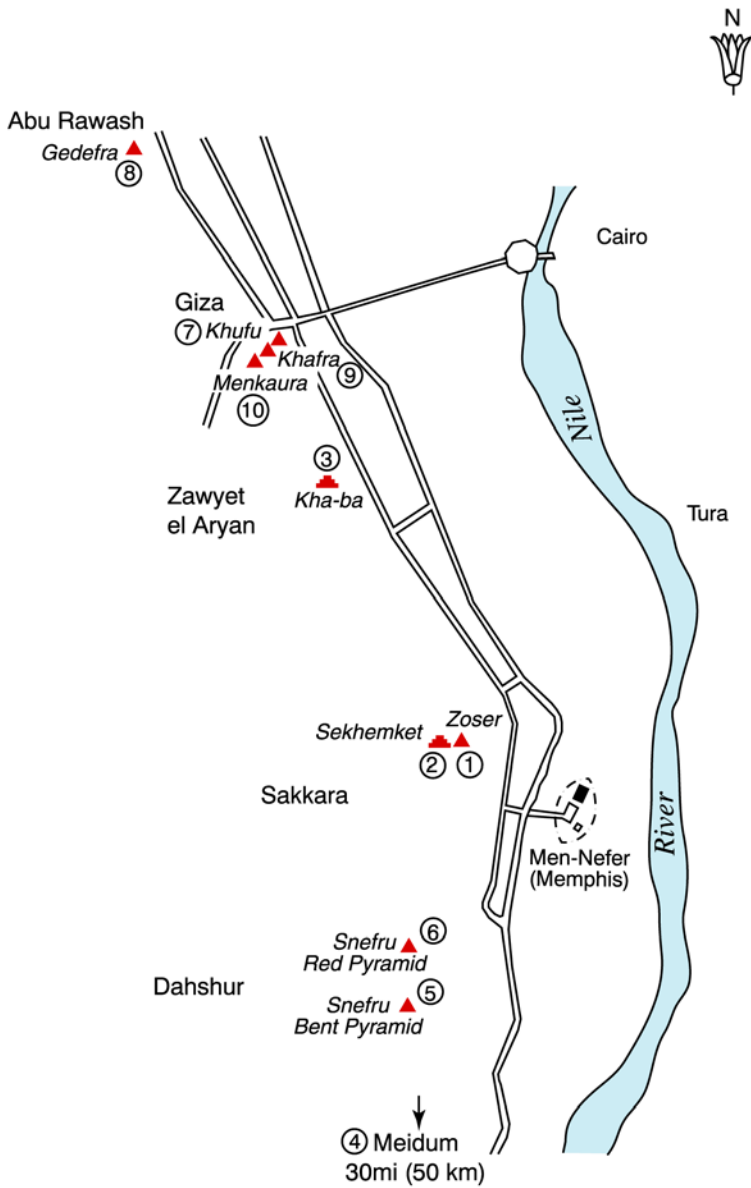
They are, in the order that they were built:

3rd Dynasty

	<u>Pharaoh</u>	<u>Reign (BCE)</u>	<u>Location</u>	<u>Notes</u>
1	Zoser	2630-2611	Sakkara	Step Pyramid
2	Sekhemket	2611-2603	Sakkara	Step Pyramid
3	Kha-ba	2603-2599	Z. el Aryan	Layer Pyramid
	Huni	2599-2575	--	?

4th Dynasty

	<u>Pharaoh</u>	<u>Reign (BCE)</u>	<u>Location</u>	<u>Notes</u>
4	Snefru	2575-2551	Meidum	--
5	Snefru	" "	Dahshur	Bent Pyramid
6	Snefru	" "	Dahshur	Red Pyramid
7	Khufu	2551-2528	Giza	(Cheops)
8	Gedefra	2528-2520	Abu-Rawash	Unfinished
9	Khafra	2520-2494	Giza	(Chephren)
10	Menkaura	2494-2472	Giza	(Mycerinus)



Were the Pyramids Tombs?

Only one pyramid, which is Zoser's Step Pyramid at Sakkara, is a tomb, as proven by its complete burial chambers. The nine remaining pyramids are not tombs. These nine pyramids contain a total of 14 rooms and just three empty stone chests wrongly identified as sarcophagi.

These nine pyramids do not make any reference to any Pharaoh. They have been attributed to specific Pharaohs, based on the surrounding pyramid complexes, which repeatedly refer to them as well as the account of early historians such as Herodotus.

The nine solid masonry pyramids, after Zoser's, contain a total of fourteen uninscribed rooms and just three empty, uninscribed stone chests, incorrectly referred to as *sarcophagi*.

The following are the major differences between the pyramids and Egyptian tombs:

- ▲ **Firstly**, these nine pyramids are totally void of ANY religious inscriptions, offering rooms, and other funerary features, found in both earlier and later tombs. The lack of these items, alone, invalidate its function as a tomb, because funerary rites were essential for the deceased's journey in the beyond.

The sacred inscriptions acted as reference guides or maps for the individual to find her/his way through the afterworld, the symbolic and representative figures and sculptures and implements intended to meet whatever needs the individual had in the afterlife.

- ▲ **Secondly**, there are too few empty "stone chests" and too many empty rooms in these nine pyramids, to theorize that they were tombs.

- ▲ **Thirdly**, if we accept, hypothetically, that robbers might have smashed the stone chests and their lids, one can hardly accept the logic that these robbers would have taken the trouble to steal the smashed stone chests.
In spite of careful search, no chips of broken stone chests or their lids were found anywhere in the pyramids' passages and chambers.

- ▲ **Fourthly**, the passageways in the nine pyramids are too narrow to provide for the manipulation of the stone chests. These nine pyramids are clearly lacking adequate space arrangements for people and for manipulating ceremonial objects.
We know from examinations of numerous mummies, from the Pyramid Age Era, that people were taller than five feet (1.5m), which makes these passages [less than 4 feet (1.2m) high] impossible to walk upright.

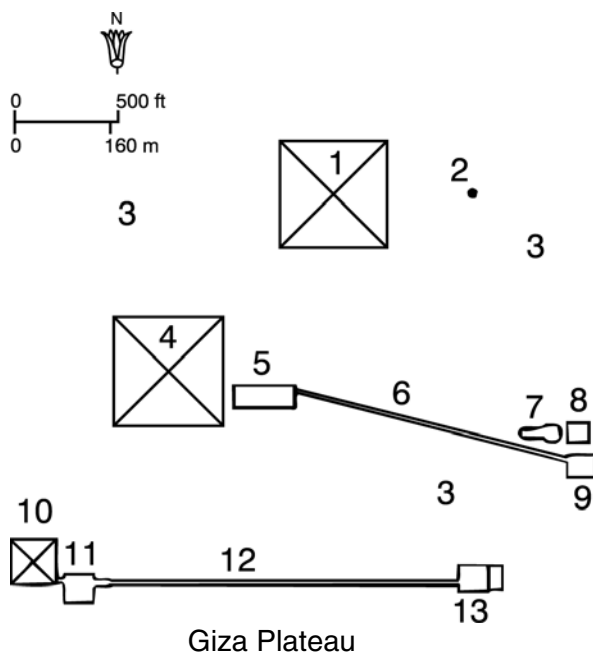
- ▲ **Fifthly**, one Pharaoh, Snefru (2575-2551 BCE), built three pyramids, and nobody expects him to be buried in all three of them.

- ▲ **Lastly**, no human remains were ever found inside the nine masonry pyramids. Thieves steal treasures, but they would naturally avoid dead bodies.

As you review the sites and interiors of these pyramids, you will discover the overwhelming evidence that the pyramids were not built to entomb anybody.

The Giza Plateau

The Giza Plateau is an enormous and impressive site that contains three of Egypt's ten masonry pyramids. The following are the main features of the Giza Plateau:



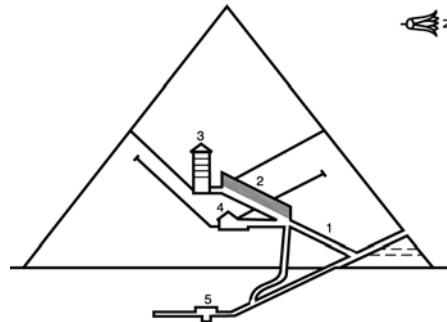
1. Great Pyramid of Khufu (Cheops)
2. Tomb of Hetepheres (Khufu's mother)
3. Mastaba Fields
4. Pyramid of Khafra (Chephren)
5. Pyramid Temple of Khafra (Chephren)
6. Causeway to Valley Temple
7. Great Sphinx
8. Temple of the Sphinx
9. Valley Temple of Khafra (Chephren)
10. Pyramid of Menkaura (Mycerinus)
11. Pyramid Temple of Menkaura (Mycerinus)
12. Menkaura (Mycerinus) Causeway
13. Valley Temple of Menkaura (Mycerinus)

The Physical Evidence Inside Khufu's Pyramid

The Pyramid of **Khufu** (Cheops) contains the most interesting internal passages and rooms of all the pyramids. Let us review the main components of **Khufu's** Pyramid:

1. **Ascending Passage:** After passing through the entrance, this passage rises at an angle of 26° for a distance of 129ft (39m). The passage is too low to stand up in and one must go through it hunched over.

The unnecessary smallness of this passage is contrary to all Egyptian tombs, where ample passages or shafts are provided for the manipulation of the sarcophagus. The Great Pyramid and all other pyramids of Giza, Dahshur and Meidum are distinctively lacking in such space arrangements.



1. Ascending Passage
 2. Grand Gallery
 3. "King's Room"
 4. "Queen's Room"
 5. Subterranean Room
- * Channels 8" x 8" (20 x 20cm)

Height: 481 ft (147m)
Inclination: $51^\circ 50' 36''$

Khufu's Pyramid

At the end of the ascending passage, there are two passages, one continues horizontally and ends at the "*Queen's Room*" while the other one is the famous Grand Gallery which leads us to the "*King's room*".

2. **Grand Gallery:** Like all internal passages, its angle of ascension is 26° . It is 157ft (48m) long, 29ft (8.5m) high and 62" (1.6m) wide at the bottom and 41" (1m) wide at the top. Egyptian tombs always contained figures of *neteru*, offerings

or inscriptions, which are all noticeably absent here as well as the other eight pyramids.

3. **“King’s Room”:** The passageway leading from the top end of the Grand Gallery to the “King’s Room” contains distinctive features. The passageway is too narrow for the lidless stone chest that is now in the “King’s Room”, to pass through it. This means that the stone chest was placed in the room, as the pyramid was being built. The passage leads to a side room which consists of a short constricted passageway for several feet, and then opens into the “King’s Room”.

If this room was used for the dead Pharaoh, they must have dragged his dead body up these difficult passages so as to squeeze him through the narrow constrictions to his final resting place! Does anybody really believe that could have happened?!

There are no inscriptions of Khufu’s name anywhere in the pyramid.

Even though the top of the stone chest is grooved to accommodate a lid, no lid (or remains of a lid), have been found in any of the pyramid passages or rooms, in spite of careful research.

The “King’s Room” got its name from the Arabs, since their men were usually buried in tombs with a flat roof and their women in rooms with a gabled roof. So, in the Great Pyramid, the flat-roofed granite room was called the “King’s Room” while the gabled, limestone Room was called the “Queen’s Room”.

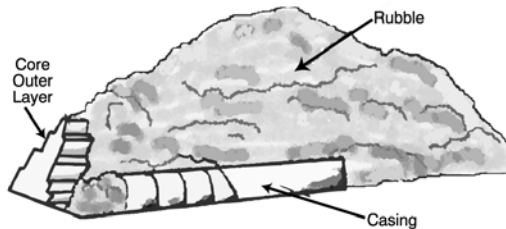
4. **“Queen’s Room”:** The horizontal passage, from the top of the ascending passage to this chamber, is 127ft (39m) long. At the end of this passage, the floor drops suddenly two feet. No explanation was given by any scholar as to the purpose of such a drop.
The totally empty room convinced all academia that nobody was ever buried, in this room.

What Are The So-Called “Pyramid Texts”?

Before answering this question, some background information is in order. King Zoser’s Step Pyramid was built at Sakkara, about 2630 BCE, and contains inscriptions, offering rooms, and most of the funerary features found in both earlier and later tombs.

The later great pyramids of Giza, Dahshur, and Meidum were built during the 4th Dynasty (2575-2465 BCE), and they have no inscriptions whatsoever, and in every other aspect, differ from other earlier and later tombs, simply because they are not tombs.

One hundred years later, at the end of the 5th Dynasty, King Unas built a small and ungenuine pyramid at Sakkara. It was nothing more than a heap of rubble, built up to support the outer layers of the core, which in turn, supported the casing stones. The earliest Egyptian funerary texts are found in the underground burial chamber and its ancillary rooms. It is these funerary texts, carved on the walls, that are called the “Pyramid Texts”.

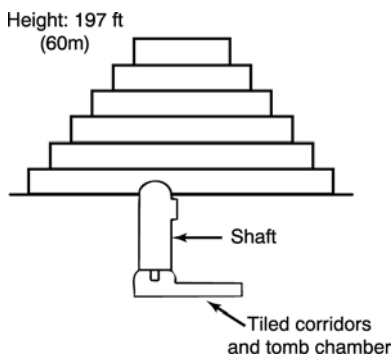


They should have been called the **Unas Transformational (Funerary) Texts**, because the superstructure is actually a heap of rubble, and not a pyramid structure.

The **Unas Transformational (Funerary) Texts** form the basis for all subsequent funerary literature in Egypt, such as, The Book of the Coming Forth by Light/Day (known, mistakenly, as The Book of the Dead), The Book of What Is In the Duat (or Underworld), The Book of the Gates, The Book of Caverns, The Litany of Ra, The Book of Aker, The Book of Day, and The Book of Night.

How About the Only Pyramid as a Tomb?

The Step Pyramid at Sakkara, has the only burial chamber, of all the ten large pyramids. The burial chamber of the Step Pyramid contains inscriptions, offering rooms, and most of the other funerary features found in both earlier and later tombs. The arrangement of the corridors and chambers inside the Step Pyramid are very different from what you see at Giza, Dahshur and Meidum.



How Were They Built?

Nothing official referring to the building of the pyramids has ever been found in Egypt. We only have Herodotus' account of how the pyramids of Giza were built.

Herodotus neither mentioned the source of the core masonry as local limestone nor that the pyramid blocks were carved. He stated that stones (not necessarily quarried blocks, but possibly stone rubble) were brought to the site from the east side of the Nile.

Here is an excerpt from Herodotus' account:

*This pyramid was built thus; in the form of steps, which some call crosae, and others call bomides. After preparing the foundation, they raised stones by using **machines** made of short planks of wood, which raised the stones from the ground to the first range of steps. On this range there was another **machine** which received the stone upon arrival. Another **machine** advanced the stone on the second step. Either there*

*were as many **machines** as steps, or there was really only one, and portable, to reach each range in succession whenever they wished to raise the stone higher. I am telling both possibilities because both were mentioned.*

The Greek word, *mechane*, used by Herodotus, is a non-specific generic term indicating a type of device.

Many people ridiculed Herodotus for his description. It was actually the poor translation that caused the confusion. The translators distorted the meaning of the Greek word, when they gave it a specific modern-day meaning.

When the word, *mechane*, is translated to mean a device such as a (short blank wooden) **mold**, the whole description makes sense. Let us review it in such a form:

*... They raised stones by using **molds** made of short planks of wood, which raised the stones from the ground to the first range of steps. On this range there was another **mold** which received the stone [rubble] upon arrival. Another **mold** advanced the stone on the second step. Either there were as many **molds** as steps, or there was really only one, and portable, to reach each range in succession whenever they wished to raise the stone higher. I am telling both possibilities because both were mentioned.*

A mold can be considered as an apparatus or device. If Herodotus was not familiar with the term ‘*mold*’, he therefore used the more general term, ‘*mechane*’.

They were used to hold the man-made concrete in block-shaped form, until the concrete dried.

Many academicians dismiss any existence of Herodotus’ lifting device. They want to believe that the only way to build the pyramid is by increasing both the height and length of a temporary ramp, as it was raised to the successive levels of the pyramid.

By not having an open mind, these academicians made it diffi-

cult for themselves to come up with answers to many questions.

Based on the elements of the “common theory” of stone cutting, hauling, and hoisting, how can we logically answer the following questions:

1. Where did they get the huge quantity required to build this and other pyramids from? There is no physical evidence of such a source, whatsoever.
2. How did they manage to make the sloping sides of the pyramids absolutely flat?
3. How did they make the four sloping sides meet at a perfect point at the summit?
4. How did they make the tiers so level?
5. How did they cut the stones, so that they fit together so precisely?
6. What tools did they use?
7. How could the required number of workers (estimated at 240-300,000 people) maneuver on the confined building site?
8. How did they cut the blocks so uniform?
9. How did they place some of the heaviest blocks in the pyramid, at such great heights?
10. How were 115,000 casing blocks all made to fit to a hair's breadth and closer, as was the case in **Khufu's** pyramid?
11. How was all the work done in about 20 years?

All these questions invalidate the “common theory”. Common sense, along with the physical evidence, lead to the conclusion that the blocks were man-made.

The Staggering Calculations

The Danish civil engineer, P. Garde-Hanson's calculations showed that if a ramp was built all the way to the top of the Great Pyramid, it would require 17.5 million cubic yards of material (seven times the amount needed for the pyramid itself) and a work force of 240,000 to build it within Khufu's reign.

Garde-Hanson estimated that if there was a ramp built to the top of the pyramid, a work force of 300,000 would require a further eight years to dismantle the ramp at the completion of the pyramid. Logically this huge amount of rubbish should still be visible somewhere in the vicinity—and it is not.

Garde-Hanson then theorized that maybe they built a ramp that reached halfway up the pyramid. At such a level, about ninety percent of the material needed for the pyramid would have been used, by using only half the material needed for the ramp.

Additionally, Garde-Hanson proposed a mysterious lifting device of some kind, which is, of course, still an unresolved question.

Garde-Hanson had gone into certain practical aspects which were ignored by others. Based on his calculations, blocks were produced at a rate of 6.67 blocks per minute! Imagine 6.67 blocks every 60 seconds!!!

The Forgotten Snefru Pyramids

If the two main pyramids at Dahshur are to be attributed to Snefru, and possibly a third pyramid at Meidum, it means that he, in the course of his reign of 24 years, was responsible for the production of some nine million tons of stone - **several times the quantity of the Great Pyramid.** Even trying to calculate the logistics of such work, in modern terms, is overwhelming.

The Man-Made Pyramid Blocks

In my book, *Pyramid Handbook*, exhaustive evidence is provided to show that:

1. The stone blocks were man-made and could never have been quarried.
2. No ramps were used to build the pyramids.
3. The stone pyramids are NOT tombs.

What is Pyramid Power?

Many researchers found that there was some property in the pyramidal shape that made it responsible for extraordinary powers. They experimented with various items, by placing each item in the equivalent position of the “King’s Room”, within a scaled model of a correctly oriented pyramid. They found out that highly perishable materials were preserved, blunt old-fashioned carbon steel razor blades regained their sharp edges after an overnight stay, etc. Many concluded that the pyramidal shape itself was responsible: which somehow changed the physical, chemical, and biological processes that might take place within that shape. This experimentation led to the phenomenon known as “Pyramid Power”.

One feels the power of these pyramids, when inside or outside them, because their configuration is harmonically proportioned.

The slopes of the pyramids were not arbitrarily determined for their aesthetic appearance, but as a result of particular geometrical criteria, that determined the ratios between their parts: height, edges, base, and so on.

19

The Sphinx Older Than History

General

One can never forget the first glimpse of the Sphinx. It is a common experience among its viewers, to be “struck” by its presence. It is a masterpiece of artistic composition with nothing like it on earth. The fusion of the body of the lion with the head of a man resulted in a seemingly singular natural being.

One cannot help but admire this marvelous statue and the nicety of proportion of its head. The mastery of the sculptor is evident in his ability to preserve the exact proportion and balance of every part, (nose, eyes, ears, ...etc.), in a face of such colossal size.

But when was the Sphinx built? And who built it? Many believe the answers are somewhere between 2520–2494 BCE, during the reign of Khafre (Chephren). But these commonly held beliefs are wrong. Let us study the evidence...

The Physical Evidence

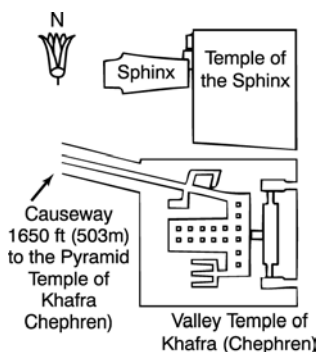
1. The Sphinx

The original site, where the Sphinx is located, was a gently sloping plane with an outcrop of harder rock. The head of the Sphinx was carved out of this outcrop.

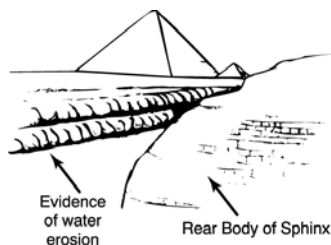
To form the body of the Sphinx, the stone has been quarried away from all around the soon-to-be body.

The main features of the Sphinx are comprised of different geological conditions.

- A. The head of the Sphinx was made of a hard strata which is resistant to the effects of the natural elements. The present damage to the face was caused by soldiers who used the Sphinx as an artillery target in the 18th century.



- B. The body of the Sphinx was made of a softer limestone strata, which in turn consists of alternate harder and softer layers. These alternate layers are visible on site as weathered corrugation, which is about two feet deep into the bedrock.



- C. The base of the Sphinx, as well as the bottom of the original quarry site are made of a harder limestone which is resistant to the effects of the natural elements.

The Eroded Body

The question is: what caused the erosion of the body?

There are two possible causes:

1. Possible weathering by wind and sand.
Since the body of the Sphinx is located in a hollow, it takes less than twenty years to fill the hollow and cover the body totally.
The Sphinx has been covered by sand since the time it was created thousands of years ago. Therefore the Sphinx was not subject to weathering exposure to wind and sand, instead it was actually protected from such natural elements.

2. Possible water erosion.

Geologists agree that Egypt was subject to severe flooding, at the end of the last Ice Age, c. 15,000–10,000 BCE.

So, if the erosion was caused by water, the Sphinx must have been carved before Egypt was under water i.e. more than 12,000 years ago. This, in turn, is too radical for academicians to swallow, as they prefer not to change their theory that **Khafra** built the Sphinx.

Never mind the egos, let us study the evidence regarding the water erosion.

The Repaired Paws

Researchers have found out that the extended front paws of the Sphinx were repaired three times in three distinct operations.

The research also concluded that each repair operation was intended to replace or reinforce prior repair operations. In short, the eroded condition of the paws has never worsened since the earliest repairs were made, i.e. it was a single event and not a continuous process which caused this erosion.

The study by Mark Lehner, Field Director for the American Research Center in Egypt, showed that no substantial damage occurred to the Sphinx since its original weathering event. Lehner wrote:

It seems necessary to conclude ... that the core-body of the Sphinx was already in a severe state of erosion when the earliest level of masonry was added ... If we assume that a sand covering would act more to protect than to erode the statue, this leaves less than a millennium, or perhaps half a millennium, for the core to have eroded to the conditions shown by the profiles under the added masonry.

Lehner estimated that the earliest of the three repairs occurred during the New Kingdom. He, however, never provided any historical or physical evidence to support his suggested time era. Some scholars are inclined to believe that the earliest repair was done by

Khafra who was more of a restorer of the Sphinx than its builder.

Did the Ground Water Do It?

Many academicians have resigned themselves to the fact that the water caused the erosion to the body of the Sphinx. However, it was suggested that ground water may have risen, through capillary action, to react with the limestone of the Sphinx body causing this one-time erosion event. After 500 years the ground water dropped back down, and this phenomenon was never to occur again!

The evidence is overwhelming against the ground water theory. Here is why:

- A. Over the course of thousands of years, the inundation of the Nile had gradually deposited additional silt, on the ground of the Valley. Whenever the ground rises, so does the ground water table. It is estimated that the ground water table was 30ft (9m) lower in Khafra's time than its present level.

It is impossible for the ground water:

1. to rise from a much deeper level than its present level.
 2. to erode two feet deep channels into the body of the Sphinx, and the walls of the quarry pit, in the span of five hundred years.
 3. to drop, after this 500 years, and not to occur again.
- B. Additionally, why didn't this ground water theory have any effect at the following places:
1. The bedrock of the quarry pit where the Sphinx rests?
This area was never eroded and therefore was naturally never repaired.
 2. Any other structure which was built during the Old

Kingdom, and there are scores of them throughout the country?

- C. The Pyramid Temple of **Khafra** stands 150ft (46m) above the plateau and had a similar erosion pattern to the body of the Sphinx.

There was definitely no ground water in the case of this temple. So how do we explain the similar erosion pattern?

There is no other rational answer except that the water erosion occurred at the end of the last Ice Age c. 15,000–10,000 BCE.

The Figure of the Head

We were told again and again that there is a resemblance between the face of the Sphinx and the statue of Khafra at the Cairo Museum. Nobody questioned the assumed resemblance for centuries.

A graphic outline to the same scale of both Khafra and the Sphinx' head was made and both were superimposed on each other, on a U.S. Television network and **there was no resemblance whatsoever.**



Herodotus, who wrote about the pyramids in detail, did not mention the Sphinx. Since it takes less than twenty years to fill the Sphinx' hollow, Herodotus could only see a colossal head above the sand while the whole body was totally below the ground surface. With many things to see in Egypt, a single head would not have excited Herodotus.

Other writers of antiquity mentioned the Sphinx without attributing it to any particular Pharaoh.

Twthomosis (Tuthomosis) IV (1413-1405 BCE) established a

stela and placed it between the paws of the Sphinx. The stela described his visions as a prince and how he cleaned the sands around the Sphinx' body, ...etc. It is a long text, but the name of **Khafra** appears on it, in hieroglyphs. The text surrounding the name was illegible. As such, no one knows why the name **Khafra** was mentioned on Twthomosis IV's stela. This is the only place the name **Khafra** is mentioned, at the site of the Sphinx.

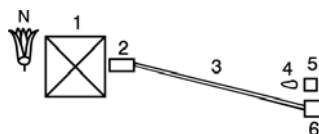
2. The Temple of the Sphinx

This ruined temple, is located in front of the Sphinx, and is closed to the public.

It is worth noting that a recent drill hole in front of this temple, revealed the presence of red granite at a depth of 54ft (16.5m). Granite is not native to northern Egypt and could have only come from Aswan. The presence of granite, at such a depth, is an additional proof of construction activities much earlier than 3,000 BCE

3. The Valley Temple of Khafra(Chephren)

There is a causeway between the Pyramid Temple of **Khafra** and the Valley Temple, approximately 1650ft (500m) long. Even though there are no inscriptions on the Sphinx or in this Temple, the presence of the causeway indicates some kind of a connection with that Pharaoh. Later excavations found a number of **Khafra** statues in this temple.



Profile of Causeway

- 1 Pyramid of Khafra
- 2 Pyramid Temple of Khafra
- 3 Causeway to Valley Temple

- 4 Great Sphinx
- 5 Temple of the Sphinx
- 6 Valley Temple of Khafra

Khafra, Builder or Restorer

The mentioned causeway, the **Khafra** statues and a claimed resemblance between the Sphinx and the statue of **Khafra**: all these

factors caused many academicians to attribute the Sphinx and its temple complex to **Khafra**.

Not only did these academicians rely on very weak reasons, in their **Khafra** attributions, but they also chose to dismiss an important piece of evidence, namely the “Inventory Stela” which was found in Giza, in the 19th century.

This stela describes events during the reign of **Khufu**, **Khafra**’s predecessor and indicates that **Khufu** ordered the building of a monument alongside the Sphinx. This means that the Sphinx was already there before **Khufu** and therefore could not have been built by his successor, **Khafra**. The stela was dismissed by some, because its stylistic features appeared to be from the New Kingdom. This is not a sufficient cause to dismiss it, since there are numerous stelae and texts from the Old Kingdom that were later copied in the New Kingdom and no one dismissed their authenticity.

The overwhelming physical evidence, as detailed above, leads us to the rational conclusion that **Khafra** did not and could not have built the Sphinx.

The found statues of **Khafra**, the mention of his name on Twthomosis IV’s stela, and the causeway may lead us to the conclusion that **Khafra** was probably one of the restorers of the Sphinx, which was damaged at the end of the last Ice Age c. 15,000–10,000 BCE.

The Corroborative Evidence

Other physical and historical evidence throughout Egypt supports the physical evidence in Giza, in proving a much greater antiquity of the Egyptian civilization.

1. The Ausarian Structure at Abtu

The **Ausarian** Structure, or Tomb of **Ausar**, is located in **Abtu**

(Abydos). Much of what is known of the pre-dynastic centuries comes from the funerary remains of **Abtu**.

King Seti I (1333–1304 BCE) built the Temple of **Ausar**, which was completed by his son Ramses II, next to the **Ausarian** Structure.

The **Ausarian** Structure is located much below the elevation of Seti's Temple of **Ausar** and is partially submerged underneath the ground water table. The **Ausarian's** foundations are cut many feet below the present level of the water table, which has risen some 20ft (18m) since New Kingdom times.

Some academicians attributed the building of the **Ausarian** to Seti I. However, the style of **Ausarian**, being massive, bare, and simple, is very different from the elegant Seti temple with its acres of exquisite carvings. The difference in style between the two structures is too extreme to be built by the same Pharaoh.

The tremendous difference in elevation between the **Ausarian** and Seti's Temple as well as the dramatic difference in style between the two, suggest to many scholars that the **Ausarian** is a much older building.

The evidence at the **Ausarian** is consistent with the evidence at Giza and elsewhere regarding the greater antiquity of the Egyptian civilization.

2. The Early Historian Accounts

The Greek and Roman writers of antiquity, basing their accounts on information either first or second-hand from Egyptian sources, claimed a greater antiquity for Egyptian civilization than that currently established by academic Egyptologists. These Egyptian sources called for antiquity ranging from 24,000 to 36,000 years during which Egypt was civilized.

Read more about it in the chapter, *The First Pharaoh of Egypt*.

Part IV

Ancient Egypt and the Bible



The History of the Bible

General

The biblical accounts of the encounters between the Israelites and Ancient Egypt have saturated the minds of the human race, for a long time. As a result, Ancient Egypt became the permanent casualty of the “Chosen People”. This book is an attempt to present both views of what happened.

Ancient Egypt and the Israelites had generally a good relationship until Moses and his mother arrived on the scene. Their actions resulted in the Exodus, which was a bitter divorce between the Egyptians and the Israelites. Just like any bitter divorce, there are charges and counter charges. The two sides typically ignored each other, but it is the generations which followed (like the children in a divorce case) who have paid and will continue to pay the price.

If we review what happened rationally we will find that Egyptian historical evidence will place certain Old Testament stories in logical settings. As such, many biblical stories, which are considered by many to be fairy tales, will become credible.

However, we need to have an open mind and not allow egotism and stubbornness to stand in the way of being rational.

The world was excited in 1947 and the following years, when the Dead Sea Scrolls were discovered. The results of the majority of these findings are being kept secret from the world. The contents of the few released scrolls contradict presently held biblical beliefs. The released scrolls will be discussed in the coming chapters.

The purpose of this book is to identify historical figures of the Bible. It is NOT to argue theological interpretations of their lives and teachings that subsequently developed.

The Bible, which is notorious in stating names of persons, sites, and water wells which in many cases have no impact on the story whatsoever, never named a Pharaoh or his residence, when an event occurred. Among the many Pharaohs mentioned in the Bible, one married Abraham's wife. Another hired Joseph and made him his vizier (the highest officer in the country). The succeeding Pharaoh kept Joseph in his post. There were several Pharaohs in Moses' story. Solomon married a Pharaoh's daughter. The Bible would say, *"The Pharaoh who knew not Joseph", or "Pharaoh of Oppression"*. Wouldn't it have been easier and more logical to use the name of these Pharaohs? Why did they leave all their names out? They must have been left out intentionally. But why?

Egyptologists who tried to identify these Pharaohs were shocked to find the answers. Many of them tiptoed around the subject and left us to read between the lines. A conflict between historical facts and religious convictions is treading touchy, sensitive ground.

Lack of historical evidence to support the stories we find in the Old Testament has resulted broadly in three schools of thought.

1. Some people expect every word of the Old Testament to be taken literally, despite the many contradictions. Often, these same people demand rational or scientific explanations for the events they encounter, in their everyday lives.
2. Some consider it to be basically a historical work that became distorted as a result of its initial long oral tradition as well as its eventual writing by several biblical editors.
3. Some consider it to be a collection of fairy tales/fables/myths that can be considered only as inspiration.

The first view belongs to the religious idealists and is based on blind faith, which does not require logic and/or reason in order to justify it. Blind faith is fine, so long as it is admitted.

Rational observers will promptly find the contents of the Bible to fall somewhere between the second and the third views. The Bible is a blend of history and fiction shaped by the political and religious disputes of ancient times.

Sources of the Old Testament

For two thousand years, there has been, and still is, an on-going debate over the sources of the Old Testament. Inquiring minds want to know:

- How many biblical sources are there?
- When was each source written? And by whom?
- The number and extent of editing and alteration?
- Does the Bible describe actual historical events?

The Biblical dates and ages are so badly off that no rational person can take them seriously. God created the world, according to the Bible chronology, in 4004 BCE. However, we know from other evidence that the earth was already inhabited in 4004 BCE. The ages of many biblical characters are unbelievable. The explanation that they may have attached a different meaning than we do to the word 'year', does not explain errors in biblical chronology. For example, we are told that Terah, Joseph's great-great-grandfather, was 70 when his son, Abram, was born. Terah, we are later told, died at the age of 205. Astonishingly, a few biblical verses later we learn that Abram was 75 when his father died, when according to biblical calculations, Abram should have been 125 years old and not 75.

Because of its long oral tradition, biblical narration often confuses the names of places and people as well as the chronology of events. By careful examination, a rational conclusion could be drawn that many of these events took place chronologically in a different order to that described in the biblical account. Several examples of such confused chronology will be detailed in the following chapters.

In reading the Old Testament and particularly the five books of the Pentateuch, one should consider the following facts:

- These stories were transferred by word of mouth over several centuries, before they were written down. It is inevitable to end up with distorted stories as a result of this long oral tradition.
- Upon writing the stories, the priests and the editors made their own “contributions” to the text that we have now.
- Translators have altered portions of the texts so as to comply with their ‘*standard of morality*’.
- Translation is difficult. One Hebrew word may need a dozen English words to explain its exact meaning.

Ancient tradition ascribed the authorship of the Pentateuch to Moses: *“Then the Lord said to Moses, ‘Write this on a scroll as something to be remembered and make sure that Joshua hears it ...’”*

The view that Moses composed the Pentateuch — the first five books of the Old Testament — from composite sources, which had been transmitted over several centuries, is no longer a valid opinion among the biblical scholars.

The Pentateuch includes the account of Moses’ death. It is naturally impossible that Moses could have written about his own death. Therefore, it is logical to conclude that the writing of the Pentateuch took place long after Moses’ death.

The Pentateuch is essentially composed from the following five sources:

1. A Jehovistic source, dating from the 9th century BCE.
2. An Elohist document, dating from the 8th century BCE.
3. The book of Deuteronomy, to be considered as a separate source, dating from the 7th century BCE.
4. A priestly source, dating from about the 5th century BCE.
5. The work of an editor who revised and edited the entire collection around the 2nd century BCE.

The Hebrew Text of the Bible

Our standard translations of the Old Testament are based on the Massoretic Hebrew text, which came into existence in the 9th or 10th centuries CE. This text was originated in the 2nd century CE after a council had been assembled at Jamnia, a small town near Jaffa, in 70 CE. At Jamnia the council agreed to the form and content of the Old Testament.

Hebrew, like hieroglyphics and other Semitic languages, does not have any written vowels. The true pronunciation and interpretation of the Hebrew texts were accomplished by a body of Jewish scholars, who formulated a standard pronunciation of the Massorah (tradition of measure), between the 7th and 10th centuries CE.

The Greek Text of the Bible

The Hebrew Massoretic text is not the only Canon we have for the Old Testament. The Greek text of Alexandria is even older.

In a letter written by an unknown author about 100 BCE, it was stated that Ptolemy II, the King of Egypt (285-247 BCE), ordered a Greek translation of the Bible. Ancient traditions tell us that the High Priest of Jerusalem sent 72 elders to Alexandria, together with an official copy of the Pentateuch, and that they worked for 72 days to produce the final copy of the Pentateuch in Greek. Later, the other books of the Old Testament were also translated into Greek by other scholars and the whole work became known as the *Septuagint*, which means *The Seventy*. The Greek text was adopted as the Bible of the early Church, but was abandoned later in favor of the Hebrew Massoretic text.

The Septuagint is still used today by the Greek Orthodox Church as its authorized Bible.

The Biblical Ancient Egyptian/Israelites' Encounters

There is no doubt that there are serious problems with the chro-

nology of many events in the Bible. This came as a result of the many narrators and editors working along the span of centuries, as well as the bad blood between the Jews and Egypt, after the Exodus. The encounters between the Israelites and ancient Egypt can be divided into three eras:

1. Pre Sojourn in Egypt

- ✧ Abram and Sarai entered Egypt for a period of time. Upon Abram and Sarai's return from Egypt to Canaan (present-day Israel/Lebanon), major changes began to occur to their small tribe. The Bible tells us that the Lord told Abram,

Know for certain that your descendants will be aliens living in a land that is not theirs, and they will be enslaved and ill-treated for four hundred years...The fourth generation will return here...

God also made a covenant with Abram, saying,

To your descendants I give this land, from the river of Egypt to the great river, the Euphrates...

- ✧ Sarah gave birth to Isaac who was not allowed to go to Egypt.
- ✧ Isaac begat Jacob in Canaan.
- ✧ Jacob begat Joseph.



The evidence from the Ancient Egyptian history, as detailed in later chapters will show that:

Twthomosis (Tuthomosis) III was the Pharaoh in the Abraham and Sarah story, and that Twthomosis III is the historical character of the biblical King David.

2. Israelites' Sojourn in Egypt

- ✧ Joseph's half brothers sold him as a slave, in Egypt. He later became the second in command to the Pharaoh. The Pharaoh allowed Joseph to bring his family to Egypt.
- ✧ Jacob (Joseph's father) who was also known as *Israel*, took his

tribal family of 70 to settle in Goshen, east of the Nile delta.

When did the Israelites enter Egypt and how long did they remain there before the Exodus?

It is generally accepted that they were in Egypt at the end of the 18th Dynasty, and into the 19th (c. 1308 BCE). Scholars will disagree on when they arrived and when they departed.

- ☆ The Old Testament does not provide any dates, or the name of the Pharaoh's capital city at the time, or the name of the Pharaoh, referring to him only as: *Pharaoh, King or Pharaoh, King of Egypt!*

The Old Testament provides two contradictory accounts about the length of time the Israelites spent in Egypt:

- a. Duration of 430 years:
Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. (Exodus 12:40)
- b. Duration of four generations:
The warning to Abraham
... Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years ... But in the fourth generation they shall come hither again. (Genesis 15:13,16)
In Hebrew it reads 'wa dor rabi'i yashwbw hena'.

The duration of four generations, and not 430 years, is the correct duration for the following reasons:

- a. The exact translation of this Hebrew verse is: "And the fourth (dor) return they here." Grammatically 'the fourth dor' is the subject of the verb. Therefore, *dor* can only mean 'generation'. The word *dor* was never used to mean a hundred-year cycle in Hebrew or Assyrian, or Ugaritic texts.
- b. What confirms the biblical word *dor* to mean a *generation* is the fact that the Pentateuch names only four generations between the time of the Descent into Egypt and the Exodus.

- c. The Talmud does not agree with 430 years either as the length of the Israelites' sojourn in Egypt:
And the children of Israel journeyed from Raamses to Succoth. Two hundred and ten years after their entrance into Egypt, the Israelites departed therefrom, six hundred thousand men, with wives and children.



The evidence from the Ancient Egyptian history, as detailed in the following chapters will show that:

- ◇ **Joseph entered Egypt and became the vizier (second in command) to Pharaoh Twthomosis IV (1413–1405 BCE.) and was the vizier for the succeeding Pharaoh, Amenhotep III (1405–1367 BCE).**
- ◇ **Joseph's daughter, Tiye, was married to Amenhotep III. Tiye gave birth to Akhenaton and Semenkhekare.**
- ◇ **Akhenaton begat Twtankhamen (Tutankhamen).**
- ◇ **The four generations of the Sojourn are actually**
 - **Joseph**
 - **Tiye**
 - **Akhenaton (to be identified later as the biblical Moses)**
 - **Twtankhamen (to be identified later as the biblical Jesus)**
- ◇ **The Egyptian Pharaoh Amenhotep III is the historical character of the biblical King Solomon.**

3. The Exodus and Living in the Promised Land

- ✧ **Moses (Akhenaton), who lived in exile in Sinai for several years, went back to Egypt to challenge the authority of the Pharaoh at that time. He was allowed to leave with the Israelites from Egypt in what is known as the Exodus. After wandering in the desert, Moses died and the Israelites settled in their promised land.**
- ✧ **They were ruled by King David whose military might extended from the Nile to the Euphrates.**

- ✧ King David begat Solomon, who sat on his father's throne after his death.
- ✧ The new Israelite Kingdom vanished after Solomon's death as quickly as it was created by King David.

