« under the sign of the moon »

EUROPA : A GREAT QUEEN OF EGYPT

*But with her, for the first time, the whole land of Egypt  
was passed under foreign domination*

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***INTRODUCTION***

Unlike the Hellenists, some linguists admit that the name for Europa could be of Semitic origin. As for me, I will say chamito-semitic, since it is the language of Ancient Egypt. Europa could be the Greek transcription of the name of Queen Ah-hotep of the 17th Dynasty which is located at the end of the Second Intermediate Period (SIP for Egyptologists). This hinge eventful period caused Egypt to expand its area of influence into the Ægean sphere and led to a 'golden age' during the 18th and 19th Dynasties (New Kingdom). The sequence of events which began with the occupation of the North of Egypt by Asiatics[[1]](#footnote-1) for a hundred years is still poorly documented, as well as the circumstances that preceded.

1. ***When the land of Egypt was cut in two parts***
2. **The occupation of Lower Egypt by the "Hyksos" of the 15th and 16th Dynasties**

Since the reign of King Sesostris II of the 12th Dynasty, emigrants from Syria-Palestine had been allowed to settle in the North of Egypt consequently to a famine in their country[[2]](#footnote-2). In the 13th Dynasty, they were become very numerous. Initially simple Bedouins breeders of small livestock, they got well integrated into the Egyptian society, so that some of them were become officials in the administration, sparking jealousy from Egyptian people.

The royal power being considerably weakened after the extinction of the 13th Dynasty, chaos settled in the North. The territory was shared between various princely families who formed the 14th, 15th and 16th Dynasties according to the list of the kings by the Egyptian priest and historian Manetho[[3]](#footnote-3). Then the Asiatics were declared responsible for an outbreak of leprosy and deported in the desert where they were threatened with extermination[[4]](#footnote-4). In this extreme situation, they called to their rescue a Syrian ruler supported by an army of Anatolian (Hurrian?) mercenaries powerfully equipped of carts pulled by two horses and armed with weapons in bronze. Welcomed by the Asiatic population of the Delta, this soldiery greedy of rapine had done only one bite of the Egyptian army whose soldiers fighted on foot, with wooden bows and arms in copper. As to the point that the Theban king preferred to flee in a hurry to Nubia ‘in order not to thwart the gods' (sic), rather than engage in combat against the invaders[[5]](#footnote-5).

From this moment, the Nile Delta and Lower Egypt were overexploited by the new-comers[[6]](#footnote-6) that reduced the inhabitants, Egyptians or emigrants, in near slavery. The Syrian ruler who commanded them declared himself King of Lower and Upper Egypt and took all the attributes of King with the reign name Apophis (I) Aaqenenre.

1. **The Theban kingdom under the 17th Dynasty**

After the disappearance of the 13th Dynasty, another royal family availing itself of the Montouhotep and Intef ancient kings of the 11th Dynasty, had acceded to the throne in Thebes. According to Manetho, this 17th Dynasty native from Coptos counted a dozen of sovereigns who reigned essentially on Upper Egypt. Egyptologists may not agree on their order of succession, but according to a tradition reported by Flavius Josephus (“*Against Apion”*. I, 244-247), it seems that the last Egyptian king chased by the Asiatic armies was Intef (VII) Nubkheperre[[7]](#footnote-7).

The throne of Thebes become vacant, a new king was crowned under the name of Seqenenre Tao. He married his own sister Queen Ahhotep. Their mother to both, the Great Royal Wife Teti-sheri was the daughter of an Asiatic petty official named Tjenna and we still don't know what King was her husband and father of these new rulers. As for the six children of the royal couple, all girls and boys[[8]](#footnote-8) had a name beginning by Ahmose « generated by Ah » (the Moon god)  written with the hieroglyph of the Moon crescent with its tips pointing upwards, characertizing the Asiatic Moon god Iâh (Sin in Mesopotamia). That's why we can think that these Theban rulers were not Egyptians, but close relatives of the occupant who reigned in the North.

One may then wonder how these newcomers could access the throne of Thebes while the population of Upper Egypt was fiercely anti-Asiatics ? Here appears the predominant role of’Ahhotep, this young queen come from elsewhere, who can be identified with the heroine of several mythological traditions.

***II. The reports of ancient authors***

1. **The Greek legend of Io from Argos**

The young Princess Io[[9]](#footnote-9), the daughter of King Inachos, was a priestress of goddess Hera in Argos in Central Greece. Zeus fell in love with her and made her his mistress. To remove her from the jealousy of his wife Hera, he changed the young woman in a white heifer and continued to meet her changed himself into a bull. So Hera sent a gadfly which clung to the sides of the heifer, and made her so mad that she wandered for months through Greece, and then passed the Bosphorus ("cow way"). In Asia, she met chained Prometheus, who according to Æschylus, revealed to her the destiny she will experience on the Nile banks.[[10]](#footnote-10)

So Io went to Egypt where she resumed her human form of beautiful young woman, and gave birth to a son named Epaphos[[11]](#footnote-11). After recovering her child who had been abducted by the Curetes at the behest of Hera and released by Zeus, Io settled permanently in Egypt where they identified her to the goddess Isis.

