

Addendum to *Thera and the Exodus*

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In this addendum to *Thera and the Exodus (T&E)*¹, published in 2013, I wish to address a couple of issues I had not dealt with sufficiently in the book itself, namely the significance of an apocryphal text called *The Story of Joseph and Asenath (Aseneth)*²⁻⁶ and then the duration of the Hebrew Sojourn in Egypt, but calculated backwards from my estimated date of the Exodus. I will include a new interpretation of Abraham's role in this event, up to Joseph's involvement in the rebellion against Amenhotep III. The chapter and page numbers will continue from *T&E* and references already listed in *T&E* will not be listed here again. The chapter and section headings in the Table of Contents and the references are hyperlinked to the text in the document for ease of navigation.

Clicking on the headings in the Table of Contents will take you to that particular chapter or section, and clicking on the up-arrow (^) next to the heading will return you to the same heading in the Table of Contents. The same applies to clicking on reference numbers, which will take you there. Click on the up-arrow (^) preceding a particular reference to return to its position in the text. Pressing ALT together with the Left Arrow (←) will take you back to where you came from, and ALT together with the Right Arrow (→) will take you forward again.

Note: Microsoft Word has mysterious ways – it would not save the hyperlinks associated *with the superscripted reference numbers in the text* in PDF format, only those of the Table of Contents links and the up-arrows (^) in the Reference section. I will replace this document once I have been able to fix the problem.

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The Story of Joseph and Asenath

No Myth at All ↑

In *T&E* I argue that *The Story of Joseph and Asenath* (*J&A*, Appendix J in this document) confirms Ahmed Osman’s identification of the biblical Joseph as Yuya, the highest-ranking official in the court of Amenhotep III⁷, but I had at the time of publication unfortunately not fully read the text of *J&A*. I have since done so and was stunned to find that it agrees perfectly with the messengers-sent-to-Jerusalem accounts rendered by Manetho⁸ and the El Arish Shrine text⁹, but from a completely different perspective (that of the Israelites). Modern scholars are of the opinion that *J&A* was a Jewish document written sometime between 100 BCE and 100 CE¹⁰, although all in general seem to agree that its true origin is not known. Regardless, the consensus appears to be that it was nothing more than a fictional love story as for example expressed by Humphrey, who calls it “a romance with mystical and apocalyptic affinities” and “a fiction with a difference”¹¹.

The text can essentially be divided into two parts, the first of which indeed presents a greatly embellished love story between Joseph and Asenath. The second part, however, rapidly descends into violence and war, of all things. But, all is well that ends well and Joseph and Asenath end up ruling Egypt for 48 years before Joseph hands his crown over to the Pharaoh’s grandson, which is where the text and the story end. I will use *J&A* not only in the identification of Joseph and Moses as historical persons, but also to propose the most likely candidate for the biblical Potiphar, whose daughter Joseph had (supposedly) married.

21.1 Confirmation of the historical identities of Joseph and Moses ↑

Of all of those who have studied, interpreted and commented on *J&A*, none seem to be aware of a possible link between the second part of the narrative and what other indirect sources tell us about Joseph, i.e. that the second part is repeated anywhere else *at all*. To make this link, one would have had to have studied and have made a mental note of the *Works of Josephus*, specifically of his recording of Manetho’s

account of the Exodus¹². Many scholars question whether Manetho was the real author of this work and when it was written¹³, but regardless, the text does exist. Manetho places the Exodus during the reign of Amenhotep III (he is the only ancient historian who names the Pharaoh of the Exodus) and he makes Joseph and Moses not only each other's contemporaries, but also co-conspirators against Amenhotep.

Joseph as Yuya ↑

I will begin with Osman's identification of Yuya as the biblical Joseph. Osman in essence bases his hypothesis on at least 12 points of agreement between the circumstances of Joseph and Yuya (see *T&E*, Section 5.3). This is somehow rejected by scholars who in principle claim that the correlation between Joseph and Yuya could apply to any official high-ranking official in just about any pharaoh's court (all 12 points, really?), and that it would place Joseph in the wrong time frame (this is dealt with in Section 21.3). However, it is extremely unlikely that there could have been another official whose background would so closely match that of Joseph, not to mention the following unnoticed fingerprint, the DNA, left at the crime scene.

Probably the most important textual objection to Osman's hypothesis is that while it is known that Yuya's daughter Tiye had become the Great Royal Wife of Amenhotep III, the Bible nowhere mentions a daughter of Joseph who had become a queen of Egypt. As pointed out in *T&E*, however, *J&A* eventually makes Joseph and Asenath king and queen of Egypt, which they ruled together for 48 years. This would at the very least present confirmation, albeit in Jewish literature and not the Bible itself, that a woman closely associated with Joseph had become a queen of Egypt.

It is generally assumed that Amenhotep's reign lasted for 38 years and Tiye was his wife for most of that period. However, as claimed by Manetho and confirmed in *T&E*, Amenhotep and his court had retreated into Ethiopia for a "fatally determined 13 years", during which time Amenhotep would have become known as the king of Egypt *and* Ethiopia (Tiye had been left behind in Egypt). Prior to his departure he had appointed Akhenaten and Nefertiti as the king and queen of Egypt. All indications are that Amenhotep died in Ethiopia, possibly 10 years or longer after moving there. That would effectively have made Tiye queen of Egypt for 48 years and Joseph, Amenhotep's 'double', who is claimed to have grown very old (109 years) in *J&A*, would still have been at her side. It stands to reason that Jewish scribes later either

deliberately or mistakenly made queen Tiye the wife, and not the daughter, of Joseph. In fact, as will be shown in Section 21.2, Asenath, who is called “the fairest of all the virgins on the earth” in *J&A*, actually refers to Nefertiti, who was known as “the beautiful one has come”.

Following the death of Akhenaten, Nefertiti enjoyed a brief reign as the enigmatic ruler Smenkhkare. After her death (she was murdered, *T&E* pp. 204-205) she was succeeded by Tutankhamun and his death ultimately heralded the end of the Amarna era. Around this time the Egyptian court and army finally returned to Egypt. It has to be emphasized that there is no other set of circumstances in Egyptian history that even vaguely matches this particular aspect of the circumstances surrounding Joseph in Egypt, namely **the 48-year rule of Egypt by a foreigner, whose wife (actually daughter) was co-regent for that entire period.**

Moses as Crown Prince Tuthmosis †

In *T&E*, Chapter 8, I identify Moses as Crown Prince (CP) Tuthmosis, the firstborn son of Amenhotep III. Before discussing the relevance of *J&A* to the historical biblical persons Joseph and Asenath, I would like to summarise what we so far know about Moses and CP Tuthmosis.

- If Manetho is correct in identifying the pharaoh of the Exodus as Amenhotep III, then Moses must have been a prince in his court. According to Graham Phillips¹⁴, “Prince Tuthmosis was recognised as heir of Amenhotep III ... If Moses really was brought up as a royal prince during the reign of Amenhotep III, *then Tuthmosis is the only known historical figure who fits the profile.* ... if Tuthmosis had abandoned the old gods and decided to drop the god-element Tuth from his name, he would actually have been called *Mosis.*”
- According to Josephus¹⁵, Moses was indeed the only heir to the Egyptian throne (the firstborn son), i.e. Moses and CP Tuthmosis were the same person.
- Artapanus¹⁶ links Moses and his Pharaoh in identical fashion to the first burial ceremony of the Apis Bull, which is known to have been performed by CP Tuthmosis and his father Amenhotep III (*T&E*, pp. 87-88).

- There are conflicting statements in the Bible regarding the number of generations between Joseph and Moses (see Section 21.3), but Manetho's account make them contemporaries (they welcomed the invading forces from Jerusalem together). Justin makes Moses the son of Joseph¹⁷, while Cheremon makes both of them scribes who were also contemporaries¹⁸. CP Tuthmosis (Moses) was not the son, but the grandson of Yuya (Joseph), and CP Tuthmosis no doubt grew up in the presence of Yuya, making them contemporaries.
- This brings us to the practically indisputable evidence identifying Moses as Crown Prince Tuthmosis. It involves three totally independent accounts of Moses / the son of an Egyptian king / the firstborn son of an Egyptian king, summoning foreign forces to come to his aid in his war against the ruling king of Egypt.

a) *Moses sends ambassadors to the Hyksos rulers of Jerusalem*

(Manetho). According to Manetho, Moses as Osarseph, a priest from Heliopolis, led a rebellion against Amenhotep (III). *He sent ambassadors to the Shepherds* (Hyksos rulers, as acknowledged by Josephus¹⁹) *in Jerusalem* who had been driven out of Egypt by Tefimosis, *summoning them to join him in his rebellion against Amenhotep*. He promised that *they could return to their ancient city and country Avaris* (the former Hyksos capital) *and that he would provide "a plentiful maintenance for their multitude"*. They quickly amassed 200 000 men and joined the 380 000 rebels (according to Cheremon) that were now under the control of Moses and Joseph. Amenhotep decided not to engage them in battle and instead retreated with his court and army into Ethiopia, where he stayed for a "fatally determined thirteen years". During this time the invaders and the rebels ravaged Egypt with utmost brutality. Amenhotep had left his wife and son behind in Egypt, where she would give birth to another son who would ultimately drive the invaders back to Jerusalem (all the way to Syria).

b) *The king's son sends messengers to the Asiatics in their land*

(EAST). In the El Arish Shrine Text (*EAST*) the same event is described in hieroglyphs, with the notable difference that Amenhotep and CP Tuthmosis are here referred to as the gods Shu and his son Seb, respectively. According

to the *EAST*, it was Seb, not 'Moses,' who "*had sent messengers to summon to him the foreigners and Asiatics from their land*". They likewise invaded Egypt and chaos ensued, to the extent Shu "*had departed to heaven with his attendants*". Seb had seen Tefnut "*and loved her greatly, his heart desired her Seb found Tefnut ... (and) he seized her by force*". The *EAST* then mentions nine days of violence and tempest during which no one could see one another. It also mentions the Asiatics carrying Seb's scepter, a magical box and serpents (see *T&E* Section 8.4 for a complete assessment of the *EAST*). The nine days of storms and utter darkness, as well as the staff, box and serpents can all be linked to the biblical Exodus account. Seb reached for the [Ankhet] serpent (the uraeus or crown of Egypt), which breathed its venom on him and his followers. Only Seb survived. This incident will in Section 21.3 be shown to represent the sacrifice of the firstborn in Egypt as instructed by Amenhotep III on the advice of his namesake, the high priest of Amun. Everyone except CP Tuthmosis perished the sacrificial fires. Most importantly, though, are the messengers sent to the Asiatics, the promises made to them and the disappearance of the reigning king and his army from Egypt (Manetho's withdrawal of Amenhotep into Ethiopia and the biblical 'drowning' of the Egyptian army).