✚ **The historical evidence from Ancient Egypt, in the following chapters, will show that:**

- ◇ **Moses was killed by King Seti I (1333-1304 BCE) and the Israelites wandered the desert for forty years before settling in Canaan. The occupation of Canaan was a gradual process, as also confirmed in the Book of Judges.**
- ◇ **The biblical accounts of King David's wars match precisely with those of King Twthmosis III (1490-1436 BCE).**
- ◇ **The biblical accounts of King Solomon's life and lack of wars match precisely with those of King Amenhotep III (1436-1413 BCE).**

Chronology of the 18th Dynasty

<i>King</i>	<i>Length of Reign</i>	<i>Dates</i>
Ahmosis	22	1575-1550 BCE
Amenhotep I	21	1550-1528 BCE
Twthmosis I	4 or 9	1528-1510 BCE.
Twthmosis II	18	1510-1490 BCE.
Hatshepsut	20 or 22	1490-1468 BCE.
Twthmosis III	54	1490-1436 BCE.
Amenhotep II	23	1436-1413 BCE.
Twthmosis IV	8	1413-1405 BCE.
Amenhotep III	38	1405-1367 BCE.
Amenhotep IV (Akhenaten)	6	1367-1361 BCE.
Semenkhkare	-	1361-1361 BCE.
Twtankhamun	9	1361-1352 BCE.

Aye	4	1352-1348 BCE.
Horemheb	13	1348-1335 BCE.

Chronology of the 19th Dynasty

Ramses I	2	1335-1333 BCE.
Seti I	29	1333-1304 BCE.
Ramses II	67	1304-1237 BCE.
Merenptah	10	1237-1227 BCE.

The dates given above may differ from other lists. Such differences will be resolved later when the co-regency periods between some kings are clarified.

The Names of God in the Old Testament

It is important that we review the Hebrew names, their meanings and how each is translated into English.

The Hebrew word 'Lord' may be construed to mean God in English, but in its original Hebrew may mean a man as a Lord.

The Israelites' God was identified in a variety of terms, such as:

El: (Genesis, 33:20);

El 'Elyon (The Most High): (Psalms, 73:11);

El 'Olam (The Everlasting God): (Genesis, 21:33);

El Shaddai (God Almighty): (Genesis, 17:1);

El Ro-i (The God Who Sees Me, or The God Of Vision):(Exodus, 6:3);

Other names and their meanings are:

Elohim: is the plural of Eloho, meaning 'a god', and is used in the Bible more than two thousand times. **Eloho** is usually translated to 'God' in English.

Elohim is also used for 'pagan' gods and goddesses (Exodus, 12:12 and I Kings, 11:5).

Jehovah: is the personal name of the God of Israel, and is written in Hebrew with four consonants, *YHWH*, which is under-

stood to mean *I am*. This name occurs frequently in the Bible. Jehovah is usually translated to *Lord* in English.

Strangely, the Hebrew word ‘YHWH’ could be written, but is not supposed to be read aloud by the Jews and had to be pronounced as ‘Adonai’. This Jewish practice started just before Moses returned to Egypt to challenge the Pharaoh. [Read more about it under the chapter, *The Exodus: the Bitter Divorce*.]

Adonai: It is used in the Bible to refer to human beings (*“The man, who is the Lord of the land ...”,* Genesis, 42:30) as well as God.

Adonai is translated to ‘*Lord*’ in English (meaning *God* or a *man*).

Adonai Jehovah: as a combined form is found in Genesis, 15:2, Genesis 15:8, and Deuteronomy 3:24.

It is translated to ‘*My Lord Jehovah*’ in English.

Barren Women and Miracles

Barren women who later have children are a recurrent theme in the Old Testament. At those distant times, and still in some parts of the

Middle East, it was not uncommon for a girl to get married before she reached child-bearing age. Therefore, the wife would be considered barren until she reached an age when she could get pregnant. Historical records support these early marriages, such as the case of Tiye, who was only about eight years old when Amenhotep III made her his Great Royal Wife.

Meaning of Key Words

When ancient writings are translated and/or interpreted incorrectly, one will find oneself on the wrong track of relationships between individuals, their actual roles, and/or a wrong chronology of events. In order to be able to understand and/or to realize the cause for some of the discrepancies in ancient writings, the following are some keywords which have several meanings.

Lord This word could mean God, or a person in a high position. Taking this lingual fact into account will lead us to read many parts of the Bible in a different and interesting light.

Worship This word could mean *reverence or devotion* for a deity or “*extreme devotion*” or intense love or admiration of any kind, i.e. it could be for God or for a human.

Nurse Two of the many meanings of this word are:
 a. to suckle a child
 b. to tend the sick

Mother In the Middle East, it is not (and has not been) infrequent for women to suckle children who are not theirs. In this part of the world, the act of suckling a child will make the woman a *mother* to that child, and henceforth her offsprings will be brothers and sisters, to the nursed (suckled) child.

Sister Many ancient writings refer to wives as sisters and husbands as brothers. This misunderstanding may have come as the result of the fact that the Ancient Egyptian word for brother and husband is the same word, **sn**, as well as the word for sister and wife, **sn.t**. Therefore, we must be cautious when encountering **sn** and **sn.t** in certain ancient texts.

Piecing the Puzzle

Throughout our daily life, we make decisions and form opinions about events we have not witnessed personally, based on available evidence, experience and common sense. Therefore, we should not accept the biblical stories, figures and dates as historical fact without other corroborative evidence.

Let us open our minds and review the available evidence. For the truth is the sum of a composite of different and complementary pieces of a puzzle. Let us put the pieces in the right location, time and order.

21

Abraham and Sarah

General

Thousands of years ago in Canaan (same area as modern Israel and Lebanon), famine was a regular occurrence. It was at a time of famine, according to the Bible, when Abram and Sarai traveled to Egypt, a journey that began the relationship between the Egyptian royalty and, what was to become later, the tribe of Israel.

Compared to Canaan, Egypt was a rich and sophisticated country. Abram and Sarai did not stop in the eastern delta of the Nile, which one might have expected if they were simply seeking food, but traveled hundreds of miles to **On/Onnu** (Heliopolis) or **Men-Nefer** (Memphis) where the Pharaoh was residing. Apparently, Abram and Sarai may have been looking for more than just food. **They traveled unnecessarily deep into Egypt, of their own free will.** We are told however, in the Bible, that Abram was afraid of the pharaoh murdering him because of his beautiful wife. Abram told Sarai to tell others that she was Abram's sister *"so that I shall be treated well for your sake and my life will be spared because of you"*. Subsequently the Pharaoh married Sarai (according to the Hebrew version of the Bible), and Abram was rewarded generously for the hand of his 'sister'.

Even though the Pharaoh did not know that he married a married woman, the Bible tells us that the Lord *"inflicted serious diseases"* on the Pharaoh and his household. Once the Pharaoh found out the truth about Abram and Sarai, he told Abram to take his wife and leave.

The behavior of Abram and Sarai in Egypt, according to the Bible's version, can hardly be considered ethical or moral.

Abram and Sarai returned to Canaan and major changes began to occur to their small tribe. The Bible tells us that the Lord made a covenant with Abram saying:

To your descendants I give this land, from the river of Egypt to the great river, the Euphrates.

Later, the Lord told Abram:

...No longer will you be called Abram, your name will be Abraham, for I have made you a father of a host of nations. . .Kings will come from you. . .As for Sarai your wife...her name will be Sarah. I shall bless her and give you a son by her...Kings of people shall come from her.

Some observations of the above passages are worth noting:

- The promised son was Isaac.
- The promise that "*Kings of peoples*" will descend from Sarah is the first mention of any Hebrew kings. The Hebrews lived as nomadic tribes, with a chief as the head of the tribe and not a king.
- The Bible told us earlier that Sarai had been unable to conceive throughout her married life with Abram. In fact, to compensate for her own barrenness, Sarah had given Abraham her Egyptian maid Hagar, who bore him a son, Ishmael. So it must have been surprising to Abraham to learn that Sarah would bear a son, as stated in the Bible.

Isaac's Father

Who was Isaac's father? As Sarah was married to both Abraham and the Pharaoh, the child could have belonged to either of them. The following points should assist in answering this pivotal question.

- ☆ The Talmud, which is considered second in authority to the Old Testament, suggests that when Isaac was born, he did not look like Abraham.

On the day that Abraham weaned his son Isaac, he made a great banquet, and all the peoples of the world derided him, saying: "Have you seen that old man and the woman who brought a foundling from the street, and now claim him as their son! And what is more they make a great banquet to establish their claim!"

- ☆ We are told, by the Bible, that after the birth of Isaac, Abraham built an altar and was ready to slaughter him with a knife as a sacrifice to the Lord. At the last minute, a voice came from heaven, *"Do not raise your hand against the boy"*.

Firstly, it is difficult to believe that Abraham would kill his own son, if Isaac really was his son.

Secondly, it is a fact that human sacrifices were not the custom of the time, in this area of the world, and even if it was the custom why not sacrifice your eldest son, Ishmael?!

But who was the ruling Pharaoh when Abram and Sarai went to Egypt? All evidence leads to Twthomosis III, as the Pharaoh who married Sarai and who fathered Isaac. More details will follow in the next two chapters.

A Special Son

In Genesis 26:2, the Lord addressed Isaac, *"Go not down into Egypt"*. It is logical to assume that there is no reason for this instruction except to forbid him to seek his real father's inheritance.

Away from Egypt, Isaac grew to manhood and married Rebekah. He had twins, both boys, from her. They were Esau and Jacob. The name of his second boy was Jacob (*Y'qwb* means *the one who follows*). The Bible tells us that Esau sold his birthright to Jacob.

Jacob had eleven children. The youngest was Joseph, who began the Israelite's sojourn into Egypt. As a point of interest, coincidentally just after the birth of Joseph, the Bible tells us, in Genesis 35:9-10, that God said unto Jacob:

Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

The new name is significant as explained below.

We shall follow Jacob/Israel as he enters Egypt with his tribe, when Joseph, his son, becomes the second highest official in the land, after the Pharaoh.

Glossary of Interesting Names/Words

Abraham (in Egyptian) means *heart of the majesty of Ra*.

Sarah (in Hebrew & Egyptian) is the feminine form of *Sar*.

Ysra/Sar (in Hebrew & Egyptian) means *Prince/High Official*.

El (in Hebrew) is the short form of **Elohim** [God].

Ysrael (Israel) means *Elohim* [God] *rules*, which is the same title given to the ruling Pharaoh of Egypt.

22

Twthomosis III and David

The Name

As discussed earlier, the ancient language didn't write the vowels. The first element of this king's name was always written as *Twt*, i.e. with three consonants. For some mischievous reasons the middle consonant letter was changed to the vowel 'u', by some Egyptologists. As such, this Pharaoh is commonly known as Tuthomosis III.



When *Twt* is written in the equivalent Hebrew alphabetical characters, it becomes *Dwd*. When *Dwd* is pronounced phonetically it becomes *Dawood* which is the Hebrew name for *David*.

Is there any chance that the Egyptian warrior king was actually the biblical warrior King David? Let us study the accounts of the Egyptian David (Twthomosis III) and the biblical David.

The life of the biblical David can be divided into two parts:

- I As a youth rising into prominence among his people.
(We shall prove that the biblical account of his youth was borrowed from an Ancient Egyptian folktale and that the biblical account is historically baseless.)
- II As a warrior king of his people.
(We shall prove that basically the biblical war accounts of King David match precisely the war accounts of Twthomosis III.)

(I) His Youth

☆ Biblical Account

Before we start we should mention that there are major differences between the early Hebrew text and the Greek text of the Bible. The English version comes from the Hebrew text. The differences are not the subject of this book. So we shall focus on the main sequence of events.

David, who supposedly lived in the first half of the 10th century BCE, was the youngest son of Jesse. As a young boy he was a shepherd and a harpist. He was introduced to Saul who appointed him as his armorbearer. Goliath, who was a huge, armored and strong giant, came from the Philistine camp to intimidate the Israelites, by challenging them to a man-to-man contest. Goliath had a strong iron spear, sword and a shield. Goliath asked the Israelites to choose an opponent and promised:

If he be able to fight with me, and kill me, then we will be your servants.

David volunteered to fight Goliath but Saul tried to persuade him otherwise. Then David told Saul:

Thy servant kept his father sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he rose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear The Lord has delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the Philistine. I Samuel 17:34-7

David refused to wear armor or carry a sword and went to face Goliath; David then knocked Goliath down with a stone from his sling and took Goliath's sword and cut off his head. The Bible tells us then,

David took the head of the Philistine (Goliath) and brought it to Jerusalem, but he put his armor in his tent. I Samuel, 17:54

✚ Historical Analysis of the Biblical Account

1. The Bible tells us that Goliath was a Philistine. But when did these Philistines settle and establish themselves in Canaan?

The evidence indicates that the Philistines became an established community after the reign of Ramses III (c. 1182-1151 BCE).

The Harris Papyrus, in the British Museum, states that Ramses III built a temple for Amen in Canaan. The mass invasion of Canaan by the '*Peoples of the Sea*', of the coastal plain of Canaan, began around 1174 BCE, which coincided with the Greek war against Troy. The walls of Ramses III's commemorative temple in western Ta-Apet (Thebes) depicts the '*People of the Sea*' as consisting of fighters, as well as refugees with their whole families whose intent was permanent settlement. The wall inscriptions also indicate that the '*Peoples of the Sea*' were a combination of Peleset (which are Philistines - the word Palestine came from Peleset), Tjekker, Sheklesh, Danu and Weshesh. Ramses III defeated the invaders in a naval battle, but allowed the refugee families to settle in southwest Canaan.

After the reign of Ramses III, Egypt lost its influence over Palestine and the Philistines established themselves in the coastal plains of Canaan and started expanding towards the Dead Sea and the River Jordan. It was at the same time that the Israelites were trying to establish themselves in the area. As a result, both Philistines and Israelites began fighting and thus the stories of Saul, David and Goliath.

Historically speaking, if David did do battle with the Philistines, he could not have lived before the 12th century BCE, because that was when the mass migration of the coastal plain of Canaan by the Philistines took place. Therefore, historical facts contradict the biblical time period of the David and Goliath duel, to occur during the first half of the 10th century BCE.

2. Many academicians have noted the similarities between the most famous Ancient Egyptian folktale The Autobiography of Sinuhe and the biblical account of David and Goliath.

Readers are encouraged to read this beautiful Ancient Egyptian folktale, which was used in Ancient Egyptian schools as an example of literary excellence.

3. Some factual observations of Sinuhe and David stories:

- a. The Sinuhe folktale existed in many texts as far back as the 20th century BCE. Therefore, it was developed a thousand years before the biblical account of David and Goliath was supposed to have occurred.

The Israelites, during their sojourn in Egypt, must have been influenced by the Egyptian Sinuhe folktale.

- b. Sinhue's opponent in the famous tale was a giant. Giant people were said to have lived in Canaan around the 20th century BCE, when this tale was first developed.

The Bible, in the Second Book of Samuel speaks of Goliath as having been born to the giants. The Raphaim (giants) and the Philistines are totally different people who lived in two different eras.

- c. As a result of Sinuhe's win, he was appointed the commander of the army. Similarly, David was given an identical position, as per the First Book of Samuel 18:5, Saul set him (David) over the men of war.

- d. The biblical account of David and Goliath occurred, according to the Book of Samuel, when Jerusalem was not yet under Israelite control. Why and how did David take Goliath's head to a foreign city under enemy's control?

David took the head of the Philistine, and brought it to Jerusalem, but he put his armor in his tent.”?! 1 Samuel, 17:54

Based on all the above, the story of David and Goliath is a fictional story which was inserted in the Bible in an attempt to enhance King David's trait as a hero and a warrior, and that

the events of the duel between David and Goliath was actually borrowed from the Egyptian literary work The Autobiography of Sinuhe.

Twthomosis III As A Youth

Many people like to view the Hatshepsut/Twthomosis III story as a contest of man against woman. In order to understand the episode of Hatshepsut and Twthomosis III, we must start with his father, Twthomosis II.

Twthomosis II (c. 1510–1490 BCE) married Hatshepsut, the heiress daughter, and as a result became the Pharaoh.

Twthomosis II had a son, Twthomosis III, by a concubine named Isis. Twthomosis II also had a daughter, Neferure from Hatshepsut. Twthomosis II died shortly thereafter.

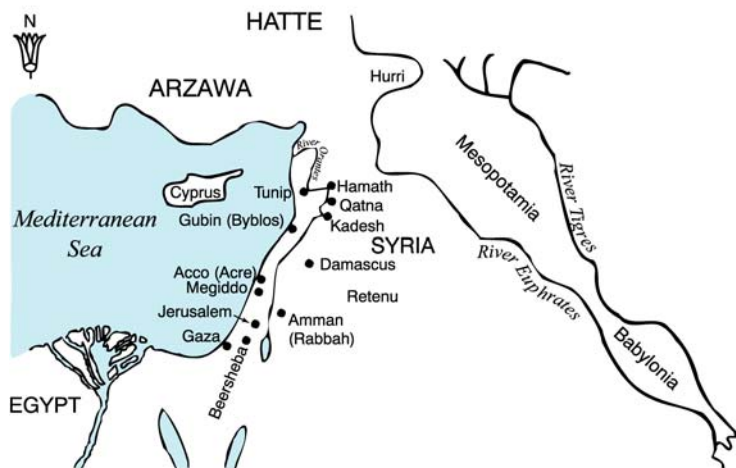
Since the line of the throne inheritance went through the eldest daughter, the normal method for Twthomosis III to inherit the throne, was for him to marry Neferure, who was the legal heiress. The marriage did not occur, possibly because of Hatshepsut's refusal to consent. Hatshepsut continued to insist that Neferure was the legal heiress, *Lady of the Two Lands, Mistress of Upper and Lower Egypt*. But Neferure did not get married, so there was no husband to become Pharaoh. In other words, Hatshepsut put the situation into a state of limbo. Furthermore, Hatshepsut (contrary to all traditions) illegally took over.

Twthomosis III was only five years old when his father died. Because of his young age, Queen Hatshepsut appointed herself as his guardian. Two years later, Hatshepsut began sharing kingship with Twthomosis III, and dressed as a man. Twthomosis III had recently received the approval of the priesthood, so as to get himself "adopted" by Amen, in order to ensure his right to the throne. Twthomosis III was kept powerless until Year 16 of the co-regency, when Neferure, the legal heiress died.

After Neferure's death, Twthomosis III gained increasing impor-

tance.

When Hatshepsut died, after 22 years of the co-regency, Tuthomosis III became the sole ruler of Egypt.



(II) The Warrior King

★ The Biblical Warrior King

After the David and Goliath episode, David was suddenly transformed into a mighty warrior, at the head of Saul's army. The biblical accounts of the campaigns fought by David are described in the Second Book of Samuel. It shows an account of a series of wars in northern Palestine, Syria (up to the limits of the Mesopotamian river, the Euphrates) as well as Moab, to the east of the Dead Sea.

A few discrepancies in his biblical campaigns need to be discussed and clarified. As a result of long oral tradition, the biblical

narration had confused one sequence of events, and the name of two places, in these campaigns.

A- Confused Chronology

1. The Bible tells us that David defeated the confederate Syrian Kingdom, which was led by Hadadezer.
David slayed twenty thousand of them, put garrisons in Aram of Damascus, and the Syrians became his servants and paid tribute.

The second book of Samuel (8:3) specifically tells us that David

smote also Hadadezer ... King of Zobath [located near Hamath in northern Syria], *as he went to recover his border at the river Euphrates.*

2. Two biblical chapters later, however, in describing David's campaign against the Ammonites, we find the Syrians and Zobath (who were just totally wiped out) are fighting David!

We are now told that the Ammonites were asking the Syrians for military support (!) and that Zobath (the defeated city) was among the Syrian allies (!)

We are also told that after David defeated the Ammonites' allies, they fled and sought refuge in their city, Rabbah (present-day Amman, the capital city of Jordan), and that David's army returned to besiege Rabbah.

- This situation is impossible, if Zobath had already been defeated and David had established garrisons in Syria.
- Geographically and logically, these two events must have taken place chronologically in the reverse order, to that described in the biblical account.

B- Confused City-Names

1. **Rabbah-** is present-day Amman, the capital city of Jordan. The Bible claims that David conquered Rabbah after a long

siege in the first half of the 10th century BCE. However, no archeological evidence was found to support that claim.

The biblical editor made a mistake in naming *Rabbah* as the city besieged and attacked by David. The correct name is *Megiddo*.

The Bible itself disputes the validity of the Rabbah story.

- a. The military importance of Megiddo and its legend, as an international battleground, is reflected in John (Revelation, 16:16). **Armageddon** (*Har Meggiddon, the Mount of Megiddo*) is the site where, at the end of days, all the kings of the world will fight the ultimate battle against the forces of God.
 - b. In the second book of Samuel (10:2), we are told that David took the city of Rabbah whose king was Hanun. Seven chapters later, we find Rabbah independent under its king, Shobi, who felt pity on David and his followers because they were “*hungry and weary, and thirsty in the wilderness*” II Samuel, 17:28-9. Rabbah was a minor insignificant location at that time.
 - c. Solomon, David’s successor, who inherited the empire without war, raised a levy so as “*to build the wall of Megiddo*” I Kings 9:15.
 - d. **Megiddo** is also mentioned as one of Solomon’s possessions in I Kings, 4:12.
2. **Zobath-** No traces of a locality with this name have been found in either Syria or Canaan at the supposed time of David (10th century BCE) or Twthomosis III (15th century BCE).

Zobath is actually the city of Qadesh, the northern Syrian stronghold, on the River Orontes. This true identification will be verified later in this chapter.

✚ The Egyptian Warrior King

When Twthomosis III became the sole ruler of Egypt, after the death of Hatshepsut, four decades had passed without a major Egyptian military campaign in western Asia. During this period, the Syrian King of Qadesh led a Syria-Canaanite confederacy in a general rebellion against the Asiatic countries that received help from the Egyptians against their enemies, during the reign of Twthomosis I (c. 1528–1510 BCE).

In response to the rebellion, Twthomosis III led a total of seventeen campaigns in western Asia over the next 20 years. The daily events of these wars fought by Twthomosis III, were recorded by the scribe who accompanied the army on its campaigns. These records are to be found in the Annals, a 223-line document that covers the inside of the walls enclosing the corridor surrounding the granite holy of holies, which Twthomosis III built at the Karnak temple.

The historical details of the wars fought by the Warrior King Twthomosis (Tuthomosis) III, in the Karnak temple match precisely the biblical accounts of the wars fought by the Warrior King David, in the second book of Samuel, except for the discrepancies in chronology and the two city names, mentioned earlier.

The common denominator of the events at the biblical Rabbah and the Egyptian Megiddo, as evident from both the war annals of Twthomosis III and the biblical account of David's campaigns, are:

- The king fought against a major fortified city in Canaan that was aided by a Syrian confederation led by a king of one Syrian city;
- The king's army defeated the coalition near the city gates and the enemy sought sanctuary within its fortified walls;
- The king's army surrounded the city for a long time before they attacked it and took it;
- After the defeat of the Syrian confederation at (Rabbah/Megiddo), the main Syrian city went on threatening the king.

The king and his army therefore conquered that Syrian city and went further to regain the borders at the River Euphrates. He then erected a stela in celebration of his triumph.

Twthomosis (Tuthomosis) III always looked back on the battle of Megiddo as the most important military campaign of his life. That is why in all his military inscriptions, on the walls of the Karnak temple and other locations, he gives more details about that military campaign than any others.

As mentioned earlier, Megiddo is the site, according to John (Revelations 16:16) where the kings of the world will have their final battle against the forces of God.

Historical and archaeological evidence confirms that these military campaigns occurred during the reign of Twthomosis III. There is no evidence to support the biblical account that these events occurred five centuries later, at the supposed time of the biblical David in the first half of the 10th century BCE.

David and Abraham

Did Abraham and the biblical David live at the same time? A thorough examination of Abraham's story in the Bible provides the evidence supporting such a case.

1. The story of Abraham is to be found in the Book of Genesis, 11:26 to 25:10. There are certain peoples mentioned in Genesis, such as Philistines, Moabites, Ammonites, Aramacans, Edomites, Amalekites and Canaanites.

These are the very same people who were incorporated in David's Empire, according to II Samuel 8.

2. We are told, in the second book of Samuel, that while David was staying at the fortress of Jerusalem, at the time of the siege of the fortified city, he sent for Bathsheba, the wife of Uriah the Hittite,

who was serving with the king's forces at the siege, so as to take her to his home where "*he lay with her*" (II Samuel, 11:4). As a result of this affair, Bathsheba became pregnant. We are told later in II Samuel that the *child of sin* got ill and died.

- a. The similarity between Abraham and Uriah is of interest, for both of them:

- i. are foreigners, Abraham was a Canaanite in Egypt and Uriah a Hittite in Jerusalem.
- ii. had their wives made pregnant by a King and gave birth to a son, who were destined to die, except that Isaac's life was spared at the last minute.

- b. The husband of Bathsheba, in the biblical story of David, is identified as Uriah the Hittite. If the name is actually Uriah, it is composed of two elements:

Ur- a Hurrian (northern Mesopotamian) word meaning *city* or *light*.

Yah (iah) - is the short form of Jehovah, the Israelites' God. Therefore, the name, accordingly, means '*Jehovah's Light*'. However, he is described as being Hittite. How can we expect a Hittite, a traditional enemy of Egypt and the Israelites to be one of the heroes of David's army?

It is therefore reasonable to conclude that Uriah was a fictional character, as a Hittite.

- c. Is it possible to tie the name Uriah to Abraham?

Let us take a look:

Ur- birth place of Abraham (according to the Bible).

Yah (iah) - short form of Jehovah (the Israelites God).

It is therefore more logical to conclude that the name *Ur-iah* may belong to Abraham, as it relates to both his birth place and to his God.

- d. Is it possible to tie Sarai (or Sarah) to Bathsheba?

The name Bathsheba was originally read *Beth-Sheba*.

Beth - means *a girl* or *a daughter*.

Sheba - An area south of Canaan that takes its name from the local well, Beer-Sheba.

Therefore, the name Bathsheba means *a girl (or daughter) of Sheba*.

The Bible tells us that Sarah was from Sheba and that she returned to it, with her husband Abraham, after they were deported from Egypt.

Therefore, Sarah and the *girl (daughter) of Sheba* are one and the same person.

It is reasonably logical to relate Uriah to Abraham and Bathsheba to Sarah, in their names and lives. The evidence mounts on the true character of Uriah (Abraham), Bathsheba (Sarah), and their relationship to the Warrior King. The big questions become: Is it possible that Abraham and Sarah never went to Egypt and that Sarah's liaison with the Pharaoh took place while the Pharaoh lived, at the hills of Jerusalem, while laying siege to Megiddo? Was it this area where Abraham was to sacrifice Isaac? Was it the Lord of those mounts, the Pharaoh, who persuaded Abraham to let Isaac live? Was it also this Lord (Pharaoh) who instructed the son, Isaac "Go not down into Egypt..." as per Genesis 26:2?

23

Old Jerusalem City of Peace

The Holy Place

Situated in the Judaeen hills, 35 mi (56 km) east of the Mediterranean Sea and at an elevation of 2,440ft (740m), an obscure fortress, at the southeastern hill, was the beginning of what was to be Jerusalem.

It was the Warrior King David/Twthomosis (Tuthomosis) III who transformed this obscure place to a holy place, when he stayed there for seven months, while his army was surrounding the enemies at Megiddo (wrongly named Rabbah in the Bible).

Let us follow the events of this transformation, in the biblical and historical accounts.

The Biblical Account

1. The second book of Samuel, 5:6-7 describes how David took Jerusalem, *“and the King and his men went to Jerusalem unto the Jebusites, the inhabitants of the land ... David took the strong hold (fortress) of Zion, the same as the City of David.”*

The Historical Evidence

1. The annals of Twthomosis III, at the Karnak temple, indicate that while his army was surrounding Megiddo, Twthomosis III stayed “at a fortress east of this town”. The siege lasted seven months before Twthomosis III made his final offensive attack on Megiddo.

These verses don't necessarily mean that David took the place by force for the "... *the King and his men ...*" could mean the King and his entourage. Therefore it could be interpreted as a peaceful surrender of the fortress.

The annals don't indicate any hostility at the fortress.

This interpretation is reinforced in II Samuel 24:22-3, when David went to buy a piece of land from the *King* of the territory. The recognition of the Bible that the King of the territory was still in power, indicates that David never conquered this place to start with. (More about it under item no. 3 of this chapter.)

2. Shortly after David's arrival, the Israelites "*brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it*" (II Samuel, 6:17)

The idea of a holy Ark was introduced to the Israelites by Moses, from Egyptian practices of worship.

2. The annals of Twthomosis III, at Karnak: "... awakening in [life] in the tent of life, prosperity and health, at the town of Araunah. Proceeding northward, carrying my father Amen-Ra, Lord of the Thrones of the Two Lands [that he might open the ways] before me."



The consequences of bringing the Ark to Jerusalem is said to have made the location, the holy center for the Israelite tribes.

Twthomosis III carried the Ark of the neter (god) Amen-Ra with him to war, and it stayed with him near the fortress. The presence of the holy Ark, transformed this location into a holy ground.

3. The Bible tells us that David was directed to build an altar to the Lord on the threshing floor of Mount Moriah, the high ground north of the city. This area was then under the control of Araunah, the Jebusite king, when King David went to buy the threshing floor. Araunah made David an offer “... *Let my Lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king ...*” (II Samuel, 24:22-3).

3. The annals indicate that Twthomosis III established a site for a shrine to God. The relationship between the two kings, Twthomosis III and Araunah, is made quite clear from the Tell el Amarna letters, dating from the 14th century BCE. In one of these letters from the ruler of Jerusalem to Akhenaten, the son and successor of Amenhotep III, it states: “Behold, this land of Jerusalem, neither my father nor my mother gave it to me; the mighty arm [of the king] gave it to me”. While in another letter the ruler of Jerusalem confirms his royal ancestry: “... the mighty arm of the king set [me] in the house of my father”. This echoes the relationship we find in the biblical account of David’s purchase of the threshing-floor on Mount Moriah from the local king, Araunah, who said: “*All these things did Araunah, as a king, give unto the king ...*” (II Samuel, 24:23). It is evident that King Araunah cooperated peacefully with Twthomosis III. So, when Twthomosis III went out to fight against the confederation of Canaanite and Syrian princes at Megiddo, Jerusalem was not part of the rebellion. The king was therefore able to go from Gaza to Megiddo, and to seek safe sanctuary in Jerusalem during the long months that Megiddo was under siege.

4. Psalms celebrates the new altar by calling David, as being the ‘Son of God’ similar to Egyptian Kings,

Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee... (Psalms, 2:6-8).

5. Verse 5:7 of the second book of Samuel introduces us to a new name ‘Zion’. Zion was originated in the Bible and has not been found in any other historical source. The name ‘Zion’ has different and conflicting biblical meanings. Here are some of the meanings:

a. Zion: “Originally a Canaanite fortress.”

Biblical Source: *David took the stronghold of Zion: the same as the City of David. (II Samuel 5:7)*

Two verses later, a somewhat different meaning:

So David dwelt in the fort, and called it the City of David ... (II Samuel, 5:9).

b. Zion: “The hill in Jerusalem on which a temple was built.”

Biblical Source: *So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy... (Joel, 3:17).*

c. Zion: “A holy place.”

Biblical Source: *The Lord hear thee in the day trouble, the name of the God of Jacob defend thee; Send thee help*

4. The Egyptian king was the only king to be identified as the Son of God.

5. *Zion* is not an original Hebrew word. It consists of two elements, *Zi* and *On*.

‘Zi’ Is a Hebrew word, meaning a barren place.

‘On’ is the name of the ancient Egyptian holy city of Heliopolis (a suburb of Cairo). The Bible tells us that Joseph married “the daughter of Potipherah, priest of On” (Genesis, 41:45).

Therefore Zion is a combination of Hebrew-Egyptian word meaning the On (holy place) of the desert.

from the sanctuary, and strengthen thee out of Zion. (Psalms, 20:1-2)
In this case, *Zion* means *a sanctuary*.

d. Zion: “*Heaven or Heavenly City*.”

Biblical Source: *For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it” (Psalms, 132:13-14).*

e. Other meanings for Zion are:

- Jerusalem
- Land of Israel
- The Jewish people
- Theocracy of God

The Names Of Jerusalem

The Tell el-Amarna Letters, were written in the Akkadian language, and were dated from 1400 BCE. They contained six communications from the ruler of Jerusalem to the Egyptian King. These letters are the first documented historical evidence naming the city as **mat Urusalim**, meaning *the Land of Jerusalem*.

Urusalim is the Akkadian name for Jerusalem, and can be divided into two elements (Uru & Salem).

Uru- is derived from the verb *yarah* meaning ‘*to found*’ or ‘*to establish*’.

Salem- means peace, as also identified by the Jewish rabbis in the Haddadah, the legendary part of the Talmud.

Thus the meaning of Urusalim is ‘*foundation of peace*’ or ‘*establishing peace*’.

The name *Jerusalem*, however, does not appear on any list of conquered locations, during Twthomosis III or any of his successors. This is because the Egyptians recognized Jerusalem by another name—**Qadesh**. It is *Qadesh* that is mentioned in the lists of subdued Asiatic cities, of most Egyptian kings of this period.

The first verse of Chapter 11 of the Book of Nehemiah speaks of '*Jerusalem the holy city*' (in Hebrew, *Yerushalayim ha Qudesh*). The modern Arabic name for Jerusalem is *el-Quds*, which becomes *ha-Qudesh* in Hebrew. This word means, both in Arabic and Hebrew, the holy (ground).

Both the Bible and Koran use the name Qadesh as a synonym for Jerusalem.

Other Cities called Qadesh

There was more than one location bearing the name Qadesh at the time of Twthomosis (Tuthomosis) III. It is not difficult to figure out which Qadesh is meant, from the sequence of events. One Qadesh was the northern Syrian stronghold on the River Orontes (modern-day Tell Nabi Mind) south of Lake Homs.

The other Qadesh is located in Upper Galilee, north of Hazor and has an insignificant strategic location. According to Yohanan Aharoni, the prominent Israeli archaeologist, the

rough, hilly and relatively inhospitable terrain of Upper Galilee was almost uninhabited in the Late Bronze Period (1550-1200 BCE).

Both from archaeological and historical evidence it seems to have been a small unfortified settlement at the time.

Since the Twthomosis III annals identified Qadesh first, followed by Megiddo as the main objectives of his first campaign, this will logically exclude identification of the insignificant and uninhabited northern Palestine city, in Upper Galilee, as Qadesh.

24

Joseph Father of a Pharaoh

Joseph in the Bible

Isaac's son, Jacob, we are told, loved Joseph, his youngest child, more than any of his other children. Joseph's half-brothers, naturally, hated Joseph because of this favoritism. The Bible tells us that his half-brothers got rid of Joseph by selling him as a slave, but told their father that a wild beast devoured him. Joseph was sold to Potiphar, one of the Pharaoh's officials, the captain of the guard. We are told that Potiphar's wife tried to seduce Joseph, and when he refused, she claimed that he attacked her. Joseph was sent to jail, and there he established a reputation as an interpreter of dreams. The biblical story goes that after no one could interpret the Pharaoh's dreams, Joseph was called from jail to interpret them for him. The Pharaoh was so pleased with Joseph, that he made Joseph his second in command, gave him an Egyptian name and gave him an Egyptian wife. Joseph's family rejoined him eventually in Egypt. Both he and his father died and were embalmed in Egypt.

The Egyptian Historical Account

There are no historical records of the biblical Joseph and his family, in any place in the Middle East. There is, however, historical evidence, in Egypt, of Yuya and his family, which parallels the

biblical story of Joseph.

The tomb of Yuya was found in the Valley of the Kings, on the West Bank at Luxor, in 1905. One must wonder why a man like Yuya, who is not of royal blood, and moreover not even an Egyptian, but a Semite, was buried in the Valley of the Kings. Yuya, as a minister (vizier) to both Twthomosis IV (c. 1413–1405 BCE) and Amenhotep III (c. 1405–1367 BCE) would have expected to be buried among his peers in the Valley of the Nobles.

Among Yuya's titles attributed to him in his tomb, is *ntr n nb tawi*, which means *the holy father of the Lord of the two lands*. The Pharaoh's title in Egypt was the *Lord of the Two Lands*, and therefore Yuya's title indicates that he fathered a Pharaoh.

The hands of Yuya's mummy were not crossed in the usual **Ausar** (Osiris) form, over his chest. Instead, the palms of his hands were facing his neck under the chin. No Egyptian mummy was ever found with his hands in this position.

The Time of Joseph

It should be emphasized that the story of Joseph, in the Bible, was written, rewritten, and added to, three times between the 9th century BCE and the 2nd century BCE, at which time an editor came along and made one story out of the three prior accounts, and even added another section dealing with Joseph's death and his desire to be re-buried (?) in Canaan.

There is absolutely no reference in the Bible to the time when Joseph was in Egypt. After the Exodus, which is in essence a case of a bitter divorce between Egypt and the Jews, both parties proceeded to erase their ties to each other. There is not a single reference to the name of any Pharaoh throughout the Bible.

Biblicists, however, choose to believe and popularize the account of the Jewish historian who suggested in his book, Contra

Apionem, written towards the end of the 1st century CE, that the Israelites' Descent into Egypt and their Exodus took place during the Hyksos rule (c.1663–1550 BCE). Josephus, who was writing about events 1700 years old at the time, relied on some information attributed to Manetho, an Egyptian priest of the 3rd century BCE (1300 years after the Hyksos era).

Manetho, according to Josephus, provided an account of Moses and the Exodus based solely on Egyptian folk tales.

Some theorized that the Hyksos and the Israelites are one and the same, but when such theory contradicted many parts of the Bible, biblicists adopted a modified theory of Josephus' account. The current modified and unfounded theory is that Joseph was sold into slavery, during the Hyksos era, and that all his family followed him later to Egypt.

On studying the Bible carefully and marrying it to Egyptian history, the generally accepted theory will be proven to be a hoax.

Joseph and Yuya

Let us compare the biblical account with the historical evidence.

A. The Pharaoh released Joseph from jail and said,
Since a god has made all this known to you, there is no one so shrewd and wise as you. You shall be in charge of my household, and all my people are to submit to your orders. Only in respect of the throne shall I be greater than you.
Genesis 41:40

The Hebrew narrator described Joseph's position as '*mshna*'. This word means *to double*.
 One of Yuya's titles, as inscribed in his tomb, is *Whom the king has made his double*.

B. The Pharaoh gave him an Egyptian name.
And Pharaoh called Joseph's

1. It should be noted that both Joseph's biblical name and the name of Yuya are composite

n a m e names, i.e. *Yu-seph* - 'Y' in Egyptian and Hebrew
Zaphnath- becomes 'J' in English, and in both languages, 'O'
pa-a-neah... and 'U' are written with the same sign.
Genesis
41:45

2. Let us analyze the Egyptian name given in the Bible. Since both Hebrew and Ancient Egyptians did not write the vowels, the consonants of the Hebrew name will be

[Z ph] nth ph 'nh

The Egyptian original of this Hebrew name is

[S ph] - ntr - iw-f - 'nh

Translation *success/creation - god - is he - live*. Notice that the first two elements 's' and 'ph', or 'seph' form the second part of Joseph's name.

The word 'seph' has no Hebrew origin, and therefore it is likely that the name Joseph was not his birth name, but a later name in his life. 'Seph', however, was a common Egyptian name at that time. The whole name could mean '*creation/success/ medicine of god, may he live*'.

3. Let us analyze the biblical name, *Yu-seph* (Joseph in English) and the name of *Yu-ya*.

- Yuya's name was spelled in eleven different ways, on the items inside his tomb. But the spelling always begins with the letter 'Y', which has to be read as a consonant because an Egyptian syllable cannot start with a vowel.

The variety of spellings suggests that Yuya's name was a foreign one, which the scribes found difficult to translate into hieroglyphics.

- It should also be noted that it was a common practice at the time for Egyptians to have several names, some of which were kept secret. It was also the custom to use pet names, as well as abbreviated forms, for longer and more complex names.

C. The Pharaoh gave Joseph an Egyptian wife, Asenath, daughter of Potipher-ah, the priest of *On* (present-day Heliopolis, a suburb of Cairo, and the center of worship in lower Egypt of the *neter* (god) *Ra*).

1. Even though the name of Yuya's wife, Tuya, cannot be transcribed into Asenath, this could be a situation where an Egyptian had more than one name. A similar example of possible name discrepancies is that Queen Elizabeth I and Queen Bess were the same person. If most of the relevant documents have been destroyed, as in the case of Tuya and Asenath, it would be difficult to prove that Bess and Elizabeth I were one and the same person.

2. The position of Joseph's father-in-law, as '*priest of On*', contradicts the theory of Joseph living during the Hyksos era. Most scholars, if not all of them, affirm that the Hyksos honored only *Set* (Seth).

If the Hyksos were ruling Egypt during the time of Joseph, can we expect a Hyksos ruler, who himself worshipped *Set* (Seth), to marry his deputy to a daughter of a priest of the hated (by the Hyksos) *neter*, *Ra*?