Epaphos reigned on Egypt where he founded the city of Memphis, the name of his wife, daughter of the Nile, whom he had a daughter, Libya. At his death, he was revered as the embodiment of the bull god Apis.

1. **The Cretan tale of Europa the Phenician**

Europa[[12]](#footnote-12), was the daughter of Agenor King of Tyre in Phenicia[[13]](#footnote-13), and the sister of Cadmus[[14]](#footnote-14). Zeus met her on a beach at Sidon, and changed himself into a white bull, in order to approach her without she become afraid, and to escape the jealousy of his wife Hera. Reckless, Europa sat on the back of the animal, which entering the sea, took her off on the Island of Crete. In Gortyn, under a plane tree, which since then remains always green, Europa mate with Zeus this time in human form. From their union was born Minos, himself father of the Minotaur. Later, Europa was given by Zeus as a bride to the King of Crete, Asterion.

Meanwhile, Agenor was looking for his daughter Europa. He decided to send his three sons Cadmus, Cilix and Phoenix as well as his wife Telephassa[[15]](#footnote-15) in her research. He ordered them not to return without Europa, and he never saw them. Cadmus then settled in Thrace with his mother, Telephassa, where he buried her after her death. Still looking for his sister, after a long, fruitless quest he gave up, and on the advice of the oracle of Delphi, he followed a young cow which wore a crescent moon-shaped design on its flanks. On the place where the beast lay down he founded a city, the future Thebes[[16]](#footnote-16), and named the land Boeotia[[17]](#footnote-17).

Each of these ancient traditions[[18]](#footnote-18) reports on an Asiatic princess mate to a bull, and each one refers to the Moon..As we will see, we can recognize in this heroine a great Queen of Egypt, Ahhotep whose name means "the one who makes offering to the Moon”[[19]](#footnote-19). And she was the mother of prince Kamose meaning « generated by a bull[[20]](#footnote-20) ».

***III. Historical characters at the origin of myths***

1. **The Theban king Intef (VII) Nubkheperre**

Aside from the testimony of Manetho, there was little archaeological discoveries belonging to the 17th Dynasty. But Nubkheperre Intef (VII) is one of the most attested kings of this Dynasty. He restored many damaged templesin Upper Egypt and launched the construction of a new temple atGebel Intef. From his reign reached us his Coptos Decree[[21]](#footnote-21) by which, in year III of his reign, Intef returned Teti, a high official of the Min temple, who was guilty of have favored some enemies of the kingdom.

The remains of the Intef VII pyramid were found in the Valley of Dra abul Naga on the West side of the Nile near Luxor. By its small size and its brick masonry it looks like the Nubian pyramids. The coffin of the king was of “rishi” type[[22]](#footnote-22) and contained numerous bows and arrows, as well as rich jewels of gold and silver. It was of the same manufacturing as the coffins of King Seqenenre Tao and Queen Ahhotep (who suceded to King Intef), and were also found in the Valley of Dra abul Naga (CG 28501).

The wife of Intef VII was Queen Sobekemsaf who had the titles of King Daughter, King Sister, The one who spoused the White Crown, King Granddaughter, but not King Mother. The royal couple could have adopted, a King son Nakht chief of archers[[23]](#footnote-23), perhaps the future King Senakhtenre Ahmose, who reigned few years and died prematurely[[24]](#footnote-24).

1. **Their successors: an Asiatic family under the sign of the Moon God**

The successor of Intef VII, King Seqenenre Tao, therefore, could not be his son, and he had married his own sister Queen Ahhotep. The name Ahhotep means in Egyptian 'Ah (the Moon God) is satisfied" (literally "the one who makes offerings to Ah" (wthat Greeks translated as "priestess of Hera"). The name of her husband Seqenenre Tao included the diminutive for the Egyptian God Thoth (Djehuti in hieroglyphs) of lunar character. The mother of the royal couple, the Great King Mother Teti-sheri already had in her name a diminutive of Thoth (Teti).

1. **The Moon god Ah or Iah**

Iah, the Moon, was a minor god in Egyt where he was associated with Thoth[[25]](#footnote-25) the great master of writing, arts, technics, and magic. Iah was already present under his Egyptian form as a crescent with tips turned down,on a bas-relief of the reign of King Montouhotep II of the 11th Dynasty, as the name of the wife of his father Intef III, the Great King Mother Iah[[26]](#footnote-26) without cartouche.