- c) ***The king's eldest son sends messengers to Jerusalem (J&A)***. It is here that *J&A* becomes of critical value. In *J&A* the Israelites themselves relate that the pharaoh's *eldest son* had sent *messengers to them* (in Jerusalem), summoning them to come to his aid *in his war against his father*. They would receive "*gold and silver in abundance, and menservants and maidservants, and houses and great estates*" as reward for doing so. His intention was *to kill his father* as well as Joseph, to whom Asenath was married despite having been betrothed to him (the pharaoh's son). Asenath likewise initially wanted to marry him, "the king of all the earth", until she saw the beauty of Joseph and married him instead. Being "driven to distraction" by Asenath's beauty (like Seb by the beauty of Tefnut), the king's son twice sent messengers to the Israelite tribes in Jerusalem, failing at first to convince them to join him in his quest, but succeeding the second time. The Israelites ultimately invaded Egypt and

killed thousands of Egyptians. The king's son was also killed (or had been believed to have been killed) during the invasion. 'Moses' had disappeared.

d) *The USA retreats into Canada after being invaded by Mexico.*

Perhaps the best way to explain the magnitude of the events as described by Manetho is to use a modern equivalent. Let us suppose, for example, that the government of the USA imposes tyrannical laws on its citizens, against which a large portion of the population begins to revolt. The armed forces are barely able to contain the violence, but manage to maintain the upper hand. The rebel leaders realize that they will not succeed in overthrowing the ruling party, which controls the armed forces, unless they call in assistance from Mexico and other central American states. How would they approach those states? Would they believe a man on a horse informing them that they should band together to invade the almighty United States of America, where they would be met by the leaders of a rebellion? It would of course sound like sheer madness, guaranteed suicide, and probably meaning death for the messenger as well. Unless ... the request, or actually the command, comes from a delegation of high-ranking and internationally known government officials and military generals in the USA.

The Mexicans are ultimately persuaded by the promise of Texas being returned to them and the riches they will receive should the rebellion be successful. They join forces with the central American states and advance into the USA, where they are met by the rebels. The ruling party is now faced by an overwhelming enemy which includes many of its own citizens and families. Instead of engaging in open warfare, the party decides to withdraw into Canada along with the majority of the US population and those parts of its defence forces still loyal to it. Practically all military bases and towns are abandoned for the invaders to plunder and destroy, with possibly only a couple of key cities remaining protected by the US forces based in Canada, in agreement with the Mexicans. For all intents and purposes, however, the American Army, Navy and Air Forces have vanished into thin air. The biblical Egyptian army was drowned by walls of water. King Shu and his host simply 'departed into heaven'. Manetho accurately reports that Amenhotep III and his army retreated into Ethiopia.

To reiterate, we here have **three totally independent historical accounts of the same quite unbelievable event** in which a king's son sends messengers to the rulers of a foreign country, summoning them to join him in his war against his father, the king of Egypt. Manetho and the *EAST* make Moses a son of the king (the *EAST* should probably be read *the* son of the king, i.e. his firstborn), and *J&A* leaves no doubt that Moses was the king's firstborn son (CP Tuthmosis). Incidentally, *J&A* confirms that the Israelites were known to other nations (Manetho's account) as the Hyksos and also that Joseph and Moses were contemporaries. It is clear that whoever wrote *J&A* had no inkling about who the eldest son of the king really was (Moses), or exactly how the rebellion in Egypt had unfolded. CP Tuthmosis was Yuya's beloved grandson and according to Manetho, they were co-conspirators against Amenhotep. The king's eldest son in *J&A* would never have wanted to kill Joseph.

21.2 Nefertiti, Asenath, the Queen of Sheba and Potiphar †

In Section 21.1 it was shown that Joseph and Moses were indeed historical figures, namely Yuya and CP Tuthmosis. In the *EAST* and *J&A* it is stated that the king's son was "driven to distraction" by the beauty of Tefnut and Asenath, respectively. We know that Yuya was married to Tjuyu²⁰, so *J&A* would strictly speaking identify Asenath with Tjuyu, the grandmother of CP Tuthmosis. Would he have been "driven to distraction" by the beauty of either his mother or his grandmother? Of course not, so we have to look elsewhere for a woman of extraordinary beauty who would fit that description, *one that might have been betrothed to him as Asenath was betrothed to the king's firstborn son*. We do not have to look very far.

Nefertiti as Asenath †

The most beautiful woman of the Amarna era was Nefertiti (Figure 21.1), who became the wife of Akhenaten, the successor of Amenhotep III. She was raised in the household of Ay, the penultimate pharaoh of the Amarna era, and his wife Tey, but Tey was only her wet nurse and not her mother²¹.

Ay is believed by some to have been a son of Yuya and Tjuyu and therefore a brother-in-law of Amenhotep III, although this idea is without any direct evidence²². Either way, the infant Nefertiti would have grown up alongside CP Tuthmosis since Tey, Ay's wife, was Nefertiti's wet nurse. She would quickly have been noticed for her beauty and the two youngsters would most likely have been betrothed to each other from their earliest years. However, before they could officially be married and become king and queen of Egypt (Amenhotep III anyway still held that office), a horrific natural cataclysm would change their futures and that of Egypt forever. The second eruption of volcano on Santorini, called Thera in ancient times and discussed again in Section 21.4 below, resulted in a deadly plague which spread across Egypt. Amenhotep III erected hundreds of statues to pacify the wrath of Sekhmet, the goddess war and of healing, but to no avail.



Figure 21.1 Bust of Nefertiti – Berlin Museum

In desperation, on the advice of his sacred scribe, he issued a decree, to be enforced by his soldiers, for all firstborns across Egypt to be sacrificed in fires (the biblical fires of Moloch). First in line would have been his very own firstborn son, CP Tuthmosis, but he managed to escape (aided by Joseph/Yuya?) while the rest of

Egypt's firstborn children and animals died in fires (they were killed by "angels of destruction fashioned of hail and flames"), again to no avail. This led to a mass rebellion against Amenhotep and the Priesthood of Amun (leading to Akhenaten's new religion), perhaps even more so if it had become known that the king had, in fact, *not* sacrificed his own son. Amenhotep had already been driving those infected by the plague into quarries where they would eventually die, fueling the rebellion against him.

All of this meant that CP Tuthmosis could never become king of Egypt and have Nefertiti as his wife. Either before or when Amenhotep departed to Ethiopia, he appointed Akhenaten, his 'real son', as king of Egypt and gave Nefertiti to him as wife. Nefertiti, or 'Asenath', remained in the Amarna household of Yuya, Tjuyu, Tiye, Ay and Tey up to her death, and it is therefore easily understood how later scribes would simply have made her the 'wife' of Joseph. Figure 21.2 depicts Ay and Tey in a relief where they are receiving gifts from Akhenaten and Nefertiti. Contrary to my conclusion in *T&E* Section 10.5, that Ay was probably responsible for Nefertiti's death, *J&A* has convinced me otherwise. He would have loved her too much. She was, however, most likely killed for murdering Akhenaten's murderers (see *T&E* Section 13.5, The treacherous banquet).

It should be noted that preparations had indeed been made for the death of CP Tuthmosis, as evidenced by a miniature schist recumbent mummiform bier which had already been carved for him. That Amenhotep was filled with sorrow about the prospective death of his beloved son, or in the belief that he had already died, is suggested by *J&A*. Here the king's eldest son is first wounded and then dies in the presence of his father.



Figure 21.2 Ay and Tey receiving gifts from Akhenaten and Nefertiti²³

Nefertiti as the Queen of Sheba †

As discussed in Section 21.1, the foreign rulers who had been summoned by CP Tuthmosis to join him in his war against his father would never have obliged unless the ‘ambassadors’ sent to them were recognized high-ranking officials in Tuthmosis’ government or rebel forces. In this section it will be shown that the ‘ambassadors’ Tuthmosis sent to Jerusalem were none other than the fabled Queen of Sheba and her entourage.

- **Time frame.** Before we can attempt to identify the biblical Queen of Sheba as a historical person, we should first attempt to establish the most likely time frame during which she lived. As discussed in significantly greater detail in *T&E* Section 12.3, David Rohl, in his *A Test of Time*, identifies the biblical Saul and David as the Amarna contemporaries Labayu and Dadua, respectively. Labayu means “The Great Lion of N’, where N represents a deity, while Saul was guarded by *lebâ’îym*, meaning ‘great lions’. More telling is a crucial shift in the Judaeen domestic power scene, about which Labayu replied to the king of Egypt,

“Moreover, the king wrote for my son. I did not know that my son was consorting with the Habiru.”

This agrees perfectly with Saul’s tirade against his son Jonathan for having joined David’s forces:

“Son of a rebellious slut! Do I not know that you side with the son of Jesse [David] to your own shame and your mother’s dishonour?”

Regrettably, Rohl uses this link between the United Monarchy (Kingdom) of Israel and the Amarna era to move the Amarna era (1351-1334 BCE) later in time by about 350 years to ca. 1000 BCE, the generally assumed era of the Kingdom of Israel. While the dating of the Amarna era is practically unshakable, the evidence for the assumed era of the United Kingdom of Israel is tenuous, to say the least.

Using the Saul-Labayu link established by Rohl, but moving the Kingdom of Israel era earlier in time to match the Amarna era, a new time frame for the Queen of Sheba can now easily be established. Solomon was the son of David by Bathsheba, so 'the Queen of Sheba' must also have lived during the period of social and religious upheaval in Egypt, Israel's southern neighbour. Incidentally, it was not only Egypt which was struck by the plague. Probably towards the end of David's life, it had already killed 70 000 men, excluding women and children, before it was stopped from spreading to Jerusalem.

- **Who was she?** Her name is invariably interpreted as the queen of a country called Sheba which many scholars identify as ancient Saba, of which the capital was located at Ma'rib in Yemen. This would have required a round-trip journey in excess of 4 000 km as the crow flies (Figure 21.3), over mountainous terrain on camel back (according to the Bible) or by sea, which would either way probably have taken a year or two if not much longer. All of this just to have a chit-chat with a fabled king? Not very likely.

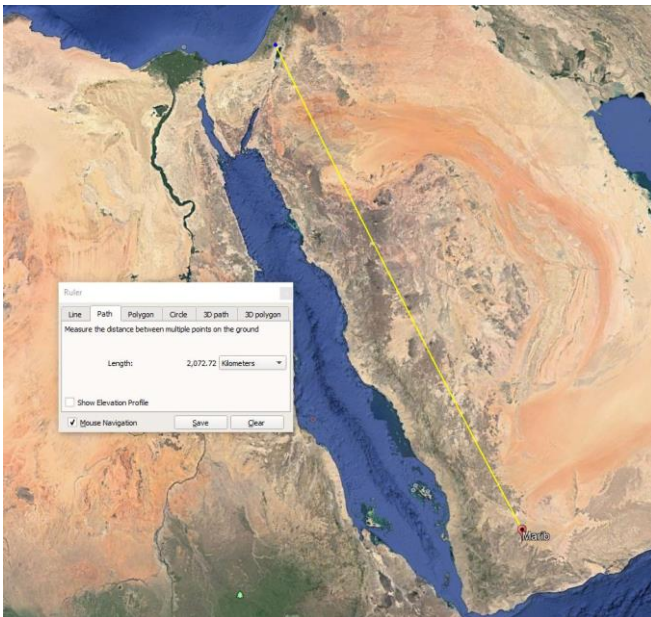


Figure 21.3 Distance between Jerusalem and Ma'rib (Yemen)²⁴

In the Ethiopian text the *Kebrā Nagast* she is called Bilkis and is, of course, the queen of that country. In the Quran and also in the *History of the Queen of Sheba* (HQS, T&E Section 13.8 and Appendix I) she is the queen of a country in which the sun is worshipped, and in the New Testament she is simply called “the Queen of the South”. Most importantly, though, she is called “The Queen of Egypt and Ethiopia” by Josephus. When Amenhotep retreated into Ethiopia, he remained king of Egypt but also in effect became the new king of Ethiopia (for 10 to 13 years). His prolonged stay in Ethiopia is attested to by scarabs of him found in that country, rock carvings at Soleb depicting him as weak and sickly (effectively proving that he was in Ethiopia at the time) and numerous of his monuments being scattered all over the country. Nefertiti would then likewise have been known as the queen of Egypt and Ethiopia. It was during the Amarna era that the worship of the sun, specifically in the form of the Aten, was more prominent in Egypt than ever before.

