

Akhenaten and Biblical Joseph: Bringers of Monotheism to Egypt

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THE CHRONOLOGY OF THE LATE 18TH DYNASTY IN EGYPT: AN INVESTIGATION INTO UNSOLVED MYSTERIES OF THE AMARNA AGE

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CONTENTS

PREFACE.....	v.
<u>INTRODUCTION</u>	ix.
Joseph in Egypt and his Egyptian identity	
The Bible as a Historical Reference Source	
Atenism	
The Genetic Link of the Pharaohs of the 18 th and 19 th Dynasties	
Re-calculating the Historical Age of the Israelites in Egypt	1
<u>Joseph in Egypt</u>	2
The Merenptah stele a.k.a. “The Israeli Stele”	4
The Year of the Exodus	11
DNA Link between the Pharaohs of the 18 th Dynasty	17
The <u>Unsolved Mysteries</u> of the Late 18th Dynasty.....	20
Controversial Questions to be Answered	21
The <u>Main Characters</u> of the Amarna Era	22
Amenhotep III	
Queen Tiya	
Yuya and Tuya	
Pharaoh Aya	
Pharaoh Amenhotep IV/Akhen-Aten	
Queen and Pharaoh Nefertiti/Neferneferuaten I	
Pharaoh Smenkhkare	
Queen and Pharaoh Meryt-Aten/Neferneferuaten II	
Pharaoh Tutankh-Aten/Tutankh-Amun	
Queen Ankhesenpa-Aten/Ankhesen-Amun	
General ‘Arma’a/Pharaoh Haramhab (Horemheb)	
Defending my First Thesis – “<i>The Egyptian Yuya was the Biblical Joseph!</i>”	26
Chronology Anchor Points to determine Amarna Age Chronology	30
The Life and Death of Akhenaten and the roots of Atenism	31
AKHET-ATEN (AMARNA), <i>The New Holy City of Egypt</i>	34
The Time Frame of the Amarna Letters	36
Akhet-Aten’s Total Solar Eclipse of 1338 BC and solar eclipse phenomenon.....	38
Defending my Second Thesis – “<i>The Identity of the Unknown Egyptian Queen</i> <i>“Dakhmunzu” who wrote the letter to the Hittite King was Nefertiti</i>”	40

Evidence for the Identity of Queen Dakhamunzu as Nefertiti and not Ankhesenamun	41
Strongest Evidence against Queen Dakhamunzu being identified as queen Ankhesenamun	43
More on the Queen’s letters to the Hittite King	46
The Identity of the Deceased Pharaoh “Nibhururiya”/”Niphururiya”	48
Language Translations/Transliterations used for the Name of the Deceased Egyptian King.	
Names used by Foreign Kings to Address the 18 th Dynasty Pharaohs of Egypt	50
Promises of Gold Statues and Gifts to Kings!	52
Defending my Third Thesis – “Pharaoh Horemheb Reigned for 14 years, not 27”	59
The True Reign Length of Pharaoh Horemheb	59
Evidence Found to Validate Horemheb’s Reign	60
Egyptian General Haramhab is known as General ‘Arma’a to the Hittites	61
The Reign of the Female Pharaohs in 18th Dynasty Egypt	65
The Egyptian Kings List of Manetho	67
“Orus”: Who was Manetho’s Mysterious Pharaoh Orus?	73
Female Pharaohs who Ruled During the Amarna Era	76
Possible explanations of Manetho’s reign of “Akenkeres” (Ankhkhepreure)	76
Queen Nefertiti’s Brief Rule as Pharaoh of Egypt	77
Queen Merytaten’s Brief Rule as Pharaoh of Egypt	81
Egypt at War with the Kingdom of the Hittites.....	87
A Preview of Hittite King Suppiluliuma’s reign and relations with Egypt	87
King Suppiluliuma’s Struggles with Egypt	88
The First Famous Letter Correspondence from the Egyptian Queen to the Hittite King	93
The Long Winter of (1326–1325BC) and the Second Letter from the Egyptian Queen	93
King Suppiluliuma’s Five Sons	97
The Hittite King’s Son is dead! Peace between Egypt and Hatti Comes to an End	99
War and Plague in Western Asia	100
Amqi and Karchemish battles – Prelude to War!	100
Egyptian Vassals defect	110
The Timulteous Year 12 of Akhenaten	114
The Death of Akhenaten and the Death of Tutankhamun	116
The death of Pharaoh Tutankhamun: was Gangrene the ultimate cause?	117
War during Tutankhamun’s Reign	119
Military Action Photos During Tutankhamun’s Reign in Horemheb’s Tomb	120
General Horemheb and Tutankhamun fought the Asiatics Together!	121
A Comparison between The Death of Akhenaten and the Death of Tutankhamun	123
Timeline Between the Death of the Un-named Pharaoh (Niphururiya) and his Burial	123
Evidence that Tutankhamun’s Tomb Burial was Rushed , not Delayed	127
The 70 day Ritual of Mummification	129
Pharaoh as Maat	131
The Newberry Ring	132
Jacquet’s Proposed timeline from the death of the deceased pharaoh Nibhururiya/Niphururiya as Akhenaten to the death of the Hittite King Suppiluliuma	135
 Jacquet’s Chronology of the Amarna Letters:	
Letters written to and written by Amenhotep III, Akhenaten,	
Nefertiti, Smenkhkare & Merytaten and the time frame of them	137
Suppiluliuma attacks Ishuwa and Syria	

[Egyptian Commissioners and Military Commanders and their possible Identity](#)

The [Children of Yuya-Joseph](#) “*The Fruitful Bough!*” 161

Yuya-Joseph’s Wife Aseneth/Aseneith/Tuya 162

Confirmed and possible children of Yuya-Joseph

164

Queen Tiya: Royal wife of Pharaoh Amenhotep III and mother of Pharaoh Akhenaten.
The Mysterious Egyptian Pharaoh named “Orus” may have been her father Yuya!
Atenism and the early Hebrew religion of Yahweh

Seth/Suty: Twin brother of Khaemwaset Hor – Grand Architect, Foreign Ambassador, Egyptian Military Commander and father of Pharaoh Ramesses I.

Khaemwaset/Hor: Twin Brother of Suti – Grand Architect and Viceroy of Kush

Aanen: Sem Priest of Heliopolis, Second Prophet of Amun, High Priest of Ra at Karnak, sealbearer of the King of Lower Egypt, sole companion of the King, Chief of Sightings in the Great House (astronomer).

Aya: Vizier, God’s Father, Military Commander and Pharaoh

Aper-El: Egyptian-Hebrew high priest of the Aten, God’s Father and Vizier
The Role of ‘God’s Father’; Akhmin – Holy city of Min; Levi’s Son

Merari.....186

Amenemhet-Surer, another possible son of Yuya and Tuya

Ruya/Ruiu, another possible daughter of Yuya and Tuya

Tamwadjesy, another possible daughter of Yuya and Tuya

Un-named Sister-Wife of Aya, another possible daughter of Yuya and Tuya

The Family Tree of the Royal Family Descendents of Yuya and Tuya

Mursili’s Total Solar Eclipse of 1312 BC, a Chronological Marker 189

Jacquet’s Proposed Timeline from the Reign of Amenhotep III to Ramesses II

Jacquet’s Proposed Chronology for the Late 18th Dynasty in Egypt 191

Jacquet’s Proposed 18th Dynasty Chronology based on the Re-interpretation of the Evidence and on a 14-Year Reign for both Seti I and Horemheb.

Appendix

Jacquet’s Egyptian Calendar Ephemeris (1400BC – 1260BC)

Glossary of Egyptian Words, Terms and Names

[‘Apiru/Habiru](#)

Danaan or Danuna or Danya or [Danaoi People](#) (and their role in the Trojan War)

Research Sources and [References](#)

Index of Proper Names and Places

[Footnotes](#) (only from this excerpt sample)

[BOOK EXCERPTS]

PREFACE

The year 1996 AD/CE marked 3,333 years since the great total eclipse of the sun of 1338BC that passed over Northern Egypt, setting off one of the greatest religious revolutions in history. This particular solar eclipse was followed by the building of the New city of the Aten called “Akhet-Aten” and the monotheistic movement of the Royal Egyptian family and Nobles into the worship of the Aten, the One God symbolized by the Disk of the Sun. This chronological marker and my background in Astronomy helped me to gain an inner knowledge of the correct chronology of the late 18th dynasty in Egypt and also answer some questions as to what set off this great religious revolution of the Aten centered in the newly built city of AkhetAten. This great new religious city of Akhetaten only lasted a brief 15 – 16 years and the entire era of the rise of Atenism, called the Amarna Era, lasted no more than 33 years. Yet, somehow this period of time has gathered the most interest by the public of any period in Egyptian history. Ask various people if they know who were the main characters of the 18th Dynasty and most have not a clue. But recite the names “Akhenaten, Nefertiti and Tutankhamun” and peoples eyes and ears light up with fascination because these three were some of the leading actors of the 18th Dynasty drama. This period of time likewise fascinated me when I began to research it some three years ago resulting in the following work.

My background into researching the past began in the late 1980’s when I made an impromptu visit from college in Montana to visit my sister Jacquie in Los Angeles and walking into a family reunion. That family gathering led to an inquisitiveness that started my personal research into genealogy studies, focusing on Louisiana genealogy and my paternal Jacquet family history which led to the writing of the book *“The Sons and Daughters of Jean Baptiste Jacquet: The History of the Black Jacquet Families in Louisiana.”* (Vol.1 and Vol. 2). Reading books, going into Libraries, National Archives, churches and courthouses and conducting interviews was an experience I greatly enjoyed. Genealogy research took a different turn when the new DNA testing of both MtDNA and Y-chromosome DNA came about. Here is when I decided to take advantage and verify some of the ethnic family history information that I had been told. On my father’s side, it had been passed down orally that my paternal great-grandmother, born ca. 1860, was pure-blooded Native American Sioux-Indian. Research to find any history about her and her tribe however, hit several walls. First of all, her Indian name had been Anglocized by her to “Mary Jones” because, as she supposedly told my grandmother: “No one could pronounce my Indian name!” Attempts to verify and cross reference information given by the Abbeville, Louisiana church of her 1879 marriage with similar or new information given at the Abbeville courthouse proved to be difficult. Due to a fire at the courthouse in 1893, virtually all of the courthouse records in Abbeville prior to the year 1893 were destroyed. Any new information the courthouse could shed on her vaporized in that fire. No death record could be found either. I proceeded to have the “Ethnicity DNA Test” in the year 2006 to find out if any of that Indian lore was true. The results established that I was 0% Asian, 63% African, 17% European and 20% Native American/Indian, so at least I knew that the stories were true about the Indian blood. The African and European part was no surprise as I already knew that my paternal Great-Great-Great-Grandfather François Hyacinthe Jacquet was born near or in Verdun, France around the year 1754. A later Y-chromosome test in 2009 proved that part correct also as it was verified that my Y-chromosome was the European variety “r1b1b2”, most common today in Northern France and Southern England. So far it is the African roots part which I know the least about. My paternal African ancestors who came over to Louisiana on the slave ships in the 1700’s and my maternal African ancestors who came over to the Caribbean about the same time had their history ripped away so the only possibility of finding out about my African genealogy lies within MtDNA testing on my mother’s side to at least give a clue of a possible location where my maternal ancestor(s) came from. So far a very limited and preliminary report says ‘Mozambique’.

The new genealogical studies via DNA fascinated me and I began to go on the genealogy lecture circuit to talk about it. Spencer Wells and his monumental research “*Journey of Man*” allowed you to walk the 100,000 year

trail with him where he traced the y-chromosome genealogy of all men on this planet to the San Bushman Tribe in Namibia, Africa. It was a groundbreaking story in DNA genalogy (*155*). I remember hearing the words he spoke near the end of his video that *"We are all African under the skin"* and I thought wow, if people could really understand that we are all brothers and sisters of the one race on this planet – **"THE HUMAN RACE!"** perhaps we might be friendlier to one another. Then came to my awareness other studies on the female side such as Discovery Channel's *"The Real Eve"* where it was the Mitochondrial DNA of the female that had been traced back to the same place in Africa where all females on this planet can trace their origin to this *"Mitochondrial Eve"* (*156*). The next book I began to research on and personally start writing was to be entitled **"Genetics and African Genealogy"**. That book had to put on hold when I got to the discussion about the Lemba Tribe of South Africa and their story of how they believed that their Israelite ancestors escaped the persecution and enslavement of the conquering Assyrians in 722 BC and/or Babylonians in 586 BC and escaped south into Africa, going deeper and deeper into Africa to get away from either the Assyrian or the Babylonian Empire. It took centuries to finally end up in the South African region, but these present day Lemba Tribe members have been following the Jewish tradition of reading the scriptures in Hebrew, not eating pork, kosher-like diet restrictions, observing the Sabbath, the wearing of the yarmulke on the head, practice male circumcision and place the Star of David on their tombstones (*157*). They are monotheists of the Creator God Nwali and consider themselves a chosen people. Because of their black skin, for centuries, people have ignored their claims of a common descent of the Jewish/Israelite people back to Levitical Priest Aaron, son of Levi, saying that they could not possibly be related to the Jewish people of Israel. However, recent DNA testing performed on the priests of the Lemba confirmed that many of their people do have a Semitic origin. A genetic study performed in 1996 suggested that more than 50% of the Lemba Y chromosomes are Semitic in origin, and a follow up study in 2000 reported that a substantial number of Lemba men carry both a particular haplotype of the Y-chromosome known as the Cohen modal haplotype (CMH) and the haplogroup J found amongst some Jews in other populations across the Middle East (*157*).

The book I had first started writing on this subject of Genetics and African Genealogy was put on hold when I decided that I needed to first trace the path of the Lemba out of Israel/Palestine into Africa, but first I needed to know how long the Israelites were actually in Canaan/Palestine and when they had come there after the Exodus. That led to more studies on both the historic and biblical side which was still not yet verified as to the exact amount of years from the Exodus to the time the Israelites conquered Canaan. It is well accepted that Solomon built the great Temple in Jerusalem in 966 BC but what has not been universally accepted is the amount of time that had transpired from the Exodus to the building of Solomon's Temple. Biblical accounts say *"480 years"* leading to the year around 1446 BC and a time generally believed to be during the reign of Thutmose III. That however, produces no archeological nor historical evidence to support an Exodus that far back. I had to next look into the entire story of how, when and why did the Israelites come into Egypt, how long they stayed and when they left. That led to the next book that I began to write called **"Joseph and the Israelites in Egypt"**, a book that is still waiting to be finished and has some 300 pages worth of typed notes and chapters ready to continue working on. However, when I got into the study of when exactly did Joseph enter Egypt with his Israelite brothers following him there later, the Israelites sojourn in Egypt, the pharaohs that ruled during their sojourn and the Israelites final Exodus out of Egypt, I discovered that there were a multitude of various opinions, theories and explanations and that those questions required a lot more research before I could come to a truthful conclusion. I share my conclusions in this book.

It was the late Glen Kimball who I first heard give a different spin on Joseph and his entrance into Egypt with his monumental work **"Joseph: The Vizier of Egypt"** (*9*). Kimball related how Joseph, known by his Egyptian name Yuya, rose to the status of Vizier (Governor) of Egypt and how his monotheistic influence in Egypt bought about the revolution of the Aten movement. I began to read up on lots of other researchers who had delved into the story of Joseph in Egypt and began to understand the whole sojourn of the Israelites much better. It was Ahmed Osman (*7, 27, 152, 153, 154*), a British Egyptologist born in Cairo, who was the first to recognize the evidence and convince researchers and historians that Joseph, the biblical son of Jacob and

Rachel, and the historical figure known as Yuya the Egyptian Vizier, minister and Viceroy of Egypt during the late 18th dynasty were one and the same person. That placement of Joseph in Egypt during the reign of Thutmose IV and Amenhotep III changed the entire outlook on the chronology relating to when Joseph and the Israelites entered Egypt, the Exodus that followed, the period of time of the Judges and the formation of the Nation of the United Tribes of Israel. I don't believe or agree with everything that Osman writes but this story of equating Yuya with Joseph I believe he is right on target with a bull's eye!

While searching for answers into the 18th dynasty mysteries, I had discovered that there were lots of controversies in both the Egyptian historical and biblical scholar world of Egyptian chronology and the corresponding biblical events that paralleled Egyptian history. There was the great question of when did Joseph come into Egypt and who was the pharaoh that he served as "governor" for? Who was the Queen that sent the letter to the Hittite king asking for his son in marriage? How long did Horemheb reign as pharaoh of Egypt, was it 14 years or 27? Why and how did the Israelites find themselves in slavery to pharaoh? Who was the pharaoh(s) of the oppression and who was the pharaoh of the Exodus and when was the year they were set free? Researching into finding the answers to some of these questions led to the present book *"The Chronology of the Late 18th Dynasty in Egypt: An Investigation into Unsolved Mysteries of the Amarna Era."*

I dearly thank researchers such as Kimball and Osman for sticking their neck out to challenge accepted thought on many Biblical and Egyptian stories. For it is only when someone questions a previous accepted answer to a supposed question, do people begin to take a look and review the past again. I have used my professional knowledge in the fields of Astronomy, Archaeoastronomy, Astrology, Mathematics and Genealogy to help understand some of the Egyptian history towards putting the pieces together to answer those controversial and unanswered questions. A calendar (*"Jacquet's Egyptian Calendar Ephemeris"*) was created which was absolutely necessary when comparing our modern western calendar with the ancient Egyptian calendar and putting forth a corrected chronology of the late 18th Dynasty in which I am grateful for websites such as NASA for their *'Five Millennium Catalog of Solar Eclipses'*; NASA's *'Six Millennium Moon Phase' Online Catalog* (*106*); Stephen R. Schmitt's online *"Lunar Phase Calculator"* (*104*), and the French online Ephemeris of *"Ancient Moon Phases"* (*105*), so that I could easily cross-reference and verify ancient lunar phases and eclipses by comparing the three catalogs. I am especially in tremendous gratitude for people like William Moran, who translated the tablets left at Tel-el-Amarna (Akhethaten) with the book *"The Amarna Letters"* (*11*). The translation of these ancient Akkadian cuneiform tablets into English shed much light on the history of the Amarna era and has allowed me to put together lots of pieces of the events that occurred during that time. Of the hundreds of books I have read, I can probably count on one hand how many of them I have read from cover to cover at least twice. Moran's *'Amarna Letters'* is one of them! Whether or not my answers to some of the questions of the Amarna Era will go against the grain of accepted teachings, partially or fully agree with accepted teachings or if I present a new and controversial answer to some of these unanswered questions and unsolved mysteries, I will present my findings and the evidence for or against these major unanswered or controversial questions and invite the debate on whether they can be proved true or false. History is full of misconceptions and alternate theories about the past that have eventually been proven wrong. Because revolutionary thinkers went against accepted teachings, their books have been burned and many men and women also burned at the stake because their beliefs went against accepted teachings. Many spiritual books have been purposely altered and mis-translated, names and figures etched out of wall carvings and statues defaced out of hatred or religious fanaticism. Too many in the past have re-written history only to make it harder for those in the future to find out the real truth. I for one will not hide what I find, but will share it with the world. We want to get history right and if the truth hurts, then so be it!