It is almost beyond doubt that the story of this marriage occurred many years after the Hyksos' times.

D. The Bible states that Joseph became the father of two sons, Manasseh and Ephraim. No mention was made of any daughter.

The absence of mentioning a daughter, in the Bible, is not proof that Joseph had no daughter. The Bible mentions very few women and no one can then conclude that the Hebrews fathered only male descendants. The Bible, however, gives us an indirect indication that Joseph had a daughter:

1. When Joseph revealed himself to his brothers, on their second

trip to Egypt,

And (Joseph) wept aloud and the Egyptians and the house of Pharaoh heard. Genesis 45:2

In both ancient and a large portion of modern Egypt, it is improper to refer to a married woman by her name. They are often referred to as “*the house of xxx*”, *xxx* being the husband’s name. Therefore, the *house of the Pharaoh* meant the *Pharaoh’s wife*.

2. When Jacob died and Joseph wanted to bury him in Canaan, he sought a mediator to ask the Pharaoh’s permission. Even though we know already that Joseph was close to the Pharaoh, his action indicates that the mediator was even closer to the Pharaoh. The queen would have more influence on the Pharaoh than the vizier would, so Joseph would naturally go to his daughter, Queen Tiye.

And when the days of his mourning were past, Joseph spoke unto the house of the Pharaoh saying, ‘If now I have found grace in your eyes, speak, I pray you, in the ears of the Pharaoh’. Genesis 50:4

3. In Genesis 46:27, it is stated that the total number of the members of Jacob’s family, including Joseph and his two sons, is seventy. If we add up the number of Jacob’s descendants from Genesis 46:15, 18, 22, and 25, in addition to Jacob himself, the total is only sixty-nine.

Also in Genesis 46:26, the number of Jacob’s descendants, who went down to Egypt, is given as 66, which means that four were already in Egypt. However we are given the names of only three.

It is reasonable to conclude that the seventieth person was already in Egypt, and it was Joseph’s daughter, Queen Tiye.

• • •

Joseph was 30 when he entered the Pharaoh’s service, and he served the Pharaoh and the people very well.

When famine came, which affected many countries, including Canaan (same area as modern Israel and Lebanon), Jacob sent his sons to Egypt to buy corn

E. When Joseph met his brothers, he concealed his identity and accused them of spying. In Genesis 42:9, Joseph said,

...Ye are spies, to see the nakedness of the land ye are come.

Since the Hyksos included Canaanites, and **if** the Hyksos were in control of Egypt, why would they suspect spies from their own kind?!

This accusation can only be justified if the danger to Egypt is from the Canaan region. This was the case after the Hyksos left Egypt, and not during the time they were still there.

F. When Joseph visited his brothers later on, he disguised himself by speaking to them through an interpreter. Therefore he was able to overhear a conversation between them.

And they knew not that Joseph understood them, for he spoke unto them by an interpreter.

Since Canaanite was the language of the Hyksos, an interpreter was not needed.

Yet more proof that Joseph was in Egypt after the Hyksos left it.

The biblical editor was not knowledgeable of all the facts when he wrote the story of Joseph, some centuries later.

Genesis 42:43

• • •

Per Joseph's instruction, the brothers took the food provisions back to Canaan, but had to leave their brother Simeon, in Egypt as a ransom. They were instructed to bring their youngest brother Benjamin to Joseph, before he could release Simeon.

When Jacob's household ran out of food, he was forced to abide by Joseph's order and he sent his sons, together with his youngest Benjamin.

G. When Joseph saw Benjamin with the brothers, he invited them all to dinner. He said to his

steward,

*Bring the men into the house,
and slaughter an animal and
make ready, for the men are
to dine with me at noon.*

Genesis 43:16

A few biblical verses later, Joseph changed his own plan by ordering the food to be served separately, Genesis 43:32,

*They served him by himself,
and them by them selves,
and the Egyptians who might
not eat bread with the
Hebrews, for that is an
abomination unto the
Egyptians.*

H. Finally, Joseph revealed himself to the brothers, Genesis 45:8.

*...So then it was not you who
sent me hither, but God, and
he hath made me a father
to Pharaoh.*

It is hard to believe that a Hyksos, who himself is a shepherd, would hate to eat with other shepherds.

The Egyptians developed their hatred of shepherds only after the Hyksos rule. It is therefore logical to conclude that Joseph was in Egypt after the Hyksos left Egypt.

The biblical Hebrew edition of the second portion of the statement reads (*wa-ya sim-ni la-ab la-Phar 'a*), which literally means, *And placed he me for a father to Pharaoh.*

The major title in Yuya's tomb, '*ntr n nb tawi*', means *the holy father of the Lord of the Two Lands*. *The Lord of the Two Lands* was the formal title of the Pharaoh. Therefore, Yuya's title is, *The Holy Father of the Pharaoh*, which is exactly the same title mentioned in Genesis 45:8.

Yuya's daughter, namely Tiye, was married to Amenhotep III (c.1405-1367 BCE), and bore him a son

who was the next Pharaoh of Egypt, namely Amenhotep IV (Akhenaton). That is how Yuya fathered a Pharaoh.

I. With the Pharaoh's permission, Jacob (Israel) and his family were allowed to settle in the Land of Goshen (east of the Nile Delta). Genesis 46:34,

...ye may dwell in the Land of Goshen, for every shepherd is an abomination unto the Egyptians.

Once again, it is hard to believe that a Hyksos who is a shepherd himself, would hate other shepherds, especially that the majority of the Hyksos were Canaanites.

The logical conclusion is that Joseph lived in Egypt after the Hyksos' departure.

J. When Jacob felt that the time of his death was approaching, he sent for Joseph and said to him,

Do not bury me in Egypt, but when I die, carry me out of Egypt and bury me where my forefathers are buried.

Upon Jacob/Israel's death, Genesis 50:2,3 tells us ,

And Joseph commanded his servants, the physicians, to embalm his father and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed: and the Egyptians mourned for him threescore and ten days.

1. Mummification was limited to the Royal family until the 18th dynasty, because of its prohibitive expense. Nobles and high officials were mummified from the 18th Dynasty on, i.e. after the Hyksos left Egypt.

2. The mummification process took 70 days, about 40 days of which were required for the dehydration of the body.

3. Mummification was associated with the belief in the resurrection of **Ausar** (Osiris). **Ausar** remained the symbol of resurrection.

4. None of the Hyksos rulers were ever mummified, simply because they did not believe in the resurrection and afterlife—as represented by **Ausar** (Osiris). They only believed in **Set** (Seth), the enemy of **Ausar**.

K. Before he died, Joseph predicted the Exodus, ...I die: and God will surely visit you and bring you out of this land unto the Land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and shall carry up my bones from hence.

Genesis 50:24,25

The Book of Genesis ends with Joseph's death,

being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt. Genesis 50:26.

1. This is a complete about-face by Joseph towards the land that elevated him from a slave to the deputy of the Pharaoh!

2. When Joseph married an Egyptian woman, he knew that **his children would not be brought up as Hebrews**, because Israeli children follow the religion of their mother and not their father.

3. If Joseph foresaw trouble for the Israelites, one should expect him to tell them to leave early, before the trouble.

4. It is illogical to believe that Joseph wanted to be buried in Egypt and in the same time wanted the Israelites to find his 'secret tomb', three generations after his death, so that they could fulfill his wish to "carry up my bones from hence". Genesis 50:25.

Joseph and His Adopted Land

Joseph was rescued and honored in Egypt. He was allowed to bring his tribe to Egypt. Joseph was the nice beginning of the Israelites' sojourn in Egypt.

How and why did the Israelites' sojourn in Egypt, which started on such high notes, end in the Exodus? Why did the Jews, who were wandering in the desert with Moses, yearn to go back to Egypt, and even conspired to get rid of Moses, as the Bible tells us?

It was Joseph's grandson, Akhenaton, who caused the upheaval. His story will be told in the coming chapters.

25

Amenhotep III and Solomon

General

✚ Thirty-two years after the death of Twthomosis (Tuthomosis) III, Amenhotep III became the Pharaoh of Egypt.

<u>King</u>	<u>Length of Reign</u>	<u>Dates</u>
Twthomosis III (David)	54	1490-1436 BCE
Amenhotep II	23	1436-1413 BCE
Twthomosis IV	8	1413-1405 BCE
Amenhotep III (Solomon)	38	1405-1367 BCE

Egypt was the universal leader of the known world. Amenhotep III later became known as '*king of kings, ruler of rulers ...*'

The details of his life and achievements match that of the biblical Solomon. The name Solomon means *safety* or *peace*. Amenhotep III's reign was almost entirely peaceful except for a minor military operation along Egypt's southern frontier, during Year 5 of his reign. He developed alliances and diplomatic ties between himself and other leaders of the then-known world, to create a peaceful international climate.

Biblical Solomon

☆ Solomon, according to the Old Testament, followed David to

the throne at Jerusalem. Biblical scholars have assigned c. 965–925 BCE as the dates of Solomon’s 40-year reign. His supposed accession to the throne occurred during the Egyptian rule of King Siamun (c. 976–956 BCE).

There is no historical record of a ruler named Solomon at any time. Furthermore, both the Old Testament and the Talmud agree that Solomon was not the king’s original name. According to II Samuel 12:25, at the time of his birth, the prophet Nathan gave Solomon the name of Jedidiah, meaning *because of the Lord*, or *by the word of the Lord*.

The evidence points to Amenhotep III, as being the historical figure, identified in the Old Testament as Solomon. This evidence is described below.

Coronation of the King

✧ The idea of kingship, originally foreign to the Hebrews, was introduced into the Israelite theology from the time of David onward. In their case, as in Egyptian tradition, the king is regarded as the son of the deity. Jehovah tells King David in Psalms 2:7, “*Thou art my son; this day have I begotten thee.*” He also says of Solomon, “*I will be his father, and he shall be my son*” (II Samuel, 7:14) The Israelite Lord now also refers to his kingly son as “*his anointed*”. Psalms, 2:2, 18:50, 20:6.

✚ Regarding the king as the son of the deity is a purely Egyptian concept that found its way into the Bible from the time of David.

✧ According to the Bible, David ordered Solomon to be anointed ‘*king over Israel*’ (I Kings, 1:34). Anointing the king was an Egyptian, not a Hebrew custom.

✚ The Hebrew word ‘**MeSHeH**’, meaning ‘*the anointed one*’, is borrowed from the Egyptian word ‘**MeseH**’.

✧ After Solomon was anointed, David said that Solomon should come and ‘*sit upon my throne*’ (I Kings, 1:35). The German bibli-

cal scholar Otto Eissfeldt has made the point,

It is comparatively easy to visualize the throne of gold and ivory with its six steps which stood in the audience chamber as it is described in I Kings, (11:11-20) ... The lavish use of gold can be compared without hesitation with the wonderfully-preserved chair of Twtankhamen.

Twtankhamen (Tutankhamen) was Amenhotep III's grandson.



The mirror image similarity between the biblical description of Solomon's throne and the actual throne of Twtankhamen (now housed in the Cairo Museum), cannot be coincidental.

- Other aspects of the account of Solomon's coronation in I Kings—trumpet blowing, the acclamation '*God save king Solomon*', and the royal procession—are descriptive of the Ancient Egyptian traditions.

The King's Egyptian Wife

Amenhotep III



Amenhotep III married Sitamun, the Egyptian heiress, since the line of royal descent was through the eldest daughter.

Solomon



According to the Bible, Solomon *made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David.* (I Kings, 3:1)



Points of interest in the biblical account:

1. The reference to Pharaoh's daughter as being Solomon's first and principal wife indicates that, as in the case of Amenhotep III, that she was the wife of his own nationality. If Solomon was the king of Israel, he should have had an Israelite wife to bear his successor, since, ac-

cording to Israelite tradition, the line of descent is from the mother.

Solomon married only foreign wives, beginning with the Pharaoh's daughter. Even his crown prince, Rehoboam, is said to have been the son of an Ammonite (I Kings, 14:21).

2. The Pharaoh whose daughter was married to Solomon was never named. The Pharaoh in question however is said to have

gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife

I Kings, 9:16

This biblical verse has no historical evidence to support it.

None of the Egyptian kings, who lived during the supposed reign of Solomon, were involved in military campaigns in western Asia. The kings of this period belonged to the 21st Dynasty.

The King and Foreign Wives

✧ The biblical Solomon is said to have had seven hundred wives and three hundred concubines (I Kings, 11:3). They were all foreigners:

But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites.

I Kings, 11:1

✚ This love of foreign women is mirrored in the life of Amenhotep III who, after marrying Sitamun to inherit the throne, married Tiye, the daughter of Yuya (Joseph), an Israelite. Amenhotep III issued a scarab in celebration of his marriage to Tiye. Copies were sent to

foreign princes, reading in part “... the Great King’s Wife, Tiye, who liveth. The name of her father is Yuya, the name of her mother is Tuya ...” This scarab clarified the identity of Tiye. Earlier she had been thought to be a Mesopotamian princess from Mitanni, sent to Egypt to marry the king.

He also married two women from Mitanni, two from Babylonia as well as a princess from Arzawa in southwestern Asia Minor.

Troubles in the Empire

✧ According to the Bible, the empire inherited by Solomon was weakened, to a certain extent, during the course of his reign. Solomon left the empire somewhat smaller than he inherited it.

✚ Similar weaknesses and rebellions are echoed in the Amarna diplomatic archives relating to the reign of Amenhotep III. Letters sent by Palestinian kings, especially Abdi-Kheba of Jerusalem, speak of continuous trouble in the area.

Frederick J. Giles, the Canadian Egyptologist who studied the Amarna letters, wrote that,

At the time of the death of Twthomosis III [the Empire] was, to be sure, of somewhat greater extent than that at the death of Amenhotep III. Yet the apparent decrease may have been due to policy rather than military defeat.

Therefore the biblical account of the weakening of King David’s empire during the time of Solomon agrees with historical records during the reign of Amenhotep III.

The Government

Amenhotep III Rule

✚ The administrative system attributed to Solomon does not be-

long to the Palestinian Israel, but is a purely Egyptian system that existed more than 5,000 years ago, since time immemorial.

Pre-Solomon Rule

✧ During the period between the entry into Canaan in the 13th century BCE, and the era of Saul at the end of the 11th century BCE, Israel existed as a confederation of 12 tribes. Each tribe was living separately in its own land, and governed by its elders. When the Philistines started competing for occupation of the same territory as the twelve tribes, the Israelites felt the need for a common leader to unify them against their enemies:

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations" (I Samuel, 8: 4-5).

So, Samuel chose Saul and declared him king. He was accepted by all the tribes, but this did not change the political system overnight, each tribe continued to govern its own affairs as before.

There is no evidence, during the time of the biblical David, of a political system for administering such a vast empire; no taxation system; and no organized army to guard its boundaries.

Solomon Rule

✧ According to the Bible, Solomon did away with the tribal divisions and united Israel, together with other parts of the empire

🔑 **The bible would have us believe that the tribal society of the Hebrews, was integrated overnight into a sophisticated political system, under the control of the King and his central government. Furthermore, we are told that this political system, vanished at the end of his 40-year reign, as abruptly and as mysteriously, as it began!**

Bureaucracy

The governmental positions during David and Solomon, as stated in II Samuel, 8:16-18, 20:23-6, and I Kings, 4:2-6, are similar to appointments made by Twthomosis III and Amenhotep III.

The Great Builder

✧ The biblical Solomon is reputed as being a master builder. He built

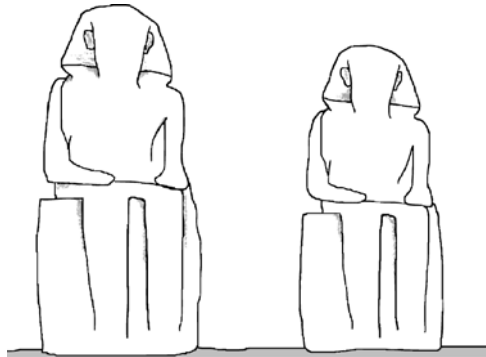
the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazer, and Megiddo, and Gezer.
(I Kings, 9:15)

and numerous other building activities throughout the Empire.

Let us review the construction activities at the sites mentioned above in I Kings, 9:15, in their same order.

1. The Temples

The Bible tells us that Solomon built a temple on Mount Moriah, north of Jerusalem. The site is now occupied by the Dome of the Rock mosque and therefore no excavation can be carried out to search for this temple.



✧ There are, however, some remarkable similarities between this biblically described temple and the vanished commemorative temple of Amenhotep III in western **Ta-Apet** (Thebes).

✚ Even though no remains of the commemorative temple have been found, two colossal statues of the seated king, just under 70ft (20m) tall, stood at the front of the temple, and still exist in western Ta-Apet (Thebes).

✧ They are comparable to the two pillars of the biblical Solomon's temple. The two Egyptian statues have names, like the mentioned biblical pillars.

✚ On a stela that came from this temple, we find the original inscription of Amenhotep III, in which he describes the temple as,

an everlasting fortress of sandstone, embellished with gold throughout, its floor shining with silver and all its doorways with electrum. It is extended with royal statues of granite, of quartzite and precious stones, fashioned to last forever.

✧ Similarly, much precious material were also used in the biblically described Solomon temple.

✚ Amenhotep III is known to have built many other temples, both in Egypt and in Canaanite cities. Archaeological evidence supports the belief that several of the biblically described Solomonic temples were built in Canaan during the reign of Amenhotep III. There are purely Egyptian aspects of this Solomonic temple, such as:

- A. The two pillars, or representations, at the entrance of the temple. They signify the split of the spiritual One into two and that one has to pass through it in order to reach the inner element.
- B. The practice of carrying the deity in an ark, and its placement in the Holy of Holies.

2. The Millo

✚ The British archaeologist Kathleen Kenyon was able, in 1961, to uncover the remains of the Millo (filling), which was utilized in the widening of the ground level below the ancient fortress of Jerusalem. She was able to date the first construction of the Millo to the 14th century BCE, the time of Amenhotep III.

✳ No evidence was found, to relate the Millo to the 10th century BCE, during the biblical Solomon's supposed reign.

3. Sites of Fortifications

There is archaeological evidence of fortifications at Hazor, Megiddo and Gezer. The remains of these fortifications indicate that there were two cycles of destruction, and each was followed by a rebuilding operation.

Here is the sequence of these cycles:

Destruction - in the middle of the 15th century BCE. This was the time of the Twthomosis (Tuthomosis) III campaigns. All three cities are contained in the list of western Asiatic cities that were conquered by Twthomosis III.

Rebuilding - Occurred approximately fifty years later during the reign of Amenhotep III. Egyptian objects, including a cartouche of Amenhotep III, were found in the strata belonging to this period.

There is also other evidence of wealth and trading activities, in this area, during this prosperous period.

Destruction - in the 12th century BCE. This was the result of the invading 'Peoples of the Sea' who included the Philistines.

Rebuilding - in the middle of the 10th century BCE by the Philis-

tines. Their special pottery and iron objects were found in the strata belonging to this period.

After checking the archaeological findings of the rebuilding operation, some archaeologists attributed found pottery and iron objects (at Hazor) to Solomon. Their conclusions were based on the biblical historical sequence and not on credible physical evidence. None of the items found bore any inscription that identified a king named Solomon, or anything else related to his supposed kingdom. Furthermore, the Old Testament did not give us any description matching the archeological findings.



The construction work attributed to Solomon was the work of the Philistines, who were rebuilding Hazor, after their initial destruction of the city in the 12th century BCE.

To summarize, there is historical and archeological evidence of building during the reign of Amenhotep III that matches those ascribed to Solomon. However, none of them are dated to the 10th century BCE, the supposed time when Solomon ruled.

The Wisdom of The King

Solomon is described in the Bible as being very wise:

King Solomon exceeded all the kings of the earth for riches and for wisdom. (1 Kings, 10:23)

The reasons given for his wisdom brings forth more similarities between Solomon and Amenhotep III. Two areas will be discussed here:

1. The authoring of the Books of Hebrew wisdom and poetry were attributed to Solomon. It is hard to believe that the king was the composer of all these books of Proverbs, of Ecclesiastes and Wisdom, and of Psalms!

Where did all this wisdom literature come from? The answer is summarized in John Bright's finding: "That parts of the Proverbs ... are based on the Egyptian Maxims of Amenemope (Amenhotep III) ... is well known".

Yet another confirmation that Solomon and Amenhotep III are one and the same person.

Read more about this issue under the chapter Literature.

2. The most popular story about the wisdom of Solomon is his resolution of a dispute between two mothers, over the parenthood of a child, as mentioned in I Kings, 3:16-28. The story goes that two women, who lived in the same house, gave birth to baby boys. One baby died and both women claimed the surviving child as her own. They went before the king with their dispute. Solomon then ordered the child to be cut in half with a sword, so as to give one half to each woman. The real mother naturally tried to save the boy's life by letting the other woman have the boy. That is how Solomon identified the real mother.

It is hard to believe that the king, who had professional judges and officials, would involve himself personally in such a dispute between two women who are described in the Bible as *"harlots"*. The king would not have personally sat in judgment of such a case, unless he had a personal interest. The women involved were his wife, Queen Tiye, the mother of Moses (Akhenaton), and Tiy, Moses' nursing mother, who was already nursing Nefertiti, his sister. Both women were living in his residence, at that time. [Read more about it in the following chapter.]

The King and Foreign Gods

- ✧ The Bible tells us that Solomon was diverted to other gods:
King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods: Solomon clave unto these in love.

1 Kings, 11:1-2

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. (1 Kings, 11:4-5)

- ✚ Amenhotep III was also diverted and converted to the worship of the **Aten**. He also continued his belief in the Egyptian gods (neteru).

Different Eras

Despite the hard work of biblical scholars, historians and archaeologists, no single piece of evidence has been found to support the period of the supposed United Monarchy of David and Solomon. Scholars have been confused by the biblical chronology, which present David and Solomon as having belonged to the period following both the Exodus and the settlement in the “Promised Land”.

Many of these biblical events occurred four to five centuries earlier than what the Old Testament would have us believe. Both Twthomosis III, the historical King David and Amenhotep III, the Biblical Solomon, belonged to the Egyptian’s 18th Dynasty.

The biblical scribes were so bold as to manipulate historical events. They wrote their accounts in a historical fashion, but there is no historical evidence to support their manipulated accounts.

Akhenaton and Moses

General

✚ The drama of Akhenaton is the second most controversial subject in Egyptian history, next to the Great Pyramid.

Akhenaton has been called by many *‘the first monotheist’*. He glorified one of the **neteru**, namely **Aten**, over and above all the other **neteru** (gods). Likewise, the God of Moses declared,

... against all the gods of Egypt I will execute judgement; I am the Lord. (Exodus, 12:12)



✚ Akhenaton’s vendetta with the Egyptian priesthood in **Ta-Apet** (Luxor/Thebes) was motivated as much by politics as by religion.

Akhenaton’s reign extended 18 years, much of it as co-regent. After he abdicated the throne, the veneration of all **neteru** was reinstated. The works of Akhenaton were destroyed. His name was deleted throughout the rest of Egyptian history. He was referred to as *‘the criminal’*, *‘the rebel’* and *‘mos’* which means *‘rightful person/heir’*.

In order to judge his behavior, one must ask the people of any country what their reaction would be if their leader decided that his church, of all the churches, was the only right one. Would they call him an “enlightened monotheist”? Furthermore, what if this leader

decided to actually close all other churches, because, in his view, they were no good? Would he be called an “enlightened monotheist”?

The people of any country would surely react as Ancient Egyptians reacted, because their leader would not be an enlightened monotheist, but a tyrannical dictator.

Sigmund Freud Research

Sigmund Freud, the Jewish father of psychoanalysis, was interested in reading about Akhenaton and Moses. He later wrote a book called Moses and Monotheism. Sigmund Freud argued that Moses was an Egyptian, a follower of Akhenaton, who later led the Jews out of Egypt.

Freud also came to the conclusion that ‘Moses’ was itself an Egyptian name.

Even though the Bible in Exodus, 2:10 tells us that Moses’ Egyptian adopted mother called him **Moshe** because, she said, *“I drew him out of the water”*, Freud demonstrated that *Moshe* had a different meaning. In fact, the Hebrew word *m sh a*, as a verb, can mean either *to draw* or *one who draws out*. The name **Moshui**, is the one that means *one who has been drawn out*. It was then Freud’s conclusion that the name of the Jewish leader was not of Hebrew origin, but comes from the Egyptian word, **mos**, meaning a rightful person.

Later, Freud came very close to demonstrating that Akhenaton and Moses were one and the same person. In 1937, Imago published another article by Freud under the title, *If Moses was an Egyptian*. Freud found great similarity between the new religion that Akhenaton had tried to impose on Egypt and the religious teaching ascribed to Moses. Sigmund Freud wrote: *“The Jewish creed says: ‘Schema Yisrael Adonai Elohenu Adonai Echod’.”* (‘Hear, O Israel, the Lord thy God is one God’.) The Hebrew letter ‘d’ is equivalent to the Egyptian letter ‘t’ and the Hebrew ‘e’ becomes the Egyptian ‘o’. Therefore this sentence from the Jewish creed could

be translated: “*Hear, O Israel, our God Aten is the only God.*” Akhenaton, as stated earlier, declared that Aten is the only God.

The similarity between the religions of Moses and Akhenaton as raised in Sigmund Freud’s book, Moses and Monotheism, has caused endless argument about this subject.

Childhood

✚ Amenhotep III met and fell in love with Yuya’s daughter, Tiye. After marrying Sitamun—the legal heiress, he became qualified to be the next Pharaoh. Shortly thereafter, he married Tiye, the half-Egyptian/half-Israelite. To add insult to injury, he made Tiye, rather than Sitamun, his Great Royal Wife (queen).

Amenhotep III’s marital actions were irresponsible and must have created a poisonous atmosphere.

Later, Tiye had a son, Twthomosis (Tuthomosis), who was educated and trained at **Men-Nefer** (Memphis) and who held the title of the High Priest of **Ptah**, as did most heirs-apparent during the 18th Dynasty, but then he disappeared suddenly from the scene.

There may have been imminent danger awaiting Tiye’s sons. She was of mixed Egyptian-Israelite blood, and if her son succeeded to the throne, this would be regarded as forming a new dynasty of non-Egyptian, part-Israelite rulers over Egypt.

Her second son was born, probably in 1394 BCE, at the fortified frontier city of Zarw. He was named Amenhotep IV (later to be known as Akhenaton).

Upon Akhenaton’s birth, Tiye sent him by water to the safety of her Israelite relations at nearby Goshen. This event is echoed in the biblical story of Moses being found by a princess in the bulrushes by the bank of the Nile.

✧ The imminent danger to Tiye's sons is echoed in the Talmud, which provides a different reason for the attempt to kill Moses at birth. It was Moses specifically (not all other Hebrew children) who was to be murdered because he posed a threat to the throne of Egypt.

The Bible gave the impression that Moses was the first-born in his family. We find out later that he already had an elder sister, Miriam, who was quietly watching him floating on the water. She approached the Pharaoh's daughter and offered: "*Shall I fetch one of the Hebrew women to nurse the baby for you?*" When the offer was accepted, the sister got her mother. The mother agreed to nurse her own baby in return for payment.

Later, when the child grew older, she took him back to the Pharaoh's daughter, who adopted him as her son. Then she, we are told, gave him the name Moses.

Some comments about these biblical events:

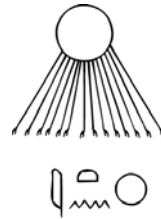
1. As we can see from the case of the Patriarch Joseph, when the Pharaoh appointed him as his vizier he gave him an Egyptian name to go with his new Egyptian identity. Does it make sense for the Egyptian mother of Moses to give her adopted Egyptian son a Hebrew name?!
2. Can we expect the Egyptian mother to have sufficient, or any, knowledge of the Hebrew language to be able to choose a special Hebrew name for the child?
3. The biblical claim that the Pharaoh's daughter adopted the child is inherently improbable. The customs of the time would not have allowed an unmarried princess to adopt a child.
4. Finally, the biblical story of two mothers fighting over the parenthood of a child who went to Solomon to resolve their dispute (I Kings 3:16-28) is strikingly similar to the account



of Moses growing up in the Pharaoh's residence, where he had "two mothers". Solomon, the King of Kings, would not have gotten involved in a dispute between two women, unless the dispute was in his household.

In either case of Akhenaton or Moses, we know very little of their early years beyond the fact that both had an extremely close relationship with their mother.

✚ Akhenaton spent most of his youth in the Eastern Delta and at **On** (Heliopolis). In the Eastern Delta area he was influenced by **Aten**. At **On** (Heliopolis), he was educated by the priests of **Ra**, the Ancient Egyptian solar deity.



✧ Early historians stated that the biblical Moses spent his early youth at **On** (Heliopolis).

There is no evidence that Akhenaton/Moses spent his early days at **Men-Nefer** (Memphis), where his father had his main residence at the time and where the heirs apparent were normally trained and educated.

✚ When he was in his very early teens, Amenhotep IV was finally allowed to take up residence at **Ta-Apet** (Thebes). The priests and nobles of Egypt, the protectors of old traditions, regarded Akhenaton as incompetent to be an heir apparent. It was not he who first rejected them, it was they, the Egyptians, who refused to accept him as the legitimate heir to the throne.

When Amenhotep III's health began to deteriorate, Tiye's power increased correspondingly. In order to ensure her son's inheritance of the throne, she arranged for him to marry his half-sister, Nefertiti. She was the daughter of Amenhotep III by his sister, Sitamun, the legitimate heiress. Thus, Nefertiti is recognized in the Bible as Miriam, Moses' sister.

In order to bypass the legitimate process, Tiye prompted her husband, Amenhotep III, to appoint Amenhotep IV (Akhenaton) as

his co-regent.

Queen Tiye was definitely the power behind the throne, at the time. Her name, unlike that of earlier queens, was placed regularly in a cartouche—a distinction previously limited to the ruling Pharaoh. Furthermore, she was represented as being of equivalent stature to the king, Amenhotep III.

The Name “Moses”

As explained earlier, the biblical explanation of the name is incorrect.

In Ancient Egyptian, the word that means a rightful person/heir, consists of two consonants, ‘*m*’ and ‘*s*’. If we take away the two vowels ‘*o*’ and ‘*e*’ from Moshe (the Jewish name for Moses) we are left with only two consonants, ‘*m*’ and ‘*sh*’. As the Hebrew letter ‘*sh*’ is the equivalent of the Egyptian ‘*s*’, one is able to conclude that the Hebrew word came from the Egyptian word. In both Hebrew and Egyptian, short vowels, although always pronounced, were never written.

As for the name Moses, the ‘*s*’ at the end of the name is drawn from the Greek translation of the biblical name.

Mos was part of many compound Egyptian names such as *Ptah-mos* and *Twth-mos*. We also find some examples of the word *mos* being used on its own as a personal pronoun and which means *rightful person*. Such practice was common during the 18th Dynasty.

Once Akhenaton was no longer on the throne, use of his names was forbidden, and he was referred to officially in later times as **The Fallen One of Akhetaten** (Amarna) and **The Rebel of Akhetaten**. The Israelites may have called him *mos* to indicate that he was the *rightful heir to the throne*.

Many generations later and in a different country, the biblical

editor, who may not have had any knowledge of Moses' original name, attempted to provide a Hebrew explanation. It is also possible that the biblical editor was trying to remove any possible link between Moses and his position as the Pharaoh of Egypt.

Brother Aaron

The Bible tells us that Moses has a brother called Aaron, a long time after Moses' birth.

Was Aaron a biological brother or a feeding brother? In the biblical era and even today, many mothers regularly nurse each others' babies when they get hungry. The children of both mothers know each other as *brothers* and *sisters*.

Thus, the woman who nursed Moses would have been called his *mother*. Her real son, Aaron, was simply called '*a feeding brother*' to Moses.

Aaron played an important role, when Moses went back to Egypt to challenge the ruling Pharaoh.

Aten/Aton Worship

☥ There were very many *neteru* in Egypt who represented the many aspects/attributes of the one Supreme. **Aten/Aton** was among this multitude of deities, and it was not a new idea that was introduced by Akhenaton. **Aten/Aton** does appear in a few texts from the time of the 12th Dynasty. It appeared frequently since the time of Twthomosis (Tuthomosis) IV (1401–1391 BCE). Akhenaton ex-



alted **Aten** over and above the others. **Aten** is the disk of the sun as physical manifestation of **Ra**.

✧ *Adonai* in Hebrew means *my Lord*. The last two letters ‘*ai*’ of the word is a Hebrew pronoun meaning ‘*my*’ or ‘*mine*’ and signifying possession. ‘*Adon*’ meaning Lord was correctly noted by Sigmund Freud, as the Hebrew word for the Egyptian **Aton/Aten**. As the Egyptian ‘*t*’ becomes ‘*d*’ in Hebrew and the vowel ‘*e*’ becomes an ‘*o*’, *Adon* is the Hebrew equivalent of the Egyptian **Aten**.

Thus, *Adon* and **Aton/Aten** are one and the same.

The hymn to **Aten**, which is attributed to Akhenaton, is a mirror image of Psalm 104. Below, are both versions for you to compare:

Hymn to the Aten

The cattle are content in their pasture, the trees and plants are green, the birds fly from their nests. Their wings are raised in praise of your soul. The goats leap on their feet. All flying and fluttering things live when you shine for them. Likewise the boats race up and down the river, and every way is open, because you have appeared. The fish in the river leap before your face. Your rays go to the depth of the sea.

Psalm 104

He causeth the grass to grow for the cattle, and the herb for the service of man: that he may bring forth food out of the earth: and wine that maketh glad the heart of man and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap: the cedars of Lebanon which he hath planted: where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies.... So is this great and wide sea, wherein are things creeping innumerable, both great and small beasts. There go the ships.

The similarity of sequence and of images in both compositions is so strikingly alike. As such, many believe that the earlier Egyptian hymn must have been known to the Hebrew writer.

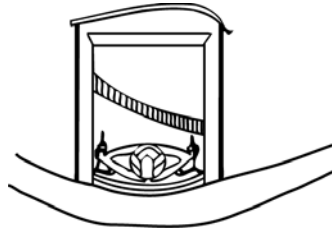


Akhenaton chose the Heliopolitan solar form of the Egyptian

temple, to be used as the place for worship of the Aten.

✧ Likewise, Moses was the first person to introduce a temple into Israelite worship, when he created the tabernacle in Sinai.

✚ Akhenaten continued the Egyptian practice of a holy boat, which was usually kept in the temple. The ark was used to carry the deity during processions.



✧ Moses also introduced the ark, where the Pentateuch scrolls were kept (Exodus, 25:10). The ark is respected as the second holiest part of the Jewish temple, after the Pentateuch itself.

✚ Rituals and worship of the newly-established Israelite priesthood were similar to those practiced by Akhenaton.

✧ There was no Israelite priesthood before the time of Moses. Moses arranged the priesthood in two main levels, the high priest and the ordinary priests. Instructions were issued to them about their specific garment, purification, annointment and how to go about fulfilling the duties of their offices.

✚ Across the Nile from Tell-el Amarna, there is the city of Mal-lawi (Mallevi), which means literally *The City of the Levites*. *Mal* = city, and *Lawi* is pronounced in Hebrew as *Levi*. The Levites held priestly positions with Akhenaton at Amarna.

✧ Likewise, the Levites held priestly positions with Moses, according to the Bible.

✚ Akhenaton's two highest priestly officials were:

1. **Meryre II** who was the High Priest of the **Aten/Aton**, at the Amarna temple.

2. **Panehesy** was the Chief Servitor of the **Aten** at Akhenaton's temple.

☆ Likewise, Moses' two highest priestly officials were:

1. *Merari*, who is described in Genesis, 46:11 as one of the sons of Levi. The Egyptian equivalent of his name is Meryre.
2. *Phinehas*, who was the son of Eleazar and grandson of Aaron according to Exodus, 6:25. His name in the Talmud is *Pinhas*. The Egyptian equivalent of his name is **Panhesy**.

👉 **It is therefore evident that we are dealing with the same high officials who served Akhenaton at Amarna and then accompanied him to Sinai afterwards. Yet another confirmation that Moses and Akhenaton are one and the same.**

The Ruler

Akhenaton's 18-year reign was mostly a co-regency. He reigned the first 12 years in conjunction with his father, Amenhotep III. It was very probable that the last few years of his reign was a co-regency with his brother Semenkhkare.

1. Early Co-Regency Rule

Akhenaton became a co-regent in or about Year 28 of Amenhotep III. About Year 33, he transferred his residence to Tell el-Amarna, 200 miles (320km) north of **Ta-Apet** (Thebes). His reign had two groups of dated inscriptions. One related to the Ta-Apet residence, which started at year 28 of Amenhotep III. The other one was related to the Amarna residence. A correspondence in date, year by year, between the two groups of inscriptions can be easily established. For example, Year 28 of Amenhotep III equals to Year 1 of Amenhotep IV. Year 33 of Amenhotep III is equal to Year 6 of Amenhotep IV, ...etc. Amenhotep III died in his Year 38, which was

Akhenaton's Year 12.

From the start of the co-regency, Amenhotep IV violated the ancient traditions in the various Egyptian temples. In his fifth year he changed his name to Akhenaton in honor of the **Aten**.

Because of the hostile climate that he created, Tiye, his powerful mother convinced both her son, Akhenaton, and her husband, Amenhotep III, to leave **Ta-Apet** (Thebes) and go to Tell el-Amarna [200 miles (322 km) north of **Ta-Apet**]. Akhenaton named his new residence Akhetaten meaning **The city of the horizon of the Aten**. The co-regency ended when his father died in Akhenaten's Year 12.

The issue of the co-regency between Amenhotep III and Akhenaton was further reinforced by the discovery of his vizier's (namely Aper-el's) tomb in late 1989 in Sakkara. The main points to be drawn from these findings are:

- a. Akhenaton could only have had a vizier, if he was ruling.
- b. Since Amenhotep III was mentioned, in the vizier's tomb, by his praenomen, **Neb-Maat-Ra**, and in accordance with Egyptian traditions, it must be concluded that Amenhotep III was still alive when Akhenaton was in charge.

2. Sole Ruler

When Akhenaton became sole ruler after Amenhotep III died, Year 12 of Akhenaton, he ignored his duties as a Pharaoh—as the human embodiment of ALL deities, by performing rituals at ALL temples. He shut down all non-Aten temples, stopped all financial support for them.

Throughout his reign, Akhenaton relied completely on the army's support for protection. His new capital city was an armed camp with parades and processions of soldiers, infantry and chariotry in their heavy gear. This military climate is depicted in the tombs of the nobles, at Tell el-Amarna.

The loyalty of the army, which was controlled by Aye (son of

Yuya/Joseph), had kept Akhenaton in power, in the uneasy years that followed his coming to the throne, as sole ruler in his Year 12.

3. Late Co-Regency Ruler

As a last resort or as a ploy, Akhenaton, in his Year 15, was forced to install his brother, Semenkhkare, as his co-regent at **Ta-Apet** (Thebes). This action only delayed the final outcome.

As a sign of trouble between Akhenaton and Nefertiti, her official name Neferneferuaten, meaning **Beloved of Akhenaton**, was given to Semenkhkare, upon his accession to the throne.

Semenkhkare left Amarna for **Ta-Apet**, where he reversed Akhenaton's hostile actions and began a reconciliation process.

In his Year 17, Akhenaton suddenly disappeared. At and about the same time, Semenkhkare died suddenly. The co-regency of Akhenaton and Semenkhkare was succeeded by the young prince, Twtankhamun (Tut-ankh-amen).

In his Year 17, Akhenaton may have been warned by his uncle, Aye, of a threat on his life. He abdicated and fled to Sinai, with a small group of followers, taking with him his symbol of Pharaonic authority, a staff topped by a brass serpent.

Although Sinai was part of Egypt from the early days of Egyptian history, there was no established governing authority there.

☆ The sudden disappearance of Akhenaton is echoed in the biblical story of Moses when he escaped to Sinai, after he slew an Egyptian. The account of how Moses slew an Egyptian may have been mentioned in the Amarna Tablets. Among these tablets is a letter, sent from Abd-Khibba, King of Jerusalem, to Akhenaton, in which Abd-Khibba accuses Akhenaton of not punishing some Hebrews who killed two Egyptian officials:

... the Khabiru (Hebrews) are seizing the towns of the king ...
Turbazu has been slain in the very gate of Zilu (Zarw), yet the king holds back ...
Yaptih-Hadad has been slain in the very gate of Zilu, yet the king holds back.



Was letting the Israelites get away with two murders, the final blow to Akhenaton's reign?

4. King Without Power

Even though Akhenaton abdicated and fled from the scene, he was still regarded as the legitimate ruler. As long as he was alive, the Pharaoh was regarded as being the lawful ruler of his lands.

When the ten-year old Twtankhamen became the official Pharaoh, he was assigned and controlled by a guardian. This would be similar to any monarchy nowadays when the legal heir is of a minor age. As such, the rule of Akhenaton, his father, continued for four years and during this time the boy King was still called Twtank**haten**.

Four years later, Year 21 of Akhenaton, the Boy King abandoned the Aten (at least officially) and returned to be the son of **Amon/Amen**. Simultaneously, he changed his name from Twtank**haten** to Twtank**hamen**.

