**THE EGYPTIAN LEGACY IN THE BIBLE**

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**I. THE OLD TESTAMENT IN EGYPT**

With regard to the books of Genesis and Exodus we can think that the Masoretes, late compilers of the Torah (Old Testament), were not well informed. So I will give here my own interpretations of some verses.

For example, concerning **Genesis:**

**« Yahweh the Lord made a garden to grow in Eden, on the East side…” Gn 2 v. 8**

**« A river watering the garden flowed from Eden;  
from there it separated into four arms ». Gn 2 v. 10**

In my opinion:

- Eden, the country with red earth[[1]](#footnote-1), is Africa.

* East of Africa, the garden is Egypt.
* The river which ends with four arms is the Nile[[2]](#footnote-2).

We find the confirmation of that in **Genesis 13 : v. 10**

**« Lot looked around and saw that the whole plain of the Jordan … was well watered,**

**like the garden of Yahweh, like the land of Egypt[[3]](#footnote-3). »**

1. ***The historical context of the books of Genesis and Exodus in Egypt***

So from the beginning of the story we were in Egypt. The historical context was the 16th century B.C. at the end of the 17th Theban Dynasty. This was a pivotal period, crucial for Egypt, between the Middle Kingdom and the New Kingdom (the Second Intermediate Period for Egyptologists). In this time of crisis, Egypt was split into two realms: the Kingdom of Avaris in the North, stronghold of Asiatic invaders, the Hyksos[[4]](#footnote-4), under the harsh rule of King Apophis Oqenenre, and the Kingdom of Thebes in the South, ruled by a couple of close relatives of the king of the North. Indeed it can be thought that after having put to flight the last Egyptian Pharaoh of Thebes, Asiatics had shared Egypt with family.

It is asserted that the new rulers of Thebes, King Seqenenre and his consort Queen Ahhotep (parents of Pharaoh Ahmose) were brother and sister[[5]](#footnote-5) ; so well because of their inbred inheritance, several of their children died before adulthood. The young Queen Ahhotep herself, had been violated by her own father, the Asiatic sovereign of Byblos, who later will rule in Avaris in place of his son, the first Apophis (Aqenenre), banned for fratricide[[6]](#footnote-6). As for the name of the Hyksos rulers, Apophis (I and II), it was referring to the great snake Apop attempting each night to devour the Sun god traditionally embodied by the Pharaoh in Egyptian mythology.

1. ***The sin of the first inhabitants of the Yahweh’s garden***

In the Garden of Eden (Egypt) three characters appear: Adam and his sister Eve formed from one rib of Adam, so meaning they were heterozygous twins, brother and sister, as the Theban rulers Seqenenre and Ahhotep were; and the third protagonist, the corruptive snake, was the old Syrian King Apophis (II) Awoserre who committed incest with his own daughter, the young Ahhotep. Then he led his two children, brother and sister to get married together: a second incest.

In Genesis 3: v. 12-13.

***«*The man (Adam) said, “The woman (Eve) you put here with me—she gave me some fruit from the tree, and I ate it.” Then Yahweh the Lord said to the woman, “What is this? That thou hast done? And the woman said: The Serpent beguiled me, and I did eat.**

Here was the original sin: the incest.

As this scandalous family secret of the Asiatic rulers of Egypt of the 17th Dynasty, was impossible to reveal to the Chosen People, the editor of the Yahwist document, the oldest of the Torah, invented thus an allegory to explain the reason for the punishment of the first couple of his creatures by God, who drove them out of the Garden of Eden. This gave the story of the evil snake (King Apophis (II) Awoserre) and the forbidden fruit (the incest).

1. ***The Great Prince Kamose, alias Moses the liberator***

Then, it is said that Hebrews (Ivrim in Hebrew language, so the inhabitants of the city of Avaris[[7]](#footnote-7)) left Egypt led by Moses, because they were reduced in slavery by Egyptians. Indeed this is half true because the Hyksos rulers of Avaris oppressed all the inhabitants of Lower Egypt, whether they were native Egyptians or ancient Asiatic emigrants. Finally, the Hyksos occupants of the North were driven to Asia by the rulers of Thebes (although they were their relatives), who intended to rule entire Egypt as their Egyptian predecessors.