The Asiatic form of the Moon, a crescent with tips pointing upwards and containing a ball, appeared for the first time in Egypt on the Iâh-nefer’s stela[[27]](#footnote-27) under the reign of Intef VII. Then, Iah the Moon, always under its Asiatic form, became outrightly the Dynastic god after the advent of the new rulers at Thebes[[28]](#footnote-28).It was in fact a family god, imported to Egypt by the newcomers from their original country.[[29]](#footnote-29).

We do not know the exact pronunciation of the name of this Moon god with one or the other spelling (the Crescent or its name developed in hieroglyphs), which by convention are differently transliterated in Latin alphabet, depending on whether the name means for royal or common people. We could propose to pronounce it like the English word "year", given that the first hieroglyph of the name was a half consonant. This had led the name of the queen we write Ahhotep to become Europa, pronounced "Yeurops" in Egyptian (with an explosive consonant at the end), later become Εὐρώπη in Greek alphabet where neither half consonant, nor explosive consonant existed.

1. **Two coffins for only one Queen Ahhotep**

Two coffins with the name Ahhotep were found on the west bank of the Nile in two different places near Thebes. And according to their characteristics they were manufactured in two different periods: one under the 17th Dynasty and the other one under the 18th Dynasty:

- In Dra aboul Naga, near the tombs of the kings of the 17th Dynasty, an inviolate grave contained a coffin of 'rishi ' style[[30]](#footnote-30) (CG 28501) whose mummy had been lost at the time of its discovery in absence of the Director of the excavations, Auguste Mariette in 1859. This coffin bore the name of "Ahhotep the Great Royal wife, the one who married the White Crown (of Upper Egypt)». She was called neither King's Daughter, nor King's Mother'. The coffin contained an impressive number of war and ceremonial weapons, as well as a lavish gold jewelry. Some of these objects were rich offerings on behalf of King Kamose and King Ahmose, what confirms the family closeness of Kamose with King Ahmose and his mother.

- In the royal cache of Deir el Bahari (DB 320)[[31]](#footnote-31), not far from the funerary temple of Montuhotep II, was found a monumental sarcophagus (CG 61006) on behalf of « The King Daughter, King's Sister, Great Royal Wife, The one who married the White Crown, the Mother of the King, Ahhotep". The Queen wore the aureus on her white crown; she was treated like a king. This coffin is of the same style and the same format that the one of Queen Ahmose Nefertari, the wife of King Ahmose of the 18th Dynasty, dead during the reign of Thouthmose I, third king of the 18th dynasty.Instead of the mummy of Queen Ahhotep, this huge sarcophagus (more of three meters long), contained the coffin of the King-priest Pinedjem I, contemporary of the 21st Dynasty[[32]](#footnote-32).

So some supposed that there were two queens with the same name, but as we will see, there was only one Ahhotep, who was the wife of two successive kings. Finally she became the widow of Seqenenre while the heir prince Ahmose was still a child and she had to assume the regency of the kingdom.She had a very long lige as she died at the beginning of the reign of her grandson Amenophis I, second king of the 18th Dynasty[[33]](#footnote-33).

1. ***Io of Argos and her rise to power in Egypt***
2. **A royal protection**

According to Herodotus (I, 1-2, 5), the Persians attribute to Phoenicians the responsibility of abducting Io, the daughter of the King of Argos, to land her in Egypt, while they attribute to Greeks the abduction of Europa, the daughter of the King of Tyre. It is clear from his account that Phoenicians of Tyre had a trading post at Argos which was a Phoenician colony in Greece. The Phoenician King of Argos was the King of Tyre and Princess Io turned into a cow gaving birth to the bull Epaphos is a reminiscence of the Tyrian Europa united to a bull. Therefore, Io is the same Asiatic heroine who found refuge in Egypt.

Following the ancient texts it seems that the young princess arrived pregnant in Egypt, was welcomed by King Intef VII and his wife the Queen Sobekemsaf. Even she could become the second wife of the King[[34]](#footnote-34). And as Intef had no son, he adopted the child of Ahhotep, prince Kamose, to make him his heir. Forced to flee to Nubia with his court by the advance of the Asiatic armies, exiled Intef VII raised Kamose to make him a warrior prince able to reconquer his Kingdom[[35]](#footnote-35) (Diodorus I, 53: 2-4)[[36]](#footnote-36).

We notice that on a stela from Abydos [[37]](#footnote-37) Queen Sobekemsafis represented with her arms embracing Ahhotep and on the stela of priest Iouf in Edfu [[38]](#footnote-38) it is mentioned that in her old age Ahhotep ensure maintenance of the tomb of the wife of Intef VII. And also in Edfu, on the stele of the priest Hornakht[[39]](#footnote-39) King Intef VII is shown between the Horus of Beshdet and Isis-Hathor who represent Kamose with his mother Ahhotep[[40]](#footnote-40).