INTRODUCTION

The Amarna Era was one of the most interesting and intriguing eras in history. This particular era lasted no more than 33 years during the late 18th dynasty of Egypt, yet the legacy of that brief period in time still stands out today as one of the most enigmatic times in world history. We know of some of the most famous names in Egyptian history that came out of that era and we are fascinated by their glory, their wealth and their knowledge of things. In our modern era of technology and computer age, we still cannot duplicate many of the archeological and scientific feats the Egyptians performed thousands of years ago. This book will cover some of the most controversial aspects of that era and look into the causes of events that occurred during that time and why they occurred. We are dealing with several cultures that came together and intersected during this time – the early Hebrews, the Israelites, the Canaanites, the Egyptians, the Hitittes, the Mitannians, the Nubians and others. This book will take a look at what events really happened during that time and the probable causes for them. This book will shed light on the story of the Israelites sojourn into Egypt, their plight in Egypt and their later captivity and their release from captivity in what we know today as “The Exodus”.

Joseph in Egypt and his Egyptian Identity

I firmly believe that the Egyptian royal figure known as “Yuya” was none other than Joseph himself, the biblical son of Jacob-Israel who was sold into slavery by his brothers into Egypt. I will henceforth call him “Yuya-Joseph” in honor of both his Egyptian name and his biblical Hebrew name. Like all nobles, he had other Egyptian names other than Yuya. Yuya-Joseph rose up in power to rule Egypt second only to that of pharaoh himself and when pharaoh died, Yuya-Joseph actually ruled Egypt until pharaoh’s son was old enough to rule on his own. After Yuya-Joseph died, the Amarna era came to light. Here is when Akhenaten enters the stage and brings forth his monotheistic form of religious worship known to us as “Atenism”. It will be a surprise to many to hear me say that “Yatenism” was the Egyptian expression of the worship of the early Hebrew God Yahweh. I have cataloged hundreds of names during this Amarna era of those whose sponsoring God was “Ya”. As was the tradition of the Egyptian Royal Court with both local people of high status and foreigners who came to serve Egypt, prominent Egyptians were named after the God they represented. The Egyptian pantheon consisted of a multitude of gods and goddesses. Nobles and royal family members were sponsored by one of the many gods in the Egyptian pantheon and their personal names (nomen) displayed that. “Amunhotep” was the name given to many Egyptian nobles and royal family members and it simply meant “Amun is pleased”. “Thutmosis” meant “Thoth is born”, and Ramose means “Ra is born”. These three examples were in reverence to three of the main Egyptian gods Amun, Thoth and Ra. So just what did names like Yuya, Tuya, Tiya, Aya, Raya, and Maya mean? What God did they revere and honor? Surely their personal names must have represented the god they revered the most, and to the descendants of Jacob-Israel in Egypt, this god was “Ya” as in Yahweh. To the Egyptians, this same god was “Yaten” as in Aten. Living as an Egyptian and being totally immersed in its culture, the Egyptians did not call Joseph by his Hebrew name but gave him an Egyptian name. The name that he was known as in Egypt was “YUYA” which could be translated as “YUsef of YAhweh”, or as we might translate it – “Joseph of the God Yahweh”

The Bible as a historical Reference source

I set out not to refute or disprove the bible, but to confirm and correct the biblical stories, ages and chronology that has been passed down to us. Many today believe the bible is just a lengthened fairy tale full of myths and legends that have been embellished over time, and perhaps they are right in some respect. Ever since the discovery of the Rosetta stone leading to the ability to interpret Egyptian hieroglyphs, biblical scholars have searched in vain amongst the inscriptions for confirmation from the Egyptian side about the story of Joseph and the Israelites in Egypt, their oppression and finally their Exodus out of Egypt. Without regards to how a year was calculated *differently* by the Israelite biblical scribes back then, these present-day historians have used the chronology given in I Kings:6, destined to lead to a path of disappointment and roadblocks when trying to find when Joseph lived, who are the identities of the pharaohs spoken of, what were the reasons for the Israelites and Hebrews enslavement and how and when did they make the grand Exodus out of Egypt. Putting the Egyptian figure Yuya in the place of Joseph now brings to light much of the enigmatic chronology, the reason for the

sudden rise in monotheism during the Amarna era, the origin of the enslavement of the Hebrew and Israelite people and finally their liberation and Exodus out of Egypt.

Re-calculating the Historical Age of the Israelites in Egypt

Joseph in Egypt

By bringing related historical facts and biblical stories together, this book will be based on the thesis that Joseph entered Egypt most likely as a slave, but possibly as a servant or free man during the reign of Amenhotep II ca. 1410 BC. As a dreamer, he had to escape the persecution of his Israelite brothers and found his way to Egypt. Joseph served and was educated in the house of a member of the Royal Family who was Military Leader and possibly a Vizier. Joseph later found himself in trouble and was sent to the king's prison later to be freed from prison by the dreamer-Pharaoh Thutmose IV ca. 1390 BC. Joseph then rose to the top of Egyptian government as Vizier of Northern Egypt, Military General, Priest and Ruler of Egypt as Regent for Pharaoh Amenhotep III while he was a young boy. Joseph was known by his Egyptian name of Yuya which was in honor of the God he primarily served named Yahweh. YUYA WAS THE EGYPTIAN NAME FOR "YUSEF OF YAHWEH." His God was honored as part of his name just like every other important Egyptian. YUYA WAS JOSEPH, THE SON OF JACOB OF THE TRIBE OF ISRAEL SOLD INTO SLAVERY BY HIS BROTHERS!

Yuya-Joseph would later become the step-father of Thutmose IV's son Amenhotep III when Thutmose died in his mid-twenties. Joseph as Yuya and as Manetho's "Orus" rules Egypt for a certain amount of years until Amenhotep III becomes of age and marries Yuya-Joseph's daughter Tiya ca. 1378. It is Yuya-Joseph's monotheistic influence which leads to the revolution in monotheism in Egypt expressed at its height as Atenism by Yuya-Joseph's grandson Akhenaten. That revolution was to blame for the many problems that followed including war and plague many years later for Egypt. The Israelites were blamed for much of the turmoil in Egypt and soon forced into re-building the fortress city of Avaris while held in captivity inside there, and not until the period of 1207 – 1197 BC would the Israelites leave Egypt and thrown into the wilderness of the Sinai Peninsula, some 200 years after Joseph entered Egypt.

Yuya is the Biblical Joseph

This new story of the identity of the Egyptian Yuya with the biblical Joseph will definitely cause some to doubt and resist to the level of fighting words! Islamic writer and historian Ahmed Osman has to be given credit as the first to dare to say the connection between the two was one and the same. Egyptologist quickly denounced him. Osman had tried to gain permission from the Cairo Museum to examine the mummy of Yuya but was refused permission to do so. In reference to the four Amarna Era Israelite pharaohs who followed Amenhotep III, The curator of the museum asked Mr. Osman, "*Why do you want to prove that four of our pharaohs had Jewish blood?*" Mr. Osman supposedly replied, "*I am not trying to prove anything. But if it is a fact, why hide it? And what is wrong with Jewish blood anyway?*" (*152*) The four 'male' Israelite Amarna pharaohs, and the two 'female' Israelite Amarna pharaohs I list with them, – Akhenaten, Nefertiti, Smenkhkare, Merytaten, Tutankhamun and Aya whose names were blotted out and omitted from Seti's Kings list, are those who the curator was referring to.

We are at an age when we want the truth and we are ready for change that gives us that truth. We are tired of scientific, social and government secrets. We now know that the entire human race is descended from one female ("mitochondria Eve") and one male ("Y-chromosome Adam") who originated out of Africa more than a

hundred thousand years ago. At first people withheld that information for fear that it would change the mindset of many of us who could not accept an African origin. America has for the first time, a Person of Color as President of the United States, but most of us don't blink an eye when we hear it said anymore. We are now accepting the notion that we are not alone in the Universe. So what if the "Egyptian Pharaohs" of the 18th dynasty may have had "Hebrew blood" in their veins. Will that really change the way we perceive the Egyptians? Zahi Hawass has had DNA testing and should continue the DNA testing of all of the pharaohs of the 18th and 19th dynasty and not be afraid to tell us the truth one way or the other. I am one out of a list of many who believe the mummy in KV55 is Smenkhkare and not Akhenaten (*144, 146, 147, 181*). If the mummy in KV55 is really Smenkhkare and not Akhenaten, so let it be told. Just because it may bring a few more dollars into the coffers of Egyptian tourism to say that "*the mummy in KV 55 is Akhenaten's!*" when it really may be Smenkhkare's does not make it true. A pig is still a pig, even with lipstick on it!

The Re-Computation of the Exodus Event

If my major thesis is correct – that Joseph was Yuya and lived with the late 18th dynasty pharaohs, then the Exodus could not have happened until about two centuries later. That time frame now places the Exodus in the late 19th dynasty. From the time of the late 18th dynasty and the conclusion of the 19th dynasty, Egypt was at war with Hatti and the other two countries – Assyria and Babylon, were at war with Hatti and with each other at some point during the entire time of this period. For this reason NO OTHER NATION COULD EXIST AS A SOVEREIGN! These four nations totally dominated the geography of the region. Akhenaten is given credit by historians as being the first to impose a monotheistic system as a state religion. During and especially before the late 18th dynasty, Polytheism was in every country. As Egyptologist Bob Brier points out: "*Every country in the world is polytheistic – many gods are worshiped. Moses is way off in the future*" (*129*). For this reason, added on to many others, is yet another reason why the Nation of Israel had not yet formed yet. If they had, they would have been forced to choose an allegiance and absorbed into one of these four nations as a Vassal State just like all of the other smaller nations and city states in the region. Other historians agree on that fact.

*"The earliest mention of Israel so far discovered in Egypt is on the Stele of Victory of Merneptah, the son and successor of Ramses II. ...he mentions the result of an action on his part that he apparently reserved exclusively for the people of Israel. For it is only they that are "wasted, bare of seed." Now if our reconstruction of the Hebrew timeline in Egypt is even close to accurate, there is no possibility that this is a description of the defeat of Israel in Canaan sometime after the Exodus. Canaan itself is "captive with all woe." Not only is there no mention of this defeat in the bible, the overwhelming military power of Egypt held sway in Canaan during the entire reign of Ramses II, leaving no room, literally, for the conquest by Israel of parts of that territory." (*187*)*

The Beth-Shan Stela of Seti I of his Canaan war campaign during his first year of reign speaks of subduing the land of Canaan and beyond...

The Merenptah stele a.k.a. "The Israeli Stele"

The MerenPtah Stela (or MernePtah), to me represents the greatest evidence that the Exodus did not occur until after the year 1207BC, the 5th year of Pharaoh MerenPtah who erected a stela to boast of his victory over all of the surrounding nations and peoples that had attacked Egypt in a unified attempt to defeat Egypt. Historian William Dever is one of many who agree that this Stela proves that Israel was not yet a nation at this time:

"There existed in Canaan by 1210 B.C. a cultural and probably political entity that called itself "Israel" and was known to the Egyptians by that name."

This Israel was well enough established by that time among the other peoples of Canaan to have been perceived by Egyptian intelligence as a possible challenge to Egyptian hegemony.

*This Israel did not comprise an organized state like others in Canaan, but consisted rather of loosely affiliated peoples – that is, an ethnic group.” (*13*)*

A most recent Archeological narrative on the subject of the origins of the Israelites and the nation of Israel was a NOVA film entitled “*The Bible’s Buried Secrets*”, where the Israelites are identified as a people and not as a nation:

*“History proves that pharaoh’s confident boast to be wrong. Rather than marking their annihilation, Merneptah’s stela announces the entrance onto the world stage of a people named Israel. This is priceless evidence for the presence of an ethnical group called Israel in the central highlands of Southern Canaan. ...a well established Egyptian chronology gives the date as 1208 BC...” (*180*)*

The part near the end of the Merenptah stele that we are interested in, deals with his boasting of his victorious win over those who had attacked Egypt:

*“...not one raises his 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 to waste; his seed is not; **Hurru** is become a widow for Egypt! All lands together, they are pacified...”*

This is the earliest reference anywhere to Israel outside of the Hebrew Judeo-Christian bible. The mention of Israel here pre-dates biblical texts mentioning Israel by at least two hundred years. Here is the reason why all of the other geographical places were known as “foreign Nations or countries” while Israel in the Stela is mentioned as an ethnic group. All Egyptologist agree that the names of Ashkelon, Gezer and Yanoam refer to city states in Canaan and as shown by the “determinative sign” of “three hills” to signify lands, countries and city states outside of Egypt. The example of the text speaking about the city-state Ashkelon displays the three-hill symbol. The name of Israel however, is followed by a different sign: “MAN + WOMAN + THREE STROKES”.



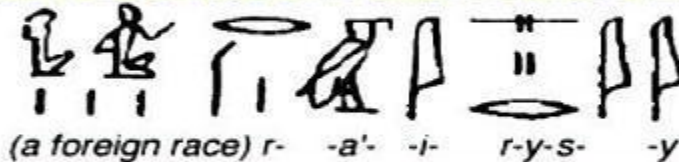
"Iskeluu" (Ashkelon)



Tjehennu (Libya)



The Land of Canaan



The determinative symbol for “foreign land or nation” is a **THREE-HILL hieroglyph**. The determinative symbol for “ethnic peoples” is **a MAN AND A WOMAN and THREE STROKES** to indicate plurality with **NO** three-hill foreign land hieroglyph determinative. Libya probably received the 3-hill sign and the man+woman because of its long standing recognition as a country. ‘Ashkelon’, a city-state and ‘Canaan’, a well-known geographic region where an unspecified number of city-states and ethnic groups lived received the three hill symbol. As the Egyptian scribes wrote from left to right AND from right to left, both are represented here with the “Israelite Peoples” hieroglyphs.

This determinative given to Ysrir/Ysrael/Israel refers to a group of “PEOPLES” in contrast to a nation-state or foreign country because the three strokes represent the ‘plural’ sign and tell us that it is men and women as the subject. This sign cannot be read as indicating that Israel was a nation yet. What we can deduce from this story

is that a group of “Israelites” joined in on the great war coalition to attack Egypt and lost. One of the methods of Egyptian battle victory was to cut off the defeated enemy’s hand and/or male genitals! Is this what happened to the Israelite soldiers who joined in? If so, this would be what Pharaoh Merenptah means when he wrote **“their seed no more!”**

*..The Israelites are referred to once only by name in Egyptian texts, on a stela of the time of Merneptah, written after the Libyan campaign of c.1220. There the name is given without the determinative for ‘country’, so it would appear that at that time the Israelites were still wanderers without a permanent home.” (*205*)*



The determinative symbol for “foreign land or nation”. The determinative for “ethnic peoples”

Joseph’s Noble Lineage as “Prince of Egypt”

That Sarah’s likeness hung in Pharaoh’s bedroom is stated in Zohar II, 30a. This is one of the most intriguing biblical stories and the Zohar recites the story of what Joseph told his former master Ptahphar when he stood before pharaoh and the royal court after pharaoh had just exalted Joseph to the status of Vizier of Egypt. Captain of the Guard Potiphar, probably retired from the position by now, protested the sudden ascent of his former slave Joseph and said of Joseph before Pharaoh:

*“Why dost thou appoint my slave, whom I did buy for twenty pieces of silver, to be ruler over the Egyptians?” Joseph took upon his own defense in answering Ptahphar: “Why didst thou buy me as a slave, thou dost commit a capital crime. Only a descendant of Canaan may be sold as a slave, and I am a descendant of Shem and a prince besides. If thou wilt convince thyself of the truth of my words do but compare me with the likeness of my (Great-grand) mother Sarah that Pharaoh had made of her!” **“They brought Sarah’s likeness, and verily it appeared that Joseph resembled his ancestress, and all were convinced of his noble lineage.”** (*22*)*

The Zohar also mentions “Sarah’s image” in another passage:

*“...no woman but Rebekah ever appeared in Sarah’s tent. And even though Abraham knew that Sarah’s image appeared there, he left that tent to Isaac to gaze upon his mother’s image every day...” – Zohar 1:33b, (*195*)*

DNA Link between the Pharaohs of the 18th Dynasty

The pharaoh that Joseph stood before and was granted the position of Vizier is no doubt Thutmose IV. Thutmose IV’s great-great grandfather was Thutmose I. If this story is indeed true, Sarah must have been more than just a former and temporary wife of Pharaoh, probably Amenhotep I or Thutmose I, and indicates that Abraham’s wife Sarah was no mere passer-by in Egypt. She was there long enough to make an impression on the Egyptian people, the artists and Pharaoh for him to have the artists create a likeness, in the form of a bust or a statue or a painting of Sarah. Was there an offspring? Who was it? Could Hatshepsut and the Thutmose line somehow be involved in the lineage? They must be. I believe that this will definitely be confirmed once Zahi

Hawass gives permission to continue the DNA testing of the royal mummies – Thutmose IV, Amenhotep II, Thutmose III, Thutmose II and Thutmose I. I believe that they will find out that the Y-chromosome of these individuals will match that of Amenhotep III but not that of Amenhotep I. One of the most amazing discoveries of the recent DNA testing done on Tutankhamun and other royal mummies was the discovery that Tutankhamun's Y-chromosome was European, R1b1b2 to be exact. This detail was not publicized or written about in Hawass' story that came out in the national geographic article, but only alluding to a paternal relationship without further details:

*“Once the mummies' DNA was isolated, it was a fairly simple matter to compare the Y-chromosomes of Amenhotep III, KV55, and Tutankhamun and see that they were indeed related.” (*148*).*

The research paper releasing most of the technical procedures and data in the Journal of the American Medical Association, (JAMA), does release two of the sixteen Y-chromosome STR markers tested (DYS393 and Y-GATA-H4), but no others...