But who was the Moses of Exodus? Certainly, he was a prince in Egypt, but whose real ancestors were Asiatics. His name of birth, Kamose (or Kames?) in Egyptian language meant "He who was generated by a bull" (This explains the episode of the Golden Calf' in Ex 32: 1-2; see also Rois I 12: 28-32). Kamose was adopted as his heir by Antef (VII) Nubkheperre, the last Egyptian Pharaoh of the 17th Dynasty in exile in Nubia. The young prince Kamose ignored for a long time that he was an Asiatic bastard, fruit of incest. He even became the champion of the party of the reconquest against Hyksos. Thanks to his military successes he quickly became the most important officer of the Theban army. When the Theban kingdom remained in the hands of the widowed Queen Ahhotep (in fact his genuine mother), Kamose became the protector of his half brother prince Ahmose, too young to rule. Finally Kamose having recovered by his arms the territories occupied by Hyksos conquired the Asiatic capital city of Avaris. There the old King Apophis (II) Awoserre, his ennemy he was about to kill, must reveal to him that he was his own grandfather (and incestuous father). From that moment Kamose took himself the title of Pharaoh and ruled over the territories of the North that he had regained. Up to the day when his half brother Ahmose having reached his majority to rule at Thebes claimed sovereignty over Lower Egypt, hitherto administered by his elder brother Kamose.

At this time Kamose rebelled against his half brother become King in Thebes and shut himself up in the fortress of Avaris with all his faithful soldiers and the Asiatic population of the province. He had his salvation thanks to the intercession of his mother Queen Ahhotep between her two sons: Kamose (the elder) and his half brother Ahmose, the young Pharaoh. Kamose the rebel, considered as a traitor by Egyptians risked the death penalty. A secret agreement was concluded between the two brothers. The rebels of Avaris (Hebrews and Hyksos) and people of all kinds with them (Ex 12: 38) could freely leave Egypt with their leader Kamose, while in Egypt Kamose was declared dead in combat in a fire. A not identifiable charred corpse was placed in a coffin with Kamose’s effigy and buried with great pomp in a pyramid next those of the 17th Dynasty Pharaohs in the Valley of Dra abu el Naga west of Thebes[[8]](#footnote-8). But in reality Kamose-Moses, after leading his people of refugees to the Jordan River, began a life of wanderings and conquests out of Egypt that lasted for forty years; whereas the Bible says that Moses could not enter into the Promised Land because of the lack of faith of his people and dead on Mount Nebo in the Land of Moab (Deut 34: 1-5).

1. ***Yahweh : the Moon god Iah in Egypt***

The name of the god Yahweh, who gave his name to the Yahvist document of the Bible, does not appear in the Old Testament before the mosaic period (Ex 6: 2-5). It is very likely that the god of Abraham who was a native of Mesopotamia was a Moon god, but his name was Sin, a very powerful deity for a long time among the other gods in Babylonia, where the lunar calendar settled the great religious feasts. Sin had two great temples: one in Ur in the South and another one in Harran in the North. And these two cities are precisely mentioned in the Bible (Gen 12: 31) as resorts of Abraham and his tribe.

In Egypt, the Moon god Iah was a minor deity associated with the great god Thoth, also of lunar character. Iah was put in the spotlight from the end of the 17th Dynasty with the advent of the couple of Asiatic sovereigns, King Seqenenre and Queen Ahhotep, on the throne of Thebes. All their children bore a name that began with Ahmes "generated by Iah" (the Moon), and the name of their mother Ahhotep meant "she who honors the god Iah[[9]](#footnote-9)”. In fact, it appears to be a god of family, promoted to the rank of dynastic god by the new sovereigns. It was assimilated to the great Egyptian god Thoth himself from the reign of Thuthmose I (“generated by Thoth”), third Pharaoh of the 18th Dynasty, and three others of his successors bore the same birth name[[10]](#footnote-10).

The Book of Exodus (3: 1-6) reports that the god of Hebrews revealed himself to Moses by the name of Yahweh in the Burning Bush episode. The meaning of the Tetragrammaton in Hebrew is a priori inapprehensible. It is however probable that it contains a form of the verb “to be”. Considering that the first part of this name (in Latin alphabet) could be Iah the moon god, the second part could be an archaic form of the verb to be, meaning 'I am'[[11]](#footnote-11). In conclusion God had told Moses “I am Iah”.

Further more (in Ex 6: 2-3) God told to Moses « I am Yahweh. I appeared to Abraham, Isaac and Jacob as the God Almighty[[12]](#footnote-12) (Gen 17: 1; 35: 11), but by my name of Yahweh I did not make myself fully known to them». This confirms our hypothesis that the god of the Patriarchs was the Mesopotamian moon god Sin.

1. ***A big flood under the Pharaoh Ahmose’s reign***

In the Nile valley, the flood of the river every year in summer caused inundation, a beneficial event essential to feed Egyptian people. As said in Genesis 2: 6 "A stream rose from the ground and irrigated the entire surface of the soil." Water came from downwards and rains were rare on the Nile Valley. That is why a great storm followed by a big flood come from the sky deserved to be recorded on a stele in Karnak temple[[13]](#footnote-13). This happened under the reign of Pharaoh Ahmose Nebpehtyre (Kamose’s half-brother). Such a local devastating storm had never been seen by memory of Theban people.