It should be obvious that nobody in antiquity could say with absolute certainty just who the queen was who had visited Solomon, if such a visit had, in fact, ever taken place. In T&E Chapter 13 I argue that her name should be interpreted as “Sheba’s queen”, where Sheba is a person and not a country. In David’s rise to power in Judea, his fiercest opponent was a popular man called Sheba. He publicly declared that Israel “had no part in David, no part in Jesse’s son”, and “all the men of Israel’ subsequently deserted David to follow Sheba”. David mercilessly pursued Sheba until he was cornered in a city. Fearing annihilation by David’s general Joab (identified as Ayab by Rohl), the inhabitants of the city decapitated Sheba and threw his head from the city wall to Joab. What then is the connection between David, Sheba and the Queen of Sheba?

David desired Bathsheba, the wife of Uriah, a Hittite serving as a soldier in his army, as his own wife. He promptly had Uriah murdered, for which the Lord supposedly punished him by letting his first child by Bathsheba die. Digressing momentarily, there can be little doubt that Bathsheba had already been pregnant with Uriah’s child when David forcibly took her. The infant was taken from her immediately after birth and was murdered upon instruction of by David, as he would never have allowed another man’s son to be raised as a prince in his

household. 'The Lord' does not exist. David was a cold-blooded murderer, even killing his so-called best friend Jonathan in order to become king of Israel (*T&E* Section 12.1, *The Sins of King David*).

According to the Bible, the father of Bathsheba was a man called Eliam, but Bath-Sheba literally means 'Daughter of Sheba'. No scribe would ever have admitted that the beautiful wife of the David, the greatest king of Israel, was the daughter of his worst enemy and so 'Eliam' was most likely introduced instead. Bathsheba herself could not have been the Queen of Sheba since she was David's wife. Sheba's Queen would then refer to a woman directly related to Sheba, who had become the queen of an obviously well-known country. According to the *HQS*, "*Sheba ... is the name of the king who founded the kingdom; ... Sheba was a worshipper of the sun*", in other words, confirming that Sheba was known to be a man and not a kingdom or country.

- ***From where then Nefertiti?*** Is there any evidence which would suggest that Nefertiti was of mixed Hebrew and Hittite descent? It was shown above that the 'Asenath' of *J&A* could only refer to Nefertiti and in Jewish legend it is recorded that she was taken from Israel to Egypt *by the Archangel Michael or an eagle*²⁵, where she was adopted by the wife of Potiphar (the encounter between Joseph and Potiphar is well known and will not be repeated here). The name Potiphar or Poti-phera appears to be the Hebrew rendering of the Egyptian *P'-di-p'-R'*, meaning 'He whom Ra gave'²⁶. Asenath mentions her 'orphanhood' in *J&A*, evidently confirming that Potiphar and his wife were not her real parents. In the *HQS* she was born *to a Jinn (a genie)* disguised as a woman and a vizier in the service of his king. The mother disappeared and it was left to the vizier to raise her. The description of the vizier as being of exceptional beauty and having fallen out of favour with the king, a tyrant called Scharabel, only to be reinstated as grand vizier, perfectly matches the biblical Joseph in both respects. Scharabel had assembled himself a large harem and was infamous for demanding beautiful women as his concubines. This matches Amenhotep who was widely known for his sexual appetite (*T&E* Section 7.6). The *HQS* also describes a revolt against Scharabel by his people, including some of his officers and soldiers, matching the uprising against Amenhotep as described by Manetho.

That Joseph as Yuya would have fallen out of favour with the king, only to later be reinstated as grand vizier by him, can be understood in the context of Yuya having been a very handsome and popular courtier of Amenhotep's father Thutmosis IV. The young Amenhotep was most likely envious of the charm and status that Joseph possessed and enjoyed, but could do nothing about it while Thutmosis was still alive. The moment his father died, he had Yuya thrown in jail, but there was a problem. He had already noticed Tiye, the beautiful daughter of Yuya, whom he wished to marry. She would have convinced him that Yuya bore him no ill will and to the contrary, as his father-in-law Yuya would serve him with the same dedication as he did Thutmosis. Yuya was then reinstated in the court of Amenhotep and was gradually elevated to the status we are now familiar with. So, if Joseph and the vizier of the *HQS* are the same person, is there any evidence of Yuya or someone in his household, having adopted an infant to raise?

Potiphar and Ay †

Yes, there actually is. As already mentioned above, Nefertiti was adopted and raised by Tey, Ay's wife, which would make Ay the same person as the biblical Potiphar. For all we know, a young Tey may indeed have flirted with the attractive Yuya, much to the chagrin of Ay. Who then, could Nefertiti's real mother have been? For some reason, Hittites were ever-present in Nefertiti's life. Wall reliefs of Hittite musicians were found in Ay's great houses and in the so-called Zannanza affair, a fearful widowed Egyptian queen begs the king of the Hittites to send her one of his sons to marry and become king of Egypt. She had no sons of her own and would never marry a subject (i.e. an Egyptian). This queen has been identified by scholars as either Nefertiti, Meritaten or Ankhnesenamun, but it is almost inconceivable that either of the last two would have had any reason why *not* to marry an Egyptian. And why ask for a Hittite husband specifically?

This brings us back to Bathsheba and her fate at the hands of David. If Bathsheba already had a little girl with Uriah and was expecting his second child, she must have realized what would happen to the girl once David got hold of them. The only safe place for the girl, who may have been only a couple of months old, would have been in Egypt with Joseph, to whom she secretly sent the baby. Abraham, the head of Joseph's family, had close ties with the Hittites (Genesis 23 relates that Abraham buried his

wife Sarah in the land of the Hittites), so he and everyone up to Joseph would most likely have known about Uriah and Bathsheba's fate. She would not have been able to do anything to protect the son she was expecting. Another suggestion that Nefertiti was of foreign origin again comes from *J&A*, in which it is claimed that she (Asenath) "seemed rather to be a daughter of Israel than an Egyptian". The bust of Nefertiti certainly displays Caucasian features.

The Megiddo Ivory and the Ambassadors to Jerusalem ↑

In all three accounts of the Hyksos rulers of Jerusalem (the Asiatics in their land, the Israelites in Jerusalem) being summoned by Moses (the king's son, the king's firstborn son) to join him in a war against the king of Egypt, the command to do so is delivered by ambassadors or messengers (not a man on a horse). Is there any evidence whatsoever to be found of a high-level Egyptian delegation visiting Israel during the Amarna era? There is indeed.

According to the *HQS*, the Queen of Sheba at first sent a train of 1000 girls and boys as ambassadors to Solomon, and upon their return she herself, accompanied by her "twelve thousand generals, and all the armies they commanded" (Moses' 380 000 soldiers?), visited Solomon in Jerusalem. This may be a huge exaggeration, but it nevertheless confirms that it must have been a significant event in Solomon's history. According to *J&A*, the firstborn son of the king had also twice sent ambassadors to the Israelites, first to Simeon and Levi and then Dan and Gad. It was only after the second visit that the Israelites invaded Egypt. We are also told that Asenath would be visiting her (and Joseph's) estate one morning, accompanied by accompanied by six hundred armed soldiers and fifty outrunners, but that they (Dan and Gad) would lay an ambush for her with 2 000 soldiers provided to them by the king's son. The king's son would take 50 archers with him to capture Asenath.

Realizing that he could never again return to Egypt as king, CP Tuthmosis would not have had any reason to hurt either Nefertiti or his brother Akhenaten. To the contrary, she must have travelled to Jerusalem on his behalf, to request their assistance to him in person. The 'estate' Asenath would have been visiting must certainly be an estate of Joseph in Jerusalem, if not merely Jerusalem, and she would in reality have been escorted by 650 of soldiers from the royal court along with 2 000 officers and soldiers from CP Tuthmosis' rebel army. No 'ambush' was ever laid.

The so-called Megiddo Ivory as depicted in Figure 21.4 probably presents the strongest evidence of Nefertiti leading such a delegation to meet Solomon. Her first objective would have been to convince Solomon that it would be safe to gather his armed forces to invade Egypt, but it might also have been to meet her half-brother Solomon and, for all we know, her aged mother Bathsheba.

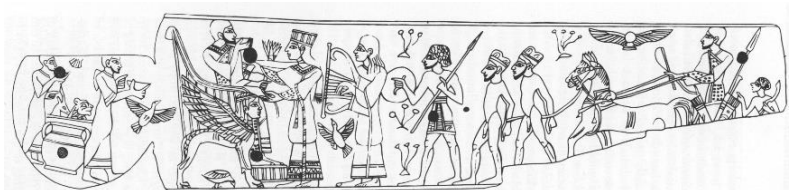


Figure 21.4 The Megiddo Ivory²⁷

There are several aspects of the Megiddo ivory which directly link the scene to Solomon's Queen of Sheba, or Nefertiti. These will be presented below in bulleted format, as also discussed in *T&E* Chapter 13, but the contributions made by *J&A* will be highlighted first.

- It should first of all be noted that the Megiddo ivory of Figure 21.4 was one of many discovered in the Late Bronze Age strata at Megiddo, which therefore dates it to about 1150 BCE at the latest. It cannot be linked to a Solomon who lived during Israel's United Kingdom when dated about 200 years later.
- According to *J&A*, Asenath was being driven to her 'estate' in a chariot with a chariot driver and soldiers as an escort, while the king's eldest son had effectively sent his own soldiers and 50 archers along as well. The Megiddo ivory shows a chariot with its driver (obviously the queen's) with bows and quivers filled with arrows secured to its sides, escorted by soldiers. The charioteer's attire is embroidered in same fashion as the queen's, probably in gold, (the sleeves are identical, Figure 21.5), further suggesting that it was her own, personal chariot. She did not walk there. She was not carried there in a carrying chair. She arrived in Solomon's presence in her chariot.



Figure 21.5 Gold-embroidered sleeves of the queen and her charioteer

- The queen is accompanied by a female Hittite lyrist (tresses in the hair, see Figure 21.6 below, *T&E* Section 13.8), as depicted in wall reliefs found in Amarna buildings, this scene from the tomb of Nebamun, ca. 1350 BCE, the beginning of the Amarna era. In the *HQS* she is accompanied by four female slaves, “one singing, another harping, a third dancing, and a fourth pouring out wine ...”, and in *J&A* Asenath has seven virgins as her constant companions. It appears to have been well known that this queen was constantly surrounded by her favourite female Hittite slaves and confidantes.



Figure 21.6. Musicians with tresses in their hair, ca. 1350BCE²⁸

- In *T&E* I had failed to notice *a lion* behind the throne of the king. This would certainly associate the king’s kingdom with a lion or lions, which can be linked to Labayu (Saul), the Great Lion. David had usurped Saul’s throne, which was

subsequently inherited by Solomon. The queen must, therefore, be Solomon's fabled Queen of Sheba.

- As discussed in *T&E* Chapter 13, the scene depicts a queen with a crown similar to Nefertiti's, having given a bunch of lotus flowers to the king with one hand and offering him a glass of wine with the other. This was a typical gesture of devotion by Nefertiti to her husband, Akhenaten, as depicted in the reliefs shown in Figure 21.7 (*T&E* Figures 13.6 & 13.7). In the *HQS*, Balkis, upon meeting Solomon, likewise offers him wreaths of flowers.