[Excerpts from]
**The Chronology of the late 18th
Dynasty in Egypt:
An Investigation into Unsolved
Mysteries of the Amarna Age**
By Russell Jacquet (as of February 2012)



The Unsolved Mysteries

The Amarna Period of the 18th dynasty is one of the most hotly debated periods of Egyptian history. It is also one of the most familiar periods of ancient Egyptian history known by the general public. A religious revolution in monotheism by pharaoh Akhenaten in the form of Atenism brought to a cosmopolitan culture is well known. But what were the causes of the sudden extraordinary rise of the monotheistic religion of Atenism and why did it only last but a few decades? Who ruled during this time and how long has been some of the hottest debated topics of that era.

The chronology of the late 18th dynasty surrounding the Amarna Age will be re-examined and updated. For centuries, no satisfactory historical outline of the events and timeframe of the Amarna period have been universally accepted. Many of the mysterious events that occurred during that time and the interpretation of those events have received little consensus amongst both secular and biblical historians as to what really happened, when did it happen and why did it happen. This research paper will attempt to correct those errors that had previously led to both an erroneous chronology and an erroneous interpretation of events of the Amarna period. For centuries, no satisfactory historical outline of the events and timeframe of the Amarna period have been universally accepted. This researcher will attempt to bring a new understanding from various points of view of the events of the Amarna Era and propose a new chronology that will be proven through a multitude of research sources.

To determine the correct chronology of the 18th dynasty in Egypt, especially during the controversial Amarna Era, this research paper concentrates on examining the following statements and events that I declare that have served as controversial unsolved or unanswered historical questions for at least a century:

- The identity of the Egyptian Pharaoh called “*Niphururiya/Nibhururiya/Huriya*” from the Hittite documents is Pharaoh **Akhenaten**;
- The identity of the Queen of Niphururiya named “*Dakhamunza/Tahamunzu*” who solicited a husband from Hittite King Suppiluliuma is **Nefertiti**.
- The **Total Solar Eclipse** of May 1338 BC that passed over the Nile at the location of what was to become the new capital city of Egypt within one year, called “**Akhetaten**” (today Tel-el-Amarna), was the reason for the move there by Pharaoh Akhenaten and his monotheistic Atenist movement (also pronounced “YAtenism”) in order to establish both the New Egyptian Capital City and the New Holy City.
- At least **Two Female Pharaohs** briefly ruled Egypt during the late Amarna era between the reigns of Akhenaten and Tutankhamun when Egypt was at war with Hatti: **Nefertiti as Neferneferuaten Ankhethkeprure I** and **Merytaten as Neferneferuaten Ankhethkeprure II**.
- **Ankhesenpaaten/Ankhesenamun** may have also briefly reigned after the death of her older sister Merytaten and before the accession of **Tutankhaten/Tutankhamun**.
- Ankhesenamun probably died five months after the accession of her pharaoh husband Aya.
- **Tutankhamun’s mummification** and burial followed the traditional mandatory 70 day ritual and may have even been less than 70 days as the tomb burial was rushed. It certainly was not held up for more than 180 days waiting for Queen Ankhesenamun’s reply from Hittite King Suppiluliuma to send her a son to be her new husband and the next male pharaoh of Egypt. No male pharaoh’s burial in the history of Egypt had ever been held up for more than the 70 day period of mourning.
- All of the **Amarna letter correspondences** should be attributed to the late Amenhotep III/Akhenaten period up to and including the first year but no more than two years of Tutankhaten’s reign. The city of Akhetaten was abandoned at least seven years before the conclusion of Tutankhamun’s nine year reign.
- Pharaoh **Horemheb/Haremhab/’Arma’** only ruled as pharaoh of Egypt for 14 years, not 27 years, and definitely not 59 years. His reign as pharaoh of Egypt began after year 7 of Hittite King Mursilli II.
- Pharaoh **Seti I/Sethos I** ruled Egypt for 14 complete years and a day or two into his year 15.

2. CONTROVERSIAL QUESTIONS TO BE ANSWERED

The above statements regarding the many controversial and unanswered questions will be examined in this paper but the two most controversial questions of the late 18th Egyptian Dynasty have been “*who was the queen who wrote the letter to the Hittite King*” and “*how long did Haremhab reign as pharaoh of Egypt?*” Most of the historians who have answered this question have concluded that it was queen Ankhesenamun as “Dakhamunzu” who wrote the letter and that Horemheb reigned 27 years. This paper by way of the fruits of the research will conclude that Nefertiti is “Dakhamunzu” and that Haremhab’s reign as pharaoh was 14 years and a few days into year 15. It will be proven that one cannot exist without the other, that is: a 27 year Haremhab rule must be linked with Ankhesenamun as the queen who wrote the letter to the Hittite King, and a 14 year rule by Haremhab must be linked with Nefertiti as the queen who wrote the letter to the Hittite King, with the small possibility that it may have been Merytaten who wrote the letter instead of her mother Nefertiti. Another obvious conclusion and link is that if the unknown “Tahamunzu” Queen is Nefertiti, then the unknown “Deceased Pharaoh Husband” is Akhenaten, and if the unknown “Tahamunzu Queen” is Ankhesenamun, then the unknown “Deceased Pharaoh Husband” is Tutankhamun. Because it is well known that Hittite King Suppiluliuma died 4 – 5 years after the deceased king, the chronology can be set for Horemheb.

Facts that are linked together

Belief in Nefertiti who wrote the letter

Widow Queen = Nefertiti

Dead Pharaoh = Akhenaten

Reign of Pharaoh Horemheb = 14 years

Reign of King Suppiluliuma = ca. 26-27 years more)

Suppiluliuma died 4 – 5 years after Akhenaten

Tutankhamun's burial took the normal 70 days

War with Hatti occurred *during* the reign of King Tut

Paintings of Tutankhamun in war battle were real

One battle attack at Amqi by the Hittites

Lupakku and Zitana attacked Amqi once.

Belief in Ankhsenamun who wrote the letter

Widow Queen = Ankhsenamun (13 years later)

Dead Pharaoh = Tutankhamun (13 years later)

Reign of Pharaoh Horemheb = 27 years (13 years more)

Reign of King Suppiluliuma = ca. 39-40 years (13 years

Suppiluliuma died 4 – 5 years after Tutankhamun

Tutankhamun's burial took an unprecedented 180 days

War with Hatti began *after* the reign of King Tut

Paintings of Tutankhamun in war battle were imaginary

Two attacks at Amqi by the Hittites 13 years apart.

Both Hittite commanders Lupakku & Zitana attacked Amqi twice in the exact same way 13 years apart.

The key difference between the two sides is “13 years!” Hittite king Suppiluliuma's 25 – 27 year reign, accepted by most historians, is justified with a 14 year Haremhab reign. The proposed 40 year+ reign of Suppiluliuma by some historians would only work if linked to a 27 year Haremhab reign which necessitates adding 13 years to the reign of both. That 13 year amount is the difference between the death of Pharaoh Akhenaten and the death of Pharaoh Tutankhamun. Depending on which queen wrote the letter to Suppiluliuma creates a 13 year difference between the two separated by the deaths of their respective husbands. The 13 years is also the difference between when the attack on Amqi occurred. Coincidentally, there are also 13 years between the death of Hittite King Suppiluliuma and the writing of the letters by his son Mursili II which speaks of the death of the Egyptian Pharaoh, the Queen's request for a son and the war with Egypt.

MAIN CHARACTERS OF THE 18TH DYNASTY AMARNA ERA

The main historical figures of the late Egyptian Amarna Age period were the following:



PHARAOH AMENHOTEP III – As a boy king, he became ruler of Egypt when his father Thutmose IV died. He was raised by his stepfather Yuya. He married Yuya’s daughter Tiya at about age 10. Amenhotep III ruled for 38 years and a few months. During his reign, Egypt was the most powerful and richest nation on earth. The first hints of the new religion of the Aten was introduced during his father Thutmose IV’s reign, but Amenhotep III advanced the movement further. Amenhotep III’s son Amenhotep IV (Akhenaten) would finalize the Aten religion and declare it as the nation’s primary religion. Some scholars are coming to the conclusion that the correct phonetic pronunciation should probably be “Yatin” or “Yaten”. (*121, 158, 159 *)

QUEEN TIYA – Her parents were Yuya and Tuya who worked with the royal family. Tiya would become the first queen to be depicted on equal status with her male pharaoh husband. She gave birth to the man who became the next pharaoh named Amenhotep IV who eventually changed his name to Akhenaten. Historical sources name Aya as her brother.

YUYA AND TUYA - Queen Tiya’s parents were Yuya and Tuya. During the reign of Thutmose IV, they were known as Yey and Tey. Yuya was a foreigner of Semitic origin who came into Egypt as a young boy. He miraculously worked his way up and became Vizier for pharaoh Thutmose IV. Upon the death of Thutmose IV, Yuya became “*it ntr n nb tawi*”, the “*Holy Father of the Lord of the Two Lands*”. This was a much more exalting title than just the common Sem-priestly title “*it ntr*”, meaning the “Father of the God” (Pharaoh) or “God’s Father”. This title was more specific in regards to the duty and responsibility he had with Amenhotep III as his priest and his stepfather when Amenhotep was a young boy. Yuya’s mummy in the Cairo museum is **THE** most perfectly preserved mummy ever found! His Semetic/Asiatic features are clear and his age is estimated to have been about 70 when he died.

Yuya and the Biblical Patriarch Joseph, founder of the Josephite Tribe are one and the Same!



◇

Tiya's mummified parents Yuya and Tuya

Tiya's brother Pharaoh Aya

Yuya's Egyptian wife Tuya's titles definitely indicate she was tied to the royal family and to the Egyptian priesthood.

Pharaoh Horemheb ruled for 14 years, not 27 years.

The question of whether Horemheb (also Haremhab) ruled as Pharaoh of Egypt for either 14 years or 27 years has been one of the greatest disputes in the chronology of the 18th dynasty. The truth is that, Horemheb ruled for no more than 14 years. The reason for historians giving Horemheb credit for ruling 27 years is because the chronology fits into that time-frame only if the unknown queen Tahamunzu is Ankhesenamun. The difference between the death of Akhenaten and the death of Tutankhamun is 13 years. This has been erroneously added onto the 14 year reign of Haremhab to give him a rule of 27 years, despite no clear evidence of anything found that is absolutely attributed to him from his regnal years 15 – 27. A "59 year reign" has also been credited to Haremhab, which will also be explained and considered invalid.

It is agreed by almost all historians that Hittite King Suppiluliuma died some 4 – 5 years after the death of Tahamunzu's husband which almost simultaneously occurred with the initial border skirmish between the two nations, with the first of many great battles taking place at Amqu.

When the Hittite king declared war on Egypt, captured Egyptian troops brought back to the Hittite Capital City brought plague with them which eventually infected King Suppiluliuma who died of plague. His son Arnuwanda succeeded him but only ruled for one year or less before dying of the same plague. Suppiluliuma's youngest son Mursili II followed his brother to the throne, surviving the plague long enough to rule for some 25 years and to write of his father's history. With that scenario of Tahamunzu as Ankhesenamun, Hittite King Suppiluliuma dies 4 – 5 years after Tutankhamun which gives Horemheb a 27 year reign. One of the reasons for this is because Suppiluliuma was succeeded by his descendants Arnuwanda II (1 year reign), Mursili II (25 year reign), and Muwatalli II (26 year reign). For the chronology to match up with the known and virtual absolute accession year of 1279 BC for Ramses II, and the known correspondences dates between Hittite kings and Ramesses II, 27 years must be attributed to Horemheb. I will detail how that cannot be true.

8b. Evidence found to validate Horemheb's rule

<u>Year</u>	<u>Artifacts discovered</u>	<u>Where found</u>
1	inscription	Temple of Ptah at Karnak
2	not yet found	

- 3 inscription Theban tomb of Neferhotep
4 not yet found
5 not yet found
6 not yet found
7 Ostrakon (no month or day stated) Monument
8 **“Year 8, Shemu III...”**
Wall graffito describing the
burial renewal of Thutmose IV Tomb of Thutmose IV
Text Translation: “year 8, 3rd month of summer... his majesty ordered the carrier of the fan at the king’s left, the royal scribe, the steward of the treasury, the steward of works in the place of eternity (i.e. Valley of the Kings), the director of the festival of Amon of Opet in Karnak, MAYA, son of the doctor(?) YUY (also Auy), born of the mistress of the house URET (also WERET), renewed the funeral of king Men-Kheperu-Ra” (Thutmose IV). Second graffiti: “(1) his assistant, the head of Thebes, (2) Thutmosis, son of Hatiay, (3) his mother Yuh of the city.
- 9 not yet found
10 (5 items which say year 10+ that theoretically could be as high as year 19) found in tomb.
11 (3 items which say year 11+ that theoretically could be years 11,12,13,14)
12 (2 items which say year 12+ that theoretically could be years 12,13,14)
- 13 22 items which say year 13 Horemheb’s Memphite tomb
1 item (*?3) which could be year 13 (or 23, or 33) Horemheb’s tomb
Wine jar docket, Akhet III Horemheb’s Saqqara Tomb
(1 item which says year 13+ which could be years 13,14)
- 14 8 items which say year 14 Horemheb’s tomb
Wine jar docket Horemheb’s wine estate
15 damaged wall fragment painting (15th?or 25th year?) Petrie Collection
- 16 Donald Redford reported a “year 16” written on the rim of a stone bowl of Horemheb’s from an unknown provenance, now in the hands of a private collector. A number of scholars have claimed that it is a forgery, mainly because of an atypical writing of the name "Horemheb." Redford most recently has written that if the bowl is forged, it must be copied from a genuine inscription. Other historians have concluded that if it is a year 16 date, it would be part of the disinformation campaign that followed Horemheb to include the years of his four (or five) predecessors and usurp their years of reign, thus Horemheb’s “year sixteen” could actually be year 16 of Akhenaten and the military campaign would then be the military campaign initiated right before the death of Akhenaten in which the Egyptian troops later learned of the king’s death up in Amqu.
- 17 nothing has ever been found
18 no evidence
19 nothing
20 no evidence
21 nothing
22 no evidence
23 1 item (*?3) which could be year 23 (or 13, or 33)
24 nothing
25 no evidence
26 nothing
27 (date of I Shemu 9),
Graffiti written in ink on his statue’s shoulder Mortuary temple in West Thebes (many suggest the possibility that the year 27 is from the reign of Ramesses II and not of Horemheb. Other scholars attribute the writing to the 19th or 20th dynasty belonging to Ramesses III). The author asks the question that if any of Horemheb’s scribes could write graffiti at any time amongst the “59 years” available, why only this reference and only this year?

Unknown ('year 27') document

Ostraca IFAO 1254

According to this year 27 document written on an Ostrakon, it is describing the work of a workman during a regnal year change. The worker did things between Year 26 IV Peret day 28 (= ca. March 25) and Year 27 I Shemu day 13 (= April 10) of "un-named" pharaoh's reign. The change took place between this time frame indicating a "new regnal year" is supposed to have occurred during this window of time, and the argument scholars believe being that only Horemheb was coronated during this time of all 18th and 19th dynasty pharaohs. Aya's accession date occurred sometime during the month of III Peret. Others against this reasoning such as Janssen and Krauss both preclude a clear dating of the document to Pharaoh Ramesses III's reign whose accession date was I Shemu day 26. Janssen and Krauss believe the scribe inadvertently wrote the year change two weeks too early. Writing forms also led Janssen to suggest that the document was from the 20th dynasty. This research author has determined that there must have been an error with the original calculation of the dates translated as "*March 25th to April 10th*". The dates for IV Peret 28 occurring on March 25th during the 18th-19th dynasty only occur between -1369 to -1366 (1370BC to 1367BC) with I Shemu 13 occurring on April 10th 16 days later. This time period is during the reign of Amenhotep III. Since Ramesses III has been considered as the pharaoh referred to in this document, Amenhotep III can also be included in the discussion since he reigned for 38 years. However, if one is to expect that a "year 27" of Horemheb occurred during this time period, no matter if one believes in a 14 year reign or a 27 year reign, year 27 should be expected to occur sometime around -1293 (1294BC) and the dates between IV Peret 28 and I Shemu 13 fall between March 7th and March 22nd during the year 1294BC.