1. **The accession to the throne**

Taking advantage of the defection of the Theban King, at first Asiatics might have to share the Egyptian territory in family: Apophis (I) Aaqenenre[[41]](#footnote-41) reigning on the North (from the city of Avaris East of Lower Egypt) while his sister Ahhotep abandoning King Intef exiled in Nubia, had married her other brother Seqenenre Tao to recover the throne of Upper Egypt. But the cordiale entente lasted only a few years. Until the day when the Egyptians of Thebes began to speak of reconquest of the northern territories occupied by Asiatics, vindictive comments that came to the ears of King Apophis in Avaris. He then sent an emissary to his relative in the South to pray to him to stop the tumult of the hippos of Thebes which prevented him from sleep 900 km away !

And it wasn't a joke: the mummified body of the Theban King Seqenenre was found horribly mutilated by blows of hyksos ax, probably after falling into an ambush fomented by his kin of the North. Queen Ahhotep then made appeal to their father the old Syrian King (who will become Aaouserre Apophis (II) in Egypt), so that justice be done. On the order of his father, the fratricidal sovereign of the North Apophis (I) Aaqenenre, who had exploited the wealth of Egypt for the benefit of the Asiatics of Syro-Palestine, was sent to Nineveh to there be drowned in the Sacred Lake.[[42]](#footnote-42)

1. **The regency and the reconquest of the North**

However, Queen Ah-hotep became widow with a still child heir prince, could not defend alone the throne of Thebes in jeopardy facing the threat of the Asiatic ruler of Avaris. At that time she appealed to her eldest son Kamose, trained in Nubia to the profession of arms by Intef VII[[43]](#footnote-43).

Here is the report of Diodorus (III, 71) explaining the circumstances of the return of Kamose to Egypt: “When the value and reputation of Dionysus (the Zeus of Nysa = Kamose reared in Nysa-Meroe) were spread throughout the country, Rhea (Ahhotep) got angry with Ammon (Intef VII), ardently wishing to return Dionysus in her power.However, enable to achieve her purpose, she abandoned Ammon and returning to her brothers the Titans [[44]](#footnote-44) (Hyksos),she married Cronos (Seqenenre) her brother. Then, Cronus, on request of Rhea, made war against Ammon with the help of the Titans. In the ensuing battle, Cronus took over, while Ammon was forced to flee to Crete [[45]](#footnote-45) by lack of food. There, he married Cretae, the daughter of one of the Curetes (from Kurru), who ruled over Nubia in this time, and he won sovereignty over these regions. When Cronus, after his victory ruled harshly thet regions that previously belonged to Ammon and campaigned with great force against Nysa and Dionysus… But Dionysus gathered a big army with the Libyans (Africans) and the Amazons (Touareg Amazighen) and won against Cronus and the Titans. Having taken many captives, he offered them to join his armies. Then he captured Cronus and Rhea, but he considered them as his parents for the rest of their lives. Rhea loved him like her son (what he actually was), but the goodwill of Cronos was a pretext".And, according to a late tradition [[46]](#footnote-46) the King (Cronus-Seqenenre) had died in an ambush that himself had stretched to Moses (Kamose) who had killed him in self defence.

Finally, Kamose, leader of men and outstanding strategist despite his young age, won against the Hyksos and regained all the territories previously occupied by Asiatics. Then, become the most powerful character in the kingdom, he took himself the attributes of King of Upper and Lower Egypt.

1. **The triumph of Ahhotep, the Great Royal Wife and Mother of the King**

But when Ahmose, son of the murdered King Seqenenre, reached his majority and claimed the throne of his father, Kamose as the eldest son of the Queen went into rebellion against his half-brother. In fact, Ahhotep hoped to keep power by promoting access to the throne to Ahmose, much younger and without experience. Then Ahmose at the head of the loyalist Egyptian armies besieged his half-brother Kamose entrenched in the fortress of Avaris with all his supporters. The face to face lastened only the time to starve the besieged. And, it can be assumed that thanks to the mediation of Qeen Ahhotep an agreement could be found between her two sons[[47]](#footnote-47), which finally allowed Ahmose to reign on the whole Egypt, and Kamose to inherit the Asiatic lands of his grandfather (and incestuous father).[[48]](#footnote-48) And to seal the agreement between the two half-brothers, King Ahmose married the eldest daughter of Kamose, Ahmose-Nefertari, that he had very young with a prematurely dead Nubian princess [[49]](#footnote-49).

Kamose, who had rebelled against the royal power, left secretly the country to escape the death penalty. Once gone, he was declared dead in a fire and an unidentifiable burned body was buried with great pomp in his pyramid[[50]](#footnote-50).That's why his daughter, the young Queen Ahmose-Nefertari, regarded as a poor orphan, was richly endowed by her husband, Ahmose.[[51]](#footnote-51).