The text of the stele in hieroglyphes reported: « It caused darkness in the West side, the sky was rowdy, and the rumble was powerful on the mountains more than the cataract turbulence at Elephantine. Each house, each home floated on the water like boats of papyrus, outside the royal residence[[14]](#footnote-14). So his Majesty went down in his boat, his court to his suite. People in the East and the West remained silent because they had no more clothes on them after the power of the God[[15]](#footnote-15) had manifested. It is, then, that his Majesty has been informed that the graves were invaded (by water), the burial chambers were damaged, and as the structures of the walls have been compromised, pyramids collapsed. Everything that exists has been wiped out". This is what reminds us the biblical Flood (Gen 6: 12; 7: 11-24)!

One can also quote the episode of the fratricide of Abel by his brother Cain which corresponds to the assassination of the Theban King Seqenenre (the brother-husband of Ahhotep) in a plot fomented by his brother of the North the Hyksos King Aqenenre, who was banished from the kingdom by their father Apophis (II) Awoserre. Samely, we can recognize Esau selling his birthright to his youngest brother Jacob for a dish of lentils, as Kamose of Thebes who, to save his head, had to renounce to rule the opulent Egypt for the benefit of his young half-brother Ahmose. The valorous liberator of the North was the big loser in the market as he had to be content with the heritage of his Asian ancestors, Syria and Palestine which were arid and stony territories (See Gen 3: 17).

In conclusion we can see here that Egyptian characters and historical events do be at the origin of the facts mentioned in the Books of Genesis and Exodus.

**II. The Egyptian roots of the Christian theology**

Christian theology is mainly based on the character of Jesus as described in the Gospels of Matthew, Mark, Luke and John, chosen as canonical (or official), even if the first commandments of the primitive Christian Church were structured by Paul of Tarsus whose Epistles predate the Gospels. Mustn't forget either the traditions reported in the apocryphal writings, which were not recognized as canonical, including the Gospel of the Pseudo-Matthew. But in the whole, many parts of the Christian religion seem to come from the Egyptians’ beliefs of the Second Millenary before the Christ.

**1. *The Egyptian religion and its context in the 16th Century B.C.***

Ancient Egypt was a theocratic state, but Egyptians were polytheists and Pharaoh considered as a living god was the direct interlocutor of the other gods in the temples. He was responsible for offering goods to the gods to keep peace and prosperity in the kingdom. In inscriptions he is often called "netjer nefer" the Good God, which corresponds to the Christian 'Good Lord'.

Each city had its tutelary god, but the inhabitants honoured also the other Egyptian gods according to their respective powers that contributed to the stability of the country. However it seems that the first instance of intolerant monotheism existed in Egypt at the time of the Asiatic occupation on the North. The Asiatic Hyksos invaders proclaimed the cult of a unique deity, the Egyptian God Seth representing chaos they assimilated to their own god Suthek, a divinity of the storm. As a result of that, they had persecuted the priests of the other gods, and devoured the sacred animals[[16]](#footnote-16).

**2. *Egyptians believed in the deads’ resurrection and afterlife***

According to Egyptian theology, on the death of the individual his soul "the Ba" was taken by Anubis, God of the embalmers, to the tribunal of Osiris, King of the Underworl. The heart of the deceased as the memory seat was 'weighed' on a scale in balance with the feather of Maat, Goddess of Truth and Justice. Depending on the value of his past actions, the soul was admitted to go in the afterlife by the road to immortality described in the Book of the Dead. If the weighing of the heart was defavorable, the impure soul was immediately devoured by the monster Ammit.

Pharaoh and nobles, and later all those who had sufficient financial resources, considered thus as primordial the construction of their tomb, which must allow them to live again in the afterlife as an « Ankh » living for eternity, after his momified corpse « the Kâ » rejoined by his justified soul « the Bâ » have regained its vitality as a double of the deceased. We can notice that the word Ankh could be at the origin of our heavenly angels, rather than the Greek word αγγελος (aggelos) which corresponds only to their occasional appearances as God’s messengers.

The religions of the Book, therefore, owe to Egypt the belief in an eternal life, in a paradisiacal Beyond which existed neither for Greeks, nor for Romans. On the other hand, we can think that the eternal fire maintained by black devils in Hell for the perennial burning of sinful Christians could be an avatar of the sufferings endured by convicts and prisoners of war sent by Egyptians in the African furnace of Nubia, where they were used in appalling conditions to extract from subterranean mines and crush the gold-bearing rocks exploited for the treasure of Pharaoh[[17]](#footnote-17).