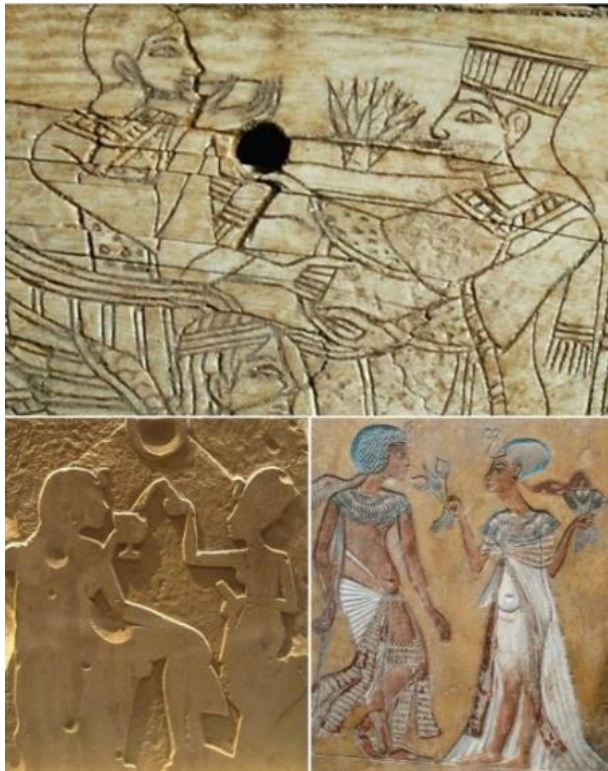


Figure 21.7. Nefertiti pouring wine and presenting lotus flowers

It should be noted that the bottom right image in Figure 21.7 is usually associated with Smenkhkare and Merytaten, but from Figure 21.8, which depicts Nefertiti

and Akhenaten²⁹ on the left and Neferneferuaten Nefertiti³⁰ on the right, it is clear that they shared the same wardrobe, down to the sandals. It should also be noticed that the clothing of Neferneferuaten Nefertiti is practically identical to that worn by Akhenaten in Figures 21.7 and 21.8, which, together with the walking stick, suggests that she succeeded Akhenaten as king of Egypt upon his death. Nefertiti succeeding Akhenaten as king is discussed in greater detail in *T&E*, see *Index*, Nefertiti.



Figure 21.8 Nefertiti and Akhenaten clothing

- Apart from the lotus flowers presented to the king, Egyptian papyrus plants are shown four times in the background (see Figure 21.9), again suggesting that the queen was of Egyptian origin. The winged sun disk leaves no doubt that she was an Egyptian queen. The sun disk also agrees with the legends which claim that the sun was worshipped in the land of the Queen of Sheba.



Figure 21.9. Egyptian lotus flower³¹ (left) and papyrus plant³² (right)

- All the soldiers accompanying the queen have Hebrew-like beards (see Yuya's mummy in Figure 21.10), and facial hair had received low status among Egyptians at that time (see for example typical Egyptian soldiers as depicted in Figures 21.11 and 21.12). Akhenaten was known to have employed Asiatics in his bodyguard (why?) and Nefertiti most likely did so as well, hence the bearded soldiers. The bearded soldier directly behind the queen is wearing woven (?) headwear like those shown in Figure 21.11, while the driver's helmet is similar to the type of helmet worn by soldiers in Figure 21.12. These helmets match those of typical Egyptian soldiers. By the way, Yuya had the stereotypical 'Jewish nose'.



Figure 21.10. Yuya's mummy, with beard identical to those shown on the ivory

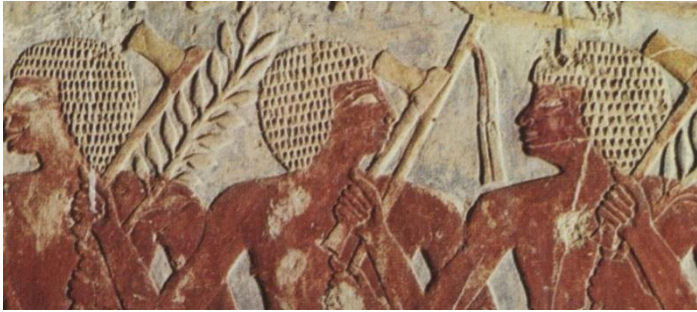


Figure 21.11. Beardless Egyptian soldiers with woven (?) headwear³³



Figure 21.12. Beardless Egyptian soldiers with alternate helmets³⁴

It should also be noted that the captive kings on the ivory have the same beards as the other bearded men, suggesting that they were the original rulers of Israel before they were captured by Tuthmosis III and his successors.

- As discussed in *T&E*, the king's throne closely matches the throne of king Ahrim of Byblos (Tyre, according to the Hebrew Bible). Solomon was known to have had a close ally in King Hiram I of the Phoenician city Tyre, and he had a throne made of ivory which had two armrests and two lions standing beside the armrests (*T&E* Section 13). The lions again link Solomon to Labayu.
- The episode during which Joseph invited his brothers to Egypt in the Bible was most likely the same event as his brothers having been summoned to Egypt by Tuthmosis (according to Manetho, Joseph and Moses met them at Pelysium).

To conclude, practically all the details of the Megiddo ivory can be linked to the Queen of Sheba and her visit to Solomon.

21.3 Abraham's family and the Tenth Plague ↑

According to the Bible, Joseph was the third descendant of Abraham after Isaac and Jacob, and was one of the twelve descendants of Abraham who formed the Twelve Tribes of Israel. There are two very specific events in the life of Abraham that stand out as possible links to Amenhotep III. Firstly, Abraham's beautiful (and definitely very young) wife Sarah, who was spotted by the pharaoh's officials and taken to his harem (Genesis 12). This is exactly how the tyrant in the *HQS* was described. Amenhotep III was infamous for his lust for beautiful women, as attested to his instruction to his subordinates to send him beautiful women,

“To Milkilu, the ruler of Gazru: Thus the king ... Send extremely beautiful female cupbearers in whom there is no defect...”

which caused one to complain

“You are a king, you do as you please ... [Someone's] grown daughters, beautiful women, must be available...”

and husbands and fathers to fear him,

“the last of the dynasty was Scharabel, a tyrant of such dissolute habits that every husband and father feared him ...”

Abraham suffered the same fate at the hands of the Pharaoh (Gen 12:14-17):

When Abram came to Egypt, the Egyptians saw that Sarai was a very beautiful woman. And when Pharaoh's officials saw her, **they praised her to Pharaoh, and she was taken into his palace.** ... But the **Lord inflicted serious diseases on Pharaoh and his household** ...

The Lord did indeed inflict serious diseases on the pharaoh and his household, which match the multitude of plagues that struck Egypt before the Exodus. Pharaoh's returning of Sarah to Abraham suggests that Amenhotep attempted to make amends for his sins by releasing the women he forcibly took into his harem. Whether Abraham really lived that long or whether later scribes merely associated some of Amenhotep's actions with him is not possible to tell.

The second is Abraham's near-sacrifice of his son Isaac. As discussed in *T&E* Section 17.3, a deadly plague had broken out all over Egypt and in a last attempt to appease the angry gods, **Amenhotep issued a decree that all the firstborn in Egypt should be killed at midnight exactly** (the Tenth Plague of the Exodus). Abraham would have had to kill Isaac, but Isaac's firstborn son Esau would also have had to be killed, and so forth. It is here that we can gain additional insight into what might actually have transpired.

In ancient times the firstborn son was always the most important of the children, the one most cherished by his parents. How could Amenhotep ensure that the actual firstborns were killed, and not one of the other children, or even a stranger? He would under false pretenses have had a census taken among the population of Egypt to record the names of the firstborns. Once on the register, there would be no escape, and this is where we come across **the curious story of Esau happily trading his birthright with his twin brother Jacob for a bowl of lentil stew**. Esau must have gotten wind of what the true reason for the census was and knew that the unsuspecting Jacob would be only too willing to accept his offer. When Amenhotep subsequently issued the decree that the firstborn should be killed, Jacob had to flee for his life while Esau had cleverly saved his own. This would also explain why Esau "wanted to kill" Jacob. He did not actually want to do so. He merely wanted Jacob to die in his place.

Abraham's sacrifice of a sheep instead of his son Isaac suggests how the Hebrews cunningly escaped killing their own children. By slaughtering a lamb and pouring its blood over the throat of a firstborn lying in the doorway, the impression would be created that the child had been killed, albeit with a knife and not by fire. The soldiers who were tasked to go out and inspect whether the children had been killed, would have had to step through pools of blood, a very unpleasant experience to say the least, and it would also have been meaningless to again sacrifice (in fires) the children who

were presumably dead already. **This event would become known as Passover in Jewish tradition.**

As far as the firstborn of Egyptians and visitors to Egypt alike, most of them died in fires as enforced by Amenhotep's soldiers. Moses, however, escaped, which must certainly be the origin of the **Burning Bush episode in the Bible**. Facing the fires, CP Tuthmosis must have made a promise to the unknown God of the Israelites that he would lead them to freedom, should he be spared. That he had indeed escaped is confirmed by the *EAST*, where Tuthmosis, as Seb, reached for the Uraeus, his father's crown, but it (his father, via the decree) breathed poison on him, killing all the others around him (i.e. all the other firstborns). He, however, somehow managed to escaped, no doubt with the help of his grandfather Yuya.

According the Bible, Moses would lead the Israelites from Egypt in the fourth generation from Abraham³⁵. The genealogy of Moses is, however, reported as Abraham, Isaac, Jacob, Levi (same generation as Joseph), Kohath, Amram, Moses³⁶, which places Moses in the sixth generation from Abraham. If we assume that the ancestors of Joseph (Yuya) were indeed Abraham, Isaac and Jacob, then Moses (CP Tuthmosis) would have been born in the fifth generation from Abraham - Abraham, Isaac, Jacob, Joseph, Tiye (his daughter, who married Amenhotep III), followed by Moses. If women were discounted from the genealogy, Moses would indeed have been born in the fourth male generation from Abraham.

The Israelites trace their origins back to Abraham and his wife Sarah, but if we take the number of off-spring they could have produced by the time Moses led them from Egypt, it becomes apparent that that was simply impossible. If we for example assume that Abraham fathered 10 children, and that each of these children of this rapidly expanding family did the same, the number of Israelites would be 1 (Abraham) x 10 (Isaac's generation) x 10 (Jacob's generation) x 10 (Joseph's generation) x 10 (Tiye's generation) x 10 (CP Tuthmosis' generation), equaling 100 000. Even this highly unlikely number (many would have had far fewer children, of whom many would have passed away at the time of the Exodus) does not nearly match the biblical number of 600 000 men, besides women and children³⁷. It is shown in Section 21.4 that the Hebrews were without a doubt the ancient group of Semites known as the Hyksos.

Where then, would Abraham's prestigious family fit into the Solomon scenario? Solomon was the king of Israel and *J&A* suggests that **Joseph's brothers were military commanders in Solomon's army**, nothing more. It would seem that the ancient scribes had great difficulty in piecing together the scraps of information they had about the origin of their race.

21.4 The Hebrew Sojourn in Egypt revisited ↑

Scholars find it difficult to agree on whether the Israelites as a nation actually existed and whether an Exodus event had ever taken place, so one might expect that any agreement on the length of the supposed Israelite sojourn in Egypt will be even less likely.