- 28 nothing
- 29 no evidence
- 30 nothing
- 31 no evidence
- 32 nothing
- 33 1 item (*?3) which could be year 33 (or 13, or 23)
- 34 no evidence
- 35 nothing
- 36 "
- 37 no evidence
- 38 "
- 39 nothing
- 40 "
- 41 no evidence
- 42 "
- 43 nothing
- 44 "
- 45 no evidence
- 46 "
- 47 nothing
- 48 "
- 49 no evidence
- 50 "
- 51 nothing
- 52 "
- 53 no evidence
- 54 "
- 55 nothing
- 56 "
- 57 no evidence
- 58 "
- 59 The Inscription of Mes Court document created during the reign of Ramesses II.

The document supposedly indicates a year 59 of the reign of Horemheb but there is neither clear proof that this actually adds up to 59 years or that the court scribes were accurate in their chronology accounting when attributing the Amarna years to Horemheb. (see footnote)

60 nothing

61 no evidence... at this point no one has ever suggested a higher regnal year for Haremhab

Another point to consider is that if the “year 27” document is to be attributed to Horemheb, then there must be other documents that coincide with his reign *after* the 32-33 Amarna years that were attributed to him. For example, if 32 Amarna years are given credit to Horemheb then his reigning “year 1” would have been year 33, year 46 would have been Horemheb’s reigning year 14 and year 59 his reigning year 27. Since we know for sure that he had verified regnal year dates of accomplishments, we should see other regnal year dates between “Year 33” and “Year 59” but nothing has ever been found.

Haremhab’s tomb (KV 57) in the Valley of the Kings was never completely finished. This has remained a mystery to historians who believed he reigned for at least 28 years because this would have been more than enough time to finish the most complex of Egyptian royal tombs, yet his remained unfinished despite his old age which should have been reason enough to expedite the completion of his tomb. I believe Horemheb was too busy managing war duties up north against the Hittites and their allies during his 14-

The Reign of the Female Pharaoh in 18th Dynasty Egypt

When the ancient Greek historian Manetho wrote about ancient Egypt, there were five known female pharaohs of dynastic Egypt before the Cleopatra era. Manetho, who lived ca. 3rd century BC, was an Egyptian priest and was one of the most prominent of the ancient historians in regards to Egyptian history. Manetho translated from Egyptian into Greek, the history of all of the Egyptian kings since the beginning. As a priest in Heliopolis, Manetho had access to the complete library of temple records in Heliopolis and other Egyptian records. Tradition held that in this temple there was a depiction of a “Tree of Life” that contained the names of all the Egyptian kings on its leaves. The earliest reference to the concept of the “Tree of Life” is to be found in the philosophy of the ancient Egyptians. The ancient Egyptian symbol for “plant” meaning “Tree of Life” was three sacred lotus lilies. The acacia tree is considered to be the “tree of life” by Egyptians. Both Isis and Osiris are considered the “first couple” of Egypt who were said to have emerged from the acacia tree. In Hebrew tradition, the Tabernacle and the Ark of the Covenant were both made of Acacia or shittah-tree and this tree of life concept could possibly be added to the list of things the Israelites brought out of Egypt (*175*).

One of the concepts Manetho translated from the Egyptian records was about the role and history of Egyptian female pharaohs. Manetho writes that in the Second Dynasty of Egypt, a law was handed down allowing a woman to succeed her male husband pharaoh if presumably there was no male heir. The five female rulers of Egypt mentioned by the ancient Greek/Egyptian Priests are Nitocris, Skemiophris, Amenssis, Akencheris (Akenkeris) and Thoueris. These are the Greek names Manetho translated from the Egyptian hieroglyphs into the Greek language:

<u>GREEK NAME</u>	<u>EGYPTIAN NAME</u>	<u>DYNASTY</u>	<u>FATHER</u>
NITOCRIS	Neith-iqert/Neterkare	6 th	Pepi II
SKEMIOPHRIS	Sobekneferu/Nefrusobek	12 th	Amenemhat III
AMESSIS/AMENSIS	Hatshepsut	18 th	Thutmose I
AKENCHERIS	Ankhetkheperure I	18 th	Aya

(Akencheris is mentioned three times by Manetho. “Rathotis”, who is believed to be Tutankhamun, is listed by Manetho between two of the three listings, two are most likely female and the third listing is most likely to be attributed to Smenkhkare whose throne name Ankhkheperure was the same as his queen:

Smenkhkare: known earlier as Ankhkheperure Smenkhkare
and later as Ankhkheperure Neferneferkheperure/Waenre/Neferneferuaten.

Merytaten: known as Ankhetkheperure Neferkheperure/Waenre/Neferneferuaten

AKENCHERIS	Ankhetkheperure II	18 th	Akhenaten
THOUERIS	Tawosret	19 th	MerenPtah

All of these women assumed full pharaonic titles according to the ancients. Until it is absolutely proven that Ankhethkeprure I and Ankhethkeprere II are Nefertiti and her daughter Merytaten, only Hatshepsut appears to have had a male or female heir to the throne to keep the royal line going for some time after her death. Hatshepsut's daughter married her "stepson/nephew/son-in-law"

Military Action Photos during Tutankhamun's Reign in Horemheb's Tomb

Horemheb's Saqqara tomb gives further evidence that there was war and military action occurring during the reign of Tutankhamun. Horemheb/Haramhab/Harmaha/'Arma'a had his tomb built in Thebes after he became Pharaoh of Egypt. This Saqqara tomb was built while Horemheb was a noble and not yet pharaoh. On the West Wall of General Horemhab's tomb (G12 and T11) are depicted Libyans, Nubians and Asiatic emissaries kneeling or lying on the ground who have come to implore Pharaoh Tutankhamun, through Pharaoh's intermediary representative Horemheb as Regent, to grant them the "breath of life", and therefore his mercy and clemency towards their death sentence. The Regent turns around toward Pharaoh and his wife to announce their petition requests while probably having to translate their foreign languages. The rest of the texts are difficult to understand but seem to allude to the devastation of the enemy's country after the passage of the Egyptian army which had been led by Military General Horemheb. This is probably in the Canaan/Levant area which represented the buffer zone between the two warring countries and forced many of the Canaanite leaders to declare which side they were fighting for. The "Hibaru/'Apiru and Suteans appear to have fought for the Hittites. Historians are still not conclusive on what that term "breath of life" meant during this time period of the late 18th dynasty. It could very well have meant a plea to be given life rather than be given the death penalty. Perhaps these representatives of certain Egyptian vassal states had betrayed Egypt and were captured during wartime and bought to Egypt to be executed. It was traditional for Egyptian military commanders to bring captive nobles and their leaders back to Egypt for execution as a sign of their great victory. Many have previously thought that some of these pictures may be from the time Horemheb became pharaoh when the war was in full fray. However, the fact that Tutankhamun is depicted in this G12 photo as pharaoh indicates that the war was already in full fray. If, as the Mursilli II Hittite letters say, that his father declared war after his son was killed, months later after the queen wrote the letter to him, Tutankhamun could not be the dead pharaoh spoken about because the war was occurring during his reign. It has to be during this time period when Mursilli is on the throne and Horemheb is the leader of the Egyptian military known as **General 'Arma'a** to the Hittites (*59*).

On the South wall of the Saqqara tomb, are scenes of long rows of Asiatics taken captive (G7,G8, G9, G10, T14). Horemhab has obviously done a good job during the war as he is being rewarded by heavy gold necklaces being placed around his neck. They are gifts given by Tutankhamun and his wife Ankhseamun (G3). The women and children taken along in captivity to Egypt are also represented with their unknown final fate to be determined. The last wall erected with pictures, before the accession of Horemheb to the throne, was the South Wall which shows a possible delegation of foreigners consisting of Libyans, Asians, Nubians and a possible Greek from the Aegean Sea. Were these allies during the war? This appears to be the time when Aya is now ruling as Pharaoh and Horemheb is Vizier and Military general, so he must be meeting with those who are Egypt's Allies. If this is the era when the captivity and enslavement of the Hebrews began, we must look at the "Restoration Stele" and recall this particular passage when Tutankhamun was restoring the Amun Priests and Temples back to their pre-Aten days: *"...he (Tutankhamun) filled their workrooms with male and female slaves from the tribute of his persons capturing..."*

General Horemheb and Tutankhamun fought the Asiatics Together!

General Horemheb held many titles under Tutankhamun, one of which was *"Fan-bearer on the Right Side of the King"*, implying a very close blood relationship with Tutankhamun. His other military honors listed within his Saqqara tomb included *"Chief Commander of the Army"*; the *"attendant of the King in his footsteps in*

the foreign countries of the south and the north"; the *"King's Messenger in front of his army to the foreign countries to the south and the north..."* (*135*). Both of these last two titles indicate that there was significant troop movement in Nubia and in the northern countries in Canaan and beyond and Horemheb led the charge. However, this last title of Horemheb absolutely convinces us that there was an active war campaign going on during Tutankhamun's reign and that Egypt was involved in full scale war with the Canaanites and Hitittes. For this final title of Horemheb tells us that he was also this:

"...and the Sole Companion, he who is by the feet of his lord on the battlefield on that day of killing Asiatics."

There can be no doubt that this has to mean that war was going on during the reign of Tutankhamun! A few years earlier it was Akhenaten who showed no interest in going to war against the Hitittes and their allies during the Hittite King's Syrian campaign when the Canaanite and Syrian Mayors and Kings repeatedly called for, requested and demanded that Egypt *"send the archers and the troops to defend us!"* Hittite King Suppiluliuma was already at war with Mitanni and their territories either directly under Mitanni control or indirectly under Egyptian control. The Canaanite and Syrian Mayors calls and their letters for help to Akhenaten fell on deaf ears but when he died, it was first Nefertiti who stepped in and began the process of finding a solution to end the war in Syria and avoid a direct conflict with Hatti by writing letters to him asking for his son in marriage. Nefertiti died and so did the Hittite King's son, setting off war between the two powerful nations. By the time of Tutankhamun reign, he as a young boy on the throne had to pay the price for a full scale war that probably could have been averted had his uncle Akhenaten shown some indication that Egypt was willing to defend its mayors and its territories in the north! Perhaps it may really have been true about the translation of the statement Akhenaten had written on the boundary stela that *"the king will never leave the boundaries of the city"*. The implications are simply this: By the time Tutankhamun came to the throne, war had already been in full force. When Tutankhamun died, the war was continuous into Aya, Haramhab and the 19th Dynasty Pharaohs. Therefore it could not have been Ankhesenamun who wrote the letter to the Hititte king asking for his son to marry because with that scenario the Egyptians would not have been "fighting the Asiatics" yet until after the Hittite king's son is assassinated. It was only after months and perhaps at least a year of negotiations with letters being sent back and forth between the queen and king Suppiluliuma did a son get sent to Egypt, and it was only after the Hittite king's son Zannanza was killed did Suppiluliuma and his Asiatic, Canaanite, Hapiru and Sutean Allies launch an all out war against Egypt.

At Luxor, some 40,000 stone blocks were discovered:

"...among them are blocks depicting a heated battle on Egypt's Norther border. Dated to the final years of Tutankhamun's reign, they raise an intriguing question – did Tutankhamun lead the Egyptian army into battle? ...a series of images showing a battle between the Egyptians and their long time enemies, the Hitittes. They are full of graphic details...the level of detail suggest that these represent the actual battle fought at the end of the reign of Tutankhamun...probably around the city of Kadesh...on a small block nearby is a representative of King Tutankhamun's chariot within the Asiatic battle scene...the battle of Kadesh appears to have occurred shortly before Tutankhamun died." (*182*)

Before Horemheb became pharaoh, he was an elevated Royal Official for Pharaoh and had a tomb built in Saqqara. Excavations at Horemheb's Saqqara tomb revealed that the walls were superbly carved with scenes of Horemheb's military and court career. From these we learn that there were at least two small campaigns during Tutankhamun's reign against Libyans and Syrians - the faces of the prisoners are especially well represented in the carvings.

Photo by R. Jacquet



Limestone relief from the tomb of Horemheb at Saqqara while he was Tutankhamun's Supreme Commander depicting Asiatic prisoners bound in copper fetters being escorted by Egyptians. After a long delay in response to Hittite incursions up north due to Egyptian political leadership turmoil, now with Egypt finally striking back with the full power of its military and with Suppiluliuma and his eldest son Arnuwanda both dead from the plague and the young boy king Mursili on the throne, it was now the Hittites turn for political turmoil.
(from the Leiden Museum in The Netherlands)

EVIDENCE THAT TUTANKHAMUN'S TOMB BURIAL WAS RUSHED, NOT DELAYED!

1. Errors and imperfections on the coffin, normally finished to perfection, were covered over to hide the damage or imperfection or left as is;
2. The foot end of the outer coffin had to be crudely hacked and shaved off to allow the sarcophagus to close because it was not made to the correct size for Tutankhamun. The most likely explanation is that it was borrowed. The same had been done to one of the smaller coffins in the treasury;
3. The Treasury walls were left undecorated. The floors and most of the walls were never finished.
4. Wood shavings and plaster remains were left on the floor in both the shrine room and treasury room and not cleaned up;
5. Paint drops were also left on the floor with the wood shavings indicating that the painting of the wall was done after the sarcophagus had been put in place.
6. Wall paintings were hastily done and show little of the usual boasting of a pharaoh who reigned for nine years. Howard Carter first noted that the painting and decoration of the burial chamber took place after the interment and not before. The wall paintings were done on the flat walls instead of the usual rock carving of the images into the wall and then painting them.
7. Gross carelessness was made with the erection of the Canopic equipment as the protecting female goddesses were placed on the wrong sides. These most sacred canopic jars appear to be borrowed as was the sarcophagus. Egyptologists such as Nicholas Reeves believed that 80% or more of the funerary equipment had been usurped from other family members.
8. Despite the assemblage instructions written on the panels of the four walls to be placed around the sarcophagus they were to shield, the panels and doors of the shrines were erected facing the wrong cardinal points, facing east instead of west and north instead of south and vis-versa.
9. Funerary statues, statuettes, coffins and mask show a certain hurried workmanship as the final works were not created in a high quality of perfection as seen in normal Amarna Age art;
10. Funeral items that should have been stored in the Treasury were left in the annex because the treasury had already been sealed;
11. Funeral items that should have been stored in the Annex were left in the Anti-chamber because the Annex had already been sealed;
12. Axels of all six chariots found in the tomb were sawn in half to get them into the tomb because the tomb doors were built too small to allow the chariots to be brought in whole.
13. Couches and beds, for the same reason as the chariots, had been taken apart to fit inside the anti-chamber but wrongly re-assembled once inside.
14. Wine jars were empty and items had hastily been borrowed from other tombs or elsewhere not originally meant for Tutankhamun.
15. Excessive fast drying of the mummy caused the cracked and brittle state of the skin of the head and face. This is an indication that the mummification process was purposely hastened by increasing the strength of the natron used to dry out the mummy.
16. The sternum and anterior aspect of the ribs of Tutankhamun's mummy had been removed. The excessive dryness of the breastbone and ribs caused them to crack during the mummification process causing the embalmers to pull them out to hide their clumsiness and their scheme to cheat the natron embalming process.
17. Gypsum wall plaster was not given time to dry out and was still wet when the tomb was sealed causing excess moisture to ruin some of the tomb items when the tomb was sealed. A pink stain and black and brown fungus spots had spread over the decorated walls due to the excessive moisture which nourished them when the tomb was sealed up in haste. Small amounts of moisture also came from the vegetation offerings normally placed in the tomb of royals but this cannot account for the excessive moisture that caused mold and fungus in the tomb.

18. On the one hand, King Tut was sent into eternity with the intention of having his 'worldly possessions' with him in the afterlife but food parcels bore the wrong docket showing lack of order and accuracy.

As researcher Doherty wrote:

"On the one hand Tutankhamun was sent into eternity with a hoard of treasure which any Pharaoh would have envied but the tomb itself and the way it was prepared would have been the despair of any right-thinking Overseer of the Houses of Eternity." (*64*)

Egyptologists El-Mahdy, Derry and Harrison, and Doherty among a few all agree that:

"Ay and his colleagues worked in great haste in burying Tutankhamun and did not try to observe the 70-day period!" (*64*).