**3**. ***The virginity of Mary mother of Jesus***

The Catholic Church early claimed the perpetual virginity of Mary. From the beginning of the 2nd Century A.D., St. Ignatius of Antioch insisted on faith in Jesus 'truly born of a Virgin', point which Hippolytus of Rome emphasized also in his Apostolic Tradition (ca. 215 A.D.). It is the Lateran Council (649 A.D.) which stated dogmatically that "Jesus was conceived of the Holy Spirit without seed". The reason is that Prophet Isaiah (7: 14) addressing King Ahaz of Judah in the time of the Syro-Ephraïmite war[[18]](#footnote-18) promised the king that God will destroy his enemies; and as a sign that his oracle was a true one, Isaiah predicted that an almah ("young woman") will shortly give birth to a child whose name will be Immanuel “God with us” (Is∙7: 14). And further Isaiah said (Is 8: 3): “So I approached the prophetess (his young wife); she conceived and gave birth to a son (the first child of Isaiah)”. In fact it was the Jewish translators of the Septuagint who translated the Hebrew word "almah" of Isaiah by the Greek word “parthenos” (virgin) , and later St.Jerome in the Vulgate translated it in Latin by "virgo".

But the Jew translators of the Torah in the 3rd Century B.C.could have in memory the circumstances of the birth of Kamose in the 16th Century B.C they had heard from the Egyptian priests in Alexandria. In their mind, this young woman become pregnant by order of God could evoke the mother of Kamose-Moses, Queen Ahhotep, because she had been violated by her own father and aftter having abandoned her baby he had been adopted by Pharaoh Antef (VII) Nubkheperre. Samely, later Jesus as the Messiah, the new Moses, was adopted by Joseph the carpenter.

**4. *The theogamy of the Virgin Mary***

The perpetual virginity of Mary impregnated by the Holy Spirit is at the basis of the Gospels, what makes Jesus the last of the demigods. It was in Egypt at the beginning of the 15th century B.C. that appeared the first example of theogamy. Indeed, Queen Hatshepsut of the 18th Dynasty had a depiction of that in her funerary temple of Deir el Bahari, showing that her mother Queen Ahmes was impregnated by the great god Amun himself who had taken the features of her husband Pharaoh Thuthmose I. Hatshepsut's intention was to legitimize her accession to the throne after the death of her husband Thutmose II, while the male heir born of another wife[[19]](#footnote-19) was still too young to rule. We find later again this very important theology of kingship for Amenhotep III the sixth king of the 18th Dynasty and Ramses II the third king the 19th Dynasty (New Kingdom)..

As for the statues of black Virgins in Christian churches who have a black child in their arms or on their knees, they evoke the Queen Mother Ahmose nefertari of the 18th Dynasty (the widow of King Ahmose). In pictures she often appears with her son Amenhotep I: both were represented with black skin (sometimes her son had a lighter complexion). The reason is they probably had a Nubian ancestor[[20]](#footnote-20) (a first wife of Kamose[[21]](#footnote-21), possible father of Ahmose nefertari[[22]](#footnote-22)). Queen Ahmose nefertari and her son King Amenhotep∙I were fervently worshiped in Egypt long after their death[[23]](#footnote-23).

**5. *The imagery of Jesus’ nativity***

Nowhere in the four canonical Gospels, is found the frame of Jesus’ birth. It was only described in the apocryphal gospel of Pseudo-Matthew (XIII: 2 and XIV): Mary had given birth in a cave, and then she had found refuge with her child in a stable between an ox and a donkey. Shepherds who were not present reported that they had seen angels celebrating the birth of a Savior.

Indeed this imagery corresponds exactly to the circumstances of the birth of King Kamose (the future Moses) at the time of the Egypt invasion by Asiatics (Hyksos) ca. 1550 BC. It is the Egyptian priest and historian Manetho quoted by Flavius Josephus, who pointed the Hyksos (in Egyptian language “heka-khasout” Lords of foreign countries) as Shepherd-Kings[[24]](#footnote-24). Although the interpretation in Greek of the word in hieroglyphics was wrong, these Canaanite chieftains actually reigned in their country on small livestock nomadic breeders.

So here are therefore "Pastors" witnessing the arrival of a newborn future liberator of his people. This child was named Kamose "born of the bull", this bull being the old King of Syria, Apophis (II) Awoserre his biological father; what explains the presence of the ox attending the Nativity. As for the donkey, it was the Hyksos King Apophis (I) whose reign name was Aqenenre (Great is the power of Re) that derisively Egyptians had nicknamed Aqen, the donkey. The donkey was also the animal of Seth worshipped as a unique god by Hyksos in their capital Avaris east of the Delta. Moreover Kamose was really born in a cave but in Nubia, where his foster father Antef (VII) Nubkheperre the last Egyptian king of Thebes, was refugee with all his court and his protegee the young pregnant Ahhotep, when his army was defeated by Hyksos. Likewise in the Gospels, Jesus as successor of Kamose-Moses had Joseph the carpenter as a foster father.