The source material for the sojourn length ↑

The information we have about the length of the Hebrew sojourn in Egypt comes from only a few sources:

- Genesis 15:13-14-16. Then the Lord said to him, "Know for certain that **for four hundred years** your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. **But I will punish the nation they serve as slaves, and afterward they will come out with great possessions.** You, however, will go to your ancestors in peace and be buried at a good old age. **In the fourth generation your descendants will come back here ...** [NIV].
- Exodus 12:40-41. Now the length of time the Israelite people lived in Egypt was **430 years**. At the end of the 430 years, to the very day, all the Lord's divisions left Egypt. [NIV]
- Various rabbinic sources claim the period of **enslavement** (oppression) to have been **210 years**.
- Manetho asserts that the Hebrews had "kept possession" of Egypt for 511 years. Josephus likewise maintains that the Israelites "had had dominion" over Egypt before the Exodus took place.

- 1 Kings 6:1. In the four hundred and eightieth year after the Israelites came out of Egypt, in the fourth year of Solomon’s reign over Israel ... he began to build the temple of the Lord.

The Four Generations conundrum †

Much has been speculated about how the ‘four generations’ of Genesis 15:16 should be interpreted. If compared to 430 years, each ‘generation’ should span about 108 years. That this is ridiculous is demonstrated below.

In the 21st century Western world, a generation is assumed to be “The average period, generally considered to be about thirty years, in which children grow up, become adults, and have children of their own”³⁸. However, for the sake of simplicity, let us assume that a generation in ancient times was instead deemed to be the period between the birth of a male parent and his firstborn son. In ancient times Hebrew children most likely got married in their teenage years (probably between 13 and 18 years), but let us assume the first male child arrived when his father was 20 years old, and next generation firstborns every 20 years thereafter. Four generations would, therefore, equal 80 years (nowhere near 430). It was shown in Section 21.3 that in terms of numbers, **the four generations** God (supposedly) promised Abraham **applied only to Abraham’s prominent family**, and not the entire Israelite race. **J&A, together with Josephus and Manetho, makes it clear that the Israelites and the Semitic race called the Hyksos were synonymous.** How long then, were the Hyksos present in Egypt?

The Hyksos and the Israelites †

The identification of the proto-Israelites with the Hyksos is still a matter of debate, but as will be shown below, the length of the Hebrew sojourn in Egypt leaves no doubt that it was indeed the case. As discussed in *T&E* Chapters 14 & 19, the most recent dating of the Thera eruption is 1613 ±13 BCE, which is much too early for any generally accepted time for Moses’ Exodus, unless the Israelites and the Hyksos were the same people. As evidenced by geological and textual evidence, Thera erupted again about 250 years later during the reign of Amenhotep III, resulting in the biblical plagues and the eventual Exodus of the Israelites from Egypt.

The First Eruption of Thera and the First Exodus †

The first eruption of Thera has scientifically been determined to have occurred around 1613 BCE, but according to Manetho the first exodus (*T&E* Section 18.1), occurred during the reign of Ahmose I (reign 1550-1525 BCE). In *T&E* Section 5.1 I attempted to reconcile Ahmose's reign conventional reign with the 1613 BCE date, but have since come to the conclusion that Ahmose's reign simply had to coincide with this eruption. Other scientists have, in fact, already come to the same conclusion, that Ahmose's reign has to be adjusted in this manner³⁹⁻⁴¹. The so-called Tempest Stele of Ahmose (*T&E*, Section 17.1) leaves no doubt that a massive flood (tsunami) had occurred during his reign, followed by the darkness typically caused by a massive volcanic eruption,

... the gods expressed their discontent ... The gods (made?) the sky come with a tempest of (rain?); **it caused darkness in the Western region**; the sky was unleashed, without ... **more than the roar of the crowd**; ... was powerful... on the mountains more than the turbulence of the cataract which is at Elephantine. **Each house, ... each shelter** (or each covered place) that they reached... **were floating in the water like the barks of papyrus** (on the outside?) of the royal residence for ... day(s), **with no one able to light the torch anywhere**. ... His Majesty set about to strengthen the two lands, **to cause the water to evacuate** without (the aid of) his (men?), to provide them with silver, with gold, with copper, with oil, with clothing, with all the products they desired; after which His Majesty rested in the palace – life, health, strength. It was then that His Majesty was informed that **the funerary concessions had been invaded (by the water), that the sepulchral chambers had been damaged, that the structures of funerary enclosures had been undermined, that the pyramids had collapsed? all that existed had been annihilated**. His Majesty then ordered the repair of the chapels which had fallen in ruins in all the country, restoration of the monuments of the gods,
...

Manetho records that after Alisphragmuthosis (who must have been Kamose) had subdued the Hyksos in other parts of the country, 240 000 of them retreated into

their fortified capital Avaris. His son Thummosis (actually Ahmose I) besieged Avaris with an army of 480 000 men but, supposedly by mutual agreement, Ahmose eventually allowed them to leave Avaris for Syria without fear of attack. This version of events is, however, quite unlikely. It would have been too embarrassing for Ahmose to admit that he had allowed his most hated enemy simply to slip through his fingers.

Exodus 13-14 relates that after the Israelites left Egypt, they were guided by a pillar of cloud by day and a pillar of fire by night, until they encamped near the sea. The pillars of cloud and fire then moved from in front of them to behind them, and Moses created his mythical path through the Red sea (actually, the Sea of Reeds or Nile Delta), with (walls of) water on the left- and right-hand sides. There is NO OTHER explanation for the existence, or even just the mention, of **the pillars of cloud and fire**, other than that they **represented the eruption column of a volcano**. There is about 800 km away from Avaris, and as shown in *T&E* Figure 16.8, an eruption column higher than 50 km would have been visible from Avaris. By day it would have looked like cloud on the horizon, but by night the lava inferno below would have given it a reddish tint, hence the 'pillar of fire'.

The eruption of Thera and the subsequent tsunami would have weakened the defences of the Hyksos dramatically and they must have realized that the Egyptians would not let this opportunity to overpower their mortal enemy pass by. While some remained in Avaris to offer resistance at least for a while, the 240 000 mentioned by Manetho escaped on a route directly in line with the Thera eruption column, as proposed by Graham Phillips (*Act of God*) and probably others as well. Ahmose would in the meantime have attempted to cut off the direct route from Avaris to Palestine, as shown in Figure 21.13. Once the Hyksos (Israelites) reached the Mediterranean Sea, they would have changed direction (the pillars of cloud and fire now behind them) and continued their journey along the narrow ridges of dry land located on the northern boundaries of Lakes Manzala and Bardawil (better illustrated in Figure 21.14⁴²). These land ridges, about 300 m wide at the time, must most certainly have been the origin of the 'path through the sea' legend.

The actual route towards Thera and then to Palestine is shown in Figure 21.15 (distances measured with *Google Earth*). The first leg of the route past Lake Burullus up to the Mediterranean Sea would have been about 120 km long. If they managed to

walk at a rate of 2 km/h for 18 hours and then take a 6-hour long break (36 km/day), it would have taken them 3 days and 8 hours to reach the coast. The rest of the route

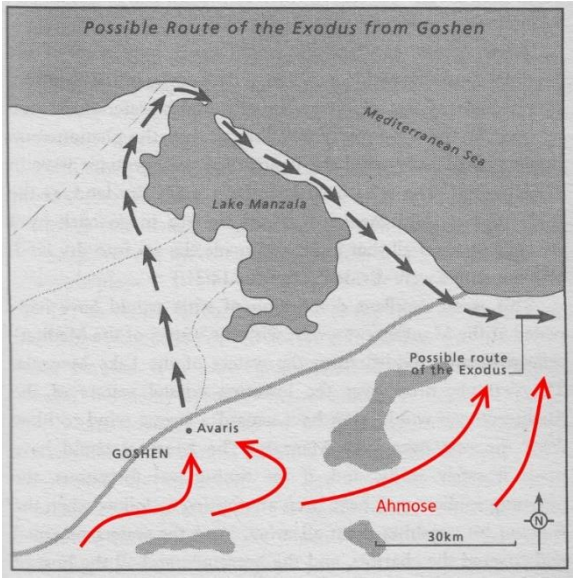


Figure 21.13. Hyksos escape route (Phillips), and the attack route of Ahmose



Figure 21.14 The Northern Lakes of Egypt and the Path through the Sea

eastward along the beach and the sand ridges would have been 316 km long, taking them about another 8 days and 20 hours to reach safety. To Ahmose, they simply would have vanished from the face of the earth. The tsunami would have flattened the



Figure 21.15 Actual route of the Hyksos towards and from the pillars of cloud and fire

reeds, not only making travelling on foot easier for the Hyksos, but also preventing them from leaving behind a very obvious track of broken reeds.

That some scholars can still reject a link between the Israelites and the Hyksos is simply mindboggling. Here we have a historic record of hundreds of thousands of people of Semitic origin leaving Egypt, just like the biblical hundreds of thousands of Israelites who had left Egypt. The main stumbling block is, of course, the timing (the

Hyksos left Egypt far too early for the conventionally dated Exodus), but that will be resolved in the next section.

The Second Eruption of Thera and the Second Exodus ↑

Geological evidence that a second eruption of Thera had occurred many years after the first can be found in tsunami deposits found at Palaikastro in Crete (see Figure 21.16). As interpreted by Bruins and his colleagues, who presented this particular article⁴³,

“the volcanic ash (from Thera’s eruption) ... appears as **distinct intraclasts in chaotic geoarcheological tsunami deposits** ... These deposits are geologically dated to the Minoan Santorini eruption, because the embedded volcanic ash is proven to have the **geochemical fingerprint** of this (the 1613 BCE) eruption ... The volcanic ash was evidently reworked by the tsunami and redeposited ... it can be concluded that **airborne volcanic ash deposition over eastern Crete preceded the tsunami**. The volcanic ash was most likely deposited at Palaikastro during the 1st eruption phase (Plinian) with winds blowing from Santorini to the southeast ... The tsunami was apparently generated during the 3rd or 4th eruption phase, according to stratigraphic evidence of tsunami deposits at Thera ... Therefore, in terms of environmental geological dating, **the tsunami came after the deposition over eastern Crete of airborne volcanic ash, but before the ash layer became dispersed by erosion and soil-biological mixing.**”

You cannot, you just cannot be serious! The volcanic ash which covered Crete must have been like baby powder and it would probably have taken years, and not days or a week or two, to solidify. The rock-hard, *weathered* intraclast shown in Figure 21.16 must have formed part of a solidified layer of the 1613 BCE ash, which was shattered by a **second tsunami that came many years later**. Most likely, 250 years later. Greek tradition mentions two massive floods which occurred roughly 250 years (248 years according to most sources) apart, namely the flood of Ogygus, which



Figure 21.16 Tsunami deposits Crete, with solidified, weathered Santorini ash

occurred during the reign of Ahmose I, and the flood of Deucalion. In ancient tradition the event of Moses leading the Israelites from Egypt has been linked to both floods by for example Africanus (Ogygus) and Eusebius (Deucalion). If the first flood had indeed occurred within the time frame 1626-1600 BCE, then the second must have occurred between 1378 and 1352 BCE. In *T&E* I estimated around 1360 BCE, which falls safely within this window. However, I will refine this estimate below.