At this point in time, the sole veneration of **Aten** was discontinued, and Akhenaton, who was still alive, was king no more.

Akhenaton's Vizier

Late in 1989, the tomb of Aper-el, Akhenaton's vizier, was discovered almost intact in Sakkara.

The name *Aper-el* consists of two parts. The first part, *Aper*, corresponds to the Egyptian word for *Hebrew*. The second part of the name '*el*' is the short form of *Elohim*, which means *the Lord* in Hebrew. Similar names are known to have existed in Egypt at this time, but never in the case of high officials.

The fact that Akhenaton's vizier was a worshipper of El confirms the strong bond between the king and the Israelites living in Egypt at the time. Such a bond is also evident in the many pieces

of funerary items, which were found, in Aper-el's tomb. They included a box given to Aper-el by Amenhotep III and Queen Tiye, as well as an Amenhotep III cartouche.

Nefertiti The Beloved

Queen Nefertiti is described in the tomb of one of the officials of Akhenaton as the one who “unites her beauties and propitiates the Aten with her pleasant voice and with her beautiful hands holding the sistra”. Nefertiti means *the beautiful one has come*.



When Semenkhkare became co-regent, Nefertiti disappeared mysteriously and some academic Egyptologists suggested, without any evidence, that she must have died around that time. There is evidence to the contrary of such assumptions that she moved to the north City of Amarna where Twtankhamen was also resident. Objects inscribed with the queen's name have been found at the residence in the city of Amarna. One can deduce that she may have disagreed with her husband, and that her views proved to be right after all. There is no evidence that she was buried in her assigned tomb.

There is conclusive evidence that Akhenaton had at least six daughters with Queen Nefertiti, in addition to Twtankhamen. Akhenaton's parenthood to Twtankhamen will be proven in the next chapter.

Akhenaton's Capital City Akhetaten (Amarna)

✚ Contrary to the general view, the name Amarna was not derived from a Moslem Arab tribe that settled in the area. No evidence exists to substantiate that. The name is, however, derived from the name in the second cartouche of Akhenaton's god, namely *Im-r-n*.

✧ Amram, or Imran, was the name given in the Bible to Moses' father, and it is precisely the same name Akhenaten gave to his 'father', the **Aten**.

👉 **Yet another confirmation that Moses and Akhenaton are one and the same.**

The city was well-planned, with temples to **Aten**, residences for all classes, and tombs for the royal family and their high officials.

✚ The house of the high priest **Panehesy** was located prominently in the city. He was never buried in his assigned tomb.

✧ **Panehesy** is equated to the biblical *Phinehas*, the priest, who according to the Talmud, killed Jesus.

✚ No evidence of burial, or even of sarcophagi, have been found in any of the nobles' tombs.

The principal theme in the tombs is not the typical Egyptian daily activity, as in other noble tombs, but the relationship between the deceased and Akhenaton and other members of Akhenaton's family.

In Egypt, the king always represented the divine in man. Akhenaton thought that it was he, Akhenaton the man, who was divine.

Amarna Letters

The Amarna letters were discovered in 1887. They consist of a collection of several hundred clay tablets written in Babylonian cuneiform. The letters were sent to Akhenaton and Amenhotep III from other kings and rulers of the adjoining lands. Egypt's replies to these letters were destroyed, so we have only one side of the correspondence. By inference however, it is quite possible to guess many subject matters of concern.

The Aftermath

Semenkhkare died suddenly and mysteriously at **Ta-Apet** (Thebes). It was impossible to give him a proper burial especially with so much turmoil in the country. Semenkhkare was therefore buried secretly, and in a hurry, using some objects meant to be used by Akhenaton, who had already fled from Amarna to Sinai.

Incidentally some of Semenkhkare's funerary equipment at Amarna, were later used for Twtankhamen (Tut-ankh-amen) who also died suddenly. Semenkhkare was succeeded in his turn by the young king Twtankhaten, the son of Akhenaton (Moses).

Twtankhamen ruled for at least nine, and perhaps ten years (c. 1361-1352 BCE) before meeting an early death. He was succeeded by Aye (Ephraim), his great-uncle and the last of the four Amarna kings.

Aye ruled for only four years before he disappeared. Nothing much is known about his death. His mummy—if he was ever mummified—was never found. His tomb, in the Valley of the Kings, was usurped by his successor, Horemheb.

The Exile

According to the Talmud, when Moses was 18, he fled Egypt, after killing an Egyptian. He then became a soldier and fought on the side of the King of Ethiopia, against a rebellion led by an Egyptian native, Bi'lam. After the King won, Moses became very popular. As a result, when the king died, Moses was appointed as their new king and *"they gave him the widow of their king for a wife"*.

The Talmud continues the story that Moses reigned *"in justice and righteousness"*. But the Queen of Ethiopia, Adonith wanted her own son by the dead king to rule. She said to the people: *"Why should this stranger continue to rule over you?"* The Talmud

account goes, that even though the people loved and wanted him, Moses resigned voluntarily, and departed from their land. The people of Ethiopia bestowed great honors upon him.

There are so many similarities between The Talmud story of Moses and the Akhenaton story at Amarna:

1. Moses was elevated to the post of king for some time before going to Sinai. Akhenaton likewise.
2. Moses officiated as the high priest. Akhenaton likewise.
3. The Talmud reference to Ethiopia, which is described as being a *city*, was mistaken for the Amarna location.
4. The name of the Egyptian queen who became the wife of Moses is given as *Adonith* (Aten-it). Her name is clearly derived from the **Aten/Aton**, who was Akhenaton's god.
5. The queen's desire to place her son on the throne instead of Moses is similar to Twankhamen (Tut-ankh-amen) replacing his father, Akhenaton.

The Tomb of Akhenaton

No evidence has ever been found regarding the date of Akhenaton's death. The evidence, however, is consistent with the Talmud account of the reign of Moses, as a king of Nubia (Ethiopia), that he resigned his post, but did not die.

Here is some of the supporting evidence:

1. Akhenaton's city, including his tomb, were substantially destroyed. However, archeologists were able to reconstruct, from many small fragments, Akhenaton's sarcophagus, which is the outermost of a series of coffins that would protect his mummy. (Three series of coffins enclosed each of the mummies of Yuya

and Twtankhamen). The presence of the inner coffins would indicate burial. This absence indicates otherwise. No fragments of the inner coffers were ever found.

2. There was no trace of other funerary items such as chariots, chairs, and magic bricks that were normally buried in royal tombs, only after the king's death. The found funerary items, which belonged to Akhenaton, are the sarcophagus lid, the ushabti and the canopic chest. Such objects were normally placed in the tomb prior to the time of actual death.
3. Enough original fragments were found of the canopic chest. The fragments have been used to reconstruct the chest, which is now in the Cairo Museum.

It was customary to anoint the canopic chest and other funerary objects with bitumin or resin, at the time of burial. These anointing rituals did not contradict Akhenaton's religious beliefs, and therefore the chest should have been stained, if Akhenaton was ever buried there. Almost all experts have confirmed the complete absence of such stains.

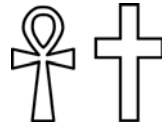
4. The actual canopic jars that would have contained the viscera of the deceased have not been found. The absence of these jars, or their fragments, from Akhenaton's tomb, is more strong evidence that he was never buried there.

27

Twt Ankh Amen and Jesus

General

This chapter will establish the identity of the historical figure of Jesus. Many went down this road before, but most of them pulled back because they reached areas of conflict between history and religion which is usually a touchy area. Please have an open mind and judge the evidence.



Twtankhamen (Tut-ankh-amen) is the historical figure of Jesus.

One will ask how can that be since the two characters Jesus and Twtankhamen lived “apparently” in different places and different times. Let us go through the evidence:

- † There is not a shred of contemporary evidence to support the New Testament story of the birth, life or death of Jesus. However, there is an expanse of evidence proving that Jesus had lived many centuries earlier.
- † One wonders, if Jesus lived, suffered and died during the period of Roman rule in Palestine, why did not his name appear in the writings of three distinguished contemporary authors of that time—Philo Judaeus, Justus of Tiberias and Flavius Josephus?!

No reference to Jesus was made in the 38 works left behind by Philo Judaeus, who was born c. 15 BCE and died about 20 years after the supposed date of the Crucifixion. Philo's brother was the head of the Jewish community living in Alexandria. His son was married to a granddaughter of King Herod.

How can we expect a man like Philo Judaeus with all his family connections not to mention Jesus in all his voluminous writings, if Jesus ever existed?!

- ☆ The Talmudic rabbis do not relate Jesus to the time of Herod or Pontius Pilate. Instead they say that a priest named Pinhas killed him. Pinhas was a contemporary of Moses. Read more about Pinhas in the previous chapter and later in this chapter.

His Birth

Twtankhamen

✚ Twtankhamen was born in the city of Amarna, which was named after the biblical name of Moses' father. A linen shirt found in Twtankhamen's tomb and dated to Year 7 of Akhenaton, indicates that this was the year of his birth. He belonged to the Twthmosside royal family of which Twthmosis III (King David) reigned four generations earlier. A text on a lion of red granite in the British Museum refers to Twtankhamen:

He restored the monuments of his [ancestor] Amenhotep III.

✚ The holy virgin birth of the Egyptian king is a recurring theme in temples and writings throughout ancient Egypt (see the chapter, The Pharaoh, The Master Servant, for details).

Jesus

✚ Luke describes the forthcoming birth of Jesus in the following terms:

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of

*Jacob for ever; and of his kingdom there shall be no end.
1:32-3.*



Twtankhamen, like Jesus, can also be described as:

- Son of the Highest
- seated upon the throne of his father (*father* here means *ancestor*)

The Virgin Birth & The Church

† The birth of Jesus is not mentioned in New Testament writings of the first century CE, only the later Gospel-writers refer to it. His death and resurrection were the main focus of interest rather than his birth.

† By the year 200 CE, the Church issued a Creed for its members. The Creed stated that Jesus Christ was “*conceived by the Holy Ghost*” and “*born of the Virgin Mary*”.

† The virgin concept evolved further, when the Council of Trullo in 692 CE declared that Mary, the mother of Jesus was ‘ever-virgin’. [This declaration contradicts Matthew 1:25 and 12:46, Mark 3:31 and 6:3, Luke 8:19, and John 2:12.]

† The virgin idea reached its peak, in the writings of St. Thomas Aquinas, in the 13th century. The church endorsed his writing:

Because she conceived Christ without the defilement of sin, and without the stain of sexual mingling, therefore did she bring him forth without pain, without violation of her virginal integrity, without detriment to the purity of her maidenhood.

† The released Dead Sea Scrolls did not mention a virgin mother.

The Three Wise Men

The story found in the book of Matthew, about the three wise men who came from foreign countries to offer tribute and presents

to the newborn king, is of Egyptian origin. During this time, such visits and gifts were common practice.

A box was found in the Valley of the Kings, which contained several pieces of gold leaf, bearing the names of Twtankhamun and Aye. One of these pieces of gold leaf has the two royal cartouches of Aye on one side, faced on the other side by three foreigners whose arms are raised in a position of reverence towards the king's names [shown above].



- The first man looks like a typical Syrian from the Mediterranean coast.
- The second man is undoubtedly from the Sudan.
- The third man represents the white-skinned races of the North, such as Libyans and inhabitants of the Mediterranean islands.

Here, then, is a representation of the three biblical races, Shem, Ham and Japhet. This, therefore, is the original idea of the three wise men, who represented the different people of the ancient known world.

His Father

Twtankhamen

The main questions are:

- A. Was Twtankhamen the son or brother of Akhenaton?

As mentioned in the previous chapter, 'Akhenaton and Moses', both Akhenaton and his father Amenhotep III had a co-regency, for twelve years, then Akhenaton ruled alone for three years. According to a shirt found in Twtankhamen's tomb, he was born during Akhenaton's Year 7 at Amarna. The shirt evidence provides two conclusions:

1. Since the date on the shirt refers to Akhenaton, therefore and in accordance with the ancient Egyptian practices, Akhenaton was his father.
 2. Akhenaton's Year 7 would make Twtankhamen ten years of age when he came to the throne and nineteen when he died. These dates are confirmed by anatomical examination of his body, as well as by dated objects found in his tomb.
- B.** Was Akhenaton's mother, Queen Tiye, the mother or grandmother of Twtankhamen?

As stated earlier, Twtankhamen was born in Year 7 of his father Akhenaton. During the co-regency of Amenhotep III and Akhenaton, Year 7 of Akhenaton corresponds to Year 33 of Amenhotep III. At such a time, Queen Tiye was about 41 years old. Two years earlier she had given birth to a daughter, Baketaten.

So, hypothetically she could have been able to give birth to a son, at age 41. However, the evidence found in her steward Huya's tomb, indicate that Tiye's first visit to Amarna was during or after Akhenaton's Year 10, i.e. three years after Twtankhamen's birth.

The above mentioned shirt indicates a birth in Akhenaton's Year 7 and at Amarna, i.e. when and where Tiye was not present.

Therefore the logical answer is that Akhenaton was the father of Twtankhamen, and Queen Tiye was the grandmother.

Jesus

- † Jesus is of a royal descendant, as per Matthew 1:1, "*Jesus Christ, the son of (King) David.*"
- † The order of the Messianic Banquet (Passover meal) said that God would "*beget*" the Davidic Messiah. The second book of Samuel 7:13-14 affirms the same point:

I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son.

The New Testament (Hebrews, 1:5) affirms the same idea of the Messiah as the Son of God, “*begotten*” of the Father.

- † Other points related to Jesus’ father were discussed under his birth.

His Mother

Twtankhamen

Since Akhenaton fathered Twtankhamen (as proven earlier), his mother must have been Akhenaton’s wife, namely Nefertiti.

Without any evidence to support their argument, some academicians have suggested a different mother from Queen Nefertiti for the young king. Some academicians have also been confused about the relationship between Twtankhamen and the royal family. This is simply explained as follows:

- Akhenaton and Nefertiti’s eldest daughter married Semenkhkare (Akhenaton’s brother and succeeding Pharaoh), who died shortly before the coronation of Twtankhamen.
- Their second daughter had died at sometime.
- The third daughter Ankhsenpa-aten, in the order of events, becomes the heiress. Twtankhamen married her and in so doing he ascended to the throne.

Before the birth of Twtankhamen, Nefertiti had three daughters, and another three afterwards. No evidence of other sons has been found. Hiding the identity of sons was the prudent thing to do, especially with the turbulent environment during Akhenaton’s rule. From the archeological remains of Amarna’s northern palace, it is abundantly evident that Nefertiti remained there with her son,

Twtankhamen, before and after he came to the throne. This ratifies the maternal relationship.

Nefertiti's image was used in place of that of the mother goddess on Amarna funerary objects. For instance, after her death, Nefertiti's image can be found in place of the image of Auset(Isis) in the sarcophagus of Akhenaten. Furthermore, there are statues in Rome, originally made to represent Auset(Isis) and her son Heru(Horus), which were used by the Church to represent Mary and her son.



- The name, Nefertiti, means *the beautiful one has come*.

Jesus

† The Bible tells us in several locations that Mary, the mother of Jesus, had other children besides Jesus, (see Matthew 12:46, Mark 3:31 and 6:3, Luke 8:19, John 2:12), as well as the proclamation that Joseph:
knew her not till she had brought forth her firstborn son ... (Matthew 1:25).

† The biblical name of Jesus' mother is Mary. The name Mary is given to many women in the New Testament. The two closest women to Jesus were called Mary, his mother and Mary Magdalene. The origin of this name lies in ancient Egypt, where the word 'mery' means 'the beloved'.

The name Mary/Mery is one of the most repeated words in ancient Egyptian texts. It was used as an adjective before names of people, *neteru*, ...etc.

† Mary has been described as "*the descendant of princes and rulers*" (b. Sanh. 106a). This description can only fit Nefertiti, the biblical Madonna.

† It was the 6th century BCE statue of **Auset** (Isis) and her son, now in the Turin Museum, which inspired the 15th century painter Masaccio, in his presentation of The Virgin and Child.

His Names

Here are some of his names, which he is known by:

1. The Living Image of the Lord

The young king-to-be was given the name Twt-ankh-aten when he was born. As shown elsewhere, the Egyptian word, Aten, is the equivalent of *Adon*—the Lord—in Hebrew. His birth name therefore means *‘the living image of the Lord’*. Thus he was recognized from the time of his birth as the Son of God, ‘the eldest Son of Aten (the Lord) in heaven’.

2. Messiah/Christ

The English word *‘Christ’* comes from the Greek *‘Kristos’*, which is the equivalent of the Hebrew and Aramaic *Mesheh*. This word is derived from the Egyptian *MeSHeH*, which as a verb means *‘to anoint’*. Thus *‘the Christ’* means *‘the anointed one’*, who is *‘the king’*.

3. Essa

Essa is the Arabic name of Jesus and the only one used in the Koran. Essa was also the name used for Jesus by the early Christians in Egypt in the 1st century CE.

The name of the Jewish sect, the Essenes, indicates that they were followers of Jesus. Philo Judaeus, who wrote the earliest account of this sect around 30 CE, called them Essaeans from the Greek *Essaios* but stated that the word was of non-Greek origin. The Essaeans were included among the Jewish divisions of Josephus’ time, but he called them the Essenes, the same term that is used in English. However, it was recognized that the word *‘Essene’* must have had a Semitic origin, which is *Essa*. *‘Essaioi’* would therefore mean *‘a follower of Essa’*.



The meanings of Essa and the Essenes were intentionally ignored because the Essenes, as the followers of Essa (Jesus) existed before the time allotted to the biblical Jesus during the Romans’ time.

4. Joshua

The names *Joshua* (*Ye-ho-shua* in Hebrew) and *Jesus* (*Ye-shua* in its short form), have the same meaning, which is: ‘Yahweh (the Lord) is salvation.’ The Greek text of the Bible reports both names as *Jesus*. The King James Bible and many of the early Church Fathers of the 2nd and 3rd centuries CE refer to *Joshua* and *Jesus* as one and the same person.

The sudden revival of Joshua in the Bible, as the Jews entered the Promised Land, is part of the cover-up, which will be discussed at the end of this chapter.

5. Ben Pandira

The Talmud generally refers to Jesus as *a certain person* and not by a name. In some Talmudic passages he is called *Ben Pandira* (the son of Pandira). Since the Jews do not agree that Jesus was the Son of God, they suggested that Pandira was a lover, not the husband, of Mary.

The word *Pandira* is a Hebrew form of an Ancient Egyptian term. The word in Hebrew is **Pa-ndi-ra**, and in its original form is **Pa-ntr-ra** (pronounced **Pa-neter-ra**). All Egyptian kings, since time immemorial had the title **Pa-neter-ra** which means **Son of Ra**. Thus ‘*Ben Pandira*’ identifies Jesus as an Egyptian king.

The title **Son of Ra** is engraved on the Twtankhamen’s stele which was found in the Karnak Temple in 1905.

His Wife

Ankhsenpa-aten

There are so many similarities between Ankhsenpa-aten, Twtankhamen’s queen, and Mary Magdalene. Mary meant ‘*beloved*’ in Ancient Egypt.

Alabaster ointment jars were found in the Twtankhamen tomb. His wife is shown anointing him with perfume, on the back of his

throne, exactly as the evangelists described Mary Magdalene anointing Jesus.

Tut and Ankhsenpa-aton are shown together in several scenes, always in a relaxed, romantic mode. One can sense her love for Twtankhamen, similar to Mary Magdalene's love for the biblical Jesus.



As his wife and queen, Ankhsenpa-aton was the only person who could attend his funerary rites, witness the priests proclaim his resurrection, and inform the disciples of the news.

Mary Magdalene

The term *Magdalene* has been explained as belonging to or from the city of Magdala, an unidentified location on the western shore of the Sea of Galilee. The Hebrew word *migdol* means a *tower*. A city named Migdol was located on Horus Road, leading from Egypt to Gaza. Ezekiel 29:10 mentions it:

... the tower (migdol) of Syene (in the Eastern Delta) even unto the border of Ethiopia.

This Mary is described in the Bible, as a person who is emotionally related to Jesus. The Bible tells us of her first encounter with Jesus,

there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. (Mark, 14:3)

Luke described the very romantic scene of the two:

And (she) stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. (7:38)

As a result of this close relationship, Mary Magdalene became one of those who followed Jesus until after his death. She was very close to Jesus. She waited at his temporary burial place, after his death. She was the one who Jesus talked to after his resurrection:

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John, 20:16-17)

The King

Kings of the Later 18th and Early 19th Dynasties

King	Length of reign	Dates	
Twthmosis III (DAVID)	54	1490-1436 BCE	
Amenhotep II	23	1436-1413 BCE	
Twthmosis IV	8	1413-1405 BCE	
Amenhotep III (SOLOMON)	38	1405-1367 BCE	
Akhenaton (MOSES) (alone)	6	1367-1361 BCE	Amarna Kings
Semenkhkare	-	1361-1361 BCE	
Twtankhamen (JESUS)	9	1361-1352 BCE	
Aye (EPHRAIM)	4	1352-1348 BCE	
Horemheb	13	1348-1335 BCE	

19th Dynasty

Ramses I	2	1335-1333 BCE
Seti I	29	1333-1304 BCE
Ramses II	67	1304-1237 BCE

Twtankhamen

The Coronation ceremony of the King included, among other things, anointing him with the fat of the crocodile. This is the original source of the word 'Messiah'. *MeSSeH* was the word for crocodile in Ancient Egypt. The image of two crocodiles formed the title of the king which were given to him, at the time of his

coronation. The letter 's' in Egyptian is equivalent to 'sh' in Hebrew and Aramaic. It is therefore evident that the biblical word *Messiah* originated from *mesheeh*, the ancient Egyptian word signifying the ritual of anointing the King.

The young king was ten years of age when he started his rule in 1361 BCE. At this young age, a custodian or guardian must have been in charge of the state affairs. This would be the case nowadays too, if the legal heir is of a minor age. The following are the highlights of his nine year reign:

- For four years he continued to live at Amarna. Nefertiti continued to live with her children in the northern palace at Amarna. She was still referred to as the *Great King's Wife*, indicating that Akhenaton was still alive and still influential. There were building activities during this stage at **Ta-Apet** (Thebes).
- During his Year 4, the young king moved his residence from Amarna to **Men-Nefer** (Memphis), southwest of modern Cairo. The temples of the ancient **neteru** of Egypt were reopened.

He still adhered completely to the **Aten** worship, as evident from his recovered throne. At the top center of his throne, one can see the symbol of the **Aten**, with its extending rays,



giving the ankh, the Egyptian key of life, to Twtankhamen and his wife. Two cartouches of Twtankhamen are shown on the throne. One of these cartouches proves that he used this throne after he had changed his name.

- He changed his name from Twtank**haten** to Twtank**hamen**, and his queen's name changed to Ankhsenpa**amen**. The change was in recognition of **Amon**. The priesthood and temple in-

come were restored. Restoration of buildings and grounds of the temples were carried out. A stela of Twtankhamen at Karnak includes the official work order:

Now His Majesty appeared as king at a time when the temples of the neteru from Elephantine as far as the Delta marshes had fallen into ruin, and their shrines become neglected. They had turned into mounds overgrown [with] weeds, and it seemed that their sanctuaries had never existed.

This sounds very much like the complaint that Jesus is said to have made about the conditions of the temple at Jerusalem.

- In his Year 9 Twtankhamen, accompanied by Aye, went to Sinai to try to urge Akhenaton and his followers to return to Egypt. His message to them was to live in harmony, with people of a different belief. This mission is echoed in the Gospel account in Matthew, chapter 5, of the Sermon on the Mount given by Jesus:

Blessed are the peacemakers: for they shall be called the children of God ... Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill ... Agree with thine adversary quickly ... Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also ... Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you ... That ye may be the children of your Father which is in Heaven.

However, instead of his pleas being accepted, he was accused of betraying his faith—and was killed.

Jesus

† Both the Bible and the Talmud agree that:

✧ Jesus was in Egypt.

- Out of Egypt have I called my son. (Matthew 2:15)

- *Jesus the Nazarene who practiced magic in Egypt.
(b. Sanh., 107b)*

✧ Jesus was a king.

- Jesus, who is known as *the King of Israel*, was the descendant of the biblical King David, as per Luke 1:32-3: *... and the Lord God shall give unto him the throne of his father (meaning his ancestor) David. And he shall reign over the house of Jacob forever, and his kingdom there shall be of no end.*
- Jesus' mother, Mary, has been described as *the descendant of princes and rulers.* (b. Sanh., 106a)
- *... It seems that the King is crucified.* (T. Sanh., 9.7)

His Death

Twtankhamen

The violent nature of Twtankhamen's death is evident from the condition of his mummy. An extensive examination of Twt's mummy, including the use of x-rays, was carried out in 1968. The mummy was found to have many broken bones and joints. The tissues of the face were contracted. The teeth were tightly clenched together. There was no evidence of disease as the cause of death. It was also observed that Twt had some Semitic features.



The funerary mask of Twtankhamen, the best likeness of a Pharaoh ever found, shows the suffering eyes of the young King, at his death.

Howard Carter (who discovered Tutankhamen's tomb) reported

that he found many items in Twtankhamen's tomb that linked them "to later Christian beliefs and practices", such as:

- A. His scepter which was used in conjunction with offerings. It contains this text: The Beautiful God, beloved, dazzling of face like the Aten when it shines ... Twtankhamen.

† The text is very similar to the biblical accounts of the Transfiguration of Jesus and his "shining face" on the Mount shortly before he died.


- B. Fruits and seeds of Christ-thorn, a tree like a hawthorn, native to Ancient Egypt, used for food or medicine, and also said to have had some religious significance.

† These thorny shrubs said to have been used for Christ's crown of thorns: *'And the soldiers plaited a crown of thorns, and put it on his head . . .'* (John, 19:2).

- C. Two ritual robes.

† Carter identified them as the *"same priestly dalmatic worn by Christian deacons and bishops."*

The botanical evidence found in the tomb shows that Twtankhamen must have died in the spring and was buried seventy days later, the time required for the mummification process before the actual burial. Spring blossoms and fruits were found in wreaths, on top of the second and third coffins. These must have been dried out before use. The wreath on the third coffin included the mandrake fruits, sliced in half, which were dried out before they were sewn on to the wreath. Additionally, the blue water-lily used in these wreaths does not bloom until the summer.

 **Twtankhamen most probably died in April, the same time as Christ's death.**

A frequently expressed comment refers to the obnoxious wealth in Twtankhamen's tomb. Egypt was extremely wealthy at that time. In a letter from Tushratta, the ruler in northern Mesopotamia, to

Akhenaton (Twtankhamen's father), he wrote that gold in Egypt was "*as plentiful as dust*".

Jesus

There appear to be conflicting accounts not only of how Jesus died, but also who condemned him.

How Did He Die?

† The cross is identified as the symbol of Christ. The four Gospels are consistent in saying that Jesus was crucified:

And they crucified him ... (Matthew, 27:35)
And when they had crucified him ... (Mark, 15:24)
And when they were come to the place, which is called Calvary, there they crucified him ... (Luke, 23:33)
Then the soldiers, when they had crucified Jesus ... (John, 19:25).

Paul describes too:

... Jesus, whom ye have crucified ... (Acts, 2:36)

However, crucifixion was a Roman, not an Israelite, form of execution. This form of execution would be expected had Jesus been tried and condemned by a Roman court. The Israelites hanged the condemned person from a tree: "*And if a man have committed a sin worthy of death ... thou hang him on a tree*" (Deuteronomy, 21:22).

☆ The Talmud refers to Jesus as having been both crucified:

It seems that the king (Jesus) is crucified. (T. Sanh., 9.7)

and hanged:

Jesus was hanged. (b. Sanh., 106b)
They hanged him on the eve of the Passover. (b. Sanh., 43a)

† There are also references in the New Testament to Jesus being hanged. Peter's account, for instance, reads:
... whom they slew and hanged on a tree. (Acts, 10:39)

Paul also stated:

... they took him down from the tree, and laid him in a sepulcher.
(Acts, 13:29)

- † As a result, it could be that hanging was the mode of execution and *crucifixion* was/is a figure of speech.

Who Condemned Him to Death?

- † The New Testament clearly and totally blames the Israelite priests:

... the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death.
(Matthew, 20:18)

Peter pointed at the Jerusalem priests:

... Jesus, whom ye slew and hanged on a tree. (Acts, 5:30)

Paul said:

the Jews, who killed the Lord Jesus. (I Thessalonians, 2:14-15)

- ☆ The Talmud clearly identifies Jesus' killer as Pinhas, the Israelite priest who lived in the 14th century BCE and was a companion of Moses.

Phinehas looked upon Jesus' teachings of religious co-existence as blasphemy. On the eve of the Passover, Phinehas killed Jesus in the Tabernacle at the foot of mount Sinai.

Aye (Ephraim), the second son of Joseph the Patriarch, and Twtankhamen's successor, killed thousands of Israelites including Phinehas as a punishment for Jesus' death.

Nazarenes

It is an error to think that '*Jesus the Nazarene*' means Jesus from a location called Nazerah. Nazarenes signifies a religious sect and

not a geographical location. The Nazarenes were one of many Gnostic sects. Hebrew Jews, to this day, use the term *Nazarene* for Christians. The Qumran community call themselves *Keepers of the Covenant*, which translates to Hebrew as *Nazrie ha-Brit*. The word *Nazrim* was derived from the Hebrew name *Nazrie ha-Brit*. *Nazrim*, therefore is the earliest Hebrew name of the sect subsequently known as Christian.

Essenes

- † The Essenes are the owners of the library of the Dead Sea Scrolls, which date to 200 BCE, but contain some accounts of the Gospel accounts of birth, life and death of Jesus. In short, the Essenes and their scrolls are the best proof yet that Jesus lived several centuries earlier than the common belief.
- † The Essenes is a secret Jewish sect that separated from the Jewish community at large. They regard the beliefs and teachings of the Jerusalem priesthood to be untrue.
- † The very name of the Essenes indicate that they were followers of Jesus. As explained earlier, Essenes means ‘Follower of Essa’. Essa is the Arabic name for Jesus. *Essa* is the only name of Jesus to be mentioned in the Koran and was the name used by the early Christians in Egypt in the 1st century CE.
- † The Dead Sea Scrolls, which pre-date the Gospels, provide the following:
 - An account of the Annunciation that reads almost exactly as Luke (1:28-35).
 - A clear statement that the Essenes believed that the Messiah (their Teacher of Righteousness) had already lived and was later killed by the Wicked Priest.
 - They, in 200 BCE, were awaiting the Messiah’s Second Coming, not the first.

- † The Book of Isaiah, dating from the 8th to 6th centuries BCE, introduced in the character of the suffering Servant, the Savior of the world, and the Redeemer. The idea of Christ as the Redeemer proves that he had already lived his life and died.

The Gospels adopted the very same idea for the character of Jesus, almost seven hundred years later.

Cover-Up

- † The killing of Joshua (Jesus) was always remembered by those who believed in him and later became his followers. The Jewish priesthood, however, deliberately concealed both his killing and its date. Here is how they did it.

Originally, both the Day of Atonement (Yom Kippur) and Passover were observed as one feast in Abib (Babylonian Nisan), in the spring time. Two major changes occurred:

- a. The Day of Atonement is now observed in autumn and not in spring.
- b. The significance of the Day of Atonement changed from a day of repentance, for the killing of the Messiah, to become a day for general repentance for sin.

Let us backtrack through this cover-up scheme.

1. After Moses left Egypt, he and his followers observed the feast of the Passover:

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days ... in the time appointed of the month Abib (Nisan); for in it thou camest out from Egypt ...). (Exodus, 23:15)

The Passover is originally an Egyptian spring festival, which was observed for eight days, from the 15th to the 21st day of Abib (Babylonian Nisan). This was also the first month of the

Israelite year.

After Jesus died, on the eve of the Passover, the 14th day of Abib, the Israelites offered a sacrificial lamb in atonement for the killing of Jesus:

Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd ... thou shalt sacrifice the Passover at even (evening), at the going down of the sun, at the season that thou camest forth out of Egypt. (Deuteronomy, 16:2,6)

2. The Jewish sect, the Essenes, took the view that they had nothing to feel guilty about and regarded Christ as their sacrificial lamb. On the same day, the 14th day of Abib, the Essenes held a Messianic Banquet awaiting the return of their deceased, Teacher of Righteousness, at the end of the world, when he would celebrate the meal with them.
3. Later Christians stopped the practice of animal sacrifice because they regarded Jesus himself as the sacrifice:
For even the Son of a man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Mark, 10:45)
.. Behold the Lamb of God, which taketh away the sins of the world. (John, 1:29)
4. During the Babylonian exile, in the 6th century BCE, the priests wrote the books of the Pentateuch, which was supposedly originated at the time of Moses. They referred to the date of the Passover as either ‘the first month’ or as Nisan.

The priests replaced, in exile, the solar calendar used previously with the Babylonian lunar calendar. As a result, Tishri (September - October), which was the 7th month of the Israelites’ year, became the first month of a new calendar.

To manage the confusion caused by the calendar change, Ezekiel divided the year into two parts with the religious observances of the first month repeated six months later—in the seventh.

After their return from Babylon, the priests stopped the practice of two annual observations of the same event. This was the most opportune time to separate Atonement Day (in autumn) from Passover (in spring).

5. Splitting one event (Passover and Day of Atonement) into two separate events was followed by changing the significance of the Day of Atonement from a day of repentance, for killing the Messiah, to become a day for general repentance for sin.

It became increasingly interesting when they replaced the Messiah as the victim with an enemy of the Israelites, none other than an Egyptian Pharaoh. To top it all they made the Lord as the killer instead of him being the victim:

The Lord smote ... the firstborn of Pharaoh that sat on his throne... (Exodus, 12:29)

In their attempts to cover up, they may have left important evidence. If it was simply the firstborn of a ruling Pharaoh who was smitten, there is no reason to add the words **“that sat on his throne”**. Therefore the biblical verse suggests that there was another Pharaoh who was not sitting on his throne.

Unintentionally, they left the evidence that the victim was none other than Twtankhamen (the biblical Jesus), who sat on his father’s (Akhenaton/Moses) throne. Akhenaton was still alive, hiding in Sinai.

6. This would have been the perfect cover-up except that the Essenes worked secretly to keep the memory of their Teacher of Righteousness alive, until his return foiled the cover-up.

- † The Bible itself confirms that Jesus and Moses were of the same era. That Jesus lived 14 centuries earlier than had been thought would explain an event described in the Gospels of Matthew, Mark and Luke of the meeting of Jesus and Moses at the time of what is known as his Transfiguration:

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart

by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And they appeared unto them Elias (Elijah) with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias ...

Mark, 9:2-5

The biblical text is a straight forward factual description of a real event. It is irrational to view the factual nature of this text as simply some kind of a “spiritual experience” and that it never actually happened!!

- † When John the Baptist died many centuries later, the Essene leaders who had been waiting for the Second Coming of Christ, thought that John was the Messiah.

The evangelists (the writers of the Gospels) chose to ignore the Essenes’ belief in John, as the Second Coming of Christ, and elected to use the time period of John the Baptist, to tell the story of Jesus Christ, as his First Coming. This led to the evangelists adopting the time of Herod the Great and Pontious Pilate for the birth and life of Jesus.

- † After Jesus (Joshua) died at the foot of Mount Sinai, and the subsequent death of Phinehas, they both disappeared from the scene. However, later in the book of Joshua, we have both Joshua and Phinehas alive and as if they were never killed?! This is an unbelievable contradiction in the Bible.

Furthermore we are told that the Promised Land was conquered in a swift military campaign, which is a total invention that cannot be supported by modern archeological excavation. The occupation of Canaan was a gradual process, as also confirmed in the Book of Judges.

28

Easter and Ancient Egypt

In the Christian world, Easter is celebrated in the first week after the full moon, following the vernal equinox (when day and night are of equal length in the spring). This religious occasion reflects the Christian conviction that Christ died, was buried, and subsequently disappeared on Friday, and was resurrected the third day after his death, i.e. on Sunday. It is the happiest day in the Christian calendar. The date of Easter Sunday was established by the Church Council of Nicaea in CE 325.

The Webster's dictionary describes Easter as "*name of pagan vernal festival almost coincident in date with paschal festival of the church*". The so-called '*pagan*' festival is the Egyptian Easter. But, how and why was this national holiday started in Egypt so long ago? How does it coincide with the Christian's Easter celebration?

More than five thousand years ago, Ancient Egyptians adopted a national holiday, which came at the end of an 8-day festival. According to Egyptian allegory, **Ausar** (Osiris) died, was buried and then disappeared on the fifth day—Friday Eve. They called that day the *Loss of Ausar*. **Ausar** was resurrected on three days later, i.e. on Sunday, as the judge (king) of the dead.

Ausar (Osiris) was associated with both the lunar and solar cycles. As a result, this spring festival of the death and resurrection of **Ausar** was therefore held in the week following the full moon (lunar cycle), following the vernal equinox (solar cycle), which is

exactly the same date set for the Christian Easter.

Like the biblical Jesus:

- **Ausar** symbolizes the divine in a mortal form.
- **Ausar** symbolizes mortal man carrying within himself the potential for spiritual salvation.

The Egyptian King embodied the personal, spiritual destiny of all mankind. In death, the Egyptian King was assimilated to the mortal neter (god), **Ausar**, and since the King represented all men, all men in death were **Ausar**.

It is interesting to know that Easter Monday is and has been a national holiday in Egypt for at least five thousand years! It is now called the “*Breath of Life*” day. It is the happiest day in the Egyptian calendar. People shed their winter clothes and wear their brightest outfits. Uniformed officers store their black wool uniforms, and don their white outfits. Springtime is here.

One of the best-known Easter symbols is the egg, which has symbolized renewed life since ancient times, because all living creatures begin life in the egg. Egyptians continue to color eggs and eat them during their celebration.



As you can see, the Christian Easter is a mirror image of the Egyptians’ *Breath of Life* celebration except for one major difference: the Gospels’ tale of Jesus’ death and resurrection is considered historical and the Ancient Egyptian tale of **Ausar** (Osiris) is spiritual in an allegorical form. You decide if you believe in the contents of the story, as a fact or as a fiction.

29

The Exodus The Bitter Divorce

General

After the death of Twtankhamen (Tut-ankh-amen), his uncle Aye reigned for four years before he disappeared from the scene. Horemheb ascended to the throne at that time. Horemheb obtained his right to the throne by marrying Queen Nefertiti's sister, Mutnedjemet.

It should be noted that Horemheb and the prior four Amarna kings are not recognized in Egypt's list of kings, because these kings did not marry the legal heiress—the daughter of the reigning Pharaoh.

Kings of the Later 18th and Early 19th Dynasties

King	Length of Reign	Dates	
Amenhotep III (SOLOMON)	38	1405-1367 BCE	
Akhenaton (MOSES) (alone)	6	1367-1361 BCE	
Semenkhkare	-	1361-1361 BCE	Amarna Kings
Twtankhamen (JESUS)	9	1361-1352 BCE	
Aye (EPHRAIM)	4	1352-1348 BCE	
Horemheb	13	1348-1335 BCE	

19th Dynasty

Ramses I	2	1335-1333 BCE
Seti I	29	1333-1304 BCE
Ramses II	67	1304-1237 BCE

Pharaoh of Oppression

The Bible never named this Pharaoh and referred to him only as the “*Pharaoh of Oppression*”. Based on historical circumstantial evidence he is identified, in Egyptian records, as Horemheb.

Horemheb appointed Pa-Ramses as mayor of Zarw. Pa-Ramses was instrumental in rebuilding Zarw, as well as a new settlement, known later as Pi-Ramses. Pi-Ramses may have been the starting point of the Exodus, according to the Bible.

Thirteen years passed before Horemheb, the biblical Pharaoh of Oppression, died:

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed under the bondage ... Exodus 2:23

At the death of Horemheb, Egypt was left without a legitimate heir to the throne, because Horemheb did not father any daughters. As a result, a new Dynasty (the 19th) began with Pa-Ramses as its first Pharaoh.

Pharaoh Who Knew Not Joseph

The Bible never named this Pharaoh and referred to him as “*Pharaoh Who Knew Not Joseph*”. Would it not been easier to call him by his name? Based on historical circumstantial evidence, he is identified in Egyptian records as Pa-Ramses (Ramses I).

The Bible tells us that when the Pharaoh of Oppression died, God sent Moses on a mission to lead the Israelites out of Egypt. God told Moses,

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. Exodus 3:10

God also reassured Moses that his life would not be in any danger if he returned to Egypt because *“all those who wished to kill you are dead”*.

The particulars of the events indicate that Moses/Akhenaton had different objectives than *“bring forth my people the children of Israel out of Egypt”*. Moses/Akhenaton, who had been in hiding in the wilderness for about a quarter of a century, found an opportunity to restore himself to the throne, as the legal heir. He decided to try to reclaim his throne from Ramses I (same as Pa-Ramses).

Preparation for the Face-Off

After spending about 25 years hiding in the wilderness and fearful for his life, the biblical Moses began the preparation for a comeback. Strangely enough, his fear for his life was totally gone, and he was not worried about confronting Ramses I.

His only problems, according to the Bible, were how to succeed, in obtaining the support of the Israelites!