As for the star seen by the Magi[[25]](#footnote-25) in the East (Mat 2: 1-12), we can guess it was the the appearance of Sirius at its helical rise, the astral manifestation of God Mithras, as Mithraism was the main religion of Persians when Jesus was born.[[26]](#footnote-26) Mithras was the archetype of the deified hero who dies and resurrects, as did Prince Kamose considered as dead in Egypt after his fake burial, and become Pharaoh Thuthmose I the third king of the 18th Dynasty, forty years later[[27]](#footnote-27). Probably Kamose “born of the bull” living in the 16th Century B.C. was at the origin of the figure of Mithras: Kamose-Thuthmose (also known by Greeks as Theseus the mythic killer of the Minotaur) had triumphed over the bull which was in him and for that he was allowed to resurrect. In the same way Mithras and his followers were encouraged to kill a bull which was the image of their own vices, in order to relive eternally. Mithras as a deity was perceived as a bright light in the sky which appeared in the East when the sun was rising, probably the star Sirius. As a divine hero he was a perpetual fighter who sacrified himself to save the world. He was reputed born of a rock as Kamose-Moses the savior of Hebrews who was born in a cave of Djebel Barkal in Nubia. Indeed as Misraim[[28]](#footnote-28) meant Egypt for Semites, Mithras could mean “the Egyptian” alias Kamose-Thuthmose.

**6**. ***Jesus the Savior in the image of Moses the liberator***

When Jews were allowed to return to home from their exile in Babylon in 538 B.C., Palestine remained under Persian rule. The returnees attached to their prophetic traditions hoped that God would send them a savior who would free the land of Israel and restore the davidic kingdom. This belief perpetuated still under Roman occupation. It is the reason why some Jews wanted to see in Jesus the new fighter king announced by the prophets in the Torah.

In the Gospels, Jesus born of a virgin and an unknown father under Roman occupation does correspond to the figure of Kamose, royal bastard born under Hyksos domination, who could be considered as the first Messiah[[29]](#footnote-29). Jesus-Christ saviour of the world for Christians like Mithras for Gentils in the same time could be the image of the one whose return was so much expected by Jews. As in the 16th century B.C. for Egyptians Kamose dead in action sacrificed his life to free the country from foreign occupation, for Jews Moses had saved Hebrews from extermination.

1. ***The***  ***passage from Mithraism to Christianity via Paul of Tarsus***

In fact, it is really Paul of Tarsus who founded the bases of the Christian religion in the 1st Century A.D. His missionary actions were reported by Luke in the Acts of the Apostles and are also asserted by the numerous letters (named Epistles in the New Testament) that Paul sent to the new Christian communities he founded all around the East of Roman Empire. As Paul reared in Tarsus of Cilicia was both Jew and Roman, it appears that his god as creator of all things was the Jews’ god, but Jesus as the Messiah was an avatar of Mithras[[30]](#footnote-30) the protective god of Roman armies, himself an avatar of Moses. This deserves explanation.

Paul reported that walking on the road to Damas he saw a blinding light coming from the sky (Act 9: 3-9). Indeed this is precisely the definition of Mithras as a star[[31]](#footnote-31) brightening more than the rising sun. Remember that Paul was come from Tarsus of Cilicia where the cult of Mithras was flourishing from the 8th century B.C.[[32]](#footnote-32) until the 3rd century A.D.

In his Epistles Paul always reported he was charged by God “to proclaim Jesus the Christ as the revelation of a mystery kept in silence for eternal times but manifested now” (Romans XVI, 25-26; Colossians I, 25-27) ; the Christ in whom are hidden all the treasures of wisdom and science (Colossians I, 3). This mystery evidently came from a mystery cult which could only be the Mithraism, itself related to the Eleusinian mysteries[[33]](#footnote-33). Indeed if Mithras was Kamose resurrected as Thutmose I, Isis was the deified Queen Ahhotep Kamose’s mother. Both mystery cults concerned the belief that there was a hope for life after death for those who were initiated, as Christianism promised to its baptized believers. In his gospel Mark the Apostle said: “To you was given the mystery of the God’s realm” (IV, 11-12) and concerning Jesus “Without a parable he told them nothing (to the people), but apart, to his disciples he explained everything” (IV, 33). The disciples, thus, were initiated men.