Zahi Hawass, Director of Egyptian Antiquities, also agrees that Tutankhamun's tomb was not constructed to standard due to time constraints:

"...Normally, the King's tomb was very big, with long corridors and several rooms leading to the burial chamber. All the walls were carved with scenes and texts and then painted. But when Tutankhamun died, Ay buried him in a small tomb not meant for a king. Preparing the king's body for burial took 70 days, so Ay only had time to have the burial chamber painted." (*161*)

Bob Brier, although he believes that Tutankhamun was murdered, described Tutankhamun's tomb in this way:

"...Tutankhamun dies suddenly at the age of 18. We know it was sudden; he's buried in a very small tomb, very small. It was a hasty burial. They had to get things together, only 70 days for mummification. You know the whole ritual took 70 days so everything put in that tomb had to be prepared within 70 days. So it was a very hasty burial, he dies suddenly. .." (*129*)

Such burial haste for a pharaoh may bring to mind the same rushing of the tomb of Ramesses I whose short two-year reign during war-time certainly must have caught the royal tomb builders by surprise. He no doubt died in the heat of the war against the Hittite Empire and it had to be put together fast to limit the mourning period and concentrate on the war. The tomb (KV16), discovered by Giovanni Belzoni in 1817, is small in size and gives the impression that it was quickly put together. As one researcher wrote:

"...walls, after a hurried coat of plaster, were painted to show the king with his gods, with Osiris allowed a prominent position. The red granite sarcophagus too was painted rather than carved with inscriptions which, due to their hasty preparation, included a number of unfortunate errors." (*116*)

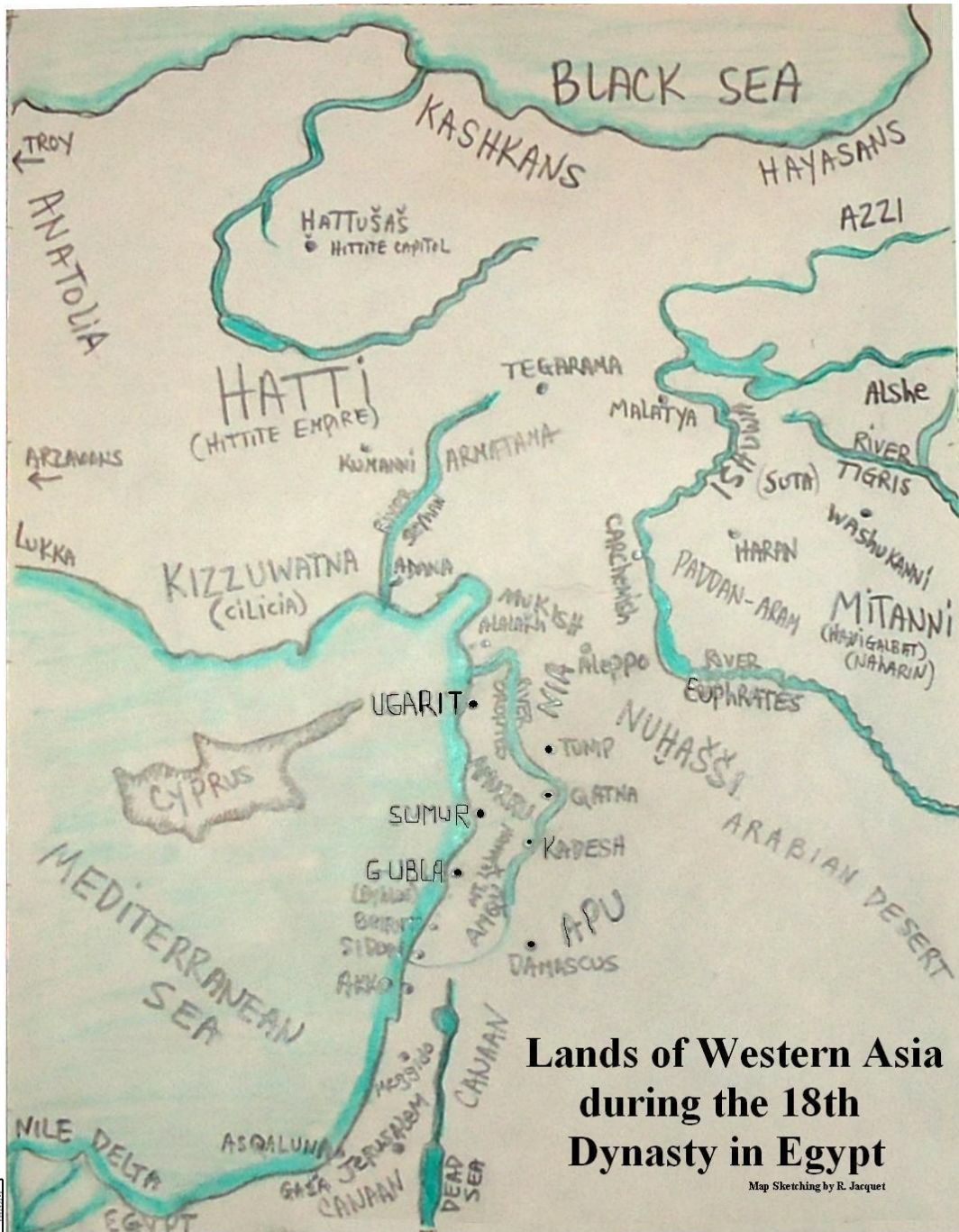
With the traditional 70 day ritual and funeral that followed, the evidence does not support a delay for Tutankhamun but may even point to a ritual completed in less than 70 days! If the burial procedure was not rushed due to the war then the entire burial procedure appears to be something that was done in haste for someone who had an ulterior motive, like perhaps Ankhesenamun avoiding a marriage with Horemheb. She needed to keep the Royal Aten/Yahweh Bloodline going and while Horemheb was up north negotiating or doing battle with the Hittites, or protecting Egyptian interests in Canaan, there was her loyal uncle/grandfather Aya waiting in the wings. He was a better choice to marry than Horemheb who, although a likely relative, was not of her direct royal bloodline. Additionally, as history later showed during his reign, Horemheb was probably secretly undermining the Aten cult with his own counter-revolution which helped to bring back the Amun gods. Before Horemheb could return, the deed had been done. Ankhesenamun had married her grandfather/grand-uncle Aya and as eldest daughter of the royal bloodline Aya's accession to the throne had been legitimized. In that case, the tomb for Tutankhamun would have indeed been rushed! Horemheb would have to wait four years to become pharaoh and for his counter-revolution to come full circle.

Murnane points out that the proposed Hittite marriage that the queen requested to the Hittite king was far from being a secret project of the queen's and had to have enjoyed significant backing. Tutankhamun's tomb showed the unusual decorative scene of Aya's opening of the mouth ritual which had previously not been included in the decoration of royal tombs:

"The wall decoration of the traditional "nine friends" of the deceased which would have included the highest officers in the land, shows them pulling the body towards the tomb. Since Tutankhamun's burial included objects donated by high-ranking members of the administration, Aya's succession must have been officially recognized by the time his predecessor was laid in his tomb."(*137*)

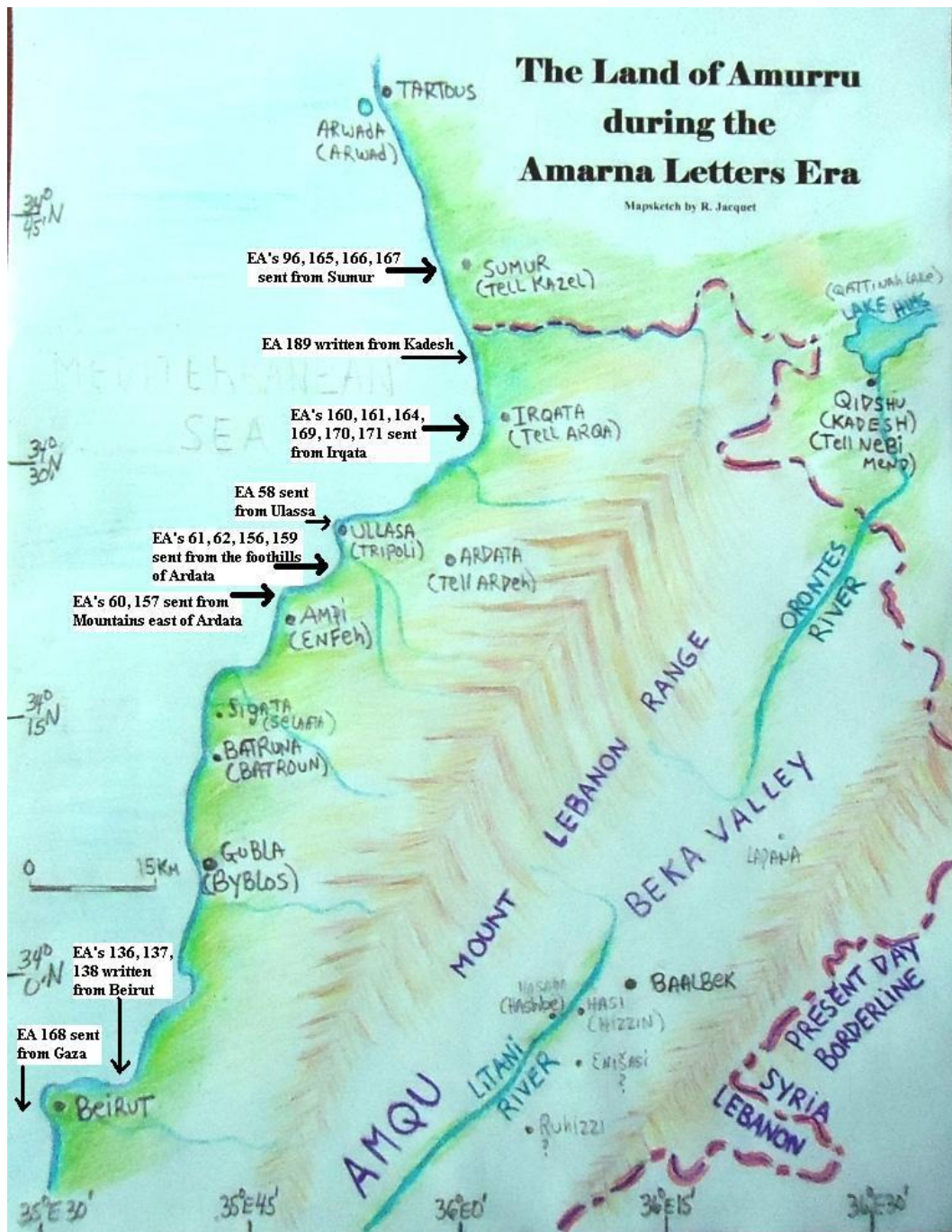
Certainly Aya did not usurp the throne in a take-over that was not blessed by the priests, the military and royal family. For the first time in tomb paintings, we are shown a picture of the opening of the mouth ceremony by the successor to the throne – Aya. Usually this was done by the son of the previous pharaoh but never shown upon the tomb walls as it was probably always assumed that the son was the successor. Since Aya was not the son of Tutankhamun but most likely his blood grand-uncle or great-grand-uncle law, as military commander he was vividly depicting on the wall painting that he was the rightful successor to Tutankhamun. Adorned in the priestly leopard skin Aya uses the sacred object called the Adzes to open the mouth of the deceased so that he can receive the breath of life in the afterworld. Performing this ritual was one half of legitimizing the next pharaoh to rule Egypt. The other half was to marry the eldest daughter of the royal bloodline which at that time was Ankhesenamun, the last remaining living daughter of Akhenaten and Nefertiti.

Jacquet's Chronology of the Amarna Letters



Lands of Western Asia during the 18th Dynasty in Egypt

Map Sketching by R. Jaquet



Map Sketches by R. Jacquet

History of the Amarna Letters

The Amarna tablets represent letters that were written to and from the Egyptian Pharaoh to the surrounding Kings and vassals of Canaan and Mesopotamia. Historians estimate that these letter correspondences began during the reign of 18th Dynasty Pharaoh Thutmose III and ended during the end of the 18th dynasty spanning at least 125 years. The majority of the letters were written between the time of the reign of Akhenaten and the first year of Tutankhamun and included letters written during the reign of Nefertiti, Smenkhkare and Merytaten who succeeded Akhenaten and preceded Tutankhamun. A reading and review of the Amarna letters that have been translated easily disclose the fact that by far the majority of the letters were written to and from pharaoh to vassals in Canaan due to rebellion and war against Egypt during the final years of Akhenaten's reign through the first year of Tutankhamun's reign.

All of these letters found at Tel-el-Amarna were written on stone tablets in the Cuneiform writing tradition of the Akkadian language of the era. The Amarna tablets take their name from the modern-day city known as Tel-el-Amarna, a plain on the east bank of the Nile River about 200 miles/320 kilometers south of Cairo, Egypt. This is where revolutionary religious reformer Pharaoh Akhenaten moved the Capital city of Egypt from Thebes to what he then called “Akhet-Aten”. History calls him the world’s “first Monotheist” and there are many reasons for the sudden influence of Atenism during his time. The city of Akhetaten’s brief moment in time saw it flourish for no more than 18 years and was abandoned during the first year of the reign of Tutankhamun, about four years after the death of Akhenaten. There, the letters also were abandoned and for some 3200 years were left to themselves before local Egyptian natives decided to dig among the ancient ruins sometime around the year 1887. It was then that hundreds of clay tablets with unknown writing on them were discovered. Some were immediately lost, many were sold and traded. Fortunately, most of the tablets made their way into the world’s greatest museums to be preserved and studied by Egyptologists. The Berlin Museum, The British Museum and the Cairo Museum appear to have the majority of the tablets. By the year 1907, there were 358 inscribed tablets known to exist and in that same year the first translation of the letters was published by Norwegian Assyriologist J. A. Knudtzon (*11*). Other translations followed. My main source of understanding the Amarna Letters comes from William Moran’s translations first published in 1987 in French “*Les Lettres d’El-Amarna*”. His English Language translation appeared in 1992.

William Moran has set forth some of the international correspondences with this chronological formula:

<u>Letters from</u>	<u>Timeframe</u>
Babylonian	The last years of Amenhotep III until late in Akhenaten’s reign, perhaps first year of Tutankhamun’s reign.
Assyrian	Late in the reign of Amenhotep IV (Akhenaten by now)
Mitannian	ca. year 30 of Amenhotep III until year 4 – 5 (short co-regency) or year 14 – 15 (longer co-regency) of Akhenaten.
Arzawa	During the reign of Amenhotep III. (*11*)

There have been many translations, reports and papers written on the chronology and events spoken of in the Amarna Letters. My research has produced a slightly different outcome of the events surrounding the Amarna letters than most tradition reports have given. The explanations for my different interpretations hopefully will bring many to bring to light many mysteries surrounding the Amarna Letters that have here to been left unsolved. I have foremost concluded that the majority of the Amarna Letters were written during the time of war between Canaan and the Hapiru intertwined with the war between Hatti and Mitanni and then Hatti and Egypt. These events appeared to have taken place between year 10 of Akhenaten and year 1 of Tutankhamun representing a solid decade of ongoing war Egypt was involved with either directly or indirectly. The bulk of the Amarna Letters come from Canaanite vassals. These letters were necessary to and from Egypt’s Canaanite vassals in order to keep account of the progress or lack of progress of the war.

King Suppiluliuma of Hatti (present day Turkey) appears to have been the main instigator of war. Suppiluliuma tried hard to honor the treaty Egypt had made with Hatti decades before his reign. Suppiluliuma did not directly attack Egypt or her Canaanite vassal states until his son Zannanza was killed. Despite the Kingdom of Mitanni being subject to Egypt’s rulership, Suppiluliuma however, did attack the Kingdom of Mitanni whom he considered a sovereign nation and open to attack in retaliation for former territories of Hatti that Mitanni held in Syria. There appears to have been two great Syrian War Campaigns by the Hittite King but the order of events are still very much subject to interpretation. As John Darnell explains: “*The political events following Suppiluliuma’s Great Syrian Campaign, which occurred in about twelve of the reign of Akhenaten, are complicated and mostly reconstructed from later Hittite evidence, including historical retrospectives (e.g. The deeds...) and copies of treaties between the Hittites and the territories they conquered*” (*163*). Kenneth

Kitchen also believes that it was year 12 of Akhenaten when Suppiluliuma launched his first Syrian war campaign (*196*).

The ongoing war up north required Egypt's response for requests of military aid by their Canaanite vassals. Since Egypt's largest and strongest vassal nation and ally was the Kingdom of Mitanni, when Mitanni failed to protect the northern territories it forced Egypt to have to send a military response to the north. Historians have wondered why Akhenaten took so long to respond to cries for help from their northern Canaanite vassal states and from the Kingdom of Mitanni. They blame his focus on building his new holy and golden city of Akhetaten (Amarna). However, Akhenaten may not have been the only pharaoh who was slow to respond. Listed below are the possible reasons why Egypt failed to quickly counterattack the Hittite and 'Apiru incursions:

- They were afraid of plague (EA 244). Since queen Tiya died sometime at or after year 12 of Akhenaten, and it may have been because of the plague (*"that woman[...] she died in a plague..."* (EA11). A letter from Rib-Hadda might have been the beginning of the fear of importing plague into Egypt from Canaan. Rib-hadda tells pharaoh about plague in his city that *"it has been gone a long time"* (EA362)
- There was no food to feed the troops; (EA131, EA300)
- They may have instructed Mitanni to go out and fight and defend both themselves and the Northern territories under Egypt's dominion since they had successfully done this less than 2 decades prior; (EA17).
- The conflicts up north initially began with a border dispute. King Suppiluliuma thought Mitanni was interfering with their inland border state of Isuwa, located north of Mitanni and east of Hatti which gave him an excuse to fight the Mitannians. Egypt would not have wanted to take sides since they had peaceful treaty obligations with both nations. What started out as a little skirmish between the two nations got out of hand.
- They instructed Northern Vassals to go out and fight (Abdi-Asirta EA62), (Lab'ayu EA252-254), (Milkilu EA267-271), (Aziru) (Niqmadda) and defend both themselves and the Northern territories under Egypt's dominion but through false accusations of loyalty (EA62,132,) and/or pressure from Hittite King Suppiluliuma, many former Egyptian allies defected to the Hittite side.
- They were mourning the death of a pharaoh (Akhenaten, Nefertiti, Smenkhkare, Merytaten) all within a 3-year span.

The Main Characters of the Amarna Letters

The following are some of the main people or groups of people who wrote to pharaoh or were spoken of to pharaoh during the time of war. Following their activities gives us the possibility of creating a chronology during the reign of Akhenaten up to the first year of reign for Pharaoh Tutankhamun.