Logically, it was the Egyptian Akhenaton (not the biblical Moses) who needed the support of the Israelites. After being rejected by the majority of Egyptians, Akhenaton decided to choose the Israelites as his own people. When the time came to challenge the new Pharaoh, his first move was to acquire the backing of the Israelites.

He had two problems:

His first problem was that he did not speak the Israelites' language sufficiently well. Moses/Akhenaton complained about the difficulty in communicating with the Israelites:

*And Moses said unto the Lord, O my Lord, I am not eloquent
... I am slow of speech and of a slow tongue.
Exodus, 4:10*

Aaron, the Israelite feeding brother of his early childhood, was called upon to be his spokesman:

And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well ... Exodus, 4:14

His second problem was to reach a compromise between his religious beliefs and those of the Israelites. The following passages from the Old Testament, do not make any sense because one doesn't expect a Jewish leader to have such a religious problem with his own people.

Let us follow the strange passages from the Old Testament:

1. *And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?*

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM (i.e. Jehovah) hath sent me unto you. Exodus, 3:13-14

2. Three chapters later, in the same Book of Exodus, we face a stranger passage:

And I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. Exodus, 6:3

The contents of the last passage, in which God informs Moses that he never appeared to the patriarchs by the name Jehovah, is really strange, because the name Jehovah was used in several chapters, of the preceding Book of Genesis, in the Bible.

It seems that Akhenaton would not reject the name of his God, the Aten, for the purpose of gaining the support of the Israelites. Therefore an outlandish compromise was reached in Sinai, by which the Israelites continued to write their old personal name of God, Jehovah. However Jeho-

vah could never be read aloud again and should, in every case, be pronounced ‘Adonai’. As mentioned earlier, ‘Adonai’ is the same name of the God of Akhenaton.

The Site of the Face-Off

It appears that both at the time of the birth of Moses and when he came back to confront Pa-Ramses, the ruling Pharaoh was in residence in the vicinity of Goshen, where the Israelites had been allowed to settle.

Zarw was the major city in Goshen. Zarw occupied the old site of the previous city of Avaris (which was occupied earlier by the Hyksos). At the end of the 18th Dynasty, the town of Pa-Ramses was built at the same site of Avaris and Zarw.

The archeological investigation in this area, found three different walls at three levels, confirming what we know from literary sources of Pi-Ramses/Avaris/Zarw that all three occupied one and the same location. This area is the present-day Kantarah, and its neighborhood.

The Face-Off

Moses’ mission was not just a case of getting the Israelites out of Egypt. There was some type of contest, as acknowledged in the biblical description of the events.

The following is the more logical sequence of events:

Moses/Akhenaton went to Zarw (Goshen region) to present his case that after the death of Horemheb, he was the ‘*legitimate heir*’ (which means *Mos* in ancient Egypt) and that Pa-Ramses had no

just right to begin a new dynasty. Since Moses was in hiding for 25 years, in Sinai, he had to prove his qualifications to the throne. The Egyptian priests and elders were there to judge and not to perform magic. Moses made his case as follows:

- A. He showed that he was a King by presenting his staff topped by a brass serpent, the symbol of Pharaonic authority that also identified him as the son of Amenhotep III.

There was no magic rod, as is also evident in the following documents.

1. The Hebrew word used in the Bible to indicate the rod of Moses is *'nahash'*, which has the meanings of both *'serpent'* and *'brass'*. The Haggadah, the legendary part of the Talmud, confirms the royal character of Moses's rod: *"The rod which Moses used ... was shaped and engraved in the image of a scepter."*



2. More affirmation of the point is made in the second Book of Kings, 18:3-4:

And he did that which was right in the sight of the Lord, according to all that David his father did.

He removed the high places and brake the images, and cut down the groves; and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it.

It is clearly stated that Moses' magic rod was in reality a bronze serpent.

- B. He also performed the **Heb-Sed** festival rituals, which were not known to ordinary citizens.

During the **Heb-Sed** festivals, which were attended by Egyptian Kings, including Akhenaten, to rejuvenate their power, it

was the custom to take part in rituals that included both the 'serpent rod' and 'hand' rituals performed by Moses.

Here, Moses does not sound like a magician, but more like someone who presents evidence of his royal background and legitimacy.

There was no support for Akhenaton/Moses among the Egyptians, and he was allowed to leave again for Sinai accompanied by the Israelites. In Sinai the followers of Akhenaten were joined subsequently by some Bedouin tribes (the Shasu), who are to be identified as the Midianites of the Bible.

Exodus

Moses and his followers may have made their way to Sinai via the marshy area, to the south of Zarw and north of Lake Tamsa and present-day Ismailia. This is the possible location for the biblical account of the "miraculous" crossing of the Red Sea by Moses and his people, and the biblical claim of the subsequent drowning of the Pharaoh and his army.

Egyptian records show no evidence of this event. The reign of Ramses I (c. 1335-1333 BCE) came to an end upon his death.

The combination of the name, the life, the nature of reign and the sudden death of Ramses I, is one of the important pieces of the puzzle in the identification of the Pharaohs in the Bible.

The combination between matching available records, the process of elimination of other possible characters, and the records of such characters, identify Ramses I as the biblical "*Pharaoh Who Knew Not Joseph*".

Although Sinai was a part of Egypt, it did not have a resident governor, because of its sparse population.

After entering Sinai, the Israelites traveled for three days without finding water. When they found some water later on, it was so bitter that they could not drink it. They protested to Moses, asking: “*What are we to drink?*” **This protest, and at times threats to choose a new leader who would take them back to Egypt, is a recurrent event in the rest of the Pentateuch.** They really did not want to leave Egypt, in the first place, and wanted to go back.. It was Moses who forced them to follow him.

Ramses I's successor, Seti I (C. 1333-1304 BCE), received a message about the chaos in Sinai:

The Shasu enemies are plotting rebellion. Their tribal leaders are gathered in one place, standing on the foothills of Khor (a general term for Palestine and Syria), and they are engaged in turmoil and uproar. Each of them is killing his fellow. They do not consider the laws of the palace.

Seti I did not wait for the burial of Ramses I, or even his coronation, when he led his army promptly to Sinai.

The Shasu and the Israelites

The descendants of Jacob (numbering seventy just 75 years before Seti I's reign) were of no significant number and/or stature to warrant a special name for them, in Egyptian records. When Moses/Akhenaton fled to Sinai and stayed there, for about 25 years, he had to establish alliances with the different and small Bedouin tribes in Sinai. The composition of this alliance is recorded in the Egyptian history, as the **Shasu**.

Seti I's war scenes, on the exterior north wall of the great Hypostyle Hall at Karnak, show that his first campaign against the Shasu occurred when they attacked the small settlements along the Road of **Heru** (Horus), the ancient highway connecting Egypt with western Asia. This took place immediately after the Exodus from Egypt, possibly when they trespassed to obtain water from Egyptian settlements along that road. Seti I chased them as far as the city of Canaan,

Gaza, and, as a result, killed their leader, Moses, and many of his followers. Subsequently, they fled into Sinai for what the Old Testament calls '*the forty years of wandering*'.

To further prove that the Shasu and the Israelites are the same group of people, scholars studied:

- ✚ The Shasu appearance in Sinai, in Year 1 of Seti I's reign, and their subsequent movements over the next 100 years. This information was provided from ancient Egyptian records.
- ☆ The biblical accounts of the Exodus and their subsequent movements over 100 years.

Scholars concluded that both of them followed the same route at exactly the same time sequence, i.e. the Shasu and the Israelites are one and the same group of people.

It was about 100 years after the Seti I wars against the Shasu, and the settling of the Israelites in Canaan, over the span of many years, that the Egyptian records recognized the name Israel, on the so-called Israel Stela. [Read more about it under the chapter, Israel Stela.]

The Death of Moses

The account in the Old Testament of the failure of Moses to reach the Promised Land, his death and his burial in an unmarked grave is another curious episode.

We are told initially that, when his followers complained of thirst, Moses used his rod to smite a rock and bring forth water. It was called '*the water of Meribah*'—a location in the north-center of Sinai, south of Canaan. It was this action that would later haunt him.

Some time later, when the Israelites were camped on the banks


of the Jordan, near Jericho and opposite Canaan, Moses learned, according to the Book of Deuteronomy, that he was to be denied the opportunity to cross the river, no matter how hard he pleaded:

*I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.
...the Lord said ...speak no more unto me of this matter ...
... thou shalt not go over this Jordan. Deuteronomy 3:25-7*

Later in the Book of Deuteronomy, we have an account of the actual death of Moses. The Lord said to him:

Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab' (the borders between Sinai and eastern Jordan) 'that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: And die in the mount ... Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin ... thou shalt not go thither unto the land which I give the children of Israel.

32:49-52

 **It is irrational to believe that God would punish Moses for providing water for his thirsty people. It is more logical to believe that trespassing onto Egyptian water wells, may cause the authorities to punish him for such a violation.**

The Talmud provides a different account than the Old Testament of how Moses died. There is a Talmudic reference to a confrontation and a struggle between Moses and the 'Angel of Death' on the Mount before he died. This had persuaded some biblical scholars to believe that Moses was killed.

It seems more likely that Moses, using his royal scepter (symbol of authority), entered one or more of the Egyptian settlements along Horus Road to obtain water from their wells. Such actions were reported to Seti I, who reacted by chasing the Shasu, here identified as the Israelites, into northern Sinai. If these Talmudic references to the death of Moses are correct, it must have been there that Moses died, at the hand of Seti I, out of sight of his followers.

Ancient Egypt and Biblical Similarities

Similarities between the biblical accounts and Ancient Egypt beliefs and life are shown throughout this book. Previous chapters identified some biblical characters as historical Egyptian characters. The following are a few similarities, as they relate to theological practices, between Christianity and Ancient Egypt.

1. Egyptologist Sir E. A. Wallis Budge wrote, *The new religion (Christianity) which was preached there by St. Mark and his immediate followers, in all essentials so closely resembled that which was the outcome of the worship of Osiris, Isis, and Horus that popular opposition was entirely disarmed.*

The similarities, noted by Budge and everyone who has compared the Egyptian **Ausar/Auset/Heru** (Osiris/Isis/Horus) allegory to the Gospel story, are powerful. Both accounts are practically the same, e.g. the supernatural conception, the divine birth, the struggles against the enemy in the wilderness, and the resurrection from the dead to eternal life. The main difference between them is that the Gospel tale is considered historical and the **Ausar/Auset/Heru** cycle is spiritual. The spiritual message of the **Ausar/Auset/Heru** allegory and the Christian revelation are the same.

2. Gerald Massey, after studying the similarities between the **Ausar/Auset/Heru** legend and the Gospel story, concluded in his book Ancient Egypt, that the Christian revelation is Egypt-

tian, in source. He believed that early Christians in their ‘ignorance’ (his word) took the Egyptian spiritual teaching and turned it into a spiritual and historical event.

3. According to Ancient Egyptian legend, **Ausar** (Osiris) was said to have been killed by his brother **Set** (Seth), who dismembered the body of **Ausar** in order to deny him a second life. However, **Auset** (Isis) was able to collect the various parts of his body and, with her magic, restore him to life in the underworld, where he became the judge of the dead.

The account of the Resurrection of Jesus in many ways is similar to that of **Ausar** (Osiris). Like **Ausar**, he is said to have risen on the third day. The Ancient Egyptians believed, as did the early Christians (Hebrews, 4:14), that “*man cannot be saved*” by a distant Almighty, but by one who has shared the experience of human suffering and death. Both **Ausar** and Jesus suffered and died. Both became the savior to whom men and women turned for assurance of immortality.

The fact that the Old Testament has no reference to resurrection until the writing of the Second Book of Isaiah, in the 6th century BCE, indicates that the account of the risen Christ came from another non-biblical source.

4. An Ancient Egyptian festival celebrating the birth of **Heru** (Horus) was held on 25 December, and it resembles the Christian festival of Christmas. [Read more about this, and the evidence that the Christian calendar of events is of Egyptian origin, in *Egyptian Mystics: Seekers of the Way*, by same author.]



5. Dancing at the temples was common for both Egyptians and biblical characters.
 - In the Hall of Offerings, at Dendera Temple, a song celebrating the taming of the lioness, goes:

The King of Egypt, Pharaoh comes to dance
 He comes to sing.
 You, his Lady, see how he dances,
 Wife of Heru (Horus)
 See how he springs.



Similarly, Christ is celebrated as “*Lord of the Dance*” in a Christmas carol from the Middle Ages.

- The Biblical David himself danced before the ark (I Chron, 15:29).
 - The Jews considered it part of their religious duties to approach the Deity with the dance, with tabret, and with the harp (Exodus, 15:20).
 - Their mode of worshipping the golden calf also consisted of songs and dancing; which was immediately derived from the ceremonies of the Egyptians.
6. There are many Egyptian texts which have notable parallels in the Bible, and outstanding among them is the hymn composed in honor of the **Aten** by Akhenaton, and Psalm 104. They are both amazingly similar in many particulars, sequence and images. [Read both under the chapter, *Akhenaton and Moses*.]
 7. Daily life activities are portrayed, on the walls of the tombs, in the presence of the **neteru** (gods, goddesses) or with the assistance of the neteru. The typical sowing and reaping scene is symbolically similar to the Bible’s “*Whatsoever a man soweth, that shall he also reap.*”
 8. Various fishing nets and traps are portrayed on the walls of the Ancient Egyptian tombs. In other texts, **Heru** (Horus) becomes a fisherman and his four disciples/sons also fish for him. This is another parallel between Christian and Egyptian symbolism. Christ used the symbolism several times and he made his disciples fishers of men.

9. A recurrent theme on the walls of Egyptian tombs is the relief of a woman/man shown sniffing at the lotus. The lotus played a complex and significant role in the symbolism of Egypt. The perfume of the lotus is its spiritualized essence, similar to the “*odor of sanctity*” in Christian traditions. Lotus symbolism is shown all over monuments in Egypt.



10. The theme in the Egyptian Book of the Caverns talks about the necessity for death and dissolution (of the carnal and material), prior to the birth of the spiritual. This is echoed by the biblical Jesus when he says, “*Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit*” (John 12:24). Paul also refers to the same principle in I Corinthians 15:36, “. . . *that which thou sowest is not quickened, except it die.*”
11. One of the texts, in the Egyptian Book of the Caverns, describes the unilluminated:
They are like this, those who do not see the Great God, who do not perceive the rays of his disk, whose souls do not leave the earth, who do not hear the words of this Great God when he passes near to their cavern.
The description is very similar to the Gospel references to those with “*eyes to see and ears to hear.*”
12. A text from the Egyptian Book of Night reads:

To come out of the Netherworld, to rest in the Morning Barge, to navigate the Abyss until the hour of Ra, She who sees the beauty of her Lord, to make transformations in Khepri, to rise to the horizon, to enter the mouth, to come out of the vulva, to burst forth out of the Gate of the Horizon of the Hour, She who lifts up the beauty of Re in order to make live men, all cattle, all worms he has created.

The Ancient Egyptian text is very similar to Genesis 1:24, where God says, “*Let the earth bring forth the living creature after his kind, cattle, and creeping thing . . .*”

31

The Israel Stela

A stela is a carved or inscribed stone slab or pillar used for commemorative purposes.

A granite stela was found in 1896 in the commemorative temple of Merenptah. The stela had originally belonged to Amenhotep III (1405–1367 BCE) who recorded some notations on it. The other side of the same stela was later used by Merenptah (1237–1227 BCE) to record some of his achievements at Year 5 of his reign.

Merenptah was about 60 years old when he came to the throne. In his ten-year reign he had to fight a major war against the invading Libyans.

The main purpose and theme of the Merenptah's text, on the stela, was to record his triumph over the Libyan invaders. It was recorded in Year 5 of his reign. The details of his triumph were followed by a separate concluding section of twelve lines stating the peaceful and secured state of the Egyptian borders.

The following is a translation of the twelve lines:

The princes are prostrate, saying 'Mercy!' (The word used here is shalom, meaning 'peace').

Not one raises head among the Nine Bows.

Desolation is for Tehenu; Hatti is pacified;

Plundered is the Canaan with every evil;

Carried off is Ashkelon; seized upon is Gezer;

Yanoam is made as that which does not exist;



Israel is laid waste, his seed is not;

Hurru is become a widow for Egypt!

All lands together, they are pacified;

Everyone who was restless, he has been bound by the King of upper and lower Egypt: Ba-en-Ra Meriamon; the son of RA: Merenptah Hotep-hir-Maat, given life like RA every day.

The “Israel Stela” is a misleading name for a document that speaks of Israel as people, already in Palestine, at year 5 of Merenptah reign. This stela has the first and only known mention of *Israel* in Egyptian text.

The 12-line epilogue makes reference to the lands of Hittites, Canaan (present-day Israel and Lebanon) and some of its cities (Ashkelon, Gezer and Yanoam) as well as Libya (Tehenu).

The mention of the name *Israel* in this epilogue caused some people to conclude that the Exodus took place during Merenptah’s reign and subsequently they named the whole stela as the *Israel Stela!!!*

The line **Israel is laid waste, his seed is not** indicates that the people of Israel are quiet and not causing any trouble. It is a desperate act of grasping at straws to interpret the line, as a reference to the events of the Exodus.

The 12-line epilogue on the Stela refers to the status quo which Merenptah inherited at the above listed locations. It stated the situations created by the prior Pharaohs, namely Seti I and Ramses II.

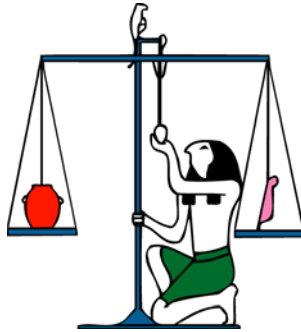


Notwithstanding the clear intent of the twelve-line epilogue, one cannot expect Merenptah, an old man of 60, to fight major wars in northern Syria, Syria, and Palestine, in the first five years of his reign, without leaving records of them, as he did in the case of the Libyan invaders.

There are no records of any campaign during Merenptah’s reign except for his wars with the invading Libyans.

Part V

The Daily Life



Justice System

The Search for the Truth

Nation of Laws

Ancient Egypt was a nation of laws, from its earliest times. The superiority of their legislature has always been acknowledged, by the ancient Greek and other writers, as the reason for the long duration of their civilization.

The Egyptian laws were attributed and/or inspired by **Tehuti** (Thoth). The *neter* **Tehuti** personifies the divine intellect and it was he who uttered the words commanded by **Ra**. His words were the first spoken and his words caused the creation of the world.

He was equated to the Greek *Hermes* and to the Roman *Mercury*.



The main source of their laws came from a code of laws and jurisprudence, known as the **Eight Books of Tehuti**, in which all judges had to be thoroughly skilled.

The number eight is associated with **Tehuti** and he was called **Master of the City of Eight**.

Other laws and codes were subsequently and regularly added to the famous **Eight Books of Tehuti**. The names of the earliest monarchs and sages, who had contributed the additional codes, at suc-

cessive periods, were acknowledged in historical records, with gratitude.

The Sicilian historian, Diodorus, informed us that the Egyptian laws were neither designed to arouse men's feelings about the prospect of distant rewards or punishments, nor to threaten the possibility of divine vengeance. They were, on the contrary, immediate in their effect.

The laws and regulations were intended for the whole population, including the Pharaoh, who willingly complied, as Diodorus observed, with the rules of public and private life. Records show that close advisors of Pharaohs were prosecuted and punished, for non-political crimes.

The Judges

The administration of justice was well organized and played an important part in the state affairs.

The judges had a special patron saint, **Ma-at**, the **netert** of truth (similar to modern-day Lady of Justice). All judges of high rank served her as priests, and the chief justice wore a little figure of **Ma-at** around his neck as a badge of office.

But who is this patron saint, **Ma-at**?

Ma-at represents the principle of cosmic-order. She signifies all order, law, harmony, equilibrium and justice. The Egyptian texts recognize her cosmic power, as the source without which the other **neteru** are functionless.

The 42 judges, at the final Day of Judgment, are under **Ma-at's** charge. [Read more about it under the chapter, *The Egyptian Religion*.]

Ma-at is often shown in a double form representing the two

opposing sides of a litigation, because the scale of justice cannot balance without the equality of the opposing forces.

She is usually portrayed as a woman, with her symbol, the ostrich feather mounted on her head.



Ma-at was sometimes represented *having her eyes closed* to ensure equal justice for all. The modern-day blindfolded Lady of Justice is an imitation of **Ma-at**.



The high integrity of the Egyptian concept of justice is also represented by those statues at **Ta-Apet** (Thebes), of judges without hands, with the chief justice having his eyes turned downwards, signifying, as Plutarch says, “*that Justice ought: neither to be accessible to bribes, nor guided by favor and affection.*”

The Egyptian High Court consisted of thirty judges, who served as priests of **Ma-at**. Ten judges were chosen from each of the three cities—**Ta-Apet** (Thebes), **Men-Nefer** (Memphis), and **On/Onnu** (Heliopolis). Diodorus said that this High Court was by no means inferior either to the Areopagites of Athens, or to the senate of Lacedaemon.

These thirty individuals constituted the bench of judges. At their first meeting they elected the president of the Court, with the title of Arch-judge. The city to which he belonged enjoyed the privilege of returning another judge, to complete the number of the thirty from whom he had been chosen.

In addition to the High Court with the president and the thirty judges, each city, or capital of a nome, had its own “County Court,” for the trial of minor and local offenses. The offices occupied by these local and regional courts were held by the most upright and learned individuals, to uphold the principles of **Ma-at**.

Court Proceedings

Besides impartiality and the principle whereby each case should be treated according to its merits, another important feature of justice in ancient Egypt was the fact that it was administered free of charge.

Depositions were taken before the trials. The complainant stated his case in writing. The writ included all related particulars, such as offenses, extent of injury, witnesses, points of law and requested judgements.

The defendant then, taking up the deposition of the opposing party, wrote his response to each of the plaintiffs statements, either denying the charge, or arguing that the offense was not of a serious nature; and suggesting that the damages were incompatible with the nature of the offense/crime.

The complainant replied in writing; and the accused having brought forward all he had to say in his defense, the papers were given to the judges.

When the trial convened, the president, or arch-judge, put on the emblem of Truth. The eight volumes which contained the laws of the land were placed close to him, in order to guide his decision, or to enable him to solve a difficult question, by reference to a code, or to former precedents, or to the opinion of some learned predecessor.

After reviewing the written depositions and questioning the witnesses, if any, the judges made their decision. Their opinion only required to be ratified by the president, who then proceeded, in virtue of his office, to pronounce judgment on the case.

They considered that this mode of proceeding was more likely to forward the ends of justice, than when the judges listened to the statements of pleaders. Eloquence often has the effect of fascinating, confusing and misleading the mind. Therefore, the persuasive arguments of oratory, which move the passions and excite the sympathy of the judges, were avoided.

33

Women

General

No society, past or present, did or does value their women like the Ancient Egyptians did. Whenever a society values women so highly, equality between men and women is the natural outcome.

The woman was referred to as **Nebt-Het**, literally meaning *The Golden* (meaning highest/noblest) *Lady of the House*. There is not a single reference made to a man as the “master of the house”.

The most important aspect of the Divine Order was/is represented by a woman—the **netert**, **Ma-at**. And there are **Auset** (Isis), **Mut**, **Sekhmet**, **Nebt-Het** (Nephthys), **Het-Heru** (Hathor), **Seshat**, and many other female **neteru**, who represent the greatest aspects of the One Universal God.



Matrilineal/Matriarchal Society

The matrilineal/matriarchal system was the basis for the social organization in Ancient Egypt. Throughout Egyptian history, it was the queen who transmitted the solar blood. The queen was the true sovereign, landowner, keeper of the royalty, and guardian of

the purity of the lineage. Egyptian kings claimed a right to the throne through marriage with an Egyptian princess. Through marriage, she transmitted the crown to her husband, he only acted as her executive agent.

As a rule, in the tombs of the Ancient Egyptian Old Kingdom, the mother of the deceased is represented with the wife, while the father rarely appears. On the funerary stelae of later times also, it is the usual custom to trace the descent of the deceased on the mother's side, and not on that of the father. The person's mother is specified, but not the father, or he is only mentioned incidentally.

Surviving records from the Middle Kingdom show that the nomes (provinces) of Egypt passed from one family to another through heiresses; thus he who married an heiress would gain for his son the inheritance of his father-in-law.

Western academicians are uncomfortable with writing about the African matrilineal and matriarchal societies. Some even went so far as to state that the reason they traced the mothers only, was because fathers were unknown or in doubt. They are in pain, trying to ignore, downplay, and explain it through their own dark sides. Their underlying, pathetic, resentful and contemptuous thinking is, *what Europe did not have, cannot be!*

In High Positions

As mentioned earlier, women personified major aspects/attributes of the One God. How much higher can a woman get than that?

Since women were the legal heirs to the throne, they played an important part in the affairs of State, performing as a kind of power broker. The Queens of Egypt wielded exceptional influence, as advisers to the Pharaohs.

Women could hold any position in the temple. There were priestesses of the *neteru*. Several of them reached the position of '**holy women.**' Some of those '**holy women**' (similar to nowadays saints)

had their own special shrines.

As early as the fourth or early 5th Dynasty, there are records of female doctors. One woman (Doctor Peseshet) had the title **‘Lady director of Lady physicians’**.

The office of scribe was not limited to males; women were known to have held the title, too.

Women enjoyed every right pertaining to property, and had legal status that enabled them to buy, sell and take legal action.

As a Wife

The Wise Man, Ptah-hotep, gives the following advice to men:

If thou art a man of note, found for thyself an household, and love thy wife at home, as it beseemeth. Fill her belly, cloth her back; unguent in the remedy for her limbs. Gladden her heart, as long as she lives; she is a goodly field for her lord.

The historian Diodorus reported that part of the agreement entered into at the time of marriage was, that the wife should have control over her husband, and that no objection should be made to her commands.

An instruction from the New Kingdom (c. 1500 BCE) affirms Diodorus’ account:

*Do not control your wife in her house,
When you know she is efficient;
Don’t say to her: “Where is it? Get it!”
When she has put it in the right place.
Let your eye observe in silence,
Then you recognize her skill:
It is joy when your hand is with her,
There are many who don’t know this.*

It has been stated by some that the Egyptian priests were only allowed to have one wife, while the rest of the community had as many as they chose. On the contrary, the monuments depict each

individual with a single consort. Mutual affection, tenderness and expression of endearment can be noticed by the fond manner, in which they are seated together, and with their children.

Men and women either sat together, or separately, in a different part of the room. They were not kept in the same secluded manner as those of ancient Greece. The Egyptians treated their women very differently, as the accounts of ancient writers and the sculptures sufficiently prove. At some of the public festivals, women were expected to attend, in the company of their husbands or relations.

The Ancient Egyptian woman was described best by a widower, writing of his late wife:

She is profitable of speech, agreeable in her conversation, of good counsel in her writings; all that passes her lips is like the work of Ma-at, the netert of Truth, a perfect woman, greatly praised in her city, giving the hand to all, saying that which is good, repeating what one loves, giving pleasure to all, nothing evil has ever passed her lips, most beloved by all....

In the **Ausar** (Osiris) allegorical folktale, **Auset** (Isis) and **Ausar**, the sister and brother got married. The relationship between **Auset** and **Ausar** was purely an allegorical fable.

Some historians, such as the Sicilian Diodorus, reported that marriages, between brothers and sisters, were owing to and inspired by the **Auset/Ausar** allegory! This misunderstanding may have come as the result of the fact that the Ancient Egyptian word for brother and husband is the same word, **sn**, as well as the word for sister and wife, **sn.t**. These words are derivatives of the verbal stem **snj**, which has the meaning *to embrace, to kiss*. Used in context, they would represent *person whom one usually embraces, person whom one is familiar with*. Therefore, we must be cautious when encountering **sn** and **sn.t** in certain texts, and we should not draw too many conclusions about incest and the like.

During certain periods of the ancient history, it was lawful for Ancient Egyptians, Athenians and Hebrews to marry a sister by the father's side, not however, born by the same mother. Very few Egyptians married their half-sister (from the father's side), and only if

she was the legal heir, so as to inherit the throne. The Ptolemies did not observe the restrictions of the father's side, but Ptolemies were not Egyptians.

The few marriage contracts that have survived the ages show that the woman's rights were all well respected.

In a contract dating from 580 BCE, but probably based on earlier contracts, the prospective husband takes oath that if he leaves his wife **“either from dislike, or preferring another”**, he will return the dowry and a share of all paternal and maternal property for the children which she may bear.

If the marriage failed, the formula for the man was to say before duly accredited witnesses,

I have abandoned thee as wife. I am removed from thee. I have no claim on earth upon thee. I have said unto thee, 'Make for thyself a husband in any place to which thou shalt go.

At the same time, financial provision had to be made for the divorced wife. Similarly, a wife wishing to divorce her husband also had to pay compensation.

Children

One of the characteristic traits of the Ancient Egyptians was their love for their children. They displayed such a parental affection without limitation.

As reported by Plato, education for the young Egyptians was very essential. Mannerism and discipline were emphasized. They had rooted respect for old age, as well as for strangers. They required every young man to give place to his superiors in years. If seated he was supposed to rise, on the elder's approach.

The Egyptians always expected a great deal from their children, and, on the whole, their expectations were fulfilled. This was true among all classes of people.



Their tremendous love, coupled with this high expectations of their children, may have contributed to the long duration of the Egyptian civilization.

There was no distinction being made between their offspring by a wife or any other woman, and they all equally enjoyed the rights of inheritance.

Family Members by Feeding

In the Middle East, since ancient times, mothers regularly nurse each others' babies when they get hungry. The act of suckling a child will make the woman a 'mother' to the child, and henceforth her offspring will be 'brothers' and 'sisters' to the nursed (suckled) child. The nursed children will refer to their feeding nurse as 'mother', the same term that they used for their biological mother.

Many Egyptologists (who are almost all Europeans or their descendants) don't recognize this fact, and as a result, confused the chronology and the relationships between individuals in ancient Egypt (and the biblical characters as well). When an un-informed "scholar" gets stuck in his chronology, s/he does not hesitate to paint the Egyptian relationship as "incest".

Cosmetics

Cleanliness and personal appearance were matters of high priority among Ancient Egyptians. Ancient Egyptians were well aware of, and made frequent use of cosmetics such as lipstick, rouge, and eye shadow. Several bottles and vases were found, containing ointment and kohl, or collyrium, for the eyes.

Throughout the ancient world, the Egyptians were famous for their scents and perfumes. In addition to scented oils and ointments, ancient Egyptians had another way of perfuming the body. A solid mass of fat, presumably ox tallow, previously perfumed with herbs and spices, was shaped in the form of a cone, and attached to the wig or placed on the crown of the head. As the heat gradually melted the fat, the wearer's body and clothes were anointed with its perfume.

34

Love, Egyptian Style

The expressions and poses of married couples in Egyptian artwork, show deep feelings of love, affection and warmth. A number of poems express a notable element of romantic love. These external signs of warmth and love, particularly among married couples, are unique in the art of the ancient world.

Egyptian love poetry left us some outstanding outpourings of emotions, by both young lovers and married people.

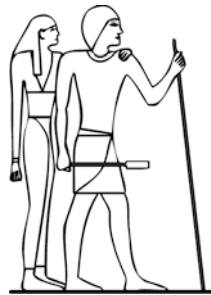
As explained in the previous chapter, the words for brother, sister, husband, and wife, are derivatives of *sni*, which means *to embrace*. For this reason, we should avoid jumping to conclusions about actual relationships.

The following is a bouquet of some love poems:



Let her come to the lotus pond,
My beautiful loved one,
In her transparent shift
Of fine linen.
Let her bathe herself near me
Among the flowers,
So that I may behold her
As her limbs emerge from the water.

My brother, it is pleasant to go to the pool
In order to bathe me in thy presence,



That I may let thee see my beauty in my tunic of finest linen
 When it is wet...
 I go down into the water.
 And come forth again with a red fish
 Which lies beautiful on my fingers.
 Come and look at me....

One alone, a mistress without equal,
 more beautiful than mortal man
 ... her excellence shines bright,
 her skin gleams,
 her eyes are beautiful when she gazes,
 sweet her lips when she speaks.
 ... She steals my heart in her embrace.
 She turns the head of every man, captivating him at sight.

My beloved has come, my heart exults,
 My arms spread out to embrace her;
 My heart bounds in its place,
 Like the red fish in its pond.
 O night, be mine forever,
 Now that my queen has come!



How pleasant is mine hour! Might an hour only become for me eternity, when I sleep with thee. Thou didst lift up mine heart...when it was night.

Seamu flowers are in it! One is made great in their presence. I am thy first sister.

I am unto thee like a garden, which I have planted with flowers and all manner of sweet-smelling herbs.

Shedeh is it, my hearing of thy voice, and I live because I hear it.

With graceful step she treads the ground,
 Captures my heart by her movements.

She causes all men's necks
To turn about to see her;



Seven days from yesterday I have not seen my beloved,
And sickness has crept over me,
And I have become heavy in my limbs
And am unmindful of my own body.
If the master-physicians come to me,
My heart has no comfort of their remedies,
And the magicians, no resource is in them,
My malady is not diagnosed.

Better for me is my beloved than any remedies,
More important is she for me than the entire compendium of
medicine.

My salutation is when she enters from without.
When I see her, then am I well;
Opens she her eye, my limbs are young again;
Speaks she, and I am strong;
And when I embrace her, she banishes evil,
And it passes from me for seven days.



There are saamu-flowers in it before which we are glorified.
I am your foremost sister.
I am yours as is the acre of land which I made to flourish with flow-
ers and all manner of sweet-scented herbs.
Pleasant is the channel in it which you dug with your own hand for
our refreshment in the north wind,
a beautiful place for walking hand in hand.
My body is satisfied and my heart rejoicing at our going together.
Hearing your voice is pomegranate wine:
I live when I hear it.
If ever I see you it is better for me than eating and drinking.

❧ **The love of the sister is upon yonder side**

A stretch of water is between us,
 And a crocodile waits on the sandbank.
 But when I go down into the water
 I tread upon the flood;
 My heart is courageous upon the waters
 And the water is like land to my feet.

❧ I shall lie down inside and feign sickness.
 My neighbors shall come in to see me
 and my girl will come and put the physicians to shame
 For she knows my illness.

❧ Her love it is that makes me strong;
 Yes, it makes water spell for me...
 I see my sister coming and my heart rejoices.
 My arms are opened wide to embrace her
 And my heart rejoices upon its place....
 When the mistress comes to me
 If I embrace her and her arms are opened
 It is for me as if I were the one that is from Punt...

❧ A passage from a poem written by a widower, to his dead wife,
 illustrates the kind of passions felt by spouses for each other.

You became my wife when I was young, and I was with you. I was appointed to all manner of offices, and I was with you. I did not forsake you or cause your heart any sorrow... When you were ill with the sickness that afflicted you, I went to the Chief Physician and he made you your medicine, he did everything that you said he should do. When I had to accompany Pharaoh on his journey to the south, my thoughts were with you, and I spent those eight months without caring to eat or drink. When I returned to Men-Nefer, I besought the Pharaoh and betook myself to you, and I greatly mourned for you with the people of my house.

35

Music, Song, and Dance

General

The archeological and traditional Egyptian history of music is much more abundant than in any other country. The wall reliefs of the Ancient Egyptian temples and tombs depict numerous types and forms of musical instruments, the technique in which these instruments were to be played and tuned, the ensemble playing, and much, much more.

These musical scenes visibly show the hands of the harp player striking certain strings, and the wind instrument players playing certain chords.

The distances of the lute frets clearly show that the corresponding intervals and scales can be measured and calculated. The positions of the harpists' hands on the strings clearly indicate ratios such as the Fourth, the Fifth, and the Octave—revealing an unquestionable knowledge of the laws governing musical harmony. The playing of musical instruments is controlled by the conductors' hand movements, which also help us identify certain tones, intervals and functions of sound.

In addition to the numerous representations of musical scenes pictured in temples and tombs from all periods throughout Egypt's dynastic history, we also have access to hundreds of various Ancient Egyptian musical instruments that have been recovered from their tombs. These Egyptian instruments are now spread in muse-

ums and private collections throughout the world. Most of these instruments were found to be carefully and individually wrapped in cloth, before they were buried.

All these findings, together with the early historian writings of Egyptian musical heritage, as well as the traditions of modern Nile inhabitants, corroborate to provide the most authentic case of the musical history of Ancient Egypt.

The depicted musical scenes in Ancient Egyptian tombs, as well as instruments found from the Old and Middle Kingdoms, indicate ratios between the open strings of the harp, the densely ordered frets on the long necks of string instruments, as well as the measurements between the fingerholes in wind instruments that reveal/confirm:

- a. Several types of musical scales.
- b. Narrow-stepped scales were common from the earliest known Egyptian history (more than 5,000 years ago).
- c. Playing and tuning techniques of string instruments to provide solo and chordal playing of instruments.
- d. Playing techniques of wind instruments that provide small increments and organ effect.
- e. The use of both the cyclic (up-and-down) method, and the divisive method.

The Ancient Egyptians were/are famed worldwide for their mastery of the playing techniques of their musical instruments. The skill of the Egyptians, in the use of these instruments, was affirmed by Athenaeus, who stated (in his texts [iv, 25]) that both the Greeks and “barbarians” were taught music by Egyptian natives.

The Musical Orchestras

Musical bands varied in Ancient Egypt. Smaller and larger ensembles were employed for various purposes, as evident from depicted musical scenes in the Ancient Egyptian buildings. It is suffi-

ciently evident, from the sculptures of the Ancient Egyptians, that their musicians were acquainted with the triple symphony—the harmony of instruments, voices, and of voices and instruments. The playing of musical instruments was controlled by the conductors' movements of hands (chironomids). Their hand signs show a variety of playing: unison, chord, polyphony, ...etc.

The Egyptian orchestra/ensemble consisted generally of the four instrument groups:

1. String instruments with open strings, like tri-gonon, lyre, harp, ...etc.
2. String instruments with stopped strings on a neck, like the tanboura, guitar, oud/lute, etc.
3. Wind instruments like the flute, pipe, double pipe, trumpet, etc.
4. Percussion instruments like drums, clappers, bells, ...etc.

Instruments

The following is a quick overview of the Ancient Egyptian instruments:

- Many Egyptian lyres were of considerable power, having 5, 7, 10, and 18 strings. They were usually supported between the elbow and the side, and played with the hand and/or with the plectrum. The plectrum was made of tortoise-shell, bone, ivory, or wood, and was often attached to the lyre by a string.
- Ancient Egyptian harps varied in form, size, and the number of their strings; they are represented in the ancient paintings with 4, 6, 7, 8, 9, 10, 11, 12, 14, 17, 20, 21, and 22 strings.
- The Ancient Egyptians utilized tanboura-type string instru-

ments in an unlimited variety, providing variation in sound and design, such as: different body shapes with short necks, like a lute and a long neck like a guitar. Instruments were made of catgut, silk or horsetail threads. Strings were produced in different thicknesses. When all the strings of an instrument were of the same thickness, a tuning peg was needed for each string. When the thicknesses of the strings were varied proportionally, so as to provide the different musical ratios between the strings, fewer tuning pegs were required. As such, a tuning peg may control several strings (of variable thicknesses) that can be tuned in unison.

The tanboura-type instrument was played with a plectrum or bow.

- The Ancient Egyptian wind instruments can generally be classified into:
 1. Instruments in which the wind vibrates in a hollow tube, like: the flute, the single pipe, ordinary pipes of the organ, etc.
 2. Instruments in which a single reed causes vibration, like: clarinet, bass clarinet, reed pipes of organ, etc.
 3. Instruments in which a double reed causes vibration, like the oboe and the double pipe.
 4. Instruments in which elastic membranes set in vibration a column of air (lips in a mouthpiece), like: trumpet, trombone, and tuba.

Most pipes have equidistant fingerholes. The various musical scales and notes are produced by the size of the holes, the breath, the fingering, or some special device, as well as various playing techniques.

Percussion instruments can be categorized under membrano- and non-membrano-phone instruments, i.e. whether or not a skin or parchment-type sheet is used.

The membrano-phone instruments include drums of different

shapes, sizes, and functions—cylindrical, small hand drums, and single skin drums, tambourines. Non-membrano-phone instruments include percussion sticks, clappers, sistrums/sistra, cymbals, castanets, bells, xylophones, etc.

Singing

Music and singing accompanied daily activities and religious festivals in Egypt. Workers sang simple folk songs, as they labored. Guests at dinner parties were entertained by songs and dances while they ate and drank. Hymns to God were often sung to the accompaniment of the harp.



A relief painted on a wall of a tomb at Sakkara, shows singers and flutists in a crouching position. The conductor is raising his hand to indicate the beats, and the singers are providing accompaniment by clapping their hands.

There were also solo performances. Sometimes, a chorus of many people sang at a private assembly without any instrument, two or three beating time at intervals with their hands.

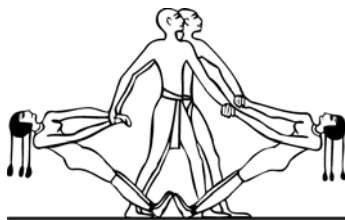
Dancing & Ballet

In all civilizations, dancing has always accompanied music. During the religious ceremonies, the classical steps were always followed. The Egyptians, including the kings, danced at the temples in honor of the *neteru*.

One could dance either individually or in groups, with the sexes

either together or apart. They danced with immense vigor, accompanying their motions with rhythmic jumps.