The pre-eminent role of the Queen-Mother Ahhotep for the peace of the kingdom was celebrated by a stele of her son King Ahmose[[52]](#footnote-52) : « Glorify the Lady of the country, the sovereign of the Haou-nebou[[53]](#footnote-53), whose name is hihtly renowned in any foreign land; the Great Royal Wife, King sister, King daughter, and Mother of the King. The one who knows the rites, who unites Egypt. If she was concerned about its rescue, it’s because it has protected her. Those who had run away come back to her; she embraces those who had turned away from her. The one who pacified the South by crushing those who faced her. The Great Royal Wife, Ahhotep, in life».

***CONCLUSION***

Finally, it would be wrong to consider, as Herodotus (IV, 45) that the Asiatic Princess Europa never came on the continent that bears her name. Because Europa as Ahhotep is also Io priestess of Hera in Argos which was a Phoenician colony in Greece.

Closer to us, the life of Ahhotep looks like the tale of Donkeyskin according to Charles Perrault: A princess victim of the incestuous attentions of her father the King, who eventually got a Moon color dress and especially obtained the skin of “the donkey supplying gold coins” which provided the wealth to the kingdom. Because in Egypt, the King of Avaris condemned for fratricide on Queen Ahhotep’s request, had the reign name “Aaqenenre” (Great is the power of Re) and by this title he had received from Egyptian people the unflattering nickname of "Aqen" meaning the donkey.So, the story of Europa the Phoenician subormed by a bull, alias Io of Argos violated by her father and become Ahhotep in Egypt, might well be at the origin of the tale of Donkeyskin. So this would be a tradition come from Egypt via the Middle East[[54]](#footnote-54) as far as…Europa.