HABIRU/'APIRU After much research, I have concluded that the Habiru or 'Apiru were indeed the descendants of Abraham known biblically as the Hebrews. During the Amarna era they were the living descendants of Abraham (Ishmael, Isaac, Jacob and Esau) who lived in the hills and mountains on the border of Amurru and Hatti. Probably acting as proxy for Hittite King Suppiluliuma, they led a revolt and attacked Egypt's Canaanite cities at least twice during Akhenaten's reign – the first time ca. year 6 – 8 during the reign of Akhenaten in which Egypt responded by putting down the insurrection in Akhenaten's year 12. There was another rebellion of the Habiru sometime during year 14-15 with another Egyptian military response coming ca. year 15 – 16 of Akhenaten. **Abdi-Ashirta** (Asirta), one of Egypt's vassal leader in Amurru, was killed during this time, later to be replaced by **Aziru** and other **"Sons of Abdi-Asirta"** who also led the 'Apiru and the Suteans into raids and attacks against Canaanite and Egyptian interests. The 'Apiru were said to follow the

stronger hand and several letters indicate that they could be bought as mercenaries to fight for a cause for the right price. In EA 73, Rib Hadda writes to commissioner Amunaapa asking why the king has not sent archers out to defend Amurru: *“Do not you yourself know that the land of Amurru follows the stronger party?”* In EA 169, while Aziru is visiting pharaoh in Egypt, a family relative writes to Aziru to tell him that if he does not get out of Egypt, the Sutean forces will desert and wage war against Aziru’s brother which appears to be an obvious indication that the Suteans will switch to the Hittite side unless Aziru returns to tell them that Egypt is still the stronger side. The fortress city of Sumur, Egypt’s military stronghold in Amurru, had to be re-taken and rebuilt twice during the two ‘Apiru insurrections. Akhenaten responded again in his year 17 up north when Kadesh and Amqu were attacked by Hatti supported by the ‘Apiru. It is at this time that Akhenaten dies. A year later Suppiluliuma declares full scale war on Egypt when his son is killed. Egypt finally lost control of Amurru and the garrison Sumur when Aziru defected to the Hittite side who took control of the fortress city.

I now believe that the pre-year 12 attacks by the ‘Apiru was by that time the only and main threat to Egypt. The Hapiru were probably supported by proxy, most likely by Hittite King Suppiluliuma while he sought to rule the world but he did not want to attack powerful Egypt directly due to former treaties. The ‘Apiru probably began attacking Canaanite cities ca. year 6 – 8 of Akhenaten and were put down in year 12. They regrouped and attacked again in years 14 – 15 and were put down again in year 15 - 16. These “Hebrews” kept up their attacks against Egypt while fighting on the side of the Hittites. They were ultimately defeated. Their defeat began during the reign of Tutankhamun when General Horemheb (Haramhab/’ Armaha) brought some of these prisoners back to Egypt which were diagramed in Horemheb’s Saqqara tomb. The capturing and imprisonment and eventual slavery continued through the reigns of Seti I, Ramesses II, Merenptah and Seti II when they finally broke through their bondage in Egypt and were freed in what has become known as “The Exodus”.

AZIRU Several letters suggest that Aziru was familiar with officials in the Egyptian court and had also attended pharaoh in Egypt before being granted the vassalage of Amurru. He no doubt was schooled in Egypt in the ways of vassal leadership. He succeeded Abdi-Asirta as leader of Amurru probably ca. year 14 – 15 of Akhenaten, most likely by appointment from Egypt. Judging by the letters he sent telling pharaoh that he was afraid of the king of Hatti attacking (EA 157, 165, 166, 167), Aziru was completely loyal to Egypt at first. EA 165 tells us that this is likely the second year after Suppiluliuma’s initial incursion into Syria. Aziru alludes to telling pharaoh that while he was in [Egypt?], that is when the Hittite King visited Amurru:

*“...my lord, [when] I was staying in [..., the king] of Hatti came into Amurru, the land of the King, my lord, because the king, my lord, did not let me stay to guard his land. And now he is staying in Nuhasse. It is only two day-marches to Tunip, and so I am afraid of his attacking Tunip. May he depart...” (*11*)*

If this is the year after Suppiluliuma’s (year 14 Akhenaten) Syrian attack, it is now year 15 when Aziru is ruling from Tunip. Aziru visits Egypt at least twice during the late Akhenaten – Nefertiti days. He was loyal to Akhenaten and Nefertiti and switched sides when she died shortly after Akhenaten died. EA 161 sees Aziru trying to defend himself against treason. Aziru tells pharaoh that *“The kings of Nuhasse have been at war with me and have taken my cities at the instruction of Hatip...Hatip has taken half of the things that the king, my lord gave to me...”* This may be a clue that the cities Aziru captured when he switched over to the Hittite side, he allowed to be re-taken by Egyptian official Hatip. When Smenkhkare as **“*Namhurya, the Son of the Sun*”** takes the throne and the war between Hatti and Egypt has begun, Aziru comes back to Egypt’s side but when Smenkhkare dies and Merytaten continues on the throne as sole ruler of Egypt, Aziru has completely defected. EA 162 is probably the last attempt at Egypt to bring...

SUPPILULIUMA

This King of the Hittites during the Amarna Era came to the throne of Hatti by murdering his older brother who was first in line for the throne. Early in his reign, probably in his second year, he attempted to attack Mitanni to regain lost territories from his father’s reign but was defeated by Mitanni King Tushratta (EA 17). This event

occurred sometime between year 30 and year 34 of Akhenaten (*196*). With the assist of the Hapiru on his side, Suppiluliuma later advanced again on Mitanni territory and was successful. This was part of what is called his First Syrian Campaign. What we can see in The Amarna records, the Shattiwaza treaty and in Hittite King Mursilli's records is that war was occurring during the time of the Amarna Era. If the Hittite war was going on during this time then the dead pharaoh and his queen who sent the letter to Hittite king Suppiluliuma must be Akhenaten and Nefertiti. It cannot have been Tutankhamun and Queen Ankhesenamun because they are 13 years after Akhenaten dies and have long since left Amarna unable to leave any records behind within The Amarna Records. Most of what we know of Suppiluliuma's war campaigns into Mitanni and Syria come from the text of the Suppiluliuma-Shattiwaza Treaty. Suppiluliuma mentions in the preamble and again a few passages later of his main conquest:

"I brought all of these, together with their land and their possessions to Hatti. Because of the presumptuousness of King Tushratta, I plundered all of these lands in one year and brought them to Hatti. From Mt Lebanon and from the far bank of the Euphrates I made them my territory." (*206*, A OBv.1-16)

From the rest of the treaty, Suppiluliuma tells us that *"in the days of his father the land of Ishuwa (Isuwa) became hostile"* and Suppiluliuma as military general for his father went there and defeated them. However, *"several of the troops escaped to beyond the land of Isuwa"*. He mentions this same passage twice naming the same 16 cities or regions leading us to believe that there was more than one incursion into Ishuwa to try and capture those who had fled to Ishuwa in Mitanni territory for asylum. His first action as king was to try and go and get them: *"I crossed the Euphrates and went to the land of Isuwa. For the second time, I overpowered the land of Isuwa..."* The same cities and regions are repeated in the same order, (A Obv. 17-24), and only a few of them are recognized locations today (Armatana, Haran, Tegerama, Hazka, Isuwa). I believe this incursion happened in his second year of rule. He had to subdue Cilicia first (Kizzuwatna) and probably used their military to strengthen his army. Suppiluliuma's father Tudhaliya II is believed to have signed a treaty with King Shunashura of Kizzuwatna who had still been under the influence of the Hurrians, however many modern scholars now believe the treaty dates to the early part of Suppiluliuma's reign. Suppiluliuma had to pass into or near Mitanni territory to get them and was confronted by Tushratta sometime during the campaign. This is most likely the incident in EA 17. Suppiluliuma had to regroup and try it again some years later leading up to the Ishuwa-Mitanni-Nuhasse campaign in which I have calculated occurred in his year 21. The battle between the Hittites, Ishuwa and Mitanni was an old one. Records go back to the reign of Tudhaliya II (ca. 1440 BC) who attacked the Ishuwans (Hassu) north of Mitanni but did not conquer them. Ishuwa then aligns themselves with Mitanni. Tudhaliya II would soon conquer the Mitanni city of Wassukanni after he had re-taken Kazzuwatna from Mitanni control.

I believe that there had to be at least one more return to the land of Ishuwa between the year two defeat and his year 21 (Akhenaten's year 14) campaign into Ishuwa, Mitanni and Nuhasse because Suppiluliuma quotes Tushratta in the treaty:

"A second time King Tushratta was presumptuous to me and spoke as follows: "Why are you plundering on the west bank of the Euphrates?" – thus King Tushratta – "If you plunder the lands of the west bank of the Euphrates, then I too will plunder the lands of the west bank of the Euphrates.""

In that same interlude it appears that he had already made a pact with Abdi-Asirta in Amurru. Since the territory of Amurru is strangely absent from Suppiluliuma's accounts of his 'Mt. Lebanon' and Great Syrian Campaigns and since the land of Amurru has to be crossed for a return trip back home to Hatti, it seems logical to assume that Abdi-Asirta had submitted himself and the land of Amurru to the Hittite King and thus was not considered an enemy necessitating conquering and therefore no need to mention them in his Syrian war accounts. Aziru would do the same thing a few years later. After finally conquering whatever opposition he had on both sides of the Euphrates near Malatya with the people of Ishuwa, Suppiluliuma was able to march

eastward and north of Mitanni to Suta, Kutmar and Alshe then on to the Mitanni stronghold city of Washuganni and finally Syria:

*“And, I, My Majesty, Suppiluliuma, Great King, King of Hatti, Hero, Beloved of the Storm God, reached the land of Alši and the district of Kutmar and I overpowered them. I gave it as a gift to Antaratli of the land of Alši. I penetrated to the district of Šuta and plundered the district of Šuta. I reached the city of Waššukanni in search of plunder. ...But King Tushratta fled. He did not come against me for battle. (*206*, A Obv. 25-29)*

This is at least Suppiluliuma’s fourth campaign into Ishuwa. The first was when he was general for his father, the second was in the early years of his Kingship, the third had to have been why Tushratta earlier complained about his plundering the west side of the Euphrates and the fourth came just before he conquered Mitanni. Tushratta is defeated and is in exile. Suppiluliuma proceeds to cross the Euphrates going west to conquer the Mitanni lands on the western side of the Euphrates and turn their allegiance towards him as King of Hatti. Suppiluliuma tells us that all of this is the same year and the same campaign. Since he conquered Mitanni he now wants to take immediate possession of Mitanni controlled lands in Mukish, Niya, Nuhasse and Amurru:

*“I crossed the Euphrates again and overpowered the land of Halab and the land of Mukish. Takuwa, king of Niya, came before me for peace terms in the land of Mukish. But behind the back of Takuwa, his brother, Aki-Teshup, brought the land of Niya and the city of Niya to hostility...I, Great King, King of Hatti, overpowered the city of Arahati. I captured Akiya, king of Arahati; Aki-Teshup, brother of Tukuwas; and all of their chariot warriors, together with their possessions, and brought them to Hatti. I also brought the city of Qatna, together with its belongings and possessions to Hatti...” (*206*, Obv. 30-37)*

By this paragraph, it seems clear that the direct attack on Mitanni’s Capital City of Wassukanni occurred at the beginning of the fourth Ishuwa campaign when he defeats Tushratta and causes him to flee in exile of his brother Artatama. His brother Artatama appears to have been secretly back by the Hittite King and “co-ruled” in Mitanni as “king of the Hurri” while Tushratta was “King of Mitanni”. Civil War and disarray follows. Tushratta is not dead yet but will be assassinated soon. Suppiluliuma leaves Wassukanni and heads for or near Carchemish before turning directly south towards Mukish, Aleppo, Niya, Qatna and Kadesh, probably in that order, before turning back north to go home to Hatti. Akizzi is Mayor of Qatna, Eitakama is mayor of Qadesh, and Aki-Tessub’s brother Tukuwa is ruler of Nia at Tunip. Carchemish came into Hittite hands shortly after Tushratta’s death and the Hittites did not take Carchemish until after the death of Nibhururia, which in my history is Akhenaten. Thus Tushratta dies about 2 – 3 years before Akhenaten dies. Tushratta most likely took refuge in the Aramean cities (Syria) of Aleppo, Alalakh, Qatna and Kadesh and likely was the one that instigated these lands to rebel against their new Hittite leader the following year. He likely dies by way of being assassinated by one of his own family members during the next war season or on the battlefield.

Suppiluliuma’s statement that *“Tukuwas, King of Nia entered into a covenant”* with him but *“his brother Aki-Teshub roused Nia to hostility and fought the king of Hatti with his Marianna”* gives us some chronological clues. Aki-Tessub fights Suppiluliuma and his Hittite invasion of Nia in what I have calculated to be in Akhenaten’s year 14. He is captured and carted off to Hatti but later released. After being released from his captivity in Hatti, Aki-Tessub joins up with Tushratta’s son Shattiwaza to go to Babylon with charioteers to get help in hopes of overthrowing his cousin who is King of Mitanni. The Babylonians reject them and Aki-Tessub gets killed there within two years of the Nia invasion. EA 59 tells us that it is now at least three – five years after Akhenaten’s year 14. Aziru is ruling Tunip but the Tunip people want Egypt to release Aki-Teshub’s son and send him to Tunip to rule in place of Aziru and put the city back into allegiance with Egypt. They would not want the son unless the father was already dead. The Citizens of Tunip want the son of Aki-tessub to be allowed to leave Egypt to rule there but Egypt has detained him(*). The people of Tunip also want military assistance and are afraid that Aziru is going to do to them what he did to Nia. *“...Should the King’s troops and his chariots be delayed, Aziru will do to us just as he did to Nii” (*11*).*

In the same year 21/Suppiluliuma, year 14/Akhenaten attack upon Syria, Suppiluliuma only sought to capture and affirm his control over Mitanni lands. Egypt was in control over Mitanni who they granted power to rule those Mitanni lands. Suppiluliuma was aware of Mitanni's territorial borders and knew that somewhere just south of Qatna was the southern border of Mitanni's direct control over that territory. Egypt directly controlled the lands south of Qatna and Suppiluliuma had no desire to break the long-standing non-aggression treaty the Hittites had with Egypt since the days of Thutmose III. Kadesh (Qidsu/Kinza) was the major city south of Qatna controlled by Egypt and Suppiluliuma wanted no part of it yet. However, news of his invasion of Syria had quickly spread and those still on the side of the Mitanni-Egyptian alliance quickly defended the territory. Up from Kadesh came King Sutatarra and Prince Aitakama to battle the Hittites and Suppiluliuma had to respond.

*“When I went to the land of Nuhašše, I captured all of its territory. Its king Šarrupši alone escaped but I captured his mother...I installed Takipšarri, subject of Šarrupši, in kingship over the city of Ukulzat. I went to the land Apina, but I did not seek to attack the land of Kinza. But its king Šutatarra, together with his son Aitakama and his chariotry, came against me for battle. I drove him off and they entered the city of Abzuya. I invested Abzuya and I captured Šutatarra, together withand brought them to Hatti. I went to the land of Apina and Ariwana, king of the land of Apina, and his noblemen,...came against me for battle. I brought all of these, together with their land and their possessions to Hatti. Because of the presumptuousness of King Tushratta, I plundered all of these lands in one year and brought them to Hatti. From Mt Lebanon and from the far bank of the Euphrates I made them my territory”. (*206*, Obv. 38-47)*

Now several Nuhasse kings write to Egypt wanting immediate military assistance:

EA51 – Addu-nirari reminds pharaoh that since the days of Thutmose III when he made Taku king of Nuhasse, “...I have been a servant of Egypt and have rejected the offer of the Hittite king for treaty obligations...and now, may our lord [come forth] to us, and into his power [we will] indeed restore the lands”.

EA 196 – Biryawaza of Damascus wants pharaoh to immediately send a large force to come against the King of Hatti. He tells pharaoh that the king of Hatti has taken his wives, his daughter-in-law, servants of the king and others of his family back to Hatti. I believe these events occurred in the Nefsmery era when Suppiluliuma started to attack deep into Egyptian territory but it certainly sounds like the story of the family of prisoners he took back to Hatti.

I don't really believe that Suppiluliuma plundered both the land of Nuhasse and Apu (Apina) in the same year. He claims that he “brought them to Hatti” followed by “I went to the land of Apina...” this is quite a distance to travel back and forth in one year, especially since he had already conquered Ishua and Mitanni previously to his entrance into Syria. I believe that he went there the next year or later and subdued Apina. Since Egypt was not responding to any military action, Suppiluliuma was emboldened to continue to attack not just Mitanni territories, but now Egyptian territories. He had been provoked by Kadesh and Apu and had beaten them so now he was fearless of anything else he would encounter in Syria. Suppiluliuma would return the next three war seasons and continue his attacks upon Syria. Carchemish was also included in his attacks. It is now Year 17 of Akhenaten when the Egyptians finally respond up north. The death of Akhenaten occurs and now things start to go from bad to worse for the Egyptians and their allies.

Suppiluliuma's recounting of his military career in the Shattiwazi treaty.

Summation by Suppiluliuma: plundered west bank of Euphrates and annexed Mount Lebanon.

ORDER relayed in the text: crossed Euphrates to Isuwa, Kirtalissa, Arawanna, Zazisa, Kalasma, Timana, Mt.Haliwa, Mt. Karna, Turmitta, Alha, Hurma, Mt. Harana, Tegarama (half of it), Tepurziya, Hazka, Armatana,

returned to Hatti. This **FIRST ISHUWA/SYRIAN CAMPAIGN** while he was King was partially successful in Isuwa but not in Mitanni (EA 17). This is year 2 of Suppiluliuma's reign. He probably captured Kazzawatna during this campaign to begin it all.

ORDER relayed in the text: Plunders the west side of the Euphrates. This is when Tushratta made a challenge to him in which Suppiluliuma would later take up. I am calling this the **SECOND ISHUWA/SYRIAN CAMPAIGN** although Suppiluliuma may not have sought any territorial gains in Syria but I believe that this was the time he made agreements with Abdi-Asirta in Amurru. He also obviously made covenants with the Habiru who lived in Cappadocia, Cilicia (Kazzawatna), Mushka and Amurru.