In the Tomb of Kagemni, at Sakkara, in the three-pillared room, five dancers are shown performing an acrobatic ballet. Ballet performances can also be seen on the western wall of the Luxor Temple.



On these wall scenes dating around 1800 BCE, the women performed pirouettes forward and backward, cartwheels, the splits, and backward flips. Sometimes they performed these exercises in pairs, one of the female dancers standing up and the other on her back. They would do pirouettes in that position, head up and head down alternately. These were difficult exercises that could only be done with extensive training and practice.

Many of their postures do not differ from our modern ballet, and the pirouette delighted Egyptian parties, four thousand years ago.

[Read more about the theory and practice of music and dance in Ancient Egypt in *Egyptian Rhythm: The Heavenly Melodies*, by Moustafa Gadalla.]



36

Literature in Ancient Egypt

The Cinderella Story

Many aspects of Ancient Egypt, including literature, found their ways prominently and permanently into our present lives. For who among us does not know the Cinderella Story.

Our present-day version of the story closely resembles a story known in Ancient Egypt as The Girl With The Red Rose Slippers, where a young woman's red slipper was scooped up by an falcon (representing Heru) and dropped near the prince. Upon examining the delicacy of the slipper, the prince declared that the owner would become his bride, and went about finding the woman who fit the slipper.

Egyptian writings are generally classified by their subject matters and according to their time period. The wealth of surviving available literary records came from the Middle Kingdom (c. 2160–1380 BCE).

The variety of subjects displayed in Egyptian Literature is very wide. A few subjects will be mentioned here.

Folklore, Fantasy & Fiction

Of the many stories, we shall make quick overview only to three of them (no need to mention the original Cinderella story again).

1. The most popular story ever in ancient Egypt was **The Autobiography of Sinuhe**. Several copies of the story were recovered. The story was taught in schools.

Many of us know a good portion of this story but under another name, for the story of David and Goliath is a fictional story which was borrowed from the **Sinuhe** story. [Read more about it under the chapter, *Twthomosis III and David*.]



2. The Ancient Egyptian story of the **Shipwrecked Sailor** (written on Papyrus now housed in the Leningrad Musuem) has much in common with our version of the story of Sinbad. The sole survivor of the wreck, the sailor, was cast upon an enchanted island, where he was befriended and encouraged by a serpent of fabulous appearance. Eventually, as the serpent had foretold, he was rescued by another ship and taken back to Egypt.

There are several variations in western literature, along the same theme as this Ancient Egyptian story.

3. **The Peasant and the Workman** is a delightful story of an eloquent peasant who sought justice against a workman. Because he was so eloquent, the governor delayed judgment as long as possible so that he could hear the peasant's fabulous presentations. Of course the peasant was compensated fairly at the end.

Wisdom Texts

Wisdom texts were the articulation of perfection and truth. Their truth was ethical, abstract and eternal, yet the perfection also had

an aesthetic quality: truth was beauty. Thus, instructive words were also intended to entertain and give pleasure, for example:

*Speak to me a few perfect words, choose verses, whose hearing
will give my person enjoyment.*

In the Harris Papyrus, we find the Song of the Harper, containing general advice about life:

Be glad therefore; forgetfulness is profitable to you.

*Follow your desire as long as you live. Put myrrh on your head, cloth
yourself in fine linen....*

*Do things (while) you are on earth. Do not be upset until that day
of lamentation comes to you....*

*Make holiday and do not weary of it. See, no-one is allowed to take
his goods with him and no-one who has gone comes back again.*

The thirty chapters of the Teaching of Amenemope (Amenhotep III) contain many wisdom texts which were later echoed in the Old Testament's Book of Proverbs. Numerous verbal parallels occur between this Egyptian text and the Bible, such as the opening lines of the first chapter: "*Give your ears, listen to the words which are spoken, give your mind to interpreting them. It is profitable to put them in your heart*". [Read more about it under the chapter, *Amenhotep III and Solomon*.]

Practical wisdom texts are systematic instructions composed of maxims and precepts. One of the earliest examples is the Instruction given in 2380 BCE to a soon-to-be high official. The Instruction begins with these words:

*Do not be arrogant because you are learned; do not be over-confident
because you are well informed. Consult the ignorant man as
well as the wise one.*

This instruction is followed by more than 40 maxims.

Poetry


Both poetry and singing followed similar rules for musical composition. Poetry is written not only with a rhyme scheme, but also with a recurring pattern of accented and unaccented syllables. Each syllable alternates between accented and unaccented, making a double/quadruple meter and several other varieties. Some Ancient Egyptian examples of poetry include:

Love of Country

What do they say everyday in their hearts,
those who are far from Ta-Apet (Thebes/Luxor)?
They spend their day blinking at its name,
if only we had it, they say
The bread there is tastier than cakes made with goose fat,
its water is sweeter than honey,
one drinks of it till one gets drunk.
Oh! that is how one lives at Ta-Apet.

On the immortality of writers, from a Ramesside Papyrus, 1300 BCE

As to those learned scribes,
Of the time that came after the *neteru*,
They who foretold the future,
Their names have become everlasting,
While they departed, having finished their lives,
And all their kin are forgotten.

 **Lament of Auset and Nebt-Het** is a dramatization of the **Auset** (Isis) and **Ausar** (Osiris) story. The sister *neteru*—**Auset** and **Nebt-Het** (Nephthys)—bemoaned their brother **Ausar's** death and entreated him to come back to life. The text for this duet was derived from an Ancient Egyptian lamentation recited 3,000 years earlier, during the annual sacred mystery play in **Abtu** (Abydos).

Lament for Ausar was described as having the power to stir our deepest emotions. Here are a few portions of this moving **Lament**:

Sing we Ausar dead,
Lament the fallen head:

The light has left the world, the world is gray.
Athwart the starry skies
The web of darkness flies,
And Auset weeps Ausar passed away.
Your tears, ye stars, ye fires, ye rivers, shed,
Weep, children of the Nile, weep for your lord is dead!
O dweller in the west,
Lover and lordliest,
Thy love, thy sister Auset, calls thee home!
Come from thy chamber dun,
Thou master of the sun,

I seek thee near and far,
From star to wandering star,
Free with the dead that in Amenti dwell.
I search the height, the deep, the lands, the skies,
Rise from the dead and live, our lord Ausar, rise!

Lyrics

In a banqueting scene, in which the guests are entertained by dancers, a woman plays two reed-pipes and three singers beat time by clapping their hands. Part of their song reads as follows:



Flowers of sweet scents which Ptah sends and Geb makes to grow.
His beauty is in every body.
Ptah has done this with his own hands to gladden his heart.
The pools are filled anew with water.
The earth is flooded with his love.

A text celebrates the taming of the lioness at the Dendera temple has an interesting song sung by the priest:



The King of Egypt, Pharaoh comes to dance
He comes to sing.
You, his Lady, see how he dances,
Wife of Heru
See how he springs.

This is similar to the medieval Christmas carol in which Christ is celebrated as *Lord of the Dance*.

Hymns

🏺 To Amen-Ra, as the universal creator:

Creator are you, fashioner of your own limbs;
One who brings into being, himself unborn;
Unique in his qualities, traversing eternity
Upon roads with millions under his guidance.

🏺 The Hymn to the Nile:

Hail O Nile, who issues forth from the earth,
Who comes to give life to the people of Egypt.
Secret of movement, a darkness in daylight.
Praised by his followers whose fields you water.
Created by Ra to give life to all who thirst.
Who lets the desert drink with streams descending from heaven.
Beloved of the earth-neter, controller of the corn-neter,
Who causes the workshops of Ptah to flourish.
Lord of fish who causes the water-fowl to sail upstream ...
Who makes barley and creates wheat so that temples celebrate
...
When the Nile overflows, offerings are made to you,
Cattle are slaughtered for you,
A great oblation is made to you,
Birds are fattened for you,
Desert lions are trapped for you that your goodness be repaid.

Other Texts

Theological texts, including allegorical stories, were mentioned in previous chapters.

Informational texts will follow in the coming chapters under a variety of subjects such as medicine and science.

37

Architecture

The Beauty & Power

The superior Ancient Egyptian monuments are the physical manifestation of their superior cosmic knowledge, for, as stated in Asleptus III (25) of *Hermetic Texts*:

...in Egypt all the operations of the powers which rule and work in heaven have been transferred to earth below...it should rather be said that the whole cosmos dwells in [Egypt] as in its sanctuary...

Therefore, we must forego viewing the Ancient Egyptian monuments as an interplay of forms against a vague historical, archeological presentation. Instead, we must try to see it as the dwelling place of the cosmos, as the relationship between form and function.

Johann Wolfgang von Goethe (1749-1832) described architecture as “frozen music”. In Ancient Egypt, architecture was animated visual music—definitely not frozen. Egyptian architecture and art followed the principles of harmonic dynamic design that equally applies to sound and form.

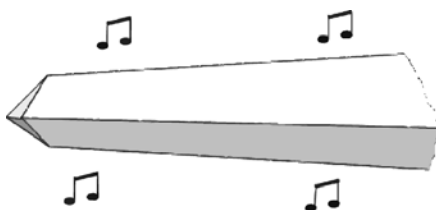
Sound and form are two sides of the same coin, and their relationship is equated to the metaphysical and physical aspects of the universe.

The physical manifestation of the universe is a masterpiece of order, harmony, and beauty. The architecture of bodily existence is determined by an invisible, immaterial world of pure form and geometry.

Goethe described architecture as “*frozen music*”. Music is an arrangement of sound waves in time. Similarly, architecture is an arrangement of building lines in space.

The different shapes and sizes of buildings have different effects on us, as well. The physical effect of the architectural form is evident in the case of the pyramid. The harmonic geometric proportions of the pyramids have special subtle impact on us. [For more information on the pyramids, see Pyramid Handbook, by same author.]

The sound of architectural music can literally be heard at the Karnak temple where the top portion of an obelisk is lying on the ground. If one hits the obelisk with



his hand, the entire enormous block resonates like a tuning fork, which can be detected by putting your ear at the angle of the top pyramidion. This phenomenon is certainly an instinctive property of granite when cut to an obelisk shape.

Egyptian temples and other buildings are the manifestation of animated visual music—by virtue of their geometry, proportions and measurements, as well as by the careful choice of materials employed. The emotional effect they produce upon us, are the direct results of the precision of their works, just as a musical composition is the direct result of a particular sequence of notes of different frequencies.

The types of stone used in the pyramids and temples of Egypt were chosen with care. The choice of stone type was neither necessitated by economics, nor by practical structural consideration. It is believed that each stone type represents specific aspects of the cosmic process.

Here are the cosmic representations of some stones:

Alabaster	=	Air
Sandstone	=	Earth

Limestone	=	Water
Granite	=	Fire

There is a general perception that Egyptian architecture and art has a serious defect which is the sense of repetitiveness. When studied in depth, however, the similarities between one temple/tomb and another disappear in the face of the differences.

One of the obvious peculiarities of Egyptian architecture is the deliberate avoidance of uniformity in the arrangement of the columns, and many of the details. As an example, the capitals of the columns in the great hall at Karnak are at different heights. Such variation can be perceived only when the eye is brought on a level with the lower part of the capitals.

Egyptians did not always confine themselves to the mere imitation of natural objects for ornament. Their ceilings and cornices offer numerous graceful fancy devices; among which are the guilloche, (misnamed as the Tuscan border), the chevron, and the scroll pattern. These items can be seen, in a tomb dated back to the 6th Dynasty; i.e. they were therefore known in Egypt, many ages before they were later adopted by the Greeks. The most complicated form of the guilloche covered a whole Egyptian ceiling, more than a thousand years before it was represented on those comparatively late objects, found at Nineveh.

Arches

Underneath Sekhemket's (2611–2603 BCE) Pyramid in Sakkara, there is a door framed by an arch. This 3rd Dynasty arch is the oldest known arch in the history of the world.

The arch was employed in Egypt at a very early period. Crude brick arches were commonly used in roof-



ing tombs, at least as far back as 1600 BCE, in **Ta-Apet** (Thebes).

Stone arches were found from the time of Psammitichus (c. 700 BCE). Other stone arches, of the same time period, were found at Giza.

An arch being of stone is no stronger proof of its existence than are those of brick at Ta-Apet (Thebes). The principle of the arch is the same, regardless of the material used. Basically, the brick arch (like the stone) radiates to a common center. It is not necessary that an arch should be of any particular material; nor does the arch have to have a keystone to be qualified as an “arch”. Arches, both round and pointed, are found at all eras, without a keystone. The same was the case in Egypt.

Architectural Sites

Many 20th century architects, eager to break free of the Victorian clutter and other demoralized European architectural forms, went back to Egypt for inspiration. Sakkara and the equally clean-lined temple of Hatshepsut at Luxor, particularly suited emerging contemporary styles.

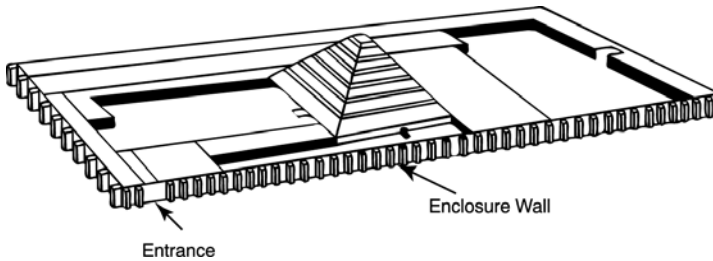
Sakkara

It had always been assumed that the Egyptians began using the mighty blocks in Giza, after successive pyramid experiments in the Step Pyramid, the Collapsed Pyramid of Meidum, and Snefru’s two pyramids of Dahshur. The enclosure wall of the Zoser Complex at Sakkara was built several centuries prior to the large pyramids. It is a major achievement by itself, and it invalidates this assumed evolutionary theory of the pyramids.

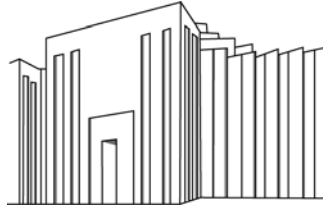
The Enclosure Wall

The wall was uncovered by archeological excavation in 1926. This wall may not look Egyptian, only because its neat architec-

ture has been copied, in many modern western cities.



Its style of recessed paneling is taken from the earlier mastabas (the above ground superstructure of older tombs). More than a square mile of desert is enclosed within the wall. When complete, the enclosure wall was nearly 600yds (549m) long and 300yds (274m) wide and rose to a height of over 30ft (9.1m). As such, the enclosure wall was by itself an impressive project. Its successive recesses and projections required more than triples the amount of both stone and labor, of a similar simple wall. The craftsmanship is superb. The strange, inverse external corners are unique and worthy of attention.



Entrance Passage

The axis of this passage is different from the axis of the colonnade behind. The different axes can only be deliberate, though their purpose is unclear. This cannot be an oversight, given the razor-edged perfection of the massive enclosure wall.

The ceiling of the entrance passage simulates a roof of split logs. Similar imitations, of organic originals, are present in many Egyptian buildings.

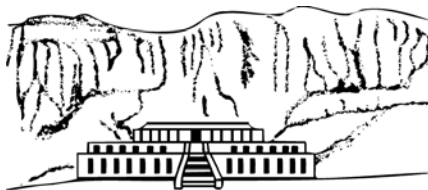
Colonnade

Read about it in the chapter, *The Mastery of Columns*.

Temple of Hatshepsut

The commemorative temple built by Queen Hatshepsut is called in Egyptian *The Most Splendid of All*. Many scholars, architects, and visitors

consider this temple the finest in Egypt, and one of the great architectural masterpieces of the world.

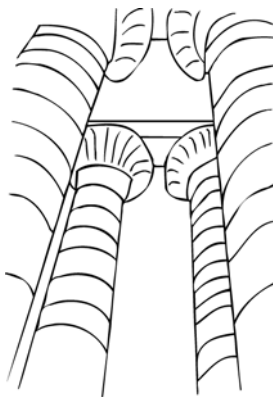


Along with Sakkara, this temple has exercised considerable direct and indirect influence on contemporary architectural thinking all over the world.

Karnak Temple

Here, in this Hypostyle Hall, all aspects of creation—religion, philosophy, science and art—are realized in the stones. The result, aesthetically, is overpowering.

The massive crowded columns of the hall effectively recreate the thicket quality, of the actual papyrus swamp. There are seven rows of nine columns, on each side of the double row of the six higher columns in the center. This emphasis upon six, seven, and nine is found nowhere else in Egypt. Seven, the number of process and growth, multiplied by nine. Nine, the Ennead, is a reiterated theme of Ancient Egypt. The Great Ennead is held responsible for bringing the Universe into being, and sustaining it.



Nowhere in the world is there a more eminent or nobler architectural conception, or one carried out with such superior effectiveness than the Hypostyle Hall, at the Karnak Temple.

Life in Masonry Buildings

Masonic Symphony

The masons claim that their rites, knowledge and traditions are rooted in Egypt and there are many indications that this may be so.

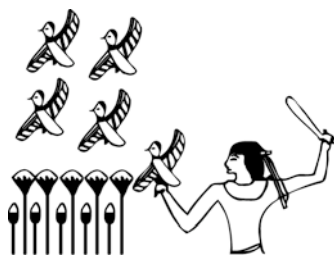
The masons are members of a widespread secret fraternal society called 'Free and Accepted Masons' (popularly known as Freemasonry). There is a natural, instinctive fellowship and sympathy between their members.

Modern masons claim their deep roots from the Ancient Egyptians. It is interesting that the obelisk and the pyramid were important symbolic forms for them, long before Egyptology and archeology began. The Founding Fathers of America (many of whom were masons), put the un-American pyramid on the dollar bill, and chose the shape of an obelisk for the design of a monument for George Washington, also a mason.

Napoleon, like so many eminent men of his era, was also a Freemason. His campaign to conquer Egypt was part of his imperial military plan, but it was coupled with an intense desire to unlock the secrets of Egypt, which Napoleon believed to be the source of Masonic knowledge. Accordingly, in 1798, along with his 25,000 soldiers, he brought several hundred of the leading experts of his day, including the best draftsmen and artists in France.

In Mozart's Masonic Opera, *The Magic Flute*, the free spirit

Papageno is trapping wild birds. This is purely Egyptian symbolism, because for the Ancient Egyptians, each bird such as the falcon, vulture, stork, phoenix, goose, etc., symbolized various spiritual qualities. Each species of bird represented a wild spiritual aspect that must be trapped, caged, sometimes tamed and other times offered to the neteru in sacrifice.



Egyptian Masonic Powers

These ancient stones of Egypt speak with resonant, clear voices—like the Masonic Opera.

Here are just a few examples of such powers.

The Pyramids of Egypt

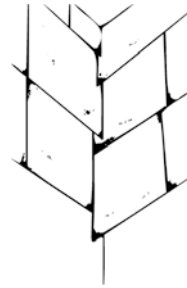
Some aspects about these powerful structures were covered in the earlier chapter, *The Pyramids of Egypt*. More details can be found in *Pyramid Handbook*, by same author.

The Valley Temple of Khafra(Chephren) at Giza

This very ancient temple provides us with two interesting observations:

1. Many of the stones are set at different angles. This practice which was common in Egyptian buildings, has no structural advantage, over regular coursing. The additional calculations and labor involved in this type of jointing is considerable.
2. The stone corners are not regular, interlocking dovetails, but rather alternate inverse quoins. The joints go around the cor-

ners. To form such corners, the entire face of the stone has been carved away, in some cases dramatically, for over a foot (30cm); in other cases, barely creating a return of only an inch (2cm) or so. This strange method of creating corners was commonly used throughout Egyptian history.



The purpose of the above unique features is to avoid continuous cracks, so as to maintain the unity of the temple. As a result, the temple's components must be connected so that the cosmic energy can flow through unimpeded.

The unity of the components of the temple (the house of cosmic soul/energy/*neter*) must be like the components of the human body (the house of the soul). The human body is connected with muscles, ...etc., but veins and nerves are not interrupted at the bone joints of the skeleton. The living Ancient Egyptian temple was designed likewise. Bas-reliefs of all sizes, as well as the hieroglyphic symbols, span two adjoining blocks with total perfection. The intent is very clear—to bridge over the joint between adjacent blocks (next to each other, or on top of each other).

The blocks themselves were joined together in some type of nerve/energy system. A continuation of energy flow required special interlocking patterns. The practice of joining blocks together prevailed in every Egyptian temple throughout the known history of Ancient Egypt.

The Obelisks

The Egyptian obelisk is made of one piece of pink granite. Like all the pink granite of Egypt, it was quarried several hundred miles to the south, at Aswan, transported several miles to the river, loaded onto a cargo ship, floated down to *Ta-Apet* (Thebes), and then set up on its pedestal with perfect accuracy.

Many of these obelisks found their way to Europe and America, in their more prominent cities.

Ritual reliefs show the Pharaoh single-handedly raising an obelisk by means of a single rope, tied to its upper extremity. This is of course symbolic. According to the famed Egyptologist Franqois Daumas, the erection of the obelisk was a symbolic reproduction of the *Tet* (djed) pillar, the familiar *Ausarion* (Osirian) symbol standing for the backbone (i.e., support) of the physical world and the channel through which the divine spirit might rise through matter to rejoin its source.

But did the obelisk just have a symbolic function or did it serve a scientific function?.

Having two obelisks at the entrance to the temples and having them consistently of different height and dimensions (where symmetry would seem the natural procedure) have suggested possible scientific functions.

Upon careful measurements and analysis, it was found that although the obelisks appear perfectly square, they are not. Their edges form angles that are slightly out of square, and in a device cut as precisely as an obelisk, this cannot be accidental. Some suggested that this slight angle variation, along with the dimensions of the obelisk, and the angles of the pyramidion (the pyramid-shaped top, originally plated in electrum, an alloy of gold and silver), is all calculated according to geodetic data pertaining to the exact longitude and latitude where the obelisk was originally set. This will make the obelisk much more than a simple sundial.

The shadows cast by the pair of unequal obelisks, at the entrance to a temple, would enable the astronomer/priests to obtain precise calendrical and astronomical data, relevant to this given location. Egyptians were then able to coordinate such data with similar readings from other key sites which are also furnished with their peculiar obelisks.

The Mastery of Columns

General

The Ancient Egyptians were the masters of the vertical principle as well as the horizontal line. Their mastery of the vertical principle was manifested, among other things, in the long lines of their lofty pyramidal towers, their obelisks and the lengthy columns that extended up the whole front of their buildings.

This vertical principle was adopted afterwards by the Greeks and the Romans, as evident in their arches and columns.



The slender Egyptian columns, known as reeded columns, found their way into the houses of Rome.

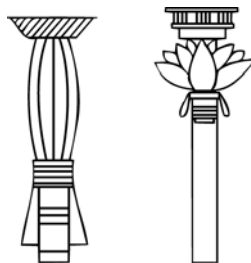
Other vertical lines were introduced much later in the form of towers, minarets and other edifices.

The oldest monuments of Greece have the predominant Egyptian sloping and/or pyramidal lines.

The columns in the oldest Greek forms are almost purely Egyptian. The wrongly-called Greek Doric columns were actually fashioned in Egypt, at least two thousand years before they were copied by the Greeks.

Egyptian architecture derived much of its design elements from the beauty of nature itself, such as palm trees, and other various plants of the country.

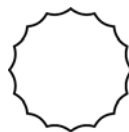
The Ancient Egyptian's love of flowers showed up in their columns, where they fashioned their pillars to resemble flowers—individual, bunches, full blossoms or buds.



Their Individual Types

Square pillars are found in the earliest constructed porticoes, and in the peristyles of the old temples.

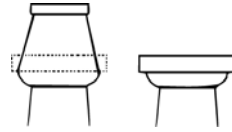
The square configuration was the basic shape for the outlines of all other different shapes. The first stage in the formation of the polygonal and circular fluted column is accomplished by cutting off the four corners of a square pillar. The square shape was therefore converted into an octagonal shaft. The resulted eight sides were again subdivided, into 12, 16, 20, and 32 sides. The multiple flat facets were thereafter hollowed into grooves resulting in a fluted column. The Egyptian Doric columns can be found at the southern buildings, in Sakkara. It was doubtless from this and other old monuments throughout Egypt that the Greeks borrowed their Doric shaft.



Another Egyptian style of column was a round shaft which was topped by a palm-tree capital, or by a blossom, or the bud of the papyrus. Such shapes were painted earlier, or represented in relief, upon the flat surfaces of a square pillar.

The water-plant capital with the blossom and bud for both the lotus and the papyrus plants, as well as the palm-tree column, were all in use, at least as early as the 6th Dynasty (2323–2150 BCE).

The Egyptian Doric capital is a slight modification of the Egyptian water-plant column. As the illustration shows, once the upper part, of the water-plant, is removed and the top slab is brought down, the result is the shape of the Doric capital.



It should also be noted that the circlet around the neck of the early Greek column is very similar to the much older Egyptian bands tied round the cluster of water-plants.

The Ancient Egyptian reeded columns were an imitation of columns, made of bound bunches of reeds.

The Egyptian column was constructed of several pieces; except that it consisted of half (not of whole) cylinders. The joint between the halves was placed alternately one way and the other. Each set of joints was placed at right angles, with those below and above them.

The Colonnades

1. At Sakkara

There are forty columns in the colonnade at the Pyramid Complex of Zoser. Originally, the colonnade was roofed in. The roof over the shorter end columns formed a long T-shaped gallery.

The columns of the colonnade are popularly called fluted, which is technically incorrect. They are reeded.

These columns are peculiar in that they are attached to the main wall by connecting masonry. To suggest that the connecting walls were needed because the Egyptians lacked the technical capability, to design free-standing columns, is incomprehensible. It is difficult to imagine that the Egyptians, with their innumerable innovations at Sakkara, would be incapable of designing a rather elementary freestanding column, if they wanted to.

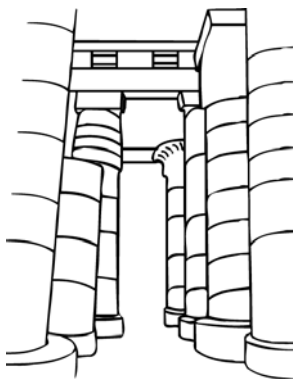
The purpose of this peculiar style, at this location is still a mystery.

As the colonnade progresses west, the distance between the columns also narrows. With the superb Egyptian knowledge of harmony and proportion, there must be a deeper purpose to this narrowing, than sheer artistry.

2. At the Karnak Temple

- a. **Grand Hypostyle Hall.** The grand Hypostyle Hall is the structure that, along with the Great Pyramid and the Sphinx, has won universal recognition as one of the world's greatest architectural masterpieces.

[The chapter, *Architecture*, covers this in more detail.]



- b. **The Festival Temple of Twthomosis III.** The columns here are tapered in reverse, i.e. narrower at the bottom than at the top. The style of these columns together with their capitals are shaped in reversed calyxes, gives this temple a special tent-like effect.

3. At the Luxor Temple

- a. **The Colonnade of Amenhotep III** consists of a double row of seven smooth papyrus columns. Seven is the number symbolizing *process*. The tall graceful columns represent clustered papyrus stalks with budded capitals.
- b. **The Hypostyle Hall** consists of 32 densely packed columns. The paving stone of the floor at the base of the columns, show the chiseled successive phases of the moon. The moon is new at the southernmost row of columns. The second row shows the crescent moon. The third and fourth rows show the growing size of the moon... up to a full size.

The Egyptian Calendar

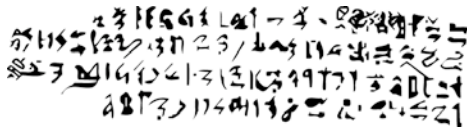
The Ancient Egyptian calendar followed the Sothic year. This fact is clearly acknowledged in the Webster dictionary which defines the **Sothic year** as:

- *of having to do with Sirius, the Dog Star.*
- *Designating or of an ancient Egyptian cycle or period of time based on fixed year.*

The Egyptians' advanced knowledge in astronomy, as reflected in their calendar, was acknowledged by the great Strabo (64 BCE–25 CE), who wrote:

They (the Egyptian priests) revealed to the Greeks the secrets of the full year, whom the latter ignored as with many other things...

The writing shown here is a memorandum from the Overseer of the temple to the Lector-priest at Nubkaura



Temple at el-Lahun (during the time of Senwosret II, 1897–1878 BCE), notifying him that **Sabt** (Sirius) would rise on the 16th day of the 4th month, so as to take note of its exact location and time, and to enter it into the temple records.

The Ancient Egyptians knew that the year was slightly over 365¼ days. The earth takes 365.25636 days to complete one revolution around the sun.

It should be noted that the chronology of 3,000 years of Ancient Egyptian history, by modern Egyptologists, was made possible only because the Ancient Egyptians followed the Sothic Year of slightly over 365¼ days, i.e. 365.25636 days.

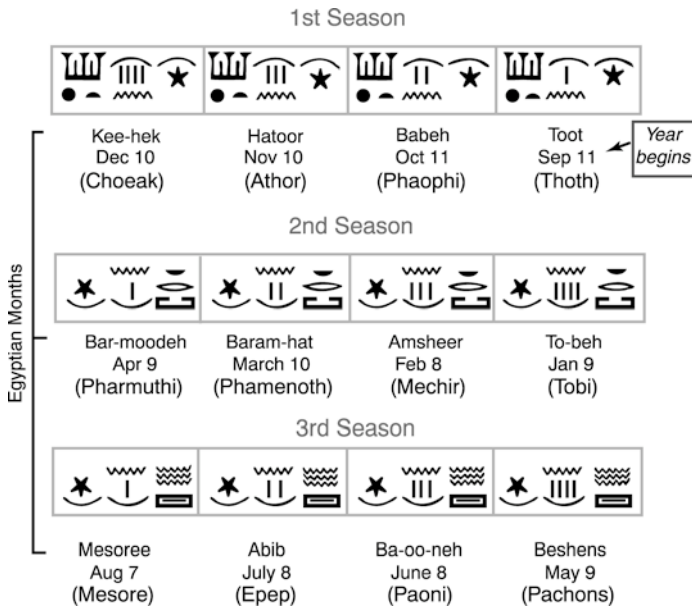
The Ancient Egyptians were able to construct a monument with perfect precision, to match their perfect calendrical calculations. At the Abu Simbel Temple of Ramses II, is a statue of Ramses II, located among other statues at the back of its sanctuary, 180ft (55m) away from the only opening to the temple. The rays of the sun have illuminated his statue, next to **Amen-Ra's** statue, on 22 February of each year for more than 3,200 years.

The difference between 365.25 days and 365.25636 days, over a span of 3200 years, is 20 days. If such a minute difference of 0.00636 days per year was not accounted for, the date of illumination of the statue would have changed from its original date many years ago. The long duration of the shrine illumination is only possible because of the accuracy of the Ancient Egyptian Sothic calendar that followed the heliacal rising of **Sabt** (Sirius)—the Dog Star.

The practical Ancient Egyptians used a calendar consisting of 12 months, each equal to 30 days. [See the Egyptian months, grouped into the Ancient Egyptian's three seasons, on opposite page.]

The adjustments needed to make a complete year, i.e. the difference between 365.25636 days and the 360 (30 x 12) days, were made as follows:

1. The difference of 5.25 days comes at the end of the Egyptian year, by adding 5 days every year and an additional day every 4 years. The Ancient Egyptian Year currently begins (in 2003) on 11 September. The 5/6 extra days begin on 6 September.
2. The difference of 0.00636 day (365.25636 – 365¼ days) for



each year requires adding another day every $(1/0.00636)$ 157 $\frac{1}{4}$ years, which the Egyptians continued to do until our present times. This is accomplished by adding an extra day every 157, 314, 471, and 629 year cycles.

When Julius Caesar came to Egypt in 48 BCE, he commissioned the astronomer Sosigenes (from Alexandria) to introduce a calendar into the Roman Empire. This resulted in the Julian calendar of 365 days a year and 366 days every leap year. The Roman (Julian) calendar was literally tailored to be fit for a King. The first day of the year was the coronation day for the Egyptian King at his end of the annual rejuvenation jubilee [see *Egyptian Mystics: Seekers of the Way*, by same author, for more information].

However, because the Julian calendar did not take into account that the year is a bit longer than 365 $\frac{1}{4}$ days, the Gregorian calendar was introduced in 1582 CE to correct this error. The Gregorian calendar is still off by about one full day every 3,000 years.

In their attempts to have a different looking calendar than the Egyptian system, both the Julian and the Gregorian calendars fell short of the exact system, as developed by the Egyptians.

The difference between 365.25 days and 365.25636 days, from the time of the adoption of the Julian calendar to our present time, is 13 days. Such a difference explains the 13 day variation in the annual observations of numerous Christian festivals—between the Orthodox and non-Orthodox churches. The reason is that one group followed the accurate Egyptian calendar, while the other group followed the inaccurate Julian calendar.

Since the Islamic occupation of Egypt (641 CE), the Ancient Egyptian calendar is known as the “Coptic” calendar, even though it was developed thousands of years before Christianity. Modern-day Egyptians still follow the Ancient Egyptian calendar, for agricultural, weather, and other matters. It is by far the most practical and accurate calendar in use in the world.

The High Seas

General

Columbus Day is an annual national holiday in the USA, celebrating the idea that Christopher Columbus allegedly discovered North America. Yet, Scandinavian countries claim that the Vikings had been to North America, many years before Columbus.

It was a Scandinavian adventurer Heyerdahl, who in 1970 wanted to prove the possibility that Ancient Egyptians may have reached the New World before any European sailor. He was intrigued by the ancient monuments in Mexico and wanted to prove the possibility that they were the influence, if not the actual work, of ancient Egyptians. Assuming that Ancient Egyptians were primitive in their knowledge of navigation and boat construction, he made a simple boat out of papyrus reeds, and set sail from the western coast of Africa at Morocco to the Americas at Barbados. Even with his simple boat, the trip was successful, and he proved his theory.

A few years after that successful sail, the Khufu (Cheops) boat was found next to the great pyramid. That boat, now housed in a museum next to the Great Pyramid, is superior and much more seaworthy than Columbus' Santa Maria, The Mayflower, or the Vikings' ships. The physical evidence is clear that the Egyptians had the means to travel on the high seas. Sizes of even larger ships than Khufu's (Cheops') will be detailed later.

Travel in ancient days was much more extensive and common than is generally recognized. The needs of a civilized society, such as the Ancient Egyptians, were not fully satisfied by the produce of the homeland, and trade routes were developed to faraway places. The Nile was navigable throughout the length of Egypt. The Red Sea gave access to Africa and the Far East. The Mediterranean Sea gave access to countries in and around the area, and, dare we say, even to northern Europe and the Americas.

Timber suitable for large scale carpentry and for boat building was imported from Syria and Lebanon. Arsenic copper was imported for the most part from Cyprus. Tin was imported from Iberia (Spain and Portugal) and/or Britain. Lapis Lazuli came from Afghanistan. The natural volcanic glass (obsidian) was from Abyssinian origin. Trade routes were developed with Crete, the Greek Islands, and Greece.

Where else did the Egyptians go? Here are some possibilities:

1. Stonehenge in **England** resembles stumpy ancient Egyptian obelisks. Stonehenge is believed to be an ancient astronomical observatory, located in an ancient religious center. The same thing can be said of the obelisks at Egyptian temples. The structures at Stonehenge are possible imitations of the much older and more elegant Egyptian obelisks. In the graves and burial plots clustered around the Stonehenge area, blue Egyptian faience beads (known as mummy beads) have been discovered. How did they get there?

Was there a direct Egyptian contact? Or perhaps, was it the Egyptians' seafaring and mercantile neighbors from Crete and Mycenaean Greece who may have gone to pre-Roman Britain, taking Egyptian beads and stones with them?

Egypt had to import tin. Did it come from **Britain**? The Phoenicians visited the British coasts in search of tin, about 400-450 BCE. Tin was used many centuries previously, in making bronze vessels and implements, at **Ta-Apet** (Thebes) and other parts of Egypt. Were the Phoenicians following the Egyptians, in search of tin from Britain?

2. There is not much dispute that Egypt had reached the shores of western Africa, the Arabian Sea, the Indian Ocean and India.
Since they had the knowledge and vessels to travel that distance, why do some dismiss the possibility that they went further?!

3. Among the many bottles found in the tombs of Ta-Apet(Thebes), and other places, there was a considerable number of Chinese manufactured bottles bearing inscriptions in that language.



Chinese bottles found in the Egyptian tombs.

It is also worth noting that the older statues of Buddha bear a striking resemblance to those of **Amon's**.

4. In Mexico, we hear about a civilization that came from nowhere, and in a very short time disappeared abruptly into thin air. They left behind some monuments and other ruins.

Ancient Egyptian forms of writing, such as heiroglyphs, are found throughout North America, especially in the central and northeast areas.

Later we shall see that the **Khufu** (Cheops) boat, which is at least 4500 years old, is more seaworthy than Columbus' Santa Maria, The Mayflower, or the best Viking ships, which means that ancient Egyptians were capable of traveling great distances.

If a simple boat made of papyrus reeds can cross the Atlantic Ocean, a boat similar to the **Khufu** (Cheops) boat could have made it to Mexico with no problem whatsoever.

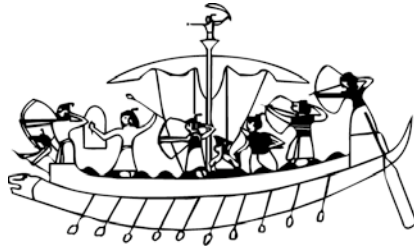
Maybe Egyptians wrote about their adventures and the records were destroyed by Arab invaders. Maybe it was not a big deal and there was no need to brag about it. They have never bragged about

anything anyway unlike the current trend of labeling everything we do as a 'New frontier', 'breakthrough' or 'invention', ...etc.

Their Ships

Since navigation was the principal means of transport, the Egyptians built a whole range of practical boats, well adapted to different uses and to the geography and climate.

Ships varied enormously in size. Some of them were huge. Diodorus mentions one, made of cedar, built during Sesostris' reign, which measured about 450ft (140m).



There were some very large freighters, used for transporting grain, stone, bricks and even the gigantic obelisks, which were hewn out of a single block in the quarries of Aswan, and then carried on the river to the site of the temple in **Ta-Apet** (Luxor), and elsewhere, where they were gracefully erected.

Herodotus and Diodorus both mentioned a fleet of long vessels, fitted out by Sesostris on the Arabian Sea. There were 400 ships. As such, the trade, and the means of protecting it, existed there, at least as early as the 12th Dynasty, about 2,000 years BCE.

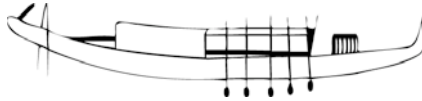
These commercial and naval ships were served with several ports, guiding landmarks, water markers, loading and unloading facilities. Several roads, along with supply stations, were provided between the seaports and the populated centers along the Nile.

Khufu(Cheops) Boat

It is at least 4,500 years old, and is presently housed in a museum

next to the great pyramid at Giza.

Khufu's boat is one of the largest ancient boats found to date. The extreme length of Viking boats found in Europe was not more than 98.5 ft (30m), while **Khufu's** boat is 142.5ft (43.4m) long. It is about 19.4ft (5.9m) wide and 5.75ft (1.75m) deep and has a displacement of over 40 tons. The prow, formed in the shape of a papyrus-bundle, is about 20ft (6m) tall. Its stern rises to 23ft (7m). Its rudder consists of two massive oars. The boat has several cabins on its deck.



There is some evidence that **Khufu's** boat was actually used in water. Marks caused by abrasion between the ropes, which shrink when wet, and the wood of the vessel, which expands when wet, are still clearly visible in many places. This knowledge of shrinkage and expansion provided tight, secure seals, and eliminated any need for metal nails.

This method of boat construction allowed the Ancient Egyptians to carry the boat pieces, while traveling on land, until they reached a safe and navigable waterway.

The Punt Question

Erroneous statements have been repeated again and again about the Punt Expedition, as portrayed in Hatshepsut's Commemorative Temple on the west bank of **Ta-Apet** (Thebes). There are those who insist on giving answers where there are no answers and as a result, they have publicized that Punt is Ethiopia or Somaliland. There is not a single piece of evidence to support their supposed geographic locations of Punt.

Punt was always referred to in the Egyptian texts as a "Holy Land", and that some **neteru** were born in Punt. All indications lead to the conclusion that Punt was a symbolic and not a geo-

graphical location.

While the setting of the scene, in Hatshepsut's temple is unmistakably African, there are numerous geological, racial, and botanical un-African matters, in these supposedly realistic friezes. Semitic and African races are shown together, or in adjacent scenes where they never lived side by side. Plants, animals, and produce are realized in the carvings with graphic realism. The depicted plants, animals and other items are native to several areas and not to any single geographic location.

There is no agreement on the geographic location of the mysterious Punt, or the purpose of the expedition, or why it was given such prominence in the Hatshepsut temple colonnade.

Hatshepsut was not the only Pharaoh who recorded non-historical events, as if they were historical. The walls of temples built by other Pharaohs of the New Kingdom are typically covered with battle scenes which have symbolic significance, and a suspect historical content. These battle scenes are actually symbolic representations of the battle between the forces of Inner Light and Inner Darkness. In the same light, we may be reasonably safe in assuming that these seemingly realistic Punt friezes serve some analogous purpose. Accordingly, Hatshepsut journeyed peaceably to the Holy Land of Punt with its foreign (i.e., barbarous) races and exotic merchandise and animals. She also extended the civilizing influence of Egypt by setting up statues of the *neteru*. As such, she accomplished by peaceful symbolic interaction, what the other Pharaohs accomplished by symbolic conquest.