1. Asiatic is the name chosen by Egyptologists to translate the hieroglyphic term « Aamou » by which Egyptians called the inhabitants of the Middle East (basically from the Mediterranean coast as far to the Caucasus Mountains). That country which was later called Asia Minor (Small Asia) by Romans. [↑](#footnote-ref-1)
2. Circa 1876 B.C. See the tomb of the nomarch Knumhotep II in Beni-Hassan. On-line : <http://www.antiqua91.fr/beni-hassan_en.html> [↑](#footnote-ref-2)
3. The book of Manetho « Aegyptiaca » written en Greek language in the 3rd century B.C. was lost. Some fragments reached us thanks to the later authors who cited them. [↑](#footnote-ref-3)
4. See the book of Flavius Josephus (Jew historian of the 1st century A.D. ) “*Against Apion*”, (I: §§232-235) and on my web site “[The causes of the Hyksos invasion](http://www.antiqua91.fr/wa_files/the_20causes_20of_20the_20hyksos_20invasion_20of_20egypt.doc)”. [↑](#footnote-ref-4)
5. Flavius Josephus “*Against Apion*“ (I, 243-247) citing Manetho. [↑](#footnote-ref-5)
6. Flavius Josephus “*Against Apion*“(I, 82). Some of them named themselves «Prince of the mountainous lands» in Egyptian language « heka khasout » become « Hyksos » in greek. [↑](#footnote-ref-6)
7. Manetho (cited by Flavius Josephus, “*Against Apion*”, I, 245) named him Amenophis and «his son Sethos also called Ramesses, named after the father of his father Rhapsès ». This Rhapsès can be recognized as King Rahotep the father of’Intef (VII) Nubkheperre. Considering that Sethos-Ramesses could be Kamose become Thouthmose Ist suceding thirty years later to Amenophis Ist died without a male heir, we can understand why Amenophis Ist was taken for his father. (Whereas he could be his grandson, the son of Qeen Ahmes Nefertari, the eldest daughter of Kamose-Thouthmose Ist). [↑](#footnote-ref-7)
8. Three princes died prematurely, undoubtely weakened by the very strong consanguinity they have inherited. [↑](#footnote-ref-8)
9. [Apollodorus](https://mythologica.fr/grec/texte/apollodore.htm), *Library*: II,1 ,3 ; [Diodorus](https://mythologica.fr/grec/texte/diodore.htm) : I, 13, 5 ; Æschylus, *Prometheus Bound*: 560 – 875 ; [Hygin](https://mythologica.fr/grec/texte/hygin.htm)us*, Fables* : 145, 149 et 155 ; Ovid[us](https://mythologica.fr/grec/texte/ovide.htm), *Metamorphoses*: I, 583 ; IX,687 ; [Pausanias](https://mythologica.fr/grec/texte/pausanias.htm), *Periegese*: II, 16, 1 ; III, 18, 13 ; Virgilus, *Eneid*: VII, 791. [↑](#footnote-ref-9)
10. 10 On line : http://classics.mit.edu/Aeschylus/prometheus.html [↑](#footnote-ref-10)
11. D. Rohl in his book “*The Lords of Avaris*” identifies Epaphos with Apophis. I will say Apophis (III) Nebkhepesh-Rê contemporary of King Ahmose Nebpehty-Rê, I mean Kamose reigning in Avaris after recovering the North. (The two Apophis previously reigning in Avaris were : Apophis (I) Âaqen-en-Rê contemporary of Seqenen-Râ Tao et Apophis (II) Aaouser-Râ the adversary of Kamose during his recovery of the Delta). The old Apophis (II) having confessed that he was the biologic father of Kamose, this one took the name of Khayan Seouseren-Râ, and they reigned together until Ahmose reached his majority to claim the throne of Thebes (see the cartouches of Khayan Seouseren-Râ and Apophis Âaouser-Râ in Gebelein, south of Thebes). [↑](#footnote-ref-11)
12. Greek : Εὐρώπη, Latin : Europa. See [Apollodorus](https://fr.wikipedia.org/wiki/Pseudo-Apollodore), *Library* (III, 1, 1 ; 4, 1-2 ; 5, 4) ; [Ovidus](https://fr.wikipedia.org/wiki/Ovide), [*Metamorphoses*](https://fr.wikipedia.org/wiki/M%C3%A9tamorphoses_(Ovide)) (II, 833 and fol.., III, 1-137 ; IV, 560-609) ; [Hygin](https://fr.wikipedia.org/wiki/Caius_Julius_Hyginus)us, *Fables* (VI ; CLXXVIII ; CCXL ; CCLIV ; CCLXXIV ; CCLXXV ; CCLXXVII) ; [Nonnos of Panopolis](https://fr.wikipedia.org/wiki/Nonnos_de_Panopolis), [*Dionysiaques*](https://fr.wikipedia.org/wiki/Dionysiaques) (IV) ; [Euripidus](https://fr.wikipedia.org/wiki/Euripide), *The* [*Bacchantes*](https://fr.wikipedia.org/wiki/Les_Bacchantes) ; [Plato](https://fr.wikipedia.org/wiki/Platon), [*The*](https://fr.wikipedia.org/wiki/Les_Lois) *Laws* ; (I, 641 ; II, 663e) ; [Herodotus](https://fr.wikipedia.org/wiki/H%C3%A9rodote), [*Histories*](https://fr.wikipedia.org/wiki/Histoires) (I, 16 ; II, 59). [↑](#footnote-ref-12)
13. Presently the city of Sour in Lebanon. [↑](#footnote-ref-13)
14. The name of Cadmus meant for Greeks « The Oriental » and his origin could be the region of ancient Byblos (presently in Lebanon). [↑](#footnote-ref-14)
15. “The one which can be seen from afar” a usual qualifier of the Moon. [↑](#footnote-ref-15)
16. The city of Thebes in Central Greece (ancient Cadmeia) at the intersection of the roads which linked the Corinth Gulf and Attica to the Central Greece and the great Island of Euboea.  
    In Egypt, the city named Thebes by Greeks is the present Luxor which Egyptian name was Ouaset « the one of scepter wash » symbol of the royal power. (Waset could be at the origin of the word oasis). [↑](#footnote-ref-16)