ORDER relayed in the text: crossed Euphrates to Alsi, Kutmar, Suta, Wassukanni, (brought plunder to Hatti while Tushratta fled). Then either goes directly back to Hatti and Aleppo, mukish are next year –or- on the way back from Mitanni. This **THIRD ISHUWA/SYRIAN CAMPAIGN** while he was King was successful in Isuwa, in Mitanni and in Syria.

ORDER relayed in the text: Crossed Euphrates to Halab (Aleppo), Mukish, Niya (Nii), Qatna...Nuhasse, Apina, Kinza (kadesh), Apina, return to Hatti. (?is Apina = Amurru or Tunip?) This **FOURTH SYRIAN CAMPAIGN** when he was extremely successful and all done in one year. Aitakama is captured and taken to Hatti. Aziru is probably ruling Amurru and is afraid of the Hittite king coming there (EA164-167). Tushratta is on the run and it is probably ca. year Summation: plundered west bank of Euphrates and annexed mt. Lebanon

ORDER relayed in the text: Carchemish. This **FIFTH SYRIAN CAMPAIGN** was during the 17th and final year of Akhenaten's reign. He receives the news that the Egyptian king has died and receives a letter from his Queen and an offer to marry one of his sons. That plan fails and a year later Suppiluliuma goes to war against Egypt and directly attacks Amqu and brings plague back to Hatti and dies 4 – 5 years later.

Summation and timeline of the Ishuwa and Syria incursions:

Regnal years of Suppiluliuma's battles and the Amarna Pharaohs

Year	Suppiluliuma	Amenhotep III	Akhenaten	Nefsmery	Tutankhamun
(Prince)	defeats Ishuwa but Rebels escape to beyond Ishuwa				
2	Ishuwa incursion but repelled by Tushratta	Year 33			
8–18?	Subdues Arzawa, Kashkans	Year 39 death	year 1		
18–20?	Revisits Ishuwa, Plunders lands on west side of Euphrates		year 12 Offensive year 12 Jubilee Tribute		
21	Revisits Ishuwa, conquers Mitanni, Nuhasse, Api incursion		year 14		
22-23	Revisits Nuhasse, Api, Nia, Amurru, Ugarit				
24	conquers Carchemish		year 17 death	year 1 death (Nefertiti)	
25	Attacks Amqu and Egypt when they re-capture Kadesh			year 2 death (Smenkhkare)	
26	continued war with Egypt			year 3 death (Merytaten)	
27-28	death by plague				Year 1

Kadesh and Amqu:

Egypt also tried to avoid a war with the Hittites but continual incursions by the Hapiru into Canaan, Syria and Amurru led to Egypt's year 12 offensive in those lands. Akhenaten could not have held his year 12 Durbar (Jubilee) until peace and loyalty was restored in those lands. The Durbar was held on the Egyptian date of "year 12, month 6, day 8" which translates to 25 December which I believe occurred in the year -1329 (1330

BC), after the war season ended for that year and was held on or the night after the Full Moon of 23 December of that year. The following year witnessed a New Moon on the 26th of December which could also be a related date. The Hittite incursions in Syria at Kadesh and Amqu led to the first direct confrontation with the Hittites in year 17 of Akhenaten leading to a direct confrontation and full scale war between Egypt and Hatti a year later after the Hittite King's son Zanzana was assassinated on his way to Egypt to marry the Queen.

Egyptian Commissioners and Military Commanders and their possible Identity

HANYA also **HAYA** – EA's 369 (pharaoh's request for tribute) and EA268 (vassal king's answer), make it clear that Hanya and Haya are the same person. As the political and military titles of Hanya/Haya are very similar to Vizier and Pharaoh Aya, I believe this is military commander and future pharaoh Aya. In EA369 Pharaoh sends HANYA who is described as the "stable overseer of the archers", indicating he is holding a high military position. I place this letter at the beginning of Akhenaten's reign where he is requesting tribute from loyal vassal kings. Aya should be about 33 – 35 years old at this time. Rib-Hadda writes a letter to Haya who is "*The Vizier*" in EA71, asking him to come and defeat Abdi-Asirta and the 'Apiru. This has to be during Akhenaten's reign before Abdi-Asirta was killed – ca. year 6??? Aya should be about 40 now. Haya is military commander in EA's 101,109 and in EA112 Rib Hadda helps Haya get into the garrison city Sumur in the hopes of defending Amurru. Haya, who is in charge of a garrison is described as "the son of Miyare" in EA289. How that relationship is between the two has yet to be deciphered.

SUTI/SUTY/SETH – this is the father of Ramesses I. He is the twin son of Yuya-Joseph. His foreign military career started off by being an ambassador to Babylon (EA5) where he is bringing gifts from Amenhotep III (Nibmuareya) to Babylon King Kadashman-Enlil because Suti is bringing Kadashman's daughter to Egypt to be married to pharaoh. This is ca. year 31-32 of Amenhotep III because in EA3, Kadashman speaks about his daughter "*being a woman now*" and Kadashman is somewhat upset at not being invited to pharaoh's "Great Feast" he celebrated which I believe was his year 30 Heb-Sed. I estimate that the twins Suty and Hor were born around year 5 of Thutmose IV making Suti about 37 years of age at this time. In EA288 Suti is military commissioner and it appears that Egypt's vassal states are in full scale war up north. I estimate the military turmoil to have occurred ca. year 12 of Akhenaten making Suti about 55 years old. In EA234, Suti is Egyptian military commissioner and I estimate this letter to be year 16 of Akhenaten making Suti about 59 years old. There is no doubt of Suti's military connection here. Suty was "Chief of the Archers", Khaemwaset was "Chief of the Archers (also bowmen), Ramesses I was "Chief of the Archers" and governor of Tjaru and Seti I was "Chief of the Archers", governor of Tjaru,

HAARAMASSI/HAAMASSI also **IRIMAYASSA** (may also be "**MAYA**" in some letters) – I am sure that this is the son of Suti/Seth known later as Paramessu and later as Pharaoh Ramesses I. in EA20 (ca. year 34-35), Haaramassi was sent to Mitanni with troops he was in charge of along with a tablet Pharaoh Amenhotep III (Nimmureya) sent to Mitanni King Tushratta asking to marry his daughter. If Haaramassi is Ramesses I (Paramassu), the son of Suti, I estimate Suti to have been born ca. year 3-4 of Thutmose IV making Suti about 41 years old and his son 'PaRamessu' is about 22 – 23 years old at the time of this mission to Mitanni. Although Haramassi is described as messenger for Amenhotep III in EA21 (year 35),

The Children of Yuya-Joseph "*The Fruitful Bough!*"

The biblical Joseph was called "*The Fruitful Bough*" by his father Jacob-Israel. The "bough" is the main branch of a tree and when Jacob-Israel blessed his 12 sons, he blessed his son Joseph, ruler of Egypt as a fruitful bough: "*Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.*"

(Genesis 49:22) From this statement we are told that Joseph had many children. But who were they? The bible only records the twins Ephraim and Manassah but only gives their Hebrew names and not their Egyptian names. I believe that I have discovered who the twins were and what their Egyptian names were. The Egyptian

descendants of one of the twins will astound you! As I have discovered the same that others are now realizing, many are now coming to the conclusion that the Egyptian figure known as Yuya must be the biblical patriarch Joseph. There are a multitude of similarities between the two that are too numerous to be coincidental. That story will be discussed more in depth in the sequel to this research entitled "*Joseph and the Israelites in Egypt*". If Joseph is Yuya, then we know for sure who his first born daughter was and that was Tiya, who married pharaoh Amenhotep III and became Queen Tiya, known to most as Queen Tiy. Contrary to most historians, *she was no commoner!* We are sure that pharaoh Aya was a son of Yuya and the writings on the tomb of Yuya's wife Tuya confirm that Anen was their son. I have strong reason to believe that some of his other children were a son named Aper-El and another daughter named Ruya. For Joseph to have been called a 'Fruitful bough' by his father must have gave his father considerable reason to call him that. That could only be if Yuya-Joseph had a large family with his wife Tuya. Yuya-Joseph was the one who introduced the monotheistic concept of the one god and that one god was Yahweh. The Yahweh cult made themselves stand out amongst the Egyptians with their "Ya" names, and to this date I have found more than a hundred names during the Amarna era of those whose main patron god was "YA" hwey. Yuya, his wife Tuya, their daughter Tiya and their son Aya were some of the main characters of the story of Joseph and the Israelites in Egypt. Aya's second wife was Teya. His first wife may have been his sister. I am sure that the reason...

Glossary of Egyptian words, terms and names

Amarna – Name of a modern day city called Tel-el Amarna in Egypt. It is the ancient city that Pharaoh Akhenaten built in dedication to the one god Aten. It flourished for only 16 – 17 years before being abandoned. Records were left behind on stone tablets which were letters sent by Akhenaten and his father Amenhotep III to various rulers of Western Asia.

Aten – also seen spelled "Aton" and "Itn". It was the name of the one monotheistic God of Pharaoh Akhenaten and his followers. It was represented in art with a disc that represented the sun who was the Aten. It is believed by many to have been taken out of Egypt by the Israelites as "Adon" meaning "Lord".

'Apiru (Hapiru, Habiru) – Many believe this to be the ancient Canaanite term for the Biblical Hebrews known as 'Hapiru'. Some historians believe they were the dissidents in the Amurrite highlands. The Amarna letters give hundreds of references to the Apiru. Abdi-Asirta is said to have 'swept down out of his mountains' and captured the coastal cities of Amurru when the "**Apiru killed Aduna, the king of Irqata**" (EA75). The majority of the Amarna letter references have the Apiru fighting against Egyptian allies, but sometimes they are fighting for them. In EA 195, Egyptian loyalist Biryawaza, is waiting for the imminent Egyptian attack and has his forces ready to join in: "*I am indeed, together with my troops and chariots, together with my brothers, my 'Apiru and my Suteans, at the disposition of the archers, wheresoever the king, my lord, shall order me to go*". Rib-Hadda also alludes to the 'Apiru, led by the sons of Abdi-Asirta, that will attack from the countryside if he tries to go to the garrison city of Sumur and his city of Gubla will be taken over: "*...should they hear that I was entering Sumur, there would be those cities with ships, and the sons of 'Abdi-Asirta in the countryside. They would attack me...and Gubla would be joined to the Apiru.*" (EA104) Later on in the war when Rib-Hadda appears to be addressing a new pharaoh, he tells pharaoh that he followed pharaoh's demand to "*get Haya into Sumur*" by hiring the 'Apiru: "*I paid 13 (shekels) of silver and a pair of mantles as the hire of 'the Apiru when he brought the tablet into Sumur...*" (EA112) thus here is another indication that the 'Apiru would work for anyone for a price.

William Moran – in his book "The Amarna Letters", gives the description of the 'Apiru as a pejorative term but an uncertain meaning, used of "*those who did not accept Egyptian authority or who wished to throw it off.*" I believe he is alluding to a description of those who were "*Against Ra*", like the *Tok'Ra* depicted in the 'Stargate SG1' series.

Carol Redmount - who wrote '*Bitter Lives: Israel in and out of Egypt*' defines the various Apiru/Habiru as "a loosely defined, inferior social class composed of shifting and shifty population elements without secure ties to settled communities" who are referred to "as outlaws, mercenaries, and slaves" in ancient texts.

Anson Rainey – who wrote "*Shasu or Habiru*" argues that Hapiru is a generic term for bandits, not attached to a specific population. He proposes that in the Amarna letters, Hebrews are referred to as Shasu.

Trevor Bryce – in his book "Letters of the Great Kings..." calls them Amorite nomads from the highlands: "*Amurru was a wild and dangerous land, one through which merchants, envoys or travelers of any description passed at their own peril. At any time they were liable to be attacked, robbed and murdered by lawless groups of semi-nomads who infested the mountains and forests of the region... Their ability to swoop upon their prey without warning and disappear without trace to their forest lairs and mountain fastnesses before any effective action could be taken against them made the name Habiru, by which they were known, one of the most feared in the entire Syrian region.*" (letters of the great kings...)

Stephen E. Franklin: "...The identification of Abraham with one of the Ibiranus (Kings) of Ugarit would tend to explain the remark attributed to Artapanus that the Judaeans "were called Hebrews from Abraham," not because he invented the term as some have

suggested, but because Hebrew is related, linguistically, to Ibiranu. Hence, it appears that the Hebrews were not just the Apiru taken as a whole, but were a single tribe of Apiru that fell under the leadership of Abraham...” – (“A Cyclical History of the World.”)

Norman Gottwald: “The distinguishing generic trait of the ‘apiru turns out to be sociopolitical rather than ethnic or economic...Apiru cannot be characterized as ethnically homogeneous in any one location...while standing distinguishably apart from the existing order, they also relied upon it insofar as their livelihood was dependent upon the wider society, for which they often worked either as individual “contract laborers” or as hired groups of soldiers, agricultural laborers, or construction gangs...For example, in the Alalakh texts from fifteenth-century (BC) northern Syria, settlements of ‘apiru are recorded in 43 places, where they appear as state-supported warriors. In a few instances the former occupations of ‘apiru are listed. They include a thief, a slave or servant, priests, and even what appears to be an ex-governor or ex-dynast (hazannu)...since Egyptian texts refer to ‘apiru as vintners, stone cutters and temple servants, and since these same ‘apiru were reportedly captured in various military campaigns in Syria-Palestine, it is altogether possible that the ‘apiru of Canaan engaged in a wider variety of economic activities than appears in the Amarna letters...” (“The Tribes of Yahweh: A Sociology of the religion of liberated Israel, 1250 – 1050 BCE: The ‘Apiru Adaptation in Amarna Canaan”, Norman K. Gottwald, 1979.)

Modern Scholars – consider the Habiru to be more of a social designation than an ethnic or a tribal one.

The Tikunani Prism – believed to date ca. 1550 BC lists the names of 438 Habiru soldiers of King Tunip-Tessup of Tikunani. The majority of the Habiru soldiers had Hurrian names that could not be explained in any Canaanite language or any other Semitic language. The rest of the names are Semitic, and one name was Kassite. This suggests to scholars that the Habiru were never an ethnic group.

Papyrus Leiden 348 – a letter by an Egyptian official under Pharaoh Ramesses II concerning construction work by the ‘Apiru:

“Distribute grain rations to the soldiers and to the ‘Apiru who transport stones to the great pylon of

Rameses”. If this is related to Exodus 1:11 when the Israelites were forced to build the store cities of Pe(r)-Rameses (house of Rameses and ancient Hyksos capital of Avaris) and Pithom (= ‘Pe(r)-Atum’, house of the god Atum), cities Ramesses II had rebuilt to guard the approach to the Sinai Peninsula when he transferred the seat of Egyptian government to the eastern Delta. We do not know if this was written before or after the peace treaty with Hatti. No doubt that this fortification of the cities and the fortress city of Avaris/Tjaru was necessary during the time of war with Hatti and their Canaanite allies. This could be a significant tie between the Israelites and the term Hapiru.

Hittite Edict – During the reign of Hittite King Hattusilli III (contemporary with Ramesses II), an edict was laid down that fugitives from Ugarit will not be allowed to settle in the land of the Hapiru of the Hittite king (*10*). This most likely referred to the nomadic territory that the Hittites had allowed the Hapiru to settle in.

Bible Codes – A Matrix found in Exodus by ‘Fab’ supposedly has the terms **“Pharaoh’s slaves”** + **“People I will look (or watch) at; Habiru”** together. (<http://exodus2006.com/Fab3/Habiru.htm>)

Russell Jacquet – the author believes that the ‘Apiru were anyone who did not believe in the Egyptian gods, especially Amun and Ra, two of the chief gods of Egypt. The author believes that William Moran is right on when he says the ‘Apiru were *“those who did not accept Egyptian authority or who wished to throw it off.”* I believe this is the best description of those groups of people who were *“Against Ra”*, like the *Tok’Ra* depicted in the ‘Stargate SG1’ series. The ‘Apiru had their own belief systems and wanted no part of Egyptian social, political or religious control and sought to oppose the Egyptian system whenever the opportunity arose. The ‘Apiru were looked at as enemies of Egypt but were maleable to be persuaded to fight with the Egyptians or with anyone else depending on the circumstances. By the time of the capturing of many prisoners from the war with Hatti, that began during the reign of Tutankhamun, Egypt had placed these foreign and domestic enemies into the fortress city of Avaris (Tjaru) along with those Israelites in Egypt who had not conformed to the Egyptian social and religious lifestyle. They were mixed in with the prisoners from up north in Northern Canaan, Amurru, Ugarit, Hatti, Nuhasse, and other locations and were by the time of Seti I and Ramesses II considered ‘Apiru. Thus the Hebrews and Israelites were part of the coalition of “The ‘Apiru” but the ‘Apiru were not exclusively Hebrew or Israelites. The “Habiru” had their own gods according to the treaty of Suppiluliuma and Shattiwazzi which the Hittite King mentions upon his invocation of all of the gods of the region: *“...gods of Limahi, the gods of Habiri, the male gods...”*.

Earlier theories that the word “Habiru” was associated with the name “Hebrew” turns out to be correct. Obviously the location and the timeframe of these Habiru peoples playing a major role in late 18th dynasty Egypt creates a riddle for historians who believe that the nation of Israel should have already been created. The Hibiru lived in the northern Highlands of Syria and southern Turkey. They spread out from Haran and Mitanni during the time of Abraham.

AkhetAten – The new Holy City built by Pharaoh Akhenaten. he moved the capitol city of Egypt from Thebes to Akhetaten from year 4 – 5 of his reign. The New Holy City was dedicated to the One God “Aten” and housed a great Aten Temple which contained “The Holy of Holies”.

Cartouche – From the French word “bullet”. A cartouche contains the name of the Pharaoh. When the French explored Egypt during the time of Napoleon and discovered the Rosetta Stone and other artifacts, they noticed very important hieroglyphics encased in an oval. They called the oval a ‘cartouche’ which was discovered to exclusively contain the name of the Pharaoh.