Jesus’ teaching was reserved to Jews, on the contrary Paul initiated to Mithraism in Tarsus wanted to open Jesus’ teaching to Gentiles[[34]](#footnote-34), because Mithras’ mysteries were accessible to everybody who wanted to honour Mithras the fighting god, alias Sol invictus[[35]](#footnote-35) as Romans named him. Emperor Constantine was a fervent affiliate of Sol Invictus as Mithras and he never disowned it, not even when he openly embraced Christianity, saying that before the battle the Milvius Bridge he saw an apparition of the chresme[[36]](#footnote-36) in a great light, in the same way that Paul on the road of Damas. His biographer Eusebius hails him as the “new Moses”, but Constantine was baptized only on his death bed, and he never stopped minting coins with Mithraic symbols on one side and Christian ones on the opposite. He even erected in Constantinople a colossal statue of himself wrapped up in Mithraic symbols.

But who was Mithras the god with the Phrygian cap? He was the Sun’s envoy on Earth to redeem humanity, a long time before Paul claimed that Jesus was the Savior. Iconic scenes show Mithras being born from a rock, slaughtering a bull (tauroctony), and sharing a banquet with the Sun god[[37]](#footnote-37)**.** This leads us again to Kamose the fighting prince born in the cave (now collapsed) of Djebel Barkal, this tabular hill[[38]](#footnote-38) of Nubia called the Sun’s table by Herodotus (III, 17-18)[[39]](#footnote-39) ; there Amun (Zeus for Greeks) received the most abundant offerings from Ethiopians. In fact Kamose was not really an Egyptian; his family was Asiatic, whose roots were Syrian and also Hittite, the ancesters of the people that lately Greeks named Phrygians[[40]](#footnote-40). Mithras, therefore, was an avatar of Kamose-Moses as Jesus was considered by some Jews.

**CONCLUSION**

There is thus a real link between Egypt and the Bible stories in the form of metaphorical theology. If the ideal of democracy came to us from the Athenians, if our system of laws was inspired to us by Roman law, as far as the religions of the Book are concerned we are for the most part indebted to Egypt. It was important to emphasize this for a better understanding of the sacred texts.

For further information you can read on line my articles on [Kamose-Moïse](file:///C:\Users\Visiteur\Documents\ARTICLES\LES%20ROIS%20ATLAS%20(Santorin)) and on his mother [Queen Ahhotep](http://www.antiqua91.fr/wa_files/Europe_20une_20grande_20reine_20d_27Egypte_20en_20Angl.docx) (alias Isis-Hathor) on my web site “[The Great Enigmas of Ancient Times](http://www.antiqua91.fr/index_en.html)”