The Science of Magic

Magic, in its various forms, enters into a very large body of Egyptian texts. In our modern age, magic is often equated with superstition or illusion trickery. When we review the meanings of the word *magic* in the dictionary, we find that one of its meanings is very close to the Ancient Egyptian understanding.

Magic = "Any mysterious, seemingly inexplicable or extraordinary power or influence."

Ancient sources refer to the Egyptians, as the healthiest race of the ancient world. Herodotus wrote, in the 5th century BCE.

Of all the nations of the world, Egyptians are the happiest, healthiest and most religious

The excellent physical conditions of the Egyptians were attributed to their application of metaphysical realities, in their daily lives. The Egyptian medicine understood man as a whole, in tune with the cosmos. The body as a whole is an immensely complex vibratory system. Everything is in a constant dynamic state of movements, which are intimately connected to the rhythms, harmonies, and pulsation of the universe. Accumulating evidence proves the existence of cycles in the incidence of diseases, and in their intensities, which are indicative of cosmic resonance. If a person's orderly rhythmic patterns were disturbed; this was an indication of trouble ahead. When out of tune, the body was seen as unhealthy or diseased. To heal a person, is to bring that person back into tune, by the deliberate summoning-up of the specific harmonic phenomena pertinent to the case.

Magic for Ancient Egyptians was the profound understanding of cosmic resonance, as opposed to the current shallow notion, that magic is a synonym for superstition.

It is clear that Egyptian medicine had a strong astrological element. The day, in Egypt, was divided into hours (which were not fixed, but varied with the seasons), each of which had its own influence. The Egyptian medical papyri advised specific times at which to administer specific recipes or treat specific ailments. Timing an operation was based on the applicable universal harmonies for that particular ailment. Colors, numbers and metals, which correspond to such cosmic rhythms, were used to manipulate harmonic forces. The bodily actions and gestures of a doctor/priest, performed with intent and purpose, had ritual meanings, and entered the frontiers of the occult world.

It is known that musical vibrations induce organic and inorganic substances into patterns and forms; such as plants responding to sound. We also know of the ability of infrasound waves to shake buildings or destroy organs, and how the ultrasound waves are used in microsurgery as a knifeless scalpel. It follows logically, that specific human organs and glands can respond to specific sounds. Incantation and chanting are scientifically controlled sound waves, with similar powers to the cases mentioned above.

The powers of sound were important in several treatments. By pronouncing certain words or names of powers, in the proper manner and in the proper tone of voice, a priest/doctor could heal the sick, and cast out the evil spirits (in other words the contrary/incompatible energies) which caused the pain and suffering.

The power of the sound vibrations was important in performing Egyptian chants, spells and calling a person's name. Everything has a 'real' name, a name that enshrines the essence of the thing, which is the thing. To know and pronounce the real name of a neter(god), a man or an animal is to exercise power over it.

Healing involves the whole body and soul, of the universal replica, namely the human being.

Our modern-day medicine deals with the human body in isolation of its interrelationship with the universe.

43

Health and Medicine

General

We continuously hear of ‘*western medicine*’, ‘*modern medicine*’, ‘*scientific medicine*’, ... etc. All these terms infer that medicine from other regions and other ages do not count. So we seek the definitions of the words *health* and *medicine*, in the Webster dictionary.

health: “Physical and mental well-being; freedom from disease, pain or defect; normality of physical and mental functions, soundness.”

medicine: “The science and art of diagnosing, treating, curing and preventing disease, relieving pain, and improving and preserving health.”

The practice of health and medicine in Ancient Egypt is closer to the above definitions than ‘*modern medicine*’.

To Egyptians, good health meant wholeness, integration and preservation. Healing, for them, was the search for wholeness, not just for our bodies, but for our souls, our minds, our spirits, our relationships, and for the environment around us.

As modern studies progress into such areas as the psychological aspects of healing, and effects of sound waves upon the body (ultrasound is commonly used in advanced surgery; infrasound is known to have powerful disruptive capacities), Ancient Egyptian magic and the incantation may come in for serious consideration.

Surgical operations were performed by the Ancient Egyptians, even in pre-Dynastic times. Mummies were found which have very neatly cut parts of the skull, indicating a highly advanced level of brain surgery. A number of skulls have been found indicating the nature of the operations; and that the patient sometimes survived, as is proved by the fact that the severed section of the skull had knit to the parent bone.

When the first Egyptian medical papyri were deciphered, the German scholars responsible were shocked. They called Egyptian medicine “*sewage pharmacology*” because Egyptians treated various inflammations, infections and wounds by applying dung and similar substances.

The later invention of penicillin and antibiotics in recent decades, has made us realize that the Ancient Egyptians were applying rudimental and organic versions of these remedies. What the Germans described as “*sewage pharmacology*” was recently ratified as “*modern medicine*”. Moreover, Egyptians knew of the different types of antibiotics. The Egyptian prescriptions called for specific types of antibiotics to correspond to specific maladies.

Academia studying the Ancient Egyptian techniques of furnishing statues with inlaid eyes, concluded that the Egyptians must have understood not only the anatomy of the eye but also its refractive properties. The Egyptians approximated those properties by using combinations of stones and crystals (up to four different kinds, in a single eye). When photographs are taken of these Egyptian statues, the eyes actually look real.

Today’s familiar sign for prescription, **Rx**, originated in Ancient Egypt. In the 2nd century, Galen used mystic symbols to impress the patients. Accordingly, he borrowed from the Egyptian folktale: the eye of **Heru** (Horus). The story tells how

Heru attacked his uncle **Set** (Seth) to avenge his father’s murder. In the fight, **Heru’s** eye was torn into fragments, whereupon **Tehuti** (Thoth) restored it completely. The complete eye had come to



mean whole, unharmed and was used in hieroglyphic writing to represent wholesomeness and unity.

The eye symbol has gradually evolved into today's familiar sign for *prescription*, **Rx**, which is used throughout the world no matter which language is used.

International Reputations

Many of the Egyptian remedies and prescriptions have been passed on to Europe via the writings of Pliny, Dioscorides, Galen and other Greek writers.

Warren R. Dawson, in The Legacy of Egypt, writes:

The works of the classical writers are...often merely the stepping-stones by which much of the ancient medical lore reached Europe, apart from direct borrowings...From Egypt we have the earliest medical books, the first observations in anatomy, the first experiments in surgery and pharmacy, the first use of splints, bandages, compresses and other appliances, and the first anatomical and medical vocabulary...

It is evident that the medical science of the Egyptians was sought and appreciated in foreign countries. Herodotus told us that Cyrus and Darius both sent to Egypt for medical men. In later times too, they continued to be celebrated for their skill: Ammianus says it was enough for a doctor to say he had studied in Egypt, to recommend him. Pliny also mentioned medical men going from Egypt to Rome.

The care which the Egyptians took of their health was a source of astonishment for foreign observers, particularly Greeks and Romans. Pliny thought that the large number of doctors meant that the population of Egypt suffered from a great number of diseases—a paradoxical piece of logic. Herodotus, on the other hand, thought that there were no healthier people than the Egyptians.

Medical Profession

The Physicians

The names and titles of more than a hundred doctors were determined from archeological findings, with sufficient detail to uncover an overall picture of the medical practice. The name of Imhotep has become forever linked with Egyptian medicine. He was vizier, architect and chief physician to the Pharaoh Zoser (3rd Dynasty). During the Greek Period he was deified and identified with Asklepios, the Greek god of healing.

As far back as the Old Kingdom, the medical profession was highly organized, with doctors holding a variety of ranks and specialties. The ordinary doctor was outranked by the *Overseer of doctors* the *Chief of doctors*, the *Eldest of doctors* and the *Inspector of doctors*. Above all these practitioners, was the *Overseer of doctors of Upper and Lower Egypt*. A distinction was made between physicians and surgeons, the latter being known as the *Priests of the netert Sekhmet*.

Man, for Ancient Egyptians, was the embodiment of the laws of creation. As such, the physiological functions and processes of the various parts of the body were seen as manifestations of cosmic functions. The limbs and organs had a hidden function quite apart from their practical purpose. The parts of the body were, in a general way, consecrated to one of the *neteru* (divine principles).

Egyptians divided the sky into 36 sectors of 10° each, called decans. Like the sky, the human body, in Ancient Egyptian medicine, was also divided into 36 sectors and each came under the protection of a certain *neter/netert* (god/goddess) such as:

Auset (Isis) for the liver
Duaw for the eyes
Nebt-Het (Nephthys) for the lungs
Selkit for the intestines
Neit for the stomach

Each physician was well trained, and practiced only in his area

of specialization. There were eye doctors, bowel specialists *Guardians of the Anus*, physicians who specialized in internal diseases *who know the secret and specialize in the body fluids*, nose doctors, *sickness of the upper air passages*, doctor of the abdomen, and dentists.

Childbirth was basically the province of the midwives. Herodotus saw in that a sign of scientific advancement, and the result of truly profound knowledge.

The Conduct & Practice

Egyptian doctors were highly specialized. Herodotus points out that “*they could practice no branch other than their own*”.

Egyptian doctors had a special status. Physicians administered their treatments in accordance with a written law, which was composed in ancient times by many famous physicians. After being authorized to practice their art, on completion of certain prescribed studies, they were officially approved and drew their salary, like any other civil servant, from public funds. They could be summoned at any moment and had to provide care for the needy, free of charge. They were under State supervision. If their patients failed to get better, or died, the State could inquire into the reasons for such a failure, and make sure that the doctor had followed the rules of his art. Diodorus thought that these rules were based on the belief that tradition and past experience were the safest guarantee of any therapy. A doctor who was proved negligent was subject to punishments, in accordance with the applicable laws.



Some surgical tools and instruments are depicted in tombs and temples, such as:

- The Tomb of Ankh-mahor at Sakkara, which contains several unique medical and surgical reliefs. Among them was a flint

knife which some considered as evidence of its remote origin. The most recent surgical research is vindicating the flint instruments of antiquity. It has been found that for certain neurological and optical operations, obsidian possesses qualities that cannot be matched by the finest steel, and an updated version of the old flint knife is coming back into use.

- On the outer corridor wall of the temple at Kom Ombo, a box of surgical instruments is carved in relief. The box includes metal shears, surgical knives, saws, probes, spatulas, small hooks and forceps.

Although no surgical scars have been reported in mummies (apart from embalmers' incisions), there are thirteen references in the Smith Papyrus to 'stitching'. The Papyrus also mentions wounds being brought together with adhesive tape which was made of linen. Linen was also available for bandages, ligatures and sutures. Needles were probably of copper.

Egyptian doctors distinguished between sterile (clean) wounds and infected (purulent) wounds. The former were written using the determinative for '*blood*' or '*phlegm*' and the latter, using the determinative for '*stinking outflow*' or '*feces*'. A mixture of ibex fat, fir oil and crushed peas was used in an ointment to clean an infected wound.

Each temple had a full-scale laboratory, where medications were made and stocked.

The Medical Library

Some time ago in pre-Dynastic Egypt, there were six books on medicine, which were attributed/inspired by or dedicated to **Tehuti** (Thoth). He is the personification of divine intellect, the patron of Learning and Literature. The first of these medical books was related to anatomy.

Another book on anatomy was written during the reign of Athothis (c. 3000 BCE).

According to Alexandrinus Clemens, living in Alexandria in about CE 200, the priests of Early Dynastic Egypt had written the sum total of their knowledge in forty two (42) sacred books which were kept in the temples and were carried in religious processions. Six of these books were concerned totally with medicine, and dealt with anatomy, diseases in general, surgery, remedies, diseases of the eye and diseases of women. His statement was based on the documents available at the library of Alexandria, which was later looted and burned.

Several medical papyri have survived the ages. They contain prescriptions for treating diseases of the lungs, liver, stomach, bladder and for various afflictions of the head and scalp (including recipes for preventing the hair falling out or turning gray). They also contain prescriptions for rheumatic and arthritic complaints and for woman's diseases. The following is a summary of the major medical papyri:

Edwin Smith Papyrus

- It has been dated to about 1600 BCE. The presence of Old Kingdom words in the text, suggest that the Papyrus was copied from earlier work around 2500 BCE when the pyramids were built.

This is the earliest book of surgery in the world. It contains a total of 48 surgical cases, of traumatic nature, methodically arranged from the head and generally going down the body to the lower limbs.

- Each case is preceded by a brief caption expressing a summary diagnosis, followed by another detailed diagnosis, a brief but clearly formulated prognosis and sometimes the therapy.
- The diagnosis was established, after extraordinarily precise observations had been made. In its conclusion it proposed three possibilities: a doctor could act with full success, he could try, with some chances of success, or he stood no chance at all, in which case he should do nothing.

The techniques were numerous and varied. Fractures were properly set, splints were applied, and wounds were sutured. There was a sort of adhesive plaster that worked wonders with broken bones. Perfectly healed fractures can be seen in numerous mummies.

- The most exciting sentences are to be found right at the beginning of this papyrus:

The counting of anything with the fingers [is done] to recognize the way the heart goes. There are vessels in it leading to every part of the body ... When a Sekhmet priest, any doctor ... puts his fingers to the head ... to the two hands, to the place of the heart ... it speaks ... in every vessel, every part of the body.

The medical papyrus proves that the Egyptians understood the relationship of the heart to the circulation of the blood, and that they believed the heart to be the source of life within the body, and they felt the pulse and measured it, by comparison with their own pulses.

- The Egyptians also believed that all the 'inner juices of the body' flowed through vessels radiating from the heart and collected at the anus, whence they could again be redistributed to various parts of the body. Air, blood, urine, mucus, semen and feces flowed around the system, usually in harmony, but occasionally getting out of hand and thence causing an illness.
- The Smith Papyrus contains what is probably the first documented description of the human brain:
When you examine a man with a ... wound on his head, which goes to the bone; his skull is broken; broken open is the brain of his skull ... these windings which arise in poured metal. Something is there ... that quivers (and) flutters under your fingers like the weak spot in the head of a child which has not yet grown hard ... Blood flows from his two nostrils.
- Advances in modern neurology prove that the Egyptians understood, in detail, the workings of the nervous system, and the relationship between the areas of the brain and the manner

in which these areas controlled the bodily functions.

Ebers Medical Papyrus

- The date of its origin is about 1555 BCE. It is considered to be a manual for the teaching of anatomy and pharmacy.
- It contains 876 remedies and mentions 500 different substances used in medical treatments.
- The Ebers Papyrus describes treatment of and prescriptions for stomach complaints, coughs, colds, bites, head ailments and diseases; liver complaints, burns and other kinds of wounds; itching, boils, cysts and the like, complaints in fingers and toes; salves for wounds and pains in the veins, muscles and nerves; diseases of the tongue, toothache, ear pains, women's diseases; beauty preparations, household remedies against vermin, two books about the heart and veins, and diagnosis for tumors.

Berlin Papyrus

- It has been dated between 1350 and 1200 BCE.
- It deals with childbirth and infants.
- It contains a test for pregnancy, which recognized that urine carried the pregnancy factor. It calls for steeping some wheat and some barley in her urine. If the wheat sprouts, it will be a boy, if the barley sprouts, it will be a girl.
- In 1963 Ghalioungui found that, whilst urine from non-pregnant women prevented the growth of (modern) barley and wheat, it proved impossible to detect the sex of an unborn child from the rate of growth of either grain, possibly because the grains and the soils were both different in ancient Egypt. Nevertheless, the fact that the Egyptians recognized that urine carried the pregnancy factor was remarkable. The standardization of reliable urine tests for pregnancy did not occur until 1929.

It is astounding to know that this Egyptian recipe found its way to Europe, for in an ingenious book of the 17th century, Peter Boyer wrote:

Make two holes in the ground, throw barley into the one and wheat into the other, then pour into both the water of the pregnant woman, and cover them up again with earth. If the wheat shoots up before the barley, it will be a boy, but if the barley comes up first, thou must expect a daughter.

There is also a little English book, called *The Experienced Midwife*, in which this recipe appears, in a somewhat modified form.

The Hearst Papyrus

- It has been dated to about 1550 BCE and it appears to be the guideline for a practicing physician.
- It contains over 250 prescriptions and spells, and has a section on bones and bites, afflictions of fingers, tumors, burns, diseases of women, ears, eyes and teeth.

Cures & Prescriptions

Homer, in the *Odyssey*, describes the many valuable medicines given by Polydamna, the wife of Thonis, to Helen while in Egypt, *a country whose fertile soil produces an infinity of drugs, some salutary and some pernicious; where each physician possesses knowledge above all other men.*

Pliny frequently mentioned the Egyptian products, and their use in medicine.

The Ancient Egyptians had full knowledge of the uses of herbs and natural therapies, to the extent that they perfected the procedure of embalming the corpses of their dead, a feat which modern man is yet unable to conquer.

The various prescriptions in the Ebers and Hearst papyri, as well as other medical papyri, seem to be quite rational and natural

applications, for the alleviation of symptoms. These prescriptions are the product of knowledge of general physiological properties and actions of plants, animals and minerals as well as the human body.



The Ebers Papyrus, alone, contains 876 remedies and mentions 500 substances, used in medical treatment. It gives recipes for many remedies, such as plasters, balms and ointments, of vegetable, mineral and also animal origin.

The ingredients were sometimes crushed, and sometimes boiled or blended. They may be sifted through a piece of fabric. They may be diluted with clear water, beer, wine, oil, or milk.

From the Ebers Papyrus we learn that a single prescription may include as many as 35 substances.

Prescriptions were given in different forms, either as a drink or in the form of pills or as a rubbing oil or fomentation. Some prescriptions were inhaled.

They weighed and measured their prescriptions very carefully.

Dosages of medicine varied according to the age, weight and sex of the patient.

Incantations (magical spells) were spoken over various remedies in order to endow them, with the right power. [Read about the meaning of magic in Ancient Egypt, in the previous chapter.]

Medical plants were well known. Dozens of them were used as ingredients for medicine, such as those in castor oil.

Medical plants not native to Egypt were introduced during the Dynastic Period and continue to flourish to the present time.

Many important raw materials, used in the manufacture of medicines, came from outside Egypt. From Syria and Asia Minor came fir (*Abies cilicia* Carr.), its pungent resin, invaluable as an antiseptic and an embalming material. Oil of fir was used as an anthelm-

intic, and to clean infected wounds. From eastern Africa came aloe, used to 'expel catarrh from the nose', and cinnamon (*Cinnamomum zeylanicum* Nees), an essential ingredient in an unguent for ulcerated gums and in incense.



An important constituent in most remedies was honey. Honey is highly resistant to bacterial growth. It also has an antibiotic action due to the presence of a bactericidal enzyme called inhibine. In modern studies honey has proven to be effective against staphylococcus, salmonella and candida bacteria. It is also used to treat surgical wounds, burns and ulcers, having more rapid healing qualities than conventional treatment.

Another bee product called propolis (bee glue) is a hard, resinous material derived by bees from plant juices, and is used by bees to seal cracks in their hives. Propolis also has antibiotic as well as preservative properties. A small mouse, which crept into an Ancient Egyptian hive 3,000 years ago, was found perfectly preserved, covered with propolis, and with no sign of decomposition.

Beer is also mentioned as an agent by which many drugs were administered, and beer was a popular and healthy drink.

They knew and used the benefits of yeast, applying it raw to boils and ulcers, and swallowing it to clear digestive disorders. Yeast contains vitamin B as well as antibiotic agents.

Earlier we mentioned the use of antibiotics in Ancient Egypt, to treat wounds or open sores.

Dentistry

Their dentists adopted a method, which was recently implemented in our times, of capping teeth with gold, as evident from some mummies of *Ta-Apet* (Thebes).

Science and Technology

General

It is the common belief of the modern world that our society is the most advanced that ever existed, and that all science prior to our era was undeveloped.

Despite the prejudices against Ancient Egypt by the modern religions and the derision of the Western rationalists, there has never been a match for the Egyptian doctrine in which science, theology, philosophy and art were fused into a grand synthesis.

The entire Egyptian doctrine was based on how the spiritual is generated and how it interacts with the physical aspect. In our modern times, we tend to separate the study of the physical aspects (we call it science) from the study of the spiritual aspects (we call it religion). For the Egyptian, the physical and the spiritual are intertwined and interrelated.

It is this fusion that left the world with unmatched accomplishments. Our modern science remains piecemeal and unable to handle the non-quantifying factors of life such as the spiritual, emotional and psychological aspects. As our modern science solves some problems, they are causing problems on other fronts.

Science in Ancient Egypt intertwines with other aspects of life and cannot be easily carved out as a separate subject. Our attempt here is to try to reach the minds of our modern societies, and in carving the subject of science and technology out of the whole

synthesis we shall lose many aspects of the subject. I apologize to the ancient Egyptians.

Egyptian writings always showed an enthusiastic reverence for learning. A father tells his son:

Give thy heart to learning and love her like a mother for there is nothing that is so precious as learning.

And about the importance of learning to the individual, he tells him:

Behold there is no profession which is not governed. It is only the learned man who rules himself.

Science, as defined in Webster's dictionary, is:

Systemized knowledge derived from observation carried on in order to determine the nature of what is being studied.

Technology is defined as:

Technical method of achieving practical purposes.

The Ancient Egyptians have met these definitions and a lot more.

Astronomy

A few decades ago, those who suggested that astronomy had reached an advanced state, long before the invention of the telescope, were generally ridiculed or ignored. But in the past few decades, the evidence has mounted overwhelmingly.

Astronomers studying Egypt have long argued that Egyptian astronomy was highly advanced, that the precession of the equinoxes was known to them, as was the heliocentric system, and many other phenomena supposedly only recently discovered.

When Kepler discovered his planetary laws he boasted in print, that he had *re*-discovered the lost laws of Egypt.

Egyptian mythology, which is much older than the dynastic Egyptian history, is fully based on cosmology and cosmogony. As such, astronomy was known to them, long before the recorded history of dynastic Egypt.

Astronomy in Ancient Egypt was closely related to their agricultural civilization. Observations, measurements and calculations were made for the rising Nile: seasons, and the period of the annual return of the inundation. Astronomical knowledge was the only way to organize their agricultural activities.

A systematic kind of astronomical observation began in very early times. The most ancient astronomical texts, presently known, are found on the lids of wooden coffins dating from the 9th Dynasty (c. 2150 BCE). These texts are called diagonal calendars or diagonal star clocks. They give the names of the decans (stars that rose at ten-day intervals at the same time as the sun), of which there were 36. More elaborate star charts were found in the New Kingdom on the ceiling of the tomb of Senenmut, Queen Hatshepsut's architect, and on the ceiling at the temple of *Abtu* (Abydos). In the tombs of Ramses IV, VII, and IX, inscriptions that relate to the first and the 16th day of each Egyptian sothic month, give the position occupied by a star at each of the 12 hours of the night in relation to a seated figure: over the left ear, over the right ear, etc.

Numerous monuments can be found throughout Ancient Egypt attesting to their full awareness and knowledge of cosmology and astronomy.

Mathematics

The numerous monuments of Ancient Egypt, with their perfect construction, attest to their superior knowledge, among other things, of mathematics and geometry.

The famed Egyptologist, Sir J. Gardiner Wilkinson in his book, The Ancient Egyptians, Their Life and Customs, wrote:

... Herodotus, and others, ascribe the origin of geometry to the Egyptians; but the period when it commenced is uncertain. Anticlides pretends that Moaris was the first to lay down the elements of that science, which he says was perfected by Pythagoras; but the latter observation is merely the result of the vanity of the Greeks, which claimed for their countrymen (as in the case of Thales, and other instances) the credit of enlightening a people on the very subjects which they had visited Egypt for the purpose of studying.

R. W. Sloley, in The Legacy Of Egypt, writes:

The Egyptians developed a practical system of numeration and could carry out arithmetical calculations (involving the manipulation of complicated fractional expressions) with ease and accuracy.... He could solve problems involving two unknown quantities and had elementary notions of arithmetical progression using fractions, as well as of geometrical progression. He was familiar with the elementary properties of rectangles, circles and pyramids. Thus he could deal successfully with mathematical problems encountered in his daily life.

The study of mathematics began long before the found “mathematical” papyri were written. These found papyri do not set mathematical rules, but they list problems and their solutions. The Rhind Mathematical Papyrus begins with a long table of the division of 2, by odd numbers from 3 to 101, and continues with 84 problems of an arithmetical kind which include mensuration, the calculation of areas, and the measurement of angles of slopes.

The Egyptians adopted a decimal notation since the earliest times and employed units as high as 1,000,000. Addition and subtraction were used by them. Multiplication, except for the most simple cases in which a number had either to be doubled or to be multiplied by ten, involved a process of doubling and adding, which is, by the way, how the computer process works. Our multiplication tables rely totally on memorization and nothing more and can by no means be considered a human achievement. The computer pro-

cess is easier, more accurate and faster, as we all know.

Geometry, to a modern rationalist, is describing the properties of plane, curved or solid figures. In short, it is merely descriptive.

Geometry for the ancients was the means by which humanity could understand the mysteries of the divine order. Geometry was therefore a sacred science to the Egyptians.

Ancient Egyptians were aware of the functions of diagonals. Even though we consider diagonals to be transcendental numbers, they are not. Only that which can be enumerated is a number. The diagonals symbolize the functions, of creation itself.

The Ancient Egyptians knew the transcendental numbers Pi and Phi, by their consistent use of measures, derived from the diagonal of certain squares or rectangles.

Their knowledge and use of the transcendental number Pi is evident in the design of many monuments. A good example can be found at the Great Pyramid of Giza, where its apex represents the pole and the perimeter represents the equator. This is the reason that the ratio of the perimeter to the height is equal to $(2 \times \text{Pi})$.

The mathematical proportion known as the golden section, expressed mathematically as $(1 + \text{square root of } 5)/2$, was known and used by Egyptians thousands of years before the Greeks. This simply expressed but mysterious proportion (known to us, now as the transcendental number 'Phi') has fascinated architects, artists, philosophers, and scientists of the ancient Greeks and Romans, the Neoplatonic era and of the Renaissance era, especially Leonardo. It continues to fascinate our minds, to the present time.

The proportions of the Great Pyramid expressed the transcendental number (Phi) with considerable precision.

The floor plan of the so-called "King's Room" is a 2 x 1 rectangle, 34' 4" x 17' 2" (10.5 x 5.2m; 20 x 10 Egyptian cubits). The height of the King's Chamber is 19' 2" (5.8m). This measure is arrived at by taking one half the length of the diagonal of the floor.

This seemingly simple operation is nevertheless mathematically significant. The diagonal of the 2 x 1 rectangle is the square root of five. The modern formula for the proportion called the golden section or Phi is $(1 + \text{square root of } 5)/2$.

The diagonal of the 2:1 rectangle is very significant. In a religious sense, when the one became two, the result (diagonal) is the universe. The diagonal symbolizes the functions of creation itself.

Earth Science

In a country that relies on agriculture, geodesy (the science of earth measurement) was developed, long before the time of Mena (Menes). Measurement of the superficial area as well as the various elevations of the country were very important, because this information were needed in order to distribute the water to the farmlands, Geodesic data were also needed in the design, construction and operation of canals and dikes.

The pavilion of **Senusert** (Sesostris) I (1971-1926 BCE), at Karnak Temple, incorporates geodesic knowledge in its design, and it also provides a wealth of geodesic information. Its platform acts as a measuring rod set in several simultaneous measurements, like our rulers calibrated in both meters and feet and various other subunits. It has a list of all the provinces of Egypt with their respective land surface areas, proving that actual surveys were made. Major towns are listed, the total length of Egypt is given, and the normal height of the Nile flood noted at three principal points along the length of the river. Much more other useful information is also provided.

Physics

The Big Bang theory, which was described in the Ancient Egyp-

tian allegorical stories, is now recognized by almost all scientists.

It is ironic that our modern findings lead us to respect and appreciate the Ancient Egyptian traditions. Scholars can now recognize a coherent and consistent system behind the Ancient Egyptian cosmology and cosmogony.

New generations of Egyptologists are now able to communicate the Ancient Egyptian allegories in modern terms. The modern frontier sciences of high energy physics and molecular biology and genetics can now be related to the Ancient Egyptian creation allegories.

The more we know, the more we appreciate their knowledge.

The power of the form of an object cannot yet be defined and quantified by our modern science. The mysterious impact of the pyramid on us, and the well documented pyramid power, signify unknown physical phenomena, yet to be discovered by modern science.

Optics was a developed science in Ancient Egypt. We cannot fully perceive the artistic details of the feathers of birds and other details, as depicted on the walls of temples and tombs, without a magnifying glass.

The art of glass making reached a very high level by the Ancient Egyptians. [More about it later this chapter and in the next chapter.]

Their higher knowledge of sound waves and frequencies and their powers, is evidenced in the delivery of magical phrases, for various purposes.

The Egyptians had superior knowledge of mechanics. This is evident in the moving and transporting of immense weights, to considerable heights and manipulating them into position with the utmost precision.

They understood and utilized techniques of mechanical balance unknown to us. What would be magic to us was a method to

them. They used simple tools but with a highly sophisticated understanding of the principles involved.

It is amazing that Pliny attributed the invention of the potter's wheel to Coroebus the Athenian. A long time before the recorded history of dynastic Egypt, the *neter* Khnum's divine function was to fashion men on the potter's wheel. Khnum working at the wheel is shown in many places all over Ancient Egypt.



Additionally, workmen making pottery on the wheel, as shown in the illustration, are depicted throughout Ancient Egyptian tombs.

Egyptians were knowledgeable of the pulley as evident by the one found, and now displayed in the Leiden Museum. This pulley was probably intended for drawing water from a well, canal or the Nile.

Chemistry

The Egyptians possessed considerable knowledge of chemistry and the use of metallic oxides. This is evident from the nature of the colors applied to their glass and porcelain. They were acquainted with the influence of acids upon color. In the process of dyeing or staining cloth, they were able to bring about certain changes in the hues, by the same means adopted in modern times.

The beautiful colors they obtained from copper, and the composition of various metals, attest to their knowledge in this subject.

Metallurgy

Metallurgy is the science and technology of metals. Properties

of the different materials were known to them, as evidenced by their ability to use the right metallic tool to work on other bodies or surfaces.

Their knowledge of metal ductibility is evident in their ability to manufacture wires. Silver wires were found in the tomb of Twthomosis (Tuthomosis) III, and gold wires were found, attached to rings bearing the name of Osirtasen I, who lived 600 years before Twthomosis III.

Gold thread and wire were the result of wire-drawing, and there is no instance of them being flattened.

Wire-drawing was first attempted, by them, with the most ductile metals such as gold and silver before brass and iron.

The Egyptians perfected the art of making the thread from metals. It was sufficiently fine for weaving into cloth, and for ornamentation; as evident in some of Amasis delicate linen, on which numerous figures of animals were worked in gold threads, which required a great degree of fineness.

Cutting glass and hard stone is a very precise work, which requires extensive knowledge of the properties of the material of the cutter, and the material to be cut or carved.

Pliny reported that Egyptians engraved emeralds and other hard stones. Although we do not know the precise method adopted by the Egyptians for cutting glass and hard stones, we may reasonably conclude that they were acquainted with the diamond, and adopted it for engraving purposes.

Emery powder and the lapidary's wheel were also used in Egypt; and there is little doubt that the Israelites learned the art of cutting and engraving stones in Egypt.

The art of cutting glass was known, to the Ancient Egyptians, at the most remote periods as proven from the hieroglyphics and other inscriptions, being frequently engraved upon vases and beads. The specimens of ancient glass, cut, engraved, and ground, which were discovered in Egypt, suffice to prove the art was practiced there

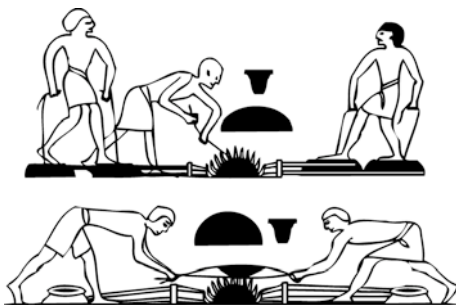
long before its supposed re-invention in the 17th century when Gaspar Lehmann obtained the patent from Emperor Rodolph II at Prague.

Technology

Technology is by definition the technical method of achieving practical purposes. Most historians and scholars agree on the pragmatic and practical characteristics of the Ancient Egyptian. Here are just glimpses of some technological achievements.

- **The Yale Lock:** In 1848, Linus Yale supposedly invented the compact cylinder pin-tumbler lock and his name became a generic term for this kind of lock. Yale's invention was a reinvention of the Ancient Egyptian's pin-tumbler mechanism, commonly employed in the locks of their houses, thousands of years ago.

- The Egyptians invented the **bellow**, one of which is represented in the tomb of Twthomosis III. It consisted of a leather bag; secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. Bellows were worked by the feet. From the painting, it was observed that when the man left the bellows unattended, they did not deflate; and, this would imply a **knowledge of the valve**.



- The siphons were also invented in Egypt, at least during the reign of Amunoph II (c. 1500 BCE).

In a tomb at **Ta-Apet** (Thebes), bearing the name of Amunoph, one observes a priest pouring a liquid into some vases, and another priest drawing it off, by applying the siphon to his mouth, and then to a large vase. Similar scenes are shown again in the paintings in

Ramses III's tomb.

Heron of Alexandria, a notable early writer, mentioned the Egyptian siphons. He lived under Ptolemy Euergetes II. Heron reported that siphons were employed as hydraulic machines on a grand scale, for draining lands, or conveying water over a hill from one valley to another.



- They had also invented **syringes**, used for injecting liquids into the head and body of mummies, during the embalming process. There is also a similar instrument which is often represented in the sculptures of early times, and which has the appearance of a portable pump.

- Dikes were followed by, or accompanied by, the invention of **sluices, and all their operating mechanisms**. Sluices were essential in the regulation of the supply of water, to the fields. Much scientific skill was required to operate the sluice so as to release the prescribed quantity of water to the designated land.

They had to make precise observations of the increase of the Nile elevation during the inundation season. Nilometers, for measuring the gradual rise and fall of the Nile, were constructed in various parts of Egypt, and water surface fluctuations were recorded and reported. The elevations at the Nilometers throughout Egypt were all tied to a single common datum. The mouths of the canals were closed until the river rose to a specific height, before opening the sluice to a determined height and duration.

Woodwork

- The technical skill of the Egyptian woodworker is evident in their boat-building and chariot-making. Both objects consist of small pieces built to withstand many internal and external stresses and strains in their use. As such, they must have been knowledgeable of the design properties of different woods, which led to the manufacture of durable and stable moving parts of the joinery.

- More than 4000 years ago, Egyptians had already invented

and commonly used a form of pole to make chariots. This type of pole was first introduced into Europe in the early 1800s. Refer to Ahmed Osman's book, Stranger in the Valley of the Kings, to dispel previous views that the Hyksos introduced chariots to Egypt.



- Practically the only modern carpenter's tool which the Ancient Egyptian did not possess was the plane, but he could do such fine work with the adze, that he did not need the plane. Many examples of their carpenter tools have been found in Egyptian tombs: squares, levels, chisels, drills, horn of oil, nails, mallets, and saws which differ very little from their modern counterparts.

- Using glue in woodwork was a very early Egyptian invention. Several wooden boxes and coffins have been found, in which glue was employed to fasten the joints.

- A scribe wrote of a woodcarver:

Each artist who works with the chisel
Tires himself more than he who hoes [a field]
The wood is his field, of metal are his tools.
In the night—is he free?
He works more than his arms are able,
In the night—he lights a light.

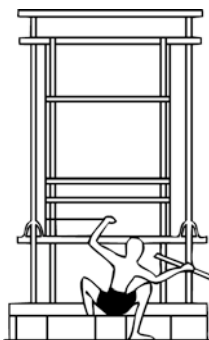
Fabrics

- There are some interesting examples of Egyptian weaver's looms and shuttles in the British Museum which are basically the same design as those used today, except that they were manually operated.

- The Egyptians were always celebrated for their manufacture of linen and other cloths, and the produce of their looms was exported to, and eagerly purchased by, foreign nations.

- The dye was unknown to Herodotus, for he made no mention of it. It was Pliny who noted the Egyptians' use of the dye. He did not know of its true nature, nor the history of its production. He, however, correctly described the most characteristic of its properties, which was the emission of a beautiful purple vapor when exposed to heat.

- The Egyptians were capable of dyeing their old clothes, to extend their use and beauty.



- The Egyptians had carpets, which were a very early invention. Homer, who mentioned them, gave them the same name which they are still known by, Tapeta, hence tapis and tapestry.

- The threads used for nets were remarkable for their fineness; and Pliny stated *“some of them were so delicate that they would pass through a man’s ring, and a single person could carry a sufficient number of them to surround a whole [forest].”*

- Flax was used for making ropes, string, and various kinds of twine. The Egyptians excelled in rope making. Specimens exist of rope made from palm fiber, five inches thick. These ropes are as strong and well made as any manufactured today.

Paper

Paper making of papyrus has survived the ages (the true test). The preserved papyri in the less arid climate of the Nile Delta, still maintain their pliability; and as such they may be bent, and even twisted in any way, without breaking, or without being more injured than a piece of our common paper.

The secret art of making this parchment was never revealed. In all the records and drawings found, not a single word or drawing discloses the method of the papyrus making process.

The Egyptian material was exported to all the surrounding areas. Indeed, today the records found of the Greek and Roman Em-

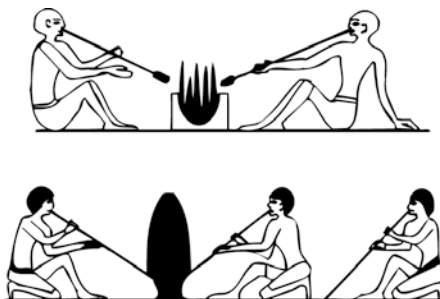
pires, were preserved on Egyptian made paper.

The Egyptian word was **Pa-pe-ra**. The Greeks called it *papyrus*. One can easily see that the English word *paper* came from the Egyptian **pa-pe-ra**.

Your dictionary will also confirm that the word *Bible* is of an Egyptian origin. The *Bible*, or book, was derived from *byblos*, which is the Egyptian hieratic word for papyrus.

Glass

- Ancient Egyptians were using glass, at least as early as the reign of the first Osirtasen, more than 4000 years ago; where the process of glass-blowing is represented in the paintings of his tomb, at Beni Hassan. Similar scenes are shown on later monuments throughout Egypt.



More about glass and glazing in the next chapter.

Leather

- The tanning and preparation of leather was also a branch of art in which the Egyptians showed considerable skill.

The process of curing and dyeing the skins, as well as stretching and bending leather over a form, are frequently represented at **Ta-Apet** (Thebes). The semicircular knife, similar to that of our modern times, was commonly used by the Ancient Egyptians.

Shoes, or low boots, were common in Egypt. Many of them have been found at **Ta-Apet** (Thebes).

Metals and Industry

General

At an early period, the Egyptians learned how to work metals, and by the beginning of the Dynastic Age they had developed the techniques of mining and refining; and went outside Egypt to acquire additional sources of supply.

The tombs revealed many copper objects and tools, and an immense quantity of wonderfully crafted stone vessels, some of which were made from the hardest stone known. The walls show the process of working, melting, forging, soldering and chasing of metal.

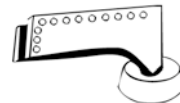
The skill of the Egyptians in compounding metals is abundantly proven by the vases, mirrors, and implements of bronze, discovered at **Ta-Apet** (Thebes), and other parts of Egypt. They adopted numerous methods for varying the composition of bronze, by a judicious mixture of alloys. They also had the secret of giving to bronze, or brass blades, a certain degree of elasticity; as evident in the dagger now housed in the Berlin Museum.

The science and technology to manufacture metallic products and goods were known and perfected in Ancient Egypt. The industrial revolution was nothing more than mass production of previously invented and produced goods.

The upper pin, on which the door turned.



The lower pin.



One of the interesting findings of Ancient Egypt includes several vessels with bulbous bodies and long slender necks. The bodies have been hollowed out, leaving a uniform, very thin shell.

Gold, silver, copper, lead, iron, sulfur, emerald and other quartz mines have been discovered, in the desert near the Red Sea.

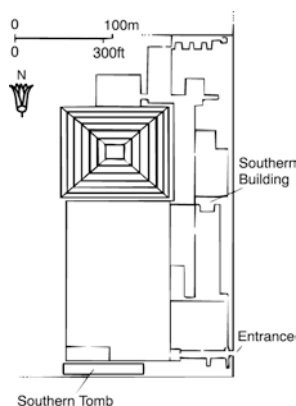
Glass & Glazing

Some people have argued that glazing and many of the other crafts attributed to Egypt were not invented there, but naturally in Europe; and that they were brought over to Egypt over the course of the Hittite invasions!

For example, the burial chamber at the Step Pyramid of Sakkara is lined with beautiful blue tiles. Some decided that glazing of this type was unknown in Egypt, when the Step Pyramid was built during the 3rd Dynasty. In order to explain the presence of the tiles at the Step Pyramid, it was suggested, without any supporting evidence, that the tiles were set much later, during the Saitic Era (800-600 BCE) when renovations were carried out.