17. In Greek, Boeotians are named Βοιωτοί «Those with cow ears». [↑](#footnote-ref-17)
18. The legend of the birth of Adonis, son of Myrrha with his father Cinyras, King of Cyprus, reproduces the same pattern of incest (Ovid «*Metamorphoses* »X, 925-945. On-line: <https://books.google.cz/books?id=uL0mAQAAIAAJ&dq=isbn:9780833801845&hl=en&sa=X&ei=7LBJVY-iKsvlaKXHgLgG&ved=0CCAQ6AEwAA> . [↑](#footnote-ref-18)
19. As reported by Strabo in his *Geographia*  (XVII, 1 :31), in Memphis where is the Serapeum, the temple of God Apis, « There is an other temple devoted to the Greek goddess Aphrodite, unless to Selene (the Greek Moon goddess) as some asserted ». Indeed, as the Moon is God Iah in Egypt, the Moon goddess in this Egyptian temple could only be Queen Ahhotep deified. [↑](#footnote-ref-19)
20. The precise links of the « Great Prince » Kamose with this royal family remain still unknown to archaeologists. But finally he attributed himself the cartouches of King of Upper and Lower Egypt. As for us, we think that several traditions reported by ancient authors make possible to reconstitute his filiation: See on-line [Kamose-Thouthmose I the first Egyptian king of the Land of Kush](http://www.antiqua91.fr/wa_files/ATLAS_202e_20Partie.doc)pp.4-11and[The Asiatic family of Kamose](http://www.antiqua91.fr/famillekamose_en.html)*.* [↑](#footnote-ref-20)
21. Redford D.B. “Textual sources for the Hyksos period” in Oren, E.D. e d. *The Hyksos: New historical and archaeological perspectives.* Philadelphia, 1997, n° 57, p. 10. [↑](#footnote-ref-21)
22. With gilded exterior and lid with painted vulture feathers, typical of the royal coffins under the 17th Dynasty. [↑](#footnote-ref-22)
23. On a stele at Abydos, King Intef Nubkheperre is represented with a King Son Nakht, chief of the archers. W.M.F. Petrie: *Abydos I.* EEF Memory 22. London 1902, pp. 28, 41-2, pl. LVII. [↑](#footnote-ref-23)
24. Senakhtenre Ahmose could be an elder brother of King Seqenenre Tao (and Queen Ahhotep) who could reign just before him only few years. (See the pyramids of the two Tao mentioned in the Abbott papyrus). A man named Qeni, commandant of the place, is cited in the Intef VII’s decree in Koptos. He was perhaps the future King Seqenenre who suceded to Intef VII after the premature death of King Senakhtenre Ahmose. (See : S. Biston-Moulin, Le roi Senakht-en-Rê Ahmès de la XVIIe Dynastie, *ENIM* 5, 2012, pp. 61-71). In memory of their dead elder brother the royal couple had given to all their children a name beginning by Ahmose. [↑](#footnote-ref-24)
25. God Iah was sometimes considered as the armed arm of god Thoth, because his hieroglyph in crescent form looked like a boomerang. [↑](#footnote-ref-25)
26. Engraved on a rock in Djebel Silsileh : H. E. Winlock*, The rise and fall of the Middle Kingdom in Thebes*, New York, 1947 pp. 58-76, pl.9-12 et 39. [↑](#footnote-ref-26)
27. W. M. Fl. Petrie, *Abydos II, Londres,* 1903, pl. 32/3 et W. Helck*, Historische-biographische Texte…,* n° 109, p. 76. [↑](#footnote-ref-27)
28. It recovered its Egyptian form from the 22nd year of the reign of King Ahmose (Ahhotep’son). And it was then replaced by the Egyptian god Thoth, itself of lunar character, at the advent of King Thutmose I, third sovereign of the 18th Dynasty, whose name means “generated by Thoth”. [↑](#footnote-ref-28)
29. The cult of the Moon god was also found in Jericho under the name of Yara god of the mood. See: Kenyon, K.M. (1957). *Digging up Jericho: The Results of the Jericho Excavations, 1952-1956*. New York: Praeger. p. 229. [↑](#footnote-ref-29)
30. Similar to that of King Intef (VII) Nubkheperre. [↑](#footnote-ref-30)
31. Belova, Galina A. TT 320 and the history of the royal cache during the Twenty-first Dynasty. In: Zahi Hawass (ed.), Egyptology at the Dawn of the Twenty-first Century: Proceedings of the Eighth International Congress of Egyptologists, Cairo, 2000. Cairo: AUC Press, 2003. I, 73-80.  
    And on-line : <http://ib205.tripod.com/pinudjem_1_cache.html> [↑](#footnote-ref-31)
32. The tomb TT320 was planned for the First prophet of Amun Pinedjem II and several members of his family. He died about 969 B.C. at the time of decline of the 21st Dynasty. At that moment the coffins of the kings of the previous dynasties, who had become vulnerable to the thieves, were taken out of their tombs and carried to this cache by the priests in charge of their worship, to protect the royal mummies from profaners. [↑](#footnote-ref-32)
33. Dating from the Kares’ stela at Abydos : J.H. Breasted, *Ancient records of Egypt : historical documents from earliest times to the Persian conquest, Vol. II. The Twentieth to the Twenty-sixth* *Dynasties*, The University of Chicago press, 1906, pp.  § 49-53, p. 21-23). [↑](#footnote-ref-33)
34. On her coffin (CG 2850) found in Dra Aboul Naga, Ahhotep was named The Great King Wife, but she was not yet King Mother when this coffin was made for her under the reign of Intef VII. It was before she married her own brother Seqenenre Tao and become the mother of the future King Ahmose. [↑](#footnote-ref-34)