1. The soil of Africa is often of rusty-red color because it is rich in iron oxide. [↑](#footnote-ref-1)
2. The number of the Nile mouths in the Delta varied greatly all along the time by result of continual silting. According to Herodotus (book II, 17), in the 5th century B.C. the river had three main arms and several secondary canals reaching the Mediterranean Sea. Today only two main branches remain. [↑](#footnote-ref-2)
3. Egypt was Misraim in Hebrew, Ægyptos (Αίγυπτος) in Greek. [↑](#footnote-ref-3)
4. See on line 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) and [The Solymes or Pisidians](http://www.antiqua91.fr/wa_files/SOLYMES_20or_20PISIDIANS.doc). [↑](#footnote-ref-4)
5. A Pharaoh Ahmose’s stela was found in Abydos honoring his grand-mother Queen Tetisheri “the mother of my father and the mother of my mother”. In E. Ayrton, C. Currelly, A. Weigall, Abydos III (EEF 25), London 1904, pl. 50 (1 and 2) and pl. 52. Urk. IV, 26-29. [↑](#footnote-ref-5)
6. Apophis (I) Aqenenre (nicknamed the donkey by Egyptians) was the son of Apophis (II) Owserre. He was condemned for having fomented the assessination of his brother Pharaoh Seqenenre. Their father sent him to Niniveh to be drowned in the sacred lake. (Chapters 39-40 of the Book of the Dead). [↑](#footnote-ref-6)
7. Avaris was the Greek form of Hat-waret, the Egyptian name of the Hyksos capital city east of the Nile Delta. [↑](#footnote-ref-7)
8. Winlock, H. E. [The tombs of the kings of the Seventeenth Dynasty at Thebes](https://www.jstor.org/stable/3853927), *Journal of Egyptian Archaeology*, 1924, 10, pp. 260-272. [↑](#footnote-ref-8)
9. Literally in hieroglyphs “she who makes offerings to God Iah” [↑](#footnote-ref-9)
10. Thuthmose (II) Aakheperenre, Thuthmose (III) Menkheper(en)re, and Thuthmose (IV) Menkheperure (New Kingdom, 18th Dyasty). [↑](#footnote-ref-10)
11. It was supposed that Yahweh (YaHWéH) (Ex 3: 14) comes from the Hebraic root HâYâH (to be). However, the root of the word is not HYH, but HWH which in Hebrew means « to want ». So we can think that Yahweh could come from Amorrhean dialects spoken by the Patriarchs, and wherein HWH (as in Aramean) meant “to be”. [↑](#footnote-ref-11)
12. The meaning of the Hebrew word « El Shaddaï » is disputed. It was translated as “almighty” according to ancient Greek and Latin versions of Old Testament. [↑](#footnote-ref-12)
13. C. Vandersleyen “Une tempête sous le règne d’Ahmosis” *Revue d’Egyptologie (RdE),* 1967, 19 : 123-159. « Deux nouveaux fragments de la stèle d’Ahmosis relatant une tempête *» RdE*, 1968, 20 : 127-134. E.N. Davis “A storm in Egypt during the reign of Ahmose” in D.A. Hardy and A.C. Renfrew, eds. *Thera and the Aegean world III. Chronology,* London, 1990). [↑](#footnote-ref-13)
14. The royal residence palace appeared to be spared, as probably built of stone on a terrace. [↑](#footnote-ref-14)
15. God Amun the great deity of Thebes. [↑](#footnote-ref-15)
16. Papyrus Sallier I and Flavius Josephus quoting Manetho, Contra Apionem I, 248. [↑](#footnote-ref-16)
17. See Diodorus III, 12-14. [↑](#footnote-ref-17)
18. Isaiah had prophesied the war as a punishment of Jews for having worshipped other gods than Yahweh. He said (Is 7: 18) "However, in these days, Yahweh will whistle the fly which is at the end of the Niles in Egypt, and the bee that is in the land of Assour”. Indeed in this time (7th Century B.C.) the fly come from Egypt could refer to the Nubian Pharao Taharqa of the 25th Dynasty who made campaign againt the Assyrians in Judah (Taharqa extended his dominion as far as North Syria). The bee come from Ashur was King Salmanasar who made Israël an Assyrian province in 722 B.C. Century (Is 37: 8-9a). [↑](#footnote-ref-18)
19. Hatshepsut with her husband Thuthmose II had only a daughter Neferure. Thuthmose II had a son with his secundary wife Iset, the future Thuthmose III, son-in-law of Queen Hatshepsut. Hatshepsut assumed his regency as a full kingship for twenty years. She made herself represented with the royal attributes of a male pharaoh. [↑](#footnote-ref-19)
20. Queen Ahmose nefertari was depicted in Nubia by the [Viceroy of Kush](https://en.wikipedia.org/wiki/Viceroy_of_Kush) [Ahmose called Turo](https://en.wikipedia.org/wiki/Ahmose_called_Turo) together with her son the newly crowned King Amenhotep I and his wife Queen Ahmose. See also Gardiner, A. *Egypt of the Pharaohs*. Oxford, Oxford University Press, 1961. [↑](#footnote-ref-20)
21. Numbers 12: 1 “Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite” (The Land of Cush of the Bible is Nubia, northern part of present Sudan. It was Kash for Egyptians as the present river Gash or Mareb in Ethiopia). [↑](#footnote-ref-21)
22. Ahmose nefertari had married the half-brother of her father Kamose in order to seal the peace between the two men who previously disputed by arms the kingship over Egypt. [↑](#footnote-ref-22)
23. The craftsmen of the village of [Deir el-Medina](https://en.wikipedia.org/wiki/Deir_el-Medina) (Nubian quarrymen who dug the royal tombs under the mountain of Thebes) held Amenhotep I and his mother Queen Ahmose Nefertari in high regard over many generations. When Amenhotep I died he became the center of a village funerary cult, worshiped as "Amenhotep of the Town". When Queen Ahmose nefertari died after her son, she also was deified and became "Mistress of the Sky" and "Lady of the West” (The Kings’ Valley west of Thebes). She was painted on a tomb wall two hundred years after she died (Tomb at Abd el-Qurna, 19th Dynasty). It could also be worshipped by Greeks as Artemis in Ephesus as her statue shows a woman with dark skin and multiple goat breasts as a goddess of fertility. The original statue was in alabaster with its face and hands in ebena, and had goat feet. [↑](#footnote-ref-23)
24. Flavius Josephus*, Contra Apionem*, XIV. [↑](#footnote-ref-24)
25. Magi were Persian priests and astrologers (in present Iran). [↑](#footnote-ref-25)
26. Cumont, F., *Mysteries of Mithra, 1903 (english edition 1956).* Free on line with Kindle:

    <https://www.amazon.fr/gp/product/B072FM58RC?ref=dbs_p2d_P_R_popup_yes_alc_T2> [↑](#footnote-ref-26)
27. See on-line Th. Ghembaza, [Kamose-Thuthmose I : the first Egyptian ruler of Kush](http://www.antiqua91.fr/wa_files/ATLAS_202e_20Partie.doc) [↑](#footnote-ref-27)
28. The etymology of Misraim could be the semitic root miSr : strait. As the Nile Valley is strait, Egypt for Semites had been “The Strait Land” (with the dual suffix *-āyim* for Lower and Upper Egypt). [↑](#footnote-ref-28)
29. The Hebrew word masiah, pronounced messias in the 1st century A.D. means « he who was ointed » thus chosen by God, which Greeks translated by Christos . But it could exist a linguistic link between the Hebrew words Moshe (Moses) and masiah, through the Egyptian hieroglyph “mes” born of : “Mes-iah” in Egyptian language had meant “born of Iah” (the Moon god) as the name of Pharaoh Ahmose or Iah-mes (because in hieroglyphs the name of the god was always set in anteposition). [↑](#footnote-ref-29)
30. Mithras was also honored by the name of « Sol invictus » by Roman soldiers. [↑](#footnote-ref-30)
31. Cumont F., op. cit. p. 3. [↑](#footnote-ref-31)
32. The city of Tarsus was reputed to be founded by the Assyrian king Sennacherib. [↑](#footnote-ref-32)
33. The cult of the Egyptian goddess Isis was imported to Rome then to the Roman Empire by priests of Eleusis. [↑](#footnote-ref-33)
34. Gentils (gentiles “the  nations “ in Latin) is the usual translation of the Hebrew word « [goyim](https://fr.wikipedia.org/wiki/Goy) » which finally designed the no-Jew people. The Christian autors used also this term to design the pagans. [↑](#footnote-ref-34)
35. For the first time on the medals of Emperor Aurelian was inscribed « Sol dominus Imperii Romani » with the emblem of the Sol Invictus. Sol and Mithras were become a unique deity. It was honored by Diocletian and Constance Chlore, then by Constantine, who hesitated a long time between Mithras and Christ. » GASQUET A. Le culte et les mystères de Mithra, [Revue des Deux Mondes](https://fr.wikisource.org/wiki/Revue_des_Deux_Mondes), 1899, tome 152, p. 540. [↑](#footnote-ref-35)
36. The chresme is a Christian symbol dating of the primitive Christian church. He was formed by two Greek letters I ([iota](https://fr.wikipedia.org/wiki/Iota)) et Χ ([chi](https://fr.wikipedia.org/wiki/Chi)) the initials of [Ἰησοῦς](https://fr.wiktionary.org/wiki/%E1%BC%B8%CE%B7%CF%83%CE%BF%E1%BF%A6%CF%82) [Χριστός](https://fr.wiktionary.org/wiki/%CE%A7%CF%81%CE%B9%CF%83%CF%84%CF%8C%CF%82) (« [Jesus-Christ](https://fr.wikipedia.org/wiki/J%C3%A9sus-Christ) »), then by the two Greek letters Χ (chi) and Ρ ([rhô](https://fr.wikipedia.org/wiki/Rh%C3%B4)) the two first letters of [Χριστός](https://fr.wiktionary.org/wiki/%CE%A7%CF%81%CE%B9%CF%83%CF%84%CF%8C%CF%82) (« [Christ](https://fr.wikipedia.org/wiki/Christ) »). The use of this latter form associated with [Constantine I](https://fr.wikipedia.org/wiki/Constantin_Ier_(empereur_romain)) the first Roman Emperor become Christian, remained finally in use. [↑](#footnote-ref-36)
37. Cumont, F., Le banquet de Mithra et du Soleil d'après des monuments récemment découverts. [*Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres*](https://www.persee.fr/collection/crai) 1934, [78:3](https://www.persee.fr/issue/crai_0065-0536_1934_num_78_3?sectionId=crai_0065-0536_1934_num_78_3_76519), p. 262. [↑](#footnote-ref-37)
38. This 98 meters tall tabular hill had a rocky needle that Kushite kings have covered with gold sheets. [↑](#footnote-ref-38)
39. Herodotus reported that Cambyses King of Persia sent spies to Ethiopians with the intention to conquer their country. When a spy asked the Ethiopians to show him the place where was the Sun’s table (Homer*, Iliad* 1.423-4), surely he was not allowed to go to Djebel Barkal which was the most sacred place of the Kushite kings. Ethiopians showed him a temple in their capital Meroe where the fleshes of sacrified animals were offered to local gods, mainly Amun the ram god assimilated to Zeus by Greeks. [↑](#footnote-ref-39)
40. According to Assyrian sources the king of Phrygians was named Mita-a. [↑](#footnote-ref-40)