It does not make sense that Greek mercenaries, who were invited by the Egyptians to protect them against foreign enemies, would randomly chose this one location, in the whole of Egypt, to set the beautiful blue tiles.

Furthermore, the authors of the European origin theory chose to ignore or did not know about the contrary evidence to such an unfounded theory. The contrary evidence is located in the **Southern Tomb** (only 700ft (300m) from the Step Pyramid) which was discovered at Sakkara by Lauer and Firth



in 1924-26. It consists of several chambers lined with blue tiles exactly like the burial chambers of the Step Pyramid.

The **Southern Tomb** was found unmolested, by Lauer and Firth, and there is no evidence of later restorations or Saite intrusion!

Glass bottles are shown on monuments of the 4th Dynasty, more than 4,000 years ago. The transparent substance shows the red wine they contained. Egyptian glass bottles, of various colors, were exported into other countries such as Greece, Etruria, and Rome.

More than 3,200 years ago, the Egyptians manufactured common glass items, such as beads and bottles of ordinary quality. They also developed the art of staining glass with diverse colors, as evident from the fragments found in the tombs of **Ta-Apet** (Thebes). Their skill in this complicated process, enabled them to imitate the rich brilliancy of precious stones. Some mock pearls have been so well counterfeited, that even now it is difficult with a strong lens to differentiate them from real pearls.

Pliny confirmed that they succeeded so completely in the imitation so as to render it “*difficult to distinguish false from real stones.*”

Glass-blowing is shown at the tombs of Ti (2465–2323 BCE) at Sakkara, Beni Hassan (more than 4000 years ago) and other later tombs.

Since glaze contains the same ingredients fused in the same manner as glass; glass making may therefore be attributed to the Egyptians even at a much earlier date. The hard glossy glaze is of the same quality as glass. The technique that was applied to the making of glass vessels was a natural development in the technique of glazing.

Glazed articles appeared as early as the Pre-Dynastic Period. Glazed objects from this early time are mostly beads, with solid quartz or steatite being used as a core. Glazed solid quartz was in use until the end of the Middle Kingdom, mostly for beads, small amulets, and pendants and a few larger articles. Steatite was used for carving small objects like amulets and small figures of **neteru**, and it proved an ideal base for glazing. It does not disintegrate

under heat. Glazed steatite objects are found throughout the Dynastic Period and it is by far the most common material for scarabs.

The same technique was used to mass-produce funerary equipment (amulets, shabti-figures) and house decoration (tiles, inlays of floral patterns).

The precise method of glazing is uncertain, but the probability is that the glaze was applied, as a viscous fluid coating the object. Glaze and body material were then fused together by heating, giving the manufactured object its strength and coherence.

The most common color of the glaze was blue, green, or greenish-blue. The color is the result of adding a copper compound.

The ancient glass was formed by strongly heating quartz sand and natron with a small mixture of coloring agents such as a copper compound, or malachite to produce both green and blue glass. Cobalt, which would have been imported, was also used. After the ingredients were fused into a molten mass, the heating ceased when the mass reached the desired properties. As the mass cooled, it was poured into molds, rolled out into thin rods or canes, or other desired forms.

Many glass ornaments, such as beads, have been found in tombs all over Egypt. It is interesting to know that a bead bearing the name of a Pharaoh who lived about 1450 BCE was found to have the same specific gravity as the British crown glass. This is yet more evidence of the Egyptian technological knowledge of glass making.

Glass mosaics were made of various parts, made at different times, and afterwards united by heat by means of a flux applied to them. Their glass mosaics have wonderful, brilliant colors.

Glass is frequently found in what is commonly called Egyptian cloisonné-work, a term used to describe an inlay consisting of pieces of glass, faience, or stone set in metal cells—the cloisons—and fixed with cement. The process consisted of putting powdered glass in the cloison and applying enough heat to melt the powder until it

became a compact mass. In the past, it was generally maintained that the Egyptians never produced true cloisonné-work, but recently this view has been contested based on found evidence.

Metal Working

Gold

At the Middle Kingdom tombs of Beni Hassan, the scenes give a general indication of the goldsmith's trade. The process of washing the ore, smelting or fusing the metal with the help of the blow-pipe, and fashioning it for ornamental purposes, weighing it, recording of materials inventory, and other vocations of the goldsmith, are all represented, in these tombs.

When the gold was not cast solid, it was flattened into a sheet of even thickness. Gold in sheet form was used to decorate wooden furniture. Thicker gold sheets were hammered directly on to the wood and fixed by small gold rivets. Thinner sheets were attached by an adhesive, probably glue, on a prepared base of plaster. Very fine sheets were used as a coating for statues, mummy masks, coffins, and other items. It was applied over a layer of plaster, but the nature of the adhesive used by the Egyptian craftsman has not been identified.

The ability to work large masses of the material is shown in the 300 lb. gold coffin of Twankhamen, at the Cairo Museum.

Gold and silver were cast to make small statues in the same manner as copper and bronze.

Bronze

Copper does not occur in its metallic state in Egypt. It was extracted from ores as early as the Pre-Dynastic Period, and was used for small articles like needles. A number of areas show traces of Ancient Egyptian mining and smelting both in the Eastern Desert and in Sinai.

Before the introduction of tin, Egyptian copper was hardened by the addition of arsenic, which had to be imported. Arsenical copper was employed from the Early Dynastic Period right up to and including the Middle Kingdom, after which it was largely replaced by bronze.

The addition of a small proportion of tin to copper produces bronze, and results in a lower melting-point, an increased hardness, and a greater ease in casting. The date of the introduction of bronze into Egypt is uncertain. The alloy was regularly used for tools and weapons until it was replaced by iron. Tin does not exist in Egypt and had to be imported.

Many bronzes of a very early period have been found. A cylinder bearing the name of Pepi, of the 6th Dynasty, showing clean cut lines as well as other bronze articles of the same period, indicates that the molding of bronze items dates to earlier than 2000 BCE.

Copper, and later bronze, provided material for a wide range of tools and weapons. Weapons included daggers, swords, and axes, as well as battle-axes. In the Old and Middle Kingdoms, rounded and semicircular forms of battle-axes predominated.

It is not known at what period they began to form statues and other objects in bronze, or how long the use of beaten copper preceded the art of casting in that metal. The Palermo Stone records the making of a copper statue of Khasekhemwy of the 2nd Dynasty. A copper statue of Pepi I, of the 6th Dynasty, is the earliest surviving example of metal sculpture, and is presently in the Cairo Museum. The precious nature of all metals in Egypt no doubt explains the rarity of early pieces, since much of the metal would eventually have been melted down and re-used several times.

The color of their bronze depended on the utilized alloys. Yellow brass was a compound of zinc and copper. A white and finer kind had a mixture of silver, which was used for mirrors, and is also known as "Corinthian brass." Adding copper to the compound produced a yellow, almost gold, appearance.

Iron

Iron and copper mines are found in the Egyptian desert, which were utilized in ancient times. Herodotus mentions iron tools being used by the builders of the pyramids. Herodotus' account is confirmed by the presence of found pieces of iron tools in various places embedded in old masonry from the Old Kingdom era. Also, the monuments of **Ta-Apet** (Thebes), and even the tombs around **Men-Nefer** (Memphis), dating more than 4,000 years ago, represent butchers sharpening their knives on a round bar of metal attached to their apron, which from its blue color can only be steel. The distinction between the bronze and iron weapons in the tomb of Ramses III, one painted red, the other blue, leaves no doubt of both having been used at the same periods.

The argument that because no iron instruments, or arms, bearing the names of early monarchs of a Pharaonic age were found, therefore only bronze was alone used, is incorrect. Iron tools can easily decompose especially when buried for ages in the nitrous soil of Egypt. The Greeks and Romans continued to make bronze articles of various kinds such as swords, daggers, spear-heads, other offensive weapons, and defensive armor, long after iron was known and used by them. Nothing should have stopped the Egyptians from using both metals, as the Greeks and Romans did.

The discovery of Greek and Romans arms and tools, made of bronze, was never used to claim their ignorance of iron.

The Mysterious Tools

The Ancient Egyptians were able to sculpt and engrave many granite monuments, with a superb minuteness and finish which is impressive, to this day. To carve stone as hard as granite requires an extremely strong tool.

The beautifully executed hieroglyphs, carved several inches deep into the granite obelisks is another wonderment. How did they do it?

There are many that insist the Egyptians were ignorant of steel and only knew of bronze. We presently do not know of a method to temper copper or unite it with other alloys, so as to provide the bronze that can sculpture or engrave the granite. The addition of tin or other metals to harden the bronze, if it exceeds a certain proportion, will make it too brittle for use.

Even if we go along with bronze tools and nothing else, then we are confessing that their skill in metallurgy was far beyond our own knowledge and indirectly confess that they had devised a method of sculpturing stone of which we remain ignorant.

Some claim that new granite being somewhat softer will require less labor. A somewhat softer granite is still very hard to handle with bronze tools. This opinion also ignores the fact that new sculptures were frequently added, 100-150 years after the erection of an obelisk. The new added lines of hieroglyphics on obelisks were found more deeply cut and more beautifully executed than those previously sculptured on the “softer” granite.

Jewelry

To many people all over the world, gems possess magical qualities. Since magic is the profound understanding of cosmic resonance, therefore each gem has a resonant physical property that we respond to. As an example, turquoise represented celestial joy. The **neteru** were called *The Turquoise Ones*, and mining turquoise was an elaborate and sacred task.

Jewelry had a profound and immensely complex symbolism, behind its decorative facade. Each stone, each metal, had its specific power, and the combinations of stones and metals as well as the shapes of the numerous rings, pendants, anklets, pectorals, all had their definite cosmological meanings.

46

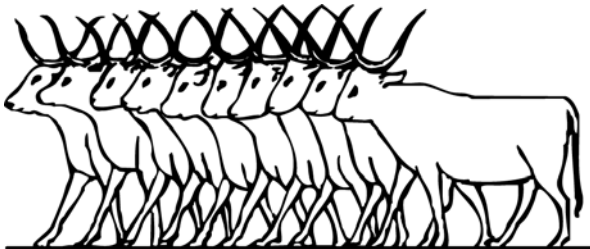
Art

The Character of Egyptian Art

The Egyptian sculptures, friezes, and paintings were carefully planned according to harmonic, geometric, and proportional laws. They are all testament to their knowledge, and to the mastery of their individual artists.

Art, like anything in Egyptian life, was a part of the Master Plan of man and the universe. The Egyptians were able to reduce their universal environment into a rational and finite system. Accordingly, the art had a canon of proportion, to which it should conform. As a result, the ground plan and elevations of an Egyptian building, as well as statues, etc, reflected a particular and a meaningful mathematical order.

The Egyptian art has its unique quality and charm. Its dominant feature is its humanity. The main subject is man and his many activities.



The Egyptian was highly conscious of the box-like structure, which is the model of the earth or the material world. Since the Middle Kingdom, the form of statuary called the *cube statue* was common. The subject was integrated into the cubic form of the stone. In some of these cube statues, there is a powerful sense of the subject emerging from the prison of the cube. The statue, as such, signifies that the spiritual principle is emerging from the material world.



The king is often shown sitting on a cubic throne or seat signifying the spiritual principle domination and triumph over the material.



Other traditions, such as the Platonic and Pythagorean, adopted the same concept of the Egyptian cubic representation of the material world.

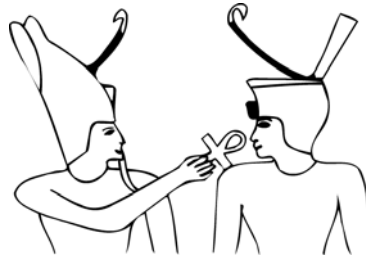
The careful definition of the separate planes of this cubic universe is revealed, in an art which is essentially two dimensional. In order to represent three-dimensional objects on a plane surface, the Egyptians avoided the perspectival solution of the problem. That resulted in a two-dimensional profile with the exception of a few parts of the body, like the eyes and sometimes the horns.

The Egyptian artist presented, in his work, the idea of objects rather than their exact realization in a spatial context. Their creative artistic concept is similar to God's creative actions. As a result of God's Word (utterance), the world was created.

Similarly, every creative work of art, even a statue, has inscriptions describing the action or defining its purpose as well as the names of the actors.

Additionally each statue, painting, relief or building had to

undergo on its completion the ritual of the **Opening of the Mouth** to ensure that it was transformed from an inanimate product of man's hands into a vibrant part of the divine order charged with numinous power.



Sculpture

From the tomb of a sculptor (12th Dynasty):

I was an artist skilled in my art, preeminent in my learning....I knew [how to represent] the movements of the image of a man and the carriage of a woman...the poising of the arm to bring the hippopotamus low and the movements of the runner....

The Ancient Egyptian sculptors achieved perfection in their work, and the shapes wrought were the complex, subtle forms of the human anatomy. The huge sculptures could only have been brought to life through the sensitive hand and watchful eye of a master sculptor and with a great deal of loving care. This is the work of passion, not the work of a slave.

The mastery of Egyptian sculpture is evident in thousands of statues of all sizes, forms, and materials.

Here are a few examples of their work:

The Sphinx

As an artistic synthesis, the Sphinx is a work of mastery, without parallel anywhere on earth. So perfect is the fusion of lion and human that it seems organic.

Read more about it under the chapter, *Sphinx - Older Than History*.

The Statue of Khafra(Chephren)

This statue is generally acknowledged as one of the great masterpieces of world sculpture. In terms of technique and expressiveness, it would be a wondrous sculpture even if it were carved from some easily managed stone. But it is carved from diorite, the hardest known granite.



It is housed at the Cairo Musuem.

The Cross-Legged Seated Scribe Statue

One of these statues, with its lifelike eyes, gazing into eternity, is housed in the Cairo Musuem. The inlaid eyes of the statue, have excited the admiration of many, including scholars, sculptors, and physicians.

When photographs are taken, of this and other similar statues, the eyes actually look real. The Egyptologist Mariette recorded that when his workmen dug up the famous Seated Scribe, now in the Louvre, the eyes frightened them; they thought the statue was actually alive.



The Fallen Colossus of Ramses II

The fallen colossus lies broken in several gigantic pieces, at the Commemorative Temple of Ramses II, in western *Ta-Apet* (Thebes). It was originally carved out of a single block of granite weighing 1,000 tons (907 metric tons). The seated colossus was originally 60ft (18m) high, which was the largest statue in Egypt. The Sphinx is much bigger but it was carved, in-situ, out of the living rock.

The gigantic monolith was quarried in Aswan, where all the

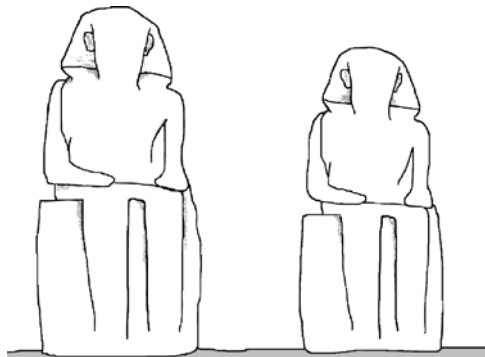
granite came from, transported several miles/kilometers from the quarry to the river, lifted onto a boat or boats, then ferried to **Ta-Apet** (Thebes), off-loaded, transported several miles/kilometers to the temple, and, finally erected on the site.

The colossus was brought down, possibly as a result of the earthquake that shook Egypt in 27 BCE. In pieces on the ground, the colossus is still an awesome scene, the ear is $3\frac{1}{2}$ feet (1.2 m) long, the circumference of the arm at the elbow is $17\frac{1}{2}$ feet (5.3 m), the index finger is $3\frac{1}{4}$ feet (1 m) long. The workmanship is superb.

The Colossi Of Memnon

The Colossi stand over 60ft (18m) high in the western bank of **Ta-Apet** (Thebes), and originally both had crowns and so were even taller.

They are made of a pebbly, quartzose sandstone. The sandstone is extremely difficult to work and at the same time highly porous and subject to relatively quick decay. In addition, the origin of this type of stone is unknown.



Wall Reliefs

Wall reliefs were basically of two kinds:

1. **Raised relief** (bas-relief), in which the entire background was lowered, leaving the figures and inscriptions raised from the

field.

In general, raised relief was used in work of high quality, and is usually found, on the interior walls, where the lighting is diffused.

Raised relief also exists in hard stones, particularly in the stelae of the Archaic Period.

2. **Sunken relief** (relief en creux) in which the outlines are deeply engraved into the background, and the subject modeled within these contours.

Sunken relief was usually used on exterior walls, in strong sunlight. It also appears frequently on monuments, in granite, alabaster, quartzite and other hard stones in which the entire sinking of the background would have been difficult.

A modified form of sunken relief is the sinking of the background for a distance around the contours of subjects, and the tapering of it gradually to the surface of the stone. As such, less stone was removed from the field.

Temples early in the New Kingdom have very shallow reliefs such as those of Hatshepsut's temple in Deir el Bahari. Later reliefs become increasingly more definite.

The reliefs at **Abtu** (Abydos) Temple, completed during the reign of Seti I are noticeably finer than those done by his successor Ramses II as he completed the temple.

The quality of work reached its peak in the last great temple of the age, the Temple of Medinat Habu, where some of the hieroglyphs are hammered 10 inches (25cm) deep into the stone.

Furniture

The best line of furniture can be seen at the Hetepheres room, at the Cairo Museum. In the long history of the world, there is very little to match this furniture. It is hard to believe that this furniture is as old as the pyramids of Giza.

The contemporary feel of the Hetepheres furniture combines simplicity with sophistication.

Caricature

Egyptians were addicted to caricature. An idle moment was often occupied by making rough sketches on a piece of stone or on some other common material, frequently papyrus. Some papyri in the British and other museums show that even religious subjects were not exempt from caricature.

Jewelry

Apart from gold and semi-precious stones, the materials used most often in Egyptian jewelry were glass and faience.

Their jewelry comprises a treasury of pieces, all beautiful, many breathtaking.

Read more about jewelry in the previous chapter.

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Index

A

- Aaron (brother of Moses):
 feeding brother, 192-3; as
 Moses' spokesman, 231-2
- Abraham (Abram): and Cov-
enant, 136,144 ; wife's
 marriage to Pharaoh and
 paternity of Isaac, 144 ; and
 sacrifice of Isaac, 145 ; child
 by Hagar, 144 ; and David,
 155-7 ; in Jerusalem, 156
- Abtu** (Upper Egypt), 56 ;
 Ausarian (Osierion), 56,127 ;
 Temple of **Ausar**, 58, 91
- Abu Simbel, Temple of Ramses
 II, 288
- Abydos *see* **Abtu**
- Adoni, Adonai 141, 188, 193-4
- Adonith (Aten-it), Queen of
 Ethiopia, 202
- afterlife, 40-2
- Akhenaten (formerly Amenhotep
 IV), Pharaoh: *see* Amenhotep
 IV ; city of, *see* Tell el-
 Amarna; identified as Moses,
 chapters 26 & 29 ; "mono-
 theism" and worship to Aten,
 187, 193-4 ; birth, 189 ;
 youth, 189-91 ; marriage,
 191 ; rejected by Egyptians,
 191 ; co-regency, 196-7 ;
 father's death, 196 ; abdic-
 ation, 197 ; adopts Aten as
 'father', 200 ; children, 199,
 206 ; in exile, 200-3 ; tomb
 described, 203 ; royal
 scepter, 234 ; *see also* Moses
- Akhetaten (city), 200-1
- Amarna (city): and Moses'
 Akhenaten residence, 195,
 200 ; name, 200
- Amarna kings, 229
- Amarna art, 340
- Amarna letters, 201 ; *see also*
 Tell el-Amarna
- Amen (word), 47,
(Amenhotep III Amenophis;
 Neb-Maat-Ra): colonnade
 of, 87, 286 ; marriage to
 Sitamun, 177 ; marriage to
 Tiye, 178, 189 ; colossi of,
 181, 338 ; as father of
 Akhenaten/Moses, 189 ;
 father of Nefertiti, 191 ; at
 Amarna, 196 ; co-regency
 with Akhenaten, 196-7 ;
 death, 196
- Amenhotep IV, Pharaoh, *see*
 Akhenaten
- Amman, 152-3
- ammit, 41-2
- Amram, 200
- Amon/Amun/Amen, 47 ; word,
 47 ; meaning, 47; and
 Leiden Papyrus, 47; ram of,
 48 ; rise to eminence of, 48 ;
 processions of, 49 ;
 Akhenaten and, 187
- Amon-Ra** (diety), 45,48
- Anbu**, 41
- animal "worship", 35
- Ankhsenpa-aten (Ankhsenpa-
 amon), 213-4
- Annunciation, 73, 205 ; *see also*
 Mary, Virgin
- anointing the King, 74-75, 214
- antibiotics, 300, 310
- Anubis, *see* **Anbu**

Aper-el, vizier of Pharaoh
 Akhenaten, 199
 Archaic period, 19
 arches, 275
 arks, 50, 160, 195
 Armageddon, Battle of, 154
 Asenath (Joseph's wife), 169
 astrology, 298
 astronomy, 280, 312-3
Aten, the (diety) : and "mono-
 theism" of Akhenaten/Moses,
 187, 192, 193 ; hymn to, 194
 ; and Adon, 193
 Aten-it, *see* Adonith
 Atonement, Day of (Yom
 Kippur), 223-4
 Atum, 37, 45
Ausar, 40-1, 83 ; domain of, 53 ;
 resurrection, 53 ; and **Ra**, 53,
 58 ; allegory, 54-5 ; Temple
 of, *see* **Abtu**: Temple of
Ausar; tomb of, *see* **Ausarion**
Ausarion 57-8, 91, 127-8
Auset, 59, 289 ; and Christian-
 ity, 59-60 ; Temple of, Philae,
 59 ; and **Ausar**, 60-1, 250
 Avaris (city; rebuilt as Pi-
 Ramses) 230 ; location, 15 ;
 Israelites occupy, as Hyksos
 capital, 66 ; *see also* Pi-
 Ramses
 Aye (Ephraim), Pharaoh:
 military commander, 197 ;
 power and support for
 Akhenaten, 197 ; and
 abdication of Akhenaten,
 198 ; reign, 202

B

ba (soul), 37, 38
 Babylon, exile, 224-5
 ballet, 256, 265
 beer, 310

bellows, 320
 Bent Pyramid of Snefru, 113
 boats, building, 292-5
 Book of Aker, 40, 104
 Book of the Caverns, 40, 104, 242
 Book of the Coming Forth by
 Day, *see* Book of the Dead
 Book of Day, 40, 104
 Book of the Dead, 39-42, 103-4
 Book of the Gates, 40, 104
 Book of Night, 40, 104, 242
 Book of What Is In the Duat, 40,
 104
 Bronze, 329-331
 Budge, E. A. Wallis, 98, 239

C

calendar, 59, 287-290
 canopic jars, 105-6
 carpentry, 321-2
 Carter, Howard, 218-9
 Champollion, J.Francois, 24-5
 chariots, 322
 Cheops, *see* **Khufu**
 Chephren, *see* **Khafra**
 China, 293
 Christ: word defined, 212 ; *see*
also Jesus Christ
 Christianity : and **Auset**(Isis)
 allegory, 59, 60, 211, 240
 Cinderella story, 267
 Clement of Alexandria, 305
 Cleopatra, 25
 copper, 329-330
 "Coptic", language, 27, 30 ;
 calendar 286
 court of Justice, 249-50
 creation allegories, 36, 37
 cube statues, 334-5

D

Dahshur pyramids, 107, 113

dancing, 240-1, 265-6
 David, King of Israel: identified with Twthomosis III, 147 ; identified as two persons, 147 ; name, 147 ; and Goliath, 148-50 ; tribal figure, 148 ; and Saul, 148-150 ; empire, 152 ; military campaigns and achievements, 152-3 ; and Abraham, 156-7 ; and Bathsheba, 156-8 ; taking and occupation of Jerusalem, 159-61 ; and Ark, 160 ; and anointing of Solomon, 176 ; Jesus's descent from, 206
 Dead Sea Scrolls, 43, 222 ; discovery, 131 ; interpretation of, 131-2 ; secrecy over, 131, 225 ; and Virgin Mary, 207 ; on Messiah, 222
 Demotic, 29
 Dendera, **Het-Heru** (Hathor) temple, 240-1
 dental/dentistry, 310
 descent into Egypt: *see* Joseph dikes, 316, 321
 Diodorus Siculus (Sicilian historian), 77, 248-9, 254
 Djed-pillar, *see* **Tet**-pillar
 Doctors, 302-4
 Dog star (Sothis), *see* **Sabt**
 doric, columns, 283-5, capital, 284-5
 Dynasties: 18th, chronology, 139; 19th, chronology, 140
 Duat, *see* Book of What Is In the Duat

E

Early Dynastic Period, 84
 Edfu, Temple of, 64, 90, 91

El Elyon, 140
 Elohim ('El'; name of 'the Lord'), 140
 embalming, 104-5
 Esau (son of Isaac), 145
 Esna, 51 ; Temple of Khnum, 51
 Essa (name), 209-10, 212
 Essenes (Jewish sect): and Dead Sea Scrolls, as followers of Jesus, practices, as sect, Community Rule, Messianic Banquet, and falsification of Scriptures, and Gospel sources, on Messiah, 222-4
 Ethiopia (Nubia), 201
 Ezekiel, 224

F

family life, 252-6
 fishing, 103, 241
 flint, 304
 flax, 323
 Forty-two Assessors, 40-1, 248-9
 Freemasons, 279-80
 Freud, Sigmund, 188-9, 193
 funerary rites, 103-4
 funerary texts, 103-4 ; *see* Book of Aker; Book of the Caverns; Book of Light/Day; Book of the Dead; Book of the Divine Cow; Book of the Gates; Book of Night; Book of What Is In the Duat
 furniture, 340

G

Gadalla, Moustafa, 1, 352
 Garde-Hanson, P., 116-7
Geb, 37
 Genesis, Book of, 36, 67
 geodesic repository, pyramid as,

118-9
 geometry, 313-6
 Gezer (Judea), 183-4
 Ghalioungui, Paul, 307
 Giza plateau, 108 ; Hetepheres' tomb, 112 ; solar boats of, 287, 291 ; pyramids of, **Khufu** (Cheops), *see* Great Pyramid
 glass, 324, 326-8
 glass blowing, 324
 glazing, 326-8
 Gnostics, 67, 221-2
 gods, *see* **neteru**
 Goethe, Johann Wolfgang von, 273
 gold, 329
 Goliath, 148-50
 Goshen, 15, 173, 189, 233
 Great Pyramid, 112-4 ; King's Room, 113, 114 ; passages and rooms, 113 ; subterranean room, 113 ; Grand Gallery, 113 ; ascending passage, 113 ; Queen's Room, 113, 114 ; construction of, 116-20 ; and pyramidology, 120
 Greco-Roman Period, dynasties of, 84

H

Hadadezer, King of Zobah, 153
 Hagar (Sarah's maid), 144
 Harpocrates, 63
 Hathor, *see* **Het-Heru**
 Hatshepsut, Queen and coregent of Egypt, 151 ; Obelisk of, 97 ; death of, 151 ; reign of, 151 ; Commemorative Temple of, 277-8 ; Punt, 295-6

Heb-Sed festivals, 78-9
 Heliopolis, *see* **Onnu (On)**
 Hermopolis, *see* **Khmunu**
 Herodotus, 21, 82, 107-8, 114-6, 125, 297, 303, 309
Heru, 63-4 ; birth of, 55, 59 ; Eyes of, 55 ; falcon of, 64 ; and the Horizon, 64 ; disciples ("sons") of, 64 ; Temple of, *see* Edfu, Temple of
Het-Heru (deity), 263, 266 ; Temple of, 128, 258-9
 Hetepheres: tomb of, 112 ; at Cairo Museum, 340
 Hieratic, script, 29
 hieroglyphs, 25-9 ; deciphering of, 24-5
 honey, 310
 Horachty, 64
 Horemheb, Pharaoh: marriage, 229 ; reign, 229 ; appoints Pa-Ramses, 230 ; death, 230 ; and Zarw, 230
 Horus, *see* **Heru**
 Horus, road of, 15, 236-7
 hunting, 102, 103
 hymns, 194, 272

I

Imago (journal), 188
 Imhotep, 302
 Imran (father of Moses), 200
 Inventory Stela, 125-6
 iron, 331
 Isaac: birth and paternity, 144 ; near-sacrifice, 144-5
 Ishmael (son of Abraham), 144, 145
 Isis, *see* **Auset**
 Israel, tribe of : *see* Jacob,

Joseph
Israel Stela, 243-244

J

Jacob (father of Joseph), 165, 173-4
Jehovah (deity), and Satan, 67-8 ; name of God, 140-1
Jerusalem: site, 159 ; occupation, 159-61 ; Twthomosis III in, 159-61 ; name, 163 ; Millo built, 183
Jesus Christ: as Twtankhamen, chapters 27 & 28 ; as historical figure, 205-6 ; mentioned in Roman writers, 205-6 ; descendant of David, 206, 209 ; crucifixion and death, 220-1 ; and Essenes, 222-4 ; Jewish accounts of, 206, 223-4 ; miraculous (virgin) birth, 207 ; Three wise men, 207-8 ; names, 212 ; identified with Joshua, 213 ; killed by Israelites, 220-6 ; as Nazarene, 221-2 ; Transfiguration, 223-5 ; resurrections, 227-8
jewelry, 332, 340
John the Baptist, 226
Joseph, Patriarch: descent in Egypt, 165 ; imprisoned, 165 ; career, 167 ; Egyptian name, 167-8 ; Yuya identified with, 167-74 ; descendants, 169-70 ; meets brothers, 170-2 ; father's death, 173
Joshua: Jesus identified with, 213 ; military campaigns and conquests, 226
judges, 248-9

K

ka (spiritual essence), 38
Kagemni, tomb of, 266
Karnak Temple: Triple shrine, 49-50 ; Hypostyle Hall, 87, 278, 286 ; Festival Temple of Twthomosis III, 286 ; Pavilion of Sestostiris I, 316
Kenyon, Kathleen, 183, 341
Khafra, Pyramid of, 112 ; Pyramid Temple of, 112, 124-5 ; statue of, 125, 337 ; Valley Temple of, 126, 280-1
Khmunu, 36
Khnum, 51 ; Temple of, 51
khu (spiritual component), 38
Khufu, Pyramid of, *see* Great Pyramid ; solar barque of, 291, 295
king, religious role of, 71-2
Kom Ombo, Temple of *Sebek* and *Heru-ur*, 92

L

Last Supper, 224
Lauer, J.P., 326
laws, 247-250
lawsuits, 250
leather making, 324
Lehner, Mark, 123
Leiden Papyrus, 47-8, 85
Levites, 195
Libya (or Tehenu): invades Egypt, 243-4
looms, 323
Luxor/*Ta-Apet* (Thebes): 73 ; Temple of Luxor, 91 ; colonnade of Amenhotep III, 87, 286 ; Hypostyle Hall, 286

M

Ma-at (cosmic law), 41, 248-9,
 Mallewi (Mal-lawi), 195
 Manetho (historian), 82-3
 Mariette, F., 337
 marriage contract, 252-3
 Mary, Virgin: and virgin birth,
 207 ; name, 211 ; relations
 with Pandira, 213
 Mary Magdalene, 214-5
 Massey, Gerald, 239, 342
 medical books, 304-8
 medicines, 308-310
 Meidum, 108-9, Pyramid of,
 108-9
 Megiddo (city; now Tell-
 Megiddo, or Tell el-
 Mutesellim): Twthomosis III
 captures, 153-4, 155
 Memnon, Colossi of, 181, 338
Mena (Menes), 81-3
 Merari, 94
 Merenptah, Pharaoh, 243-4
 Meribah (Sinai), 235-6
 Merikare, Prince, 75
 Meryre II, as high priest of Aten,
 195
 Messiah: word defined, 74-5
 metal working, 325, 329-331
 metallurgy, 318-9, 325
 mines/mining, 326
 Miriam (elder sister of Moses),
 190-191
 “monotheism”: and Akhenaton,
 187
 Moriah, Mount, 181
 Moses: identified with
 Amenhotep IV (Akhenaten),
 Chapter 26 ; Freud on, 188,
 193 ; birth, 189 ; childhood
 at Goshen, 189 ; name, 192 ;
 relations with Aaron, 192-3,
 231-2 ; and Ark of Covenant,

195; and Phinehas, 195-6 ;
 flight to Sinai, 198 ; Talmud
 account of, 203 ; and
 Transfiguration of Jesus,
 225-6 ; exile, 202-3 ; return
 to Egypt, 230-234 ; and
 name of God, 231-2; chal-
 lenges Pa-Ramses for throne,
 233-5 ; magic rod, 234-5 ;
 leads flight from Egypt
 (Exodus), 235-6 ; death, 237
 ; fails to enter Promised
 Land, 237-8 ; *see also*
 Akhenaten

Mozart, 103, 279-80
 mummification, 104 ; process of,
 104 ; purpose of, 104-5
 musical instruments, 263-5
Mut, 49

N

Napoleon, 25, 279
 Narmer palette, 81
 Nazarenes, 221
 Nazareth, 221
Nebt-Hebt 54, 60
 Neferneferuaten, *see* Nefertiti
 Nefertiti (daughter of
 Amenhotep III) (Queen of
 Akhenaten): and
 Twtankhamen, 199 ; disap-
 pears, 200 ; children, 200 ;
 tomb representations of, 200
 Nehesy, Pharaoh, 66
 Nephthys, *see* **Nebt-Het**
Neter/Netert/Neteru (“gods”),
 33-4, 43-4 ; of creation, 36-7
 ; and Akhenaten, 187, 193 ;
 of Punt, 295-6 ; Turquoise
 Ones, 332
Nun/Nu/Ny, 37

O

obelisks, 273-4, 279, 281-2
 offerings, 93
 Old Kingdom, dynasties of, 84
Onnu/On (Heliopolis), 36, 45,
 162, 168-9
 Oseirion, *see* **Ausarion**
 Osiris, *see* **Ausar**
 Osman, Ahmed, 322, 342

P

Pa-Ramses, *see* Ramses I,
 Pharaoh
 Pandira, 213
 Panehesy, *see also* Phinehas,
 195 ; tomb of, 201
 paper, 323
 Papyrus, Berlin, 307-8
 Papyrus, Chester Beatty, 303
 Papyrus, Ebers, 307
 Papyrus, Edwin Smith, 305
 Papyrus, Harris, 148, 265
 Papyrus, Hearst, 308
 Papyrus, Rhind Mathematical,
 314
 Pa-Ramses, *see* Ramses I,
 Pharaoh
 Passover, Feast of the, 223-4
 Peleset, *see* Philistines
 Pentateuch (Torah), 133-5
 People of the Sea, *see* Philistines
 Philae, 59 ; Temple of
Auset (Isis), 59
 Philistines (People of the Sea),
 148-9, 184
 Philo Judaeus, 205-6
 Phinehas (Pinhas; Panehasy;
 Israelite priest), 195-6, 226
 Pi-Ramses, 15; *see also* Avaris
 Plato (philosopher), 255, 262
 Pliny, 290, 301, 308, 318-9, 323,
 327

Plutarch (writer c. 50-125CE),
 249
 potter's wheel, 51, 318
 predynastic period, 81-3
 primeval mound, 36
 Proverbs, Book of, 39, 269
 Ptolemy II, and Greek text of the
 Bible, 135
 pulley, 318
 Punt, 295-6
 pyramid power, 119-20
 pyramids, 107-20 ; *see also*
 Great Pyramid, Meidum, Step
 Pyramid
 Pyramid (Unas) Texts, 111-2
 Pythagoras, 86-7

Q

Qadesh (Syrian city), as Jerusa-
 lem, 163-4

R

Ra, 45 ; Eye of, 45 ; Litany of, 46
 Rabbah (Ammonite city;
 Megiddo), 153-4
 Ramses I (formerly Pa-Ramses),
 Pharaoh: Horemheb ap-
 points, 230 ; building Zarw
 residence, 230 ; reign, 230-1,
 233, 235
 Ramses II, 96 ; and Battle of
 Kadesh, 80; Temple of, 288 ;
 at Rammesuem, 337-8
 Ramses III, Pharaoh, 148-9 ;
 Commemorative Temple of,
 66, 149
 Re, *see* **Ra**
 reincarnation, 42
 reliefs, 338-9
 Restoration stele, 217
 Rosetta stone, 23-5

S

Sabt, 59, 289-90
Sakkara, 276-7 ; colonnade, 285-6 ; Enclosure Wall, 276-7 ; Pyramid of Unas, 111-12 ; Southern Buildings, 112-13, 284
Sarah (Sarai; wife of Abraham), 143 ; marriage to Pharaoh and paternity of Isaac, 143-5 ; barrenness, 144 ; as Bethsheba, 157-8 ; name, 146
Saul, King of Israel, 179-80 ; and David, 148
sculpture, 336-8
seated scribes, statues of, 337-8
Sed festival, *see Heb-Sed*
sekhem, 38
Semenkhkare, Pharaoh: descended from Joseph, 138 ; installed as co-regent, 197 ; reign, 198 ; death, 201 ; burial and tomb, 201-2
Sermon on the Mount, 214
Set/Seth, 54-5, 65-7 ; in the Bible, 66-8
Seti I, Pharaoh, 236 ; Temple of, 57-8 ; campaigns against Shasu, 236-7 ; and death of Moses, 237-8
Shasu (tribes): wars with Egyptians, 236-7 ; as Akhenaten's troops, 236
Sheba, Daughter of, 157-8
Sinuhe, Autobiography of, 149-50, 268
siphons, 321
Sirius, *see Sabt*
Sitamun (sister/wife of Amenhotep III), 178
Snefru, pyramids of, 108, 109, 111, 119
Sojourn in Egypt, 136-8

solar boats, 106
Solomon, King of Israel: as Amenhotep III, Chapter 25 ; birth, 175-6 ; succession, reign and administration, 176, 179-81 ; marriages, 177-8 ; military organisation and rebellions, 178-9 ; Jerusalem temple, 181 ; as master builder, 181-4 ; builds Millo, 183 ; wisdom, 184-5, 269 ; religion, 185-6 ; *see also* Amenhotep III, Pharaoh
Sphinx, Great, Chapter 19 ; physical site and construction, 115-6, 121-3 ; Temple of the, 122, 125-7
star charts, 313
Step Pyramid, 108, 109, 110, 116 ; tomb chamber, 116
surgery, 299, 304 ; *see also* medical papyri, 304-8
surgical instruments, 303
syringes, 321

T

Ta-Apet, *see Luxor/Ta-Apet*
Tale of the Eloquent Peasant, The, 268 (The Peasant and Workman)
Tehenu, *see Libya*
Tehuti 55, 243, 300 ; and creation, 36, 247, 300 ; Eye of, 45
Tehuti Research Foundation, 1, 352
Tell el-Amarna: tombs, 199-200, 201-2 ; *see also* Amarna
temple rituals, 93-4
Ten Commandments, 41

- Tet**-Pillar, 54, 277
 Thoth, see **Tehuti**
 Three Wise Men, The, 207-8
 tiles, 326
 tin, 292-3, 330
 Tiye, Queen (wife of Amenhotep III): marriage, 178 ; as daughter of Yuya (Joseph), 178 ; as mother of Moses/Akhenaten, 189 ; gift to Aper-el, 199 ; and Twtankhamen, 209-10
 tools, 331-2
 trade, 292-3
 Trullo, Council of, 207
 Turquoise, 332
 Tuya (wife of Yuya) (mother of Tiye), 168-9
 Twtankhamen (Twtankhaten), Pharaoh: as Jesus, Chapters 27 & 28 ; co-regency, 197-8 ; birth, 206-7 ; parentage, 208-11 ; name, 212-3 ; marriage, 213-4 ; and Aten cult, 216-7 ; re-adopts Amon, 216 ; at Amarna, 216 ; changes name, 216 ; reign, 215-8 ; religion, 215-8 ; as unifying force, 216-7 ; Restoration stela, 217 ; mummy, 215-6 ; tomb vestments and objects, 218-220 ; death, 218-20 ; burial, 219-20
 Twthomosis I (Moses' brother), 189-190
 Twthomosis II, 151
 Twthomosis III (Menkheper-Ra), Pharaoh: and Hatshepsut, 97-8, 151 ; identified as David, 147-8 ; accession, 151 ; historical records, 154-5 ; military campaigns, 154-6 ; taking and occupation of Jerusalem, 159-61
- U**
Uatchet/Utchat, 46
 Unas Pyramid, 115 ; texts of, 115
 Uriah the Hittite, 157-8
- V**
 valve, 320
 viscera, 105-6
- W**
 Washington, George, 279
 wine, 102
 wood working, 321-2
- Y**
 Yuya: tomb of, 165-6 ; titles of, 167 ; spelling of name, 167-8 ; identified with Joseph, 167-74 ; as father of Tiye, 169-70 ; wife of, *see* Tuya
- Z**
 Zarw (Zaru, Sile, city), location, 15 ; shrine of Aten, 229 ; Akhenaten at, 229, 233
 Zaru, *see* Zarw
 Zion, 162-3
 Zobah (city), 153-4
 Zoser, 108, 111-3 ; *see also* Step Pyramid

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