35. That was made thirteen years later (*Against Apion*, I, 251) and undoubtedly that merited to King Intef VII the title of "Victorious from the Negroes and the Asiatics." [↑](#footnote-ref-35)
36. Late authors, as Herodotus who called him Sesostris (II, 102-103 et 106-110*)*, and Diodorus who named him Sesoosis (I, 53-59), had confused him with King Sesostris I of the 12th Dynasty because the second stela of Kamose, which was a reuse block, was engraved with the cartouche of Sesostris I. and not with the prenomen of Kamose only called by his first reign name “Wadjkheperre”. [↑](#footnote-ref-36)
37. Ryholt, K. S. B. *The Political Situation in Egypt during the Second Intermediate Period*. 1997: Museum Tusculanum; § 3.8.4.5 The Two Queens named Ahhotep, pp. 275-278. [↑](#footnote-ref-37)
38. Breasted, J. H. See note 29 op. cited: § 109-114, pp. 44-46. [↑](#footnote-ref-38)
39. P. Vernus, “*Edfou, du début de la XIIe Dynastie au début de la XVIIIe Dynastie: Études philologiques, sociologiques et historiques d’un corpus documentaire de l’Égypte pharaonique*” (PhD diss, Paris Sorbonne University, 1987), pp. 230, 837-839. [↑](#footnote-ref-39)
40. Further she will become the mother of «  Horus avenger of his father » aka King Ahmose the son of King Seqenenre assessinated. [↑](#footnote-ref-40)
41. Pseudo-Manetho named him Apachnas reigning just before Apophis among the six first kings of the 17th Dynasty. He was called Pakhnan in the 15th Dynasty by Manetho. [↑](#footnote-ref-41)
42. *The Book of the Deads* , chapters 39-40. [↑](#footnote-ref-42)
43. Diodorus I, 53. [↑](#footnote-ref-43)
44. The Titans-Hyksos were the sons of Titaea, aka the Mother Queen Teti-sheri in Egypt. [↑](#footnote-ref-44)
45. This distant Crete was not the Mediterranean island we know under this name, but the country of the Kourrou near the 4th cataract of the Nile in North Sudan (see the Curetes of Greek mythology). [↑](#footnote-ref-45)
46. Eusebius of Cesarea, P*raeparatio* *Evangelica* IX, 27: 1-17. [↑](#footnote-ref-46)
47. Flavius Josephus (*Against Apion* I, 88) and the Ahmose’s stela (P. Lacau, *Stèles de la 18e Dynastie*, Le Caire, 1957, pp.1-4 et pl. I). [↑](#footnote-ref-47)
48. According to the late Egyptian tradition of the "Conflict between Horus and Seth" Ahmose's lineage with King Seqenenre was contested, for his widow Queen Ah-hotep had given birth after the assassination of her husband. But it is attested by Ahmose himself on the stele he dedicated to his grandmother, Queen Tetisheri whom he called "my mother's mother and my father's mother." ». On the other part, there is no archaeological evidence of Kamose's kinship with other members of the royal family of Thebes. Now the name of Kamose means "the one who was generated by a bull". In fact, it is probable that Kamose was the eldest son of Queen Ahhotep, she had very young, having been raped by her father, the old Syrian King Aaouserre Apophis (II), before her marriage with her own brother, King Seqenenre Tao in Thebes, the future father of Ahmose. [↑](#footnote-ref-48)
49. See the tomb of Lady Maket with her Nubian basket under the city of Kahun near Lake Moeris in Fayum. W.M.F. Petrie*, Illahun, Kahun and Gurob*, 1 vol. David Nut, London, 1891, p. 7; F. von Bissing, Die Datierung des "Maket Grabes", *ZAS* 35 (1897) 94-97. ; V. Hankey, 0. Tufnell, The tomb of Maket and its Mycenean Import, *BSA* 68 (1973) 103-111. [↑](#footnote-ref-49)
50. The Kamose’s pyramid, located in a logical succession next to that of Seqenenre Taa at Dra Aboul Naga, was still known during the inspection of the tombs during the Twentieth Dynasty, mentioned on the Abbott papyrus. But his inviolate coffin was found in a heap of rubbish in 1857 and the body that was inside fell into dust as soon as the lid was opened by archaeologists: H.E. Winlock, The tombs of the kings of the Seventieth Dynasty at Thebes, *JEA* 10 (1924) p. 272. [↑](#footnote-ref-50)
51. I. Harary, Nature de la stèle de donation de fonction du roi Ahmosis à la reine Ahmès-Néfertari, *ASAE* 56, 1959, pp. 139-201 et pl. I-II. [↑](#footnote-ref-51)
52. P. Lacau, *Stèles de la XVIIIe Dynastie.* Le Caire, 1957, p. 1-4 et pl. I. [↑](#footnote-ref-52)
53. This term in hieroglyphics meant "The islands of the rear". For Egyptians who always oriented towards the South, this meant : In the backward of Egypt all the Greek islands, including Central Greece and Peloponnesus, as well as Cyprus and Crete. So for Egyptians, Greeks were the people of the extreme North, what the early mythologists translated from the Egyptian narratives as "Hyperboreans" γπερβορεoι. (It seems evident that in the eighth century B.C., Greeks were still unaware of the existence of Northern Europe, which they discovered only with the explorers and geographers Anaximander and Hecataeus of Miletus in the sixth century B.C.!). [↑](#footnote-ref-53)
54. Several oriental traditions were brought to Europe by the Crusaders: See for example, in France the tale of Melusine at Lusignan, and the legend of King Arthur who never existed in England. But this would merit further development. [↑](#footnote-ref-54)