A cataclysmic eruption of Thera would no doubt have sent shock waves throughout the Mediterranean Sea and the countries that border it, including Egypt. American archaeologists have recently unearthed⁴⁴ ancient tombs belonging to Amenhotep, guard of the temple of Egyptian deity Amun, and his son Sa-mut (Simut), respectively. The tombs date back to the New Kingdom of the 18th Dynasty (1543-1292 BC). Amenhotep, along with Ramose, was one of viziers during the last decade of Amenhotep III's reign⁴⁵ and he was most likely the Amenhotep to whom one of the tombs belonged. Simut⁴⁶ was an Egyptian priest who held the position of Second Prophet of Amun towards the end of the reign of Amenhotep III and would, therefore, most likely have been the vizier Amenhotep's son. That places them **ca. 1360 BCE** (they had not yet died, as 'Many of scenes represent the tomb owner and his wife in front of an offering table and a view of a goddess nursing a royal child as well as scenes of the daily life'). It is clear that the type of damage they suffered (collapsed ceilings and walls, see photographs below, @Ministry of Antiquities) could only have been caused by an earthquake. Although Egypt has suffered numerous earthquakes

throughout the millennia, it is perhaps too much of a coincidence that this one occurred at the precise time that other evidence points to an eruption of Thera.



Figure 21.17 Tomb with collapsed ceiling and walls



Figure 21.18 Tomb with collapsed ceiling and cracks in walls

The damage to the walls and ceilings in both figures could most certainly not have been caused by ‘vandals.’



Figure 21.19 Collapsed ceiling and severely damaged wall section

Furthermore,

“The name and titles of the tomb owner, some hieroglyphic texts and scenes in addition to the names of the god Amun were deliberately erased... the tombs appear to have been looted at some point and the sarcophagi containing the bejeweled mummies were missing.”

This would confirm my proposed reason for the populist uprising against Amenhotep III and the priesthood of Amun, the high priest of which had advised the king to issue a decree that all firstborns should be sacrificed in fires so-as to appease the wrath of the gods and free Egypt from the plague that was decimating its population (i.e. the tenth plague). This failed, horrific sacrifice led to the Egyptians rejecting Amun as their primary deity and adopting the Aten instead, during the reign of Akhenaten. That no sarcophagi with jewels were found in the tombs probably suggests that these two gentlemen had followed Amenhotep III and the rest of his court when he retreated into Nubia.

Apart from the geological evidence, we also have the **textual evidence** from the Bible, Josephus' records, Ginzberg's *Legends of the Jews* (details in *T&E* Section

15.1) and, as it turns out, Egyptian records as well. The first nine of the ten biblical plagues can all be linked to the after-effects of a volcanic eruption. The water of the Nile and all open reservoirs ‘turned into blood’ and became poisonous because of the iron-rich, poisonous volcanic ash descending all over Egypt, causing the fish to die. As there were no more fish to eat the eggs of frogs, the frog population proliferated and became a ‘plague’. Thunderstorms brought ‘hail’ with fire inside (lava pellets, according to Ginzberg - what else would have possessed anyone to make such a ludicrous claim?) which set Egypt alight, the ash (which Moses supposedly took from a fireplace and blew all over Egypt) brought pestilence over animals and people alike, and as crops began to disappear, locusts descended upon whatever remained.

Most telling, though, is the pitch-black darkness which engulfed Egypt for three to nine (*EAST*) days, which was so thick that it could be felt, which prevented speech and even “hindered their breathing”. A sand storm?? It could only have been caused by Thera’s ash cloud drifting over and sifting down on Egypt. And also, of course, the tsunami caused by the eruption (the wall of water which destroyed the Egyptian chariot bases in Lower Egypt).

It has long been recognized that many aspects of the so-called Ipuwer Papyrus (*IP*, dated to ca. 1350-1100 BCE) agree perfectly with the biblical plagues of Egypt described in the *Book of Exodus*, specifically the volcanic-eruption-induced plagues. The document is believed to be a copy of an earlier document dated to the Twelfth Dynasty (ca. 1991-1803 BCE), but there is no evidence of a volcanic eruption having occurred anywhere near that time, and scholars appear to be oblivious to the links between Manetho’s account of the rebellion against Amenhotep III and the rebellion described in the Ipuwer text. The dating of the actual text also agrees very well with the Amarna era.

Let us take a closer look again⁴⁷ and consider whether all of these can be mere coincidences:

- a) *IP* 2:5-6 *Plague is throughout the land. Blood is everywhere.*
- Ex* 9:8-12 Boils and blisters broke out on men and animals throughout the land.

- b) IP 2:10 *The river is blood, yet men drink of it. Men shrink from human beings and thirst after water.*
 3:10-13 *That is our water! That is our happiness! What shall we do in respect thereof? All is ruin.*
- Ex 7:20 ... all the waters of the river were turned to blood.
 7:21 ... there was blood throughout all the land of Egypt ... and the river stank.
 7:24 And all the Egyptians dug around the river for water to drink; for they could not drink of the water of the river.
- c) IP 2:10 *Forsooth, gates, columns and walls are consumed by fire.*
 Ex 9:23-24 and the fire ran along the ground... there was hail, and fire mingled with the hail, very grievous.
- d) IP 10:3-6 *Lower Egypt weeps ... The entire palace is without its revenues. To it belong [by right] wheat and barley, geese and fish.*
 6:3 *Forsooth, grain has perished on every side.*
 5:12 *Forsooth, that has perished which was yesterday seen. The land is left over to its weariness like the cutting of flax.*
- Ex 9:25 ...and the hail smote every herb of the field, and broke every tree of the field.
 9:31-32 ... and the flax and the barley were smitten; for the barley was in season, and flax was ripe. But the wheat and the rye were not smitten; for they were not grown up.
 10:15 ... there remained no green things in the trees, or in the herbs of the fields, through all the land of Egypt.
- e) IP 5:5 *All animals, their hearts weep. Cattle moan ...*
 Ex 9:2-3 Behold, cattle are left to stray, and there is none to gather them together.
 9:3 ...the hand of the Lord is upon thy cattle which is in the field ... and there shall be a very grievous sickness.

- 9:19 ...gather thy cattle, and all that thou hast in the field ...
 9:21 And he that did not fear the word of the Lord left his servants and
 cattle in the field.
- f) IP 9:11 *The land is without light.*
 Ex 10:22 And there was a thick darkness in all the land of Egypt.
- g) IP 4:3 (5:6) *Forsooth, the children of princes are dashed against the walls.*
 [Most likely the firstborns whom their parents refused to kill].
 6:12 *Forsooth, the children of princes are cast out in the streets.*
 6:3 *The prison is ruined.*
 2:13 *He who places his brother in the ground is everywhere.*
 3:14 *It is groaning throughout the land, mingled with lamentations.*
 Ex 12:29 And it came to pass, that at midnight the Lord smote all the
 firstborn in the land of Egypt, from the firstborn of Pharaoh that
 sat on his throne to the firstborn of the captive that was in the
 prison.
 12:30 ... there was not a house where there was not one dead.
 12:30 ... there was a great cry in Egypt.
- h) IP 3.1, 4.1 *Indeed, the desert is throughout the land, the nomes are laid
 waste, and barbarians from abroad have come to Egypt. Indeed,
 men arrive [. . .] and indeed, there are no Egyptians anywhere.
 ... those who were Egyptians [have become] foreigners and are
 thrust aside.*
 7, 10 *Behold, things have been done which have not happened for a
 long time past; **the king has been deposed by the rabble.**
 ... **men have fallen into rebellion against the Uraeus** [the
 crown]. ... **The troops whom we marshaled for ourselves**
have turned into foreigners and have taken to
ravaging. What has come to pass through it is informing **the**
Asiatics of the state of the land;*
 Manetho, Confirmation of the invasion, plundering and destruction of

EST,
J&A Egypt by Asiatics (the Hyksos / Israelites) from Jerusalem as argued in Section 21.1. Also, the deposing of the king (Amenhotep III, how often did that happen in the history of Egypt?) and the ravaging of Egypt by its own soldiers (those who joined Tuthmosis in his rebellion against his father).

The Enslavement of the Israelites ↑

If the majority of the Israelites as the Hyksos have escaped from Ahmose as argued above, whence then the biblical story of enslavement, the plagues of Egypt and the escape of the Israelites from Egypt with Moses as their leader? And when did the biblical Exodus occur?

At this point I would like to follow a different approach from that I used in *T&E*. Amenhotep (if his was still alive at the time) and his court and army returned to Egypt roughly at the end of the Amarna period, ca. 1336 BCE. It is generally assumed that the Amarna period began around 1353 BCE when Akhenaten formally became king of Egypt and ended with his death in 1336 BCE (17 years). Before Amenhotep had appointed Akhenaten as his successor and departed to Ethiopia, the following events must have occurred, beginning with the second eruption of Thera at time T_0 :

- a) T_0 – The eruption of Thera occurs, Egyptian chariots in the Nile delta are washed away by the tsunami and the plagues descend upon Egypt.
- b) $T_0 + 2$ – The plague has spread and Amenhotep has erected hundreds of statues to appease Sekhmet, the goddess of destruction, to no avail. He is also sending infected people away into the quarries to die.
- c) $T_0 + 3$ – Desperate for a solution, with the plague decimating the Egyptian population (remember, it practically wiped out the entire Hittite nation), Amenhotep resorts to the ultimate sacrifice known in the ancient Near East, the sacrifice of the firstborn. Following its failure to end the epidemic, an uprising against Amenhotep begins to develop, led by his son, CP Tuthmosis.

- d) As the rebels grow in strength, Amenhotep decides to appoint Akhenaten as his successor and marries Nefertiti off to him. He prepares to march against his son's rebel army.
- e) $T_0 + 4$ – CP Tuthmosis realizes that he would not be able to defeat his father's army by himself and instructs Nefertiti, once betrothed to himself, to travel to Jerusalem and summon Solomon's military assistance.
- f) $T_0 + 5$ – the Israelites join the rebels led by CP Tuthmosis (Moses) and Yuya (Joseph), and advance against Amenhotep. He decides not to face them in battle and retreats into Ethiopia with his court and army. The rebel army and the Israelite invaders begin to pillage Egypt, but upon CP Tuthmosis' instruction, Akhetaten and its inhabitants (Akhenaten, Nefertiti and court officials) are left in peace and isolation.

Manetho claims that the Egyptian Army had returned from Ethiopia after a “fatally determined 13 years” of chaos in Egypt, which can only refer to the Amarna period and specifically the time when the rebels and invaders were pillaging Egypt. When exactly the Amarna era ended is not clear, but probably with the death of Smenkhkare (Nefertiti as co- and then sole ruler after the death of Akhenaten) somewhere between 1336 and 1334 BCE (*T&E* Section 10.2). By that time the Israelites and rebels had completely plundered Egypt (Ex. 12:36) of its treasures had armed themselves to the teeth. They nevertheless decided to leave Egypt rather than risking a major confrontation with the returning battle-ready and vengeful Egyptian army. Solomon's Israelites returned to Jerusalem while the ‘mixed multitude’ of freed slaves and rebel soldiers followed Moses into the desert. Moses most likely opted to keep wandering in the desert as he had no desire to turn on his former allies, Solomon and the Israelites in Jerusalem.

If the date of the **second exodus** from Egypt was 1336 BCE, then Thera must have erupted in the year $1336 \text{ BCE} + 13 \text{ (years of chaos)} + 5 \text{ (} T_0 + 5 \text{)} = 1354 \text{ BCE}$ (in *T&E* Section 18.3 I made a rough estimate of 1360 BCE), and the ‘ T_0+x ’ numbers are pure guesstimates. If we now add the period of 250 years between the floods of Ogyges and Deucalion, we end up with an eruption date of $1354+250 = 1604 \text{ BCE}$, which falls within the range of $1613 \pm 13 \text{ BCE}$ as discussed

earlier. So what does all of the above mean in terms of the length of the Hebrew sojourn in Egypt?