Danaan or Danuna or Danya or Danaoi people. The Danuna are mentioned in EA151. Some consider them to be the same as the “Sirdanu/Shardanu people” mentioned in EA122, 123 who appear to be on Rib-Hadda’s side during the war. Others consider the Danuna to be the descendants of the Danite Tribe of Israel. They were peoples from the south-eastern land of Hatti. The name is probably derived from the Hittite “*Uru Adaniya*”. Geographically, Uru Adaniya in SE Hatti was the “Flat Cilicia” while Tarza was the “Rough Cilicia” in the mountainous west where the inhabitants were called “Danuna”. This area is directly next to Cappadocia where numerous hide-out caves are located and where many tribes including the ‘Apiru were located in ancient times. During the time of Ramesses II the Kingdom of Cilicia (Kilikian) spanned some 100 kilometers east, west and north of the main city Adana. Danuna-Adana is a city of the Seyhan River, 30 km inland from the Mediterranean Sea. Danuna therefore must be this area during the time frame of the Amarna Letters. When Rib-Hadda and Abi-Milku speak about the king of Danuna from the Ugarit family *Dnn*, this name is transcribed in syllabic cuneiform as Dananu. This *Dnn* is a brother of *Dnil* and they are both sons of a man named Ysr which is translated as Yeser or Jezer in the bible (Gen. 47:24). They also apparently conquered the Island of Cypress because the Assyrian Kings called it the “Island of Danana” (“Hellenosemitica: The Semitism of the name Danana/Danuna”) - The first pylon in the Medinet Habu Temple of Ramesses III describes the Danuna as part of the Sea Peoples who he defeated: “*Year 12 under the majesty of Horus I overthrew the Tjek[er], the land of Pele[set], the Danuna, the [W]eshesh, and the Shekelesh...*” In Greek mythology Danaus/Danaos was the founder of the Great Greek city Argos and was the twin brother of Aegyptus and the son of Achiroe and Belus, a mythical king of Egypt, thus Danaus originated from Egypt. In Homer’s story of the Iliad, the tribe of the Danae, known as “Danaans” was part of the Greek forces fighting against the Trojans. They are usually referred to as warriors from Myceanea. Large quantities of gold and artifacts from Egypt have been found in Shaft tombs in Myceanea and many believe that these artifacts came there after the Exodus. Tel Dan is the most impressive site in Israel regarding the ancient Israelite tribe of Dan and the temple there was considered a rival temple to Jerusalem. Many Myceanean artifacts, weapons, tools were found in Tel Dan proving a definite Aegean element flourished there along with a Southern Israelite culture mixed in at the same time. The Danuna were no doubt a maritime tribe. Many biblical passages portray the tribe of Danites as the bad boys of the bible and writers of the book of kings, judges and Joshua wrote about them that “worshiped false gods”. The “Song of Deborah” in the book of Kings (5:14-20) relates to us the story of the recruitment of Israelite tribes to join in war. Deborah, like Jacob did on his death bed, gives some of the traits of the tribe: “*...out of Machir came down governors, and out of Zebulun they that handle the pen of the writer...Gilead abode beyond Jordan: and why did Dan remain in his ships? Asher continued on the seashore, and abode in his harbors...*” We are told that Gilead, Dan and Asher chose not to go to war with the rest of the tribes and that “Dan stayed in his ships!” This has been a puzzling passage to biblical scholars but if the Danuna/Tribe of Dan were seafaring peoples, perhaps a land war was not a desirable position for their warriors nor would it have been a good idea to interrupt commerce with coastal cultures such as the Phoenicians. Also puzzling is the way Jacob blesses Dan when blessing his 12 sons on his death bed: “*Dan shall judge his people, as one of the tribes of Israel*” (Gen.49:16). This passage could directly be interpreted that Jacob is giving a direct blessing or mandate for admitting the tribe of Dan into the covenant of the Israel tribes. Judges (18:1) tells us that the tribe of the Danites had not yet received their inheritance to dwell in yet. Joshua (19:47) tells us that the tribe of Dan had a trait of naming things after its tribal name so it would not be a surprise that we recognize the root word “Dan” in Egyptian, Greek and Hebrew accounts. The proposal is being accepted by many historians that the Israelite tribe of Dan may have been derived from the Denen or Danuna Sea Peoples who settled on the Palestinian coast north of the Philistines. Whether or not their origin was in Cilicia or Greece or both, there are records discovered of Danunan kings who ruled in the area of the Hittites. They were now ‘Neo-Hittites’ who still lived in the lands of the former Hittite rulers. They survived into the reign of Assyrian King Shalmaneser III (858 – 824BC) who defeated the Danunians in battle. One important document left by these Neo-Hittites was discovered at Karatepe in Cilicia. The inscription is in Phoenician and in hieroglyphic Hittite recounting the activities of King Asitawandas:

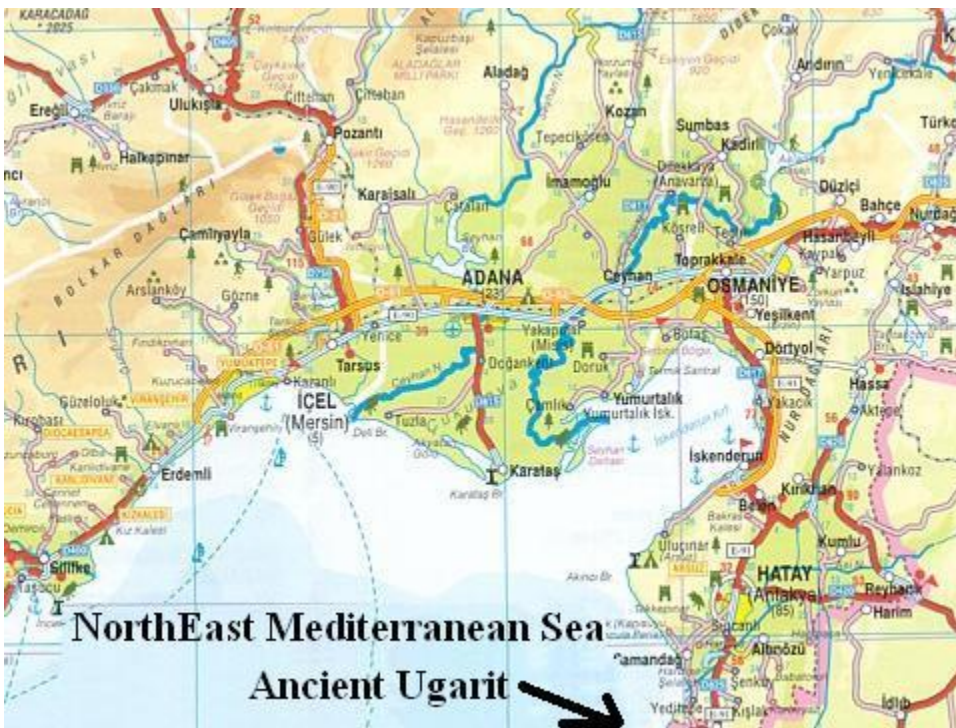
*“I am Asitawandas, servant of Baal, vassal of Aurik, king of the Danuna. Baal has made me father and mother of the Danuna. I have exalted the Danuna. I have broadened the territory of the plain of Adana from the east to the west. In my days there has been every kind of wellbeing, plenty and wealth for the Danuna. I have filled the storehouses of Pahri, have added horse to horse, shield to shield, army to army, thanks to Baal and the gods. I have put down the mighty, have destroyed the evil which was in the land, have established the well-being of the clan of my lord and done good to his lineage. I have sat on my father’s throne and have made peace with all the kings: all the kings have regarded me as a father because of my justice, my wisdom, and the goodness of my heart...” (*202*)*

Asitawandas claimed his descent from the “house of Mopsus” who was known in Greek legend as an emigrant from Ionia and founder of Cilician city Mopsuestia (modern Misis, east of Adana). Mallos is another ancient city in Adana Province near the town of Karatas and the Turkish people to this day claim that it was settled by Greeks from Argos. Other stories say the city was founded by Mopsis and Amphilochos who arrived in Cilicia with a detachment of Greek warriors after the Trojan War (*203*). To the west of Cilicia over the mountains is Pamphylia. The name may have its origin from Rhodian Greeks who thought it was Pam-Phylos = “all tribes”. These are the peoples Herodotus claims were as the Greeks:

“The Pamphylians furnished 30 ships, the crews of which were armed exactly as the Greeks. This nation is descended from those who on the return from Troy were dispersed with Amphilochos and Calchas” (Herodotus, VII:91v.).

This relationship between Greek and Western Semitic is obvious. Either Western Semites in Cilicia went to the Aegean to Myceanea or other places there or Greeks came to Cilicia and conquered and settled there. It seems equally likely that if the Greek Danaans/Danaoi and the Cilician/Canaanite Danunians are related then the ancestors of the Greek Danaans must have come to Greece

from the Semitic East due to the Greek names that are still used in that area today. Of course it is possible that the visitation relationship between the two regions went back and forth merging the two cultures as one. If indeed the Mycenaean Danaans who led the war against the Trojans as Homer describes, then the time period for this migration of peoples related to the Amarna Era Danaans to Greece must have been at least a century before the Trojan War. If these post-Sea Peoples invasion groups survived in Cilicia, North Syria and the coast of Canaan they would have been absorbed into the local cultures of the existing peoples because there was no continuity of Greek tradition in those areas between after 1200 BC, the time of the Trojan War and the Invasion of the Sea Peoples during the reign of Ramesses III. It would be the Israelite culture which would soon dominate the landscape. We have to also consider the story of Gathalus, Greek Military leader who fought with Moses and took some of the tribes with him westward during the Exodus. One of those tribes supposedly was Dan, who found their way with Gathalus' son Hibernia to Ireland and Scotland and began the Kingship of the 'Tuatha De Danann' Family. Finally, the book of Maccabees (12:21) relates to the story that "the Lacedaemonians (Spartans) and Jews are brethren".



Modern day Map of ADANA.

Adana today is one of the largest cities in Turkey. The name of the tribe of "DAN" still lives on. The oldest documents mentioning Adana are Hittite texts dating back to 1600 BC. One common theory how Adana got its name is that it was founded by Seyhanus and Adanus, the sons of the god Uranus. Once again we cross paths with Greek mythology in Asia. Adana derived its name from Adanus and the river running through it called the Seyhan, got its name from Seyhanus. The Danuna fought against Troy and Egypt in the Trojan War and the Sea Peoples attack on Egypt. They remained in Canaan after the wars and joined or re-joined the tribes of Israel.



Combatants in the Trojan War

Most of the Greek City States are shown on this map. They fought against the Trojans, Hittites and others. Later Greek legends about the Trojan War do not speak about Helen being held in Troy, they speak of Helen being held in Egypt. The Egyptians are not mentioned in any historical writings but they must have fought in it during the time of Seti II. While he was off fighting, his brother or uncle named Amenmesse was plotting to usurp the throne which he controlled Upper Egypt for a number of years until Seti II returned to Egypt to put down the insurrection. The Exodus of the Israelites followed.

Dynasty – The continuous ruling of pharaohs from the same bloodline. Kingship was passed on from father to son or from brother to brother and sometimes to an uncle. However, when a new male pharaoh came to the throne who was not blood related, it represented a new dynasty.

Ekwesh – one of the invading tribes of Sea Peoples defeated by Merneptah. Pharaoh Merneptah documented his claim of killing 6,000 invading soldiers by cutting off the penises of all uncircumcised dead enemies and the hands of all the circumcised dead enemies. We learn from history that the Ekwesh were circumcised, a practice not performed by the Greeks, thus many doubt that the Ekwesh were Greek.

Keshkesh – They were one of the attacking “Sea Peoples” Tribes who attacked Egypt during the reign of Ramesses III. They may be the Kashka peoples. They dwelled north of the Hittites on the southern coast of the Black Sea. The Kashka people had been a constant menace upon the northern border of Hatti since the early 16th century BC (*205*). Although they fought with the Hittites at the famous battle of Kadesh, they may have played a sinister role after the Trojan War becoming part of the coalition of Sea Peoples who attacked Egypt.

Kurustama – a city in Hittite Territory referred to by Suppiluliuma as quoted by his son Mursili where Hittite people were taken to Egyptian to become Egyptians according to the “Kurustama Treaty” signed most likely between Tudhaliya II of Hatti and Amenhotep II of Egypt. This happens to be the time I believe that Joseph comes to Egypt and I believe the story may be related. Some historians have estimated its location to have been in the north-east area of the Kazzawatna region or in the southern Kashkan region.

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A deeper Clad Test in 2010 revealed a more distant “**Italo-Celtic**” Haplogroup male relative who I paternally descended from of the R1b1b2a1b (R-P312) branch.

It is extremely important that readers understand that in both the JAMA report on the DNA study it is stated “...and the KV55 mummy, who is most probably Akhenaten, father of Tutankhamun...” From this original report, succeeding laymen magazine and newspapers have reported Akhenaten as the mummy in KV55 as fact. What should be recognized is that the finding is questionable and many in the scientific and Egyptology community are speaking out to make sure people understand that the statement has not been absolutely proven to be Akhenaten as it is equally or more probable that the KV55 mummy is Smenkhkare. The conclusive age of the mummy is key and thus far the overwhelming majority of professionals who have examined the mummy believe this male figure to have been no more than in his early to mid-twenties at death and too young to have been Akhenaten who would have lived to at least 40 years of age considering the age of his father Amenhotep III and his 38 year reign, and Akhenaten who came to the throne already married and had bore children and reigned for nearly 17 years in addition to a possible co-regency with his father.

“**Year one, third month of the third season, day 10**” is the date of the stele. This equates to 17 May 1292BC (-1291) by my chronology. It was one day after the New Moon phase when a total eclipse of the sun occurred. The eclipse was not visible in Egypt or Asia but we should not underestimate the predictive knowledge of celestial events by the Egyptian Priest/Astronomers who timed their political, social and religious events accordingly.

Egyptian hieroglyphs represented many different words. Complicating the Egyptian writing system was the lack of vowels in their system. A determinative picture notifies the reader which word is to be used. For example if the transliteration to English were the two consonants “BG”, it could be bag or beg or big or bug. If you saw a picture of a beetle next to the “BG” then you would know it represented an insect determinative and knew that the word to be used was “BUG”. Egyptians wrote their texts both left to right and from right to left.

Joseph was referring to the passage in the Old Testament book of Genesis 9:25. Here is a reference written in Genesis of the story when Noah's son Ham uncovers his nakedness and Ham's son Canaan is cursed to be a slave of Shem. From this erroneous interpretation of the bible sprang the justification of many European Christians to enslave people of color from Africa and the Americas.

Inscriptions written on a piece of pottery are called Ostracons. Like many words in our lexicon, "Ostrakon" is of Greek origin. The earliest form of a democracy comes from Greece. At Athens, it was a direct democracy where the people were randomly chosen to serve as Senator, but if people wrote their name on a shard of clay pottery when they cast their voting ballot, they were requesting the banishment or ostracizing of that senator. The word for that was "Ostrakon".

Later pharaohs of the 19th dynasty – particularly Seti I, erased and/or omitted the names of the "Israelite Pharaohs" of the 18th dynasty Amarna Age and gave credit for those years to Horemheb. This amounted to about 33 years. Horemheb was made "Successor to Amenhotep III" thus the logic is that he ruled 27 + 33 years = 60 years to validate the "year 59" document. After Amenhotep III's reign, Akhenaten, Nefertiti, Smenkhkare, Merytaten, Tutankhamun and Aya were all omitted from Seti I's King's List. Female Pharaoh Hatshepsut, who reigned a century before Akhenaten, was also left out of Seti's Kings List for some unknown reason. I believe she was directly related to these Amarna Pharaohs and that was reason enough for Seti I to keep her off the list, not solely because she was a female as most historians repeat. Horemheb himself never recorded or commissioned anything other than up to "year 14" and it appears that it was Seti I who had initiated the changes of the ruling years of Horemheb some years later. His son Rameses II and his scribes continued this chronological editing. The fact that Manetho's King's List includes a 59 year reign for Seti I leads to further speculation that it may have been Seti who originally wanted to credit those Amarna years to himself.

Present day Syria was comprised of these regions and principal cities during the Amarna Era: Aleppo, Ugarit, Tunip, Sumer, Qatna, Kadesh, Damascus, Hasabu, Nia, Nuhasse, Apu, Amurru, Amqu, Mukish-Alalakh, Mt. Lebanon and other places. For the ease of writing, myself as has other writers before me, will refer to this area as "Syria" often in the text. The name of Syria is the shortened name from "Assyria" who had conquered that area and a large part of Western Asia including the Northern tribes of Israel. When Assyria fell in 612 BC, the name stuck for the area. Another famous name it was called was "Aram" which is what the Torah called it even before the peoples called "Arameans" arrived there to dominate the area.

Halab = Aleppo. Alalakh is the principal city in Mukishe, the region north of Ugarit.

The Marianna were traditionally supposed to have been the elite charioteer warriors of the Mitanni whose fighting skills may have originated centuries before this time in India.

Apina = Api or Upu; Kinza = Kadesh or Qadesh or Qidsu.

There may have been more than one King who reigned in Ugarit under the name "Ibiranu". It is almost universally accepted by historians that a king named Ibiranu followed Ammittamru II, and reigned approximately from 1235 – 1225BC which was about 25 years before Ugarit was destroyed by the Sea Peoples.

Ben-Sasson notes that the 'r' in Per-Atum "was not pronounced in those days, and the name would therefore have sounded like Pithom". (*134*)

The Greek Danaoi = Dana + Greek plural ending -oi; Danuna = Semitic ethnic name from Western Semitic Dana + Asiatic plural -na; Danôna = Phoenicia and West Palestine after 16th century BC. (*203*)