The length of the Israelite sojourn in Egypt ↑

If the date of the second and final exodus of the Israelites from Egypt is indeed 1334 BCE, then **400 to 430 years** earlier would mean that they arrived in Egypt sometime between 1764 BCE and 1734 BCE. This agrees with the onset of the Second Intermediate Period of Egypt during which the Hyksos ruled the northern part of Egypt (Lower Egypt), and which is believed to have begun around 1800 BCE (ended 1550 BCE)⁴⁸ but lately estimated at 1782 BCE (ended 1570 BCE)⁴⁹.

Applying the same reasoning to the **210 years of enslavement**, we arrive at a date of 1334 BCE + 210 = 1544 BCE. This is only a couple of years or decades after the defeat of the Hyksos, so the ancient Hebrew scribes herewith unwittingly identified themselves with the Hyksos. Ahmose did capture some of the Hyksos who had remained in Avaris and still occupied the surrounding countryside, but in the period between himself and Amenhotep III, various Egyptian kings had conducted military campaigns in the ancient Near East and brought thousands of slaves from Canaan, amongst other countries, to Egypt. During the reign of Tuthmosis I the borders of Egypt's empire reached their greatest expanse and Tuthmosis III became the greatest military ruler Egypt ever had. He used to bring entire peoples to Egypt as slaves (reportedly about 90 000 slaves from Canaan during a single campaign⁵⁰), which would have been mostly Israelites (Hyksos). Such large numbers also meant that they could indeed have 'multiplied' dramatically as claimed in the Bible.

How should we interpret **Manetho's** prolonged sojourn length of **511 years**, if it is to be believed at all? Going back in time to 511 years before 1334 BCE brings us to 1845 BCE, which again is not too far from the beginning of the Second Intermediate Period. As depicted by a wall painting in the tomb of the Egyptian official Khnumhotep II (ca. 1880-1874 BCE) in Beni Hasan, Semitic traders wearing multi-coloured robes (like Joseph's) had already begun entering Egypt at that time. Manetho's sojourn length merely seems to include the period during which their numbers began to accumulate, before they forcibly took over the region.

Finally, we have the problem of **Solomon** having started **the construction of his temple 480 years after** the Exodus. As argued above, the Exodus took place

during his reign, ca. 1334 BCE, by which time his own forces had plundered sufficient wealth from Egypt for him to start building his temple. That would take us to 1334 BCE + 480 = 1814 BCE, more or less the time at which the Hyksos began to flock into Egypt in great numbers. Perhaps the “exodus” in question here was the mass migration of the Hyksos from Canaan and its capital Jerusalem *to* Egypt, and not *from* it. As a side note on Solomon, he was nothing more than the ruler of a vassal state of Egypt when Thera erupted. No countries paid him any tribute – that which he had received, and his fabled wealth, all belonged to Amenhotep III. Even Solomon’s fabled harem of 700 wives and princesses and 300 concubines likewise must all have belonged to Amenhotep III, before he retreated into Ethiopia and abandoned these most beautiful women to the invading forces.

21.5 In conclusion ... ↑

As is often the case, academics tend to dismiss so-called apocryphal texts as myths invented by ancient scribes for whatever reasons. However, in the case of *Joseph and Asenath*, there is an undeniable link between this ‘myth’ and an event recorded independently by Manetho, the EL Arish Shrine text and indirectly in the Bible itself. It confirms the identification of several biblical persons as historical persons, namely Moses as Crown Prince Tuthmosis, the firstborn son of the Pharaoh of the Oppression, Amenhotep III, Joseph as Yuya, the Queen of Sheba and Asenath together as Nefertiti, Potiphar as Ay and the Israelites as the Hyksos. Given the setting of the above events, it places the second eruption of Thera at around 1352 BCE and the second Exodus of the Israelites from Egypt around 1334 BCE. Calculating backwards from this date, the various durations of the Israelite sojourn in Egypt can be linked directly to specific eras in the history of the Hyksos nation, including their first Exodus from Egypt following Thera’s first eruption ca. 1600 BCE.

Appendix J - The Story of Joseph and Asenath ↑

“The Story of Asenath” as translated by Eugene Mason in Parentheses Publications, Old French Series, Cambridge, Ontario 2001, with excerpts from the translation by David Cook, “Joseph and Aseneth”, in H.F.D. Sparks (ed.), *The Apocryphal Old Testament* (Oxford: Clarendon Press, 1984), pp. 473-503, denoted by ‘Cook chapter:verse’.

Chapter 1

How Joseph and Asenath are introduced.

1 In the first of seven years of great plenty Pharaoh sent forth Joseph to lay up corn, and gather food within the cities.

2 So Joseph went out over all the land of Egypt, and came in the country of Heliopolis, where lived Poti-pherah, the priest, and chief counsellor of the great King. [Cook 1:2,4 Pentephres; and he was the priest of Heliopolis (of On)]

3 His [Cook 1:6: 18-year-old] daughter, Asenath, was the fairest of all the virgins of the earth [Cook 1:6: in the land]; **and seemed rather to be a daughter of Israel than an Egyptian** [Cook 1:7,11-14: **she was ... in every respect like the daughters of the Hebrews. ... And Pharaoh's eldest son heard about her, and he begged his father to give her to him as his wife.** ... And his father Pharaoh said to him, "Why should you want a wife of lower station than yourself? ... See now, the daughter of King Joakim is betrothed to you, and she is a queen and very beautiful indeed: take her as your wife."]

4 But Asenath was scornful and proud, and a despiser of men.

5 No man of all the sons of men had seen her with his eyes, for she lodged within a strong tower, tall and wide, near the habitation of Poti-pherah, the priest.

6 Now high upon this tower there were ten chambers.

7 The first chamber was fair and great, ...

8 There stood the gods of the Egyptians ... and Asenath bowed before them and offered sacrifice, every day of all the days.

9 The second chamber was the habitation of Asenath, and was adorned cunningly with ornaments of gold and silver ... and stuffs most precious.

10 In the third chamber was brought together the wealth of all the world, and in that place also were set aumbries of Asenath.

11 **Seven virgins, her fellows**, lodged in the seven chambers.

12 They were very fair, and no man had spoken with them, nor any male child. [Cook 2:11: And they used to wait on Aseneth ...]

13 The chamber of Asenath was pierced with three windows; the first, which was very wide, looked towards the east, the second looked towards the south, and the third was set towards the north.

14 Here was spread a couch of gold, covered with a purple coverlet, embroidered with golden thread, and hemmed with jacinths.

15 There slept Asenath, with no bed-fellow, neither had man sat ever upon her bed.

16 About this house was a goodly garden, closed round with a very strong wall, and entered by four iron gates.

17 Each door had for warders eighteen men, very might and young, well armed and full of valour.

18 At the right side of the garden sprang a fountain of living water, and near by the fountain a cistern which gave of this water to all the trees of the garden, and these trees bore much fruit.

19 And Asenath was queently as Sarah, gracious as Rebecca, and fair as Rachel.

Chapter 2

How Joseph rebuked Asenath because she worshipped idols.

1 Joseph sent a message to Poti-pherah that he would come to his house.

2 So Poti-pherah rejoiced greatly, saying to his daughter, "Joseph, the friend of God, enters herein.

3 I would give thee to him as his wife."

4 But Asenath was sore vexed when she heard these words, and said-

5 "**No captive** [Cook 4:12: **a man of another race, a man who was a fugitive and was sold as a slave**] shall ever be my husband, but only the son of a king."

[Cook 4:14-15: "**Is this not the shepherd's son from the land of Canaan, and he was abandoned by him?** Is not this the man who had intercourse with his mistress, and his master threw him into prison where he lay in darkness, and Pharaoh

brought him out of prison, because he interpreted his dream? **No! I will marry the eldest son of the king, for he is king of all the earth.**”]

6 Whilst they spake thus together, a messenger came before them and cried, "Joseph is here"; so Asenath fled to her chamber high within the tower.

7 **Now Joseph was seated in Pharaoh's own chariot** [Cook 5:4: Pharaoh's viceroy's chariot] of beaten gold, and it was drawn by four horses, white as snow, with bridles and harness of gold.

8 Joseph was clad in a vesture of fine linen, white and blistering, and his mantle was of purple, spun with gold.

9 He wore a golden circlet upon his head, and in this crown were set twelve stones, most precious, each stone having for ornament a golden star.

10 Moreover, he held in his hand the royal sceptre, and an olive branched charged with fruit.

11 Poti-pherah and his wife hastened to meet him, and bowed before him to the ground.

12 They led him within the garden, and caused the doors to be shut.

13 But when Asenath regarded Joseph from on high the tower, she repented of the words she spoke concerning him, and said-

14 **"Behold the sun and the chariot of the sun!**

15 Certainly this Joseph is the child of God; for what father could beget so fair an offspring, and what womb of woman could carry such light." [Cook 6:1,5 And Aseneth saw Joseph and she was cut to the quick, her stomach turned over, her knees became limp, and her whole body trembled. ... behold **the sun is come to us from heaven in his chariot and has come into our house to-day**].

16 Joseph entered in the house of Poti-pherah, and whilst they washed his feet he asked what woman had looked forth from the window of the tower.

17 "Let her go forth from the house," he commanded [Cook 7:2: "Tell her to go away"].

18 This he said because he feared lest she should desire him, and should send him messages and divers gifts, even as other women of her nation, whom he had refused with holy indignation [Cook 7:3: for all the wives and daughters of the lords and satraps of all the land of Egypt use to solicit him to lie with him].

19 But Poti-pherah replied-

20 "Sire, this is my daughter, who is a virgin, and hateth men; neither hath she seen any man save me, her father, and thyself this very day.

21 If thou wilt, she shall come before thee and salute thee."

22 Then Joseph thought within himself, "Since she hateth man, she will not cast her eyes upon me."

23 So he answered to her father-

24 "Since your daughter is a virgin, I will cherish her even as my sister."

25 Then her mother went out to seek Asenath, and brought her before Joseph.

26 "Salute thy brother," said Poti-pherah, "who hateth the strange woman, even as thou hateth man."

27 "God keep thee," replied Asenath, "for thou art blessed of God most high."

28 And Joseph answered, "May the God of life bless thee evermore."

29 Then commanded Poti-pherah that she should kiss Joseph; but as she drew near Joseph set his hand against her breast and said-

30 "It is not meet that a man who worships the living God, and eateth the bread of life and drinketh from the chalice without corruption, should embrace the strange woman, who bows down before deaf and dumb idols; who serves them with the kisses of her mouth; is anointed with their reprobate oil, and eats an accursed bread, and drinks unsanctified wine from their table."

Chapter 3

Of the penitence of Asenath, and of the consolation of an angel; how he came from Heaven to the chamber of Asenath, and spake with her and sweetly comforted her.

1 When Asenath heard Joseph speak these words she was sore vexed, even unto tears; wherefore Joseph took pity upon her and blessed her, laying his hand upon her head.

2 Asenath rejoiced greatly at the benediction.

3 She sought her bed, sick with fear and joy, and renounced the gods before whom she bowed, and humbled herself to the ground.

4 So Joseph ate and drank, and when he rose to go Poti-pherah prayed him to tarry till the morrow; but he might not, and parted, having promised to return within eight days.

5 Then Asenath put on sad raiment, such as she wore at the death of her brother, and went clothed in a garment of heaviness.

6 She closed the doors of her chamber upon her and wept.

7 Moreover, she flung forth all her idols by the window set towards the north; all the royal meat she gave to the dogs; she put dust upon her head, lay upon the ground, and lamented bitterly for seven days.

8 But the eighth morning, at the hour when the cock crows and the dogs howl at the breaking of the day, Asenath looked forth from the window giving to the east, and saw a star shining clear, and the heavens open and there appeared a great light.

[Cook 11:1; 12:1-2; 13:1-4: And it came to pass on the eighth day that Asenath looked up from the floor where she was lying ... And she stretched her hands out towards the east, and her eyes looked up to heaven, and she said, "O Lord, God of the ages ... **Look upon my orphanhood**, O Lord, for unto thee did I flee, O Lord. Lo, I took off my royal robe interwoven with gold and put on a black tunic instead. Lo, I loosed my golden girdle and girt myself with a rope and sackcloth. Lo, I threw off my diadem from my head and sprinkled myself with ashes.]

9 She fell to the earth with her face in the dust, and a man descended from the heavens and stood by her head, calling on her by her name.

10 But Asenath answered nothing, because of the greatness of her fear.

11 Then the man called her a second time, saying, "Asenath! Asenath!" and she replied-

12 "Lord, here am I. Tell me whom thou art."

13 And he said-

14 "I am Prince of the House of God and Captain of His Host.

15 Rise, stand upon thy feet, for I have to speak with thee."

16 Then Asenath raised her head, and saw a man by her side who in all points was, as it were, Joseph.

17 He was clad in a white stole, and bore the royal sceptre in his hand, and a crown was upon his brow.

18 His face was as the lightning, his eyes as rays of the sun, and the hair of his head like a flame of fire.19 At the sight of him Asenath was sore afraid, and hid her face upon the ground.

20 But the Angel raised her to her feet, and comforted her, saying-

21 "Put off this black raiment with which thou art clothed, and this girdle of sadness.

22 Remove the sack-cloth from thy body, and the dust from thine head; cleanse thy face and thy hands with living water, and adorn thee with fair apparel, for I have somewhat to say to thee."

23 So she adorned herself with speed,
and when she came to him again he said-

24 "Asenath, take off this ornament from thine head, for thou art virgin.

25 Rejoice, and be of good cheer, for thy name is written in the Book of Life, and shall never be taken away.

26 Thou art born again this very day and quickened anew.

27 For thou shalt receive the Bread of Blessing, and drink of the Wine without corruption; and be anointed with the Holy Chrism.

28 Yea, I have given thee for wife to Joseph, and thou no more shall be called Asenath, but a name shall be given thee of fair refuge, for thy Penitence hath come before the High King, of who she is the daughter, and thou shalt ever live before Him in mirth and gladness."

29 Then inquired she of the Angel his name, but he answered-

30 "My name is written by the finger of God in the Book of the most high King, but all that is written therein may not be told, neither is it proper for the hearing of mortal man."

Chapter 4

Of the table and of the honey that Asenath set before the Angel, and how the Angel blessed Asenath.

1 But Asenath caught the Angel by his mantle, and said-

2 "If I have found favour in thine eyes, sit for a little space upon this bed, where never man has sat, and I will spread the table before my lord."

3 And the Angel replied, "Do quickly."

4 So Asenath set a fair linen cloth upon the table, and put thereon new bread of sweet savour.

5 Then said the Angel-

6 "Give me also a little honey in the honeycomb."

7 So Asenath was grievously troubled because she had no honey to set before her guest.

8 But the Angel comforted her, saying

9 "Look within thine aumbrey, and thou shalt find withall to furnish thy table."

10 Then she hastened thereto, and found a store of virgin honey, white as snow, of the sweetest savour.

11 So she spake to the Angel- "Sire, I had no honey, but thou spakest the word, and it is there, and the perfume thereof is as the breath of thy mouth."

12 The Angel smiled at the understanding of Asenath, and placed his hand upon her head, and said-

13 "Blessed be thou, O Asenath, because thou hast forsaken thy idols, and believed in our living Lord.

14 Yea, blessed are they whom Penitence bringeth before Him, for they shall eat of this honey gathered by the bees of Paradise from the dew of the roses of Heaven; and those who eat thereof shall never see death, but shall live for evermore."

15 The angel stretched forth his hand and took of the honeycomb and break it; and he ate a little, and gave the rest to the mouth of Asenath, saying-

16 "This day hast thou eaten of the Bread of Life, and are anointed with the Holy Chrism.

17 Beauty is given thee for ashes; for virtue shall never go from thee, neither shall thy youth wither, nor thy fairness fail; but thou shalt be as the strong city builded as a refuge for the children of our Lord, Who is King for ever more."

18 Then the angle touched the honeycomb, and it became unbroken as before.

19 Again he stretched forth his hand, and with his finger signed the cross thereon, and there where his finger touched came forth blood.

20 So he spake to Asenath, and said- "Behold this honey!"

21 Whilst she gazed thereon, she saw bees come forth from that honey, some white as snow, others vermeil as jacinths, and they gathered about her, and set virgin honey in the palm of her hand; and she ate thereof, and the Angel whith her.

22 "Bees," said the Angel, "return now to your own place."

23 So they passed throu that window which gave upon the east, and took their way to Paradise.

24 "Faithful as these bees are the words which I have spoken."

25 Then the angel put forth his hand three times, and touched the honey, and fire came forth and consumed the honey without singeing the table, and the perfume which came from the honey and the fire was very sweet.

Chapter 5

Of the blessing of the seven maidens, and of the marriage of Asenath, as set forth in the story.

1 Asenath said to the Angel-

2 "Lord, I have with me seven virgins, born in one night, and nourished with me from my childhood until now.

3 I will seek them, and thou shalt bless them, even as thou hast blessed me."

4 So she brought them before him, and he blessed them, saying-

5 "May the most high God bless you, and make you to be seven strong columns of the City of Refuge."

6 Afterwards he bade Asenath to carry forth the table, and whilst she went about her task, the Angel vanished from her eyes.

7 But looking towards the east she saw, as it were, a chariot drawn by four horses ascending towards Heaven.

8 So Asenath prayed to God right humbly that He would pardon the boldness with which she had spoken to the Captain of His Host.

9 Whilst she prayed thus a messenger came to Poti-pherah saying that Joseph, the friend of God, sought his house, and was even then at his door.

10 Asenath hastened to meet him, and awaited his coming before the offices of the house.

12 The next day Joseph prayed Pharaoh that he might have Asenath to wife, and Pharaoh gave him the woman.

13 He set also garlands of gold upon their heads, the fairest that cunning smiths could fashion, and caused them to embrace in the site of men.

14 So for seven days was kept high feast and festival, nor might any man labour for those days.

15 He also gave them new names, calling Joseph, the Son of God, and Asenath, Daughter of the Most High King.

16 Before the time of the seven lean years Asenath bore two sons.

17 And Joseph called the name of the first-born Manasseh, which is to say Forgetfulness; "For," said he, "God hath made me to forget all my toil, and all my father's house."

18 And the name of the second was called Ephraim, which is to say Fruitfulness; "For," said hi, "God hath caused me to be fruitful in the land of my affliction."

Mason's translation ends here, possibly because this is where the romantic part of the narrative ends. The rest, translated by Cook, revolves around the sons of Jacob being summoned by the eldest son of the Pharaoh to join him in his plot to kill his father.

Chapter 22

1 And after this the seven years of plenty came to an end, and the seven years of famine began.

2 And when Jacob heard about his son Joseph, he came into Egypt with his family ... and he settled in the land of Goshen.

...

4 And Joseph and Aseneth came into the land of Goshen, and Joseph's brothers met them and made obeisance to them upon the ground.

...

Chapter 23

1 And as Joseph and Aseneth were passing by, **Pharaoh's eldest son** saw them from the wall.

2 And when he saw Aseneth he was driven to distraction by her because she was so beautiful; **and Pharaoh's son sent messengers and summoned Simeon and Levi to him**, and they came to him and stood before him.

3 And Pharaoh's son said to them, "I have heard that you are better soldiers than any others there are on earth, and that with your own right hands you destroyed the city

of Schechem and with your own two swords you cut to pieces thirty thousand fighting men.

4 *I need your help: let us get together without delay; and I will give you gold and silver in abundance, and menservants and maidservants, and houses and great estates.* Make a compact with me, and shew kindness to me; for I was greatly wronged by your brother Joseph, because he married Aseneth although she was originally pledged to me.

5 *And now come with me,* and I will take up arms against Joseph and kill him with my sword, and I will marry Aseneth; and you shall be my brothers and my friends for ever,

6 *But if you will not listen to me, I will kill you with my sword*"

...

10 And **Levi said to his neighbor, Pharaoh's son,** ... "My lord, ... how could we do anything so wicked in God's eyes?"

...

12 If, however, you persist in this wicked plan, see, our swords are drawn against you."

13 And they drew their swords from their scabbards and said, "Do you see these swords? ...

14 And Pharaoh's son saw their drawn swords, and he was afraid and trembled and fell on his face to the ground at their feet.

15 And Levi stretched his hand out and lifted him up, saying, "Do not be afraid: only be careful you say nothing against our brother."

16 And they went out from him, leaving him trembling and afraid.

Chapter 24

1 And Pharaoh's son was in much affliction and torment because of Aseneth, and he was greatly distressed

2 And his servants whispered in his ear, "Lo, the sons of Bilhah and Zilpah, the maidservants of Leah and Rachel, Jacob's wives, hate Joseph and Aseneth and are jealous of them, and they will do what you want."

3 **And Pharaoh's son sent messengers and summoned them**, and they came to him by night; and Pharaoh's son said to them, "I have heard that you are good soldiers."

4 **And Gad and Dan, the elder brothers**, said to Pharaoh's son, "Let our lord tell his servants what it is he wants, and he will do it."

5 **And Pharaoh's son was overjoyed**, and he said to his servants, "Go away and leave us alone, for I have something to say to these men privately."

6 And all the servants went out; and Pharaoh's son told them lies, saying, "**I offer you a choice between prosperity and death: so choose prosperity and not death.**"

7 I know that you are good soldiers, and that you will not die as women die; but act like men and take vengeance on your enemies.

8 I heard" (he continued) "your brother Joseph say to my father Pharaoh, 'Dan and Gad are the children of maidservants and are not my brothers.

9 And I am only waiting for my father to die to take action against them and all their progeny, so that they will not share the inheritance with us, for they are the children of maidservants, and it was they who sold me to the Ishmaelites.

10 When my father is dead I will repay them for the wrong they did me.'

11 And my father Pharaoh commended Joseph and said to him, 'What you have said is quite right, my son; and now take some of my soldiers and proceed against them as they did against you, and I will help you.'"

12 And when the men heard what Pharaoh's son told them they were much troubled and distressed, and they said to him, "We appeal to you, our lord, to help us; and whatever you tell your servants to do, we will do it."

13 And Pharaoh's son said to them, "**To-night I will kill my father**, for my father Pharaoh is like a father to Joseph; and do you also kill Joseph, and I will marry Aseneth."

14 And Dan and Gad said to him, "We will do everything you have told us to. ..."

Dan and Gad next inform Pharaoh's son that Asenath, accompanied by six hundred armed soldiers and fifty outrunners, would be visiting her (and Joseph's) estate the next morning. They would ambush her with two thousand soldiers provided by Pharaoh's son, and cut down her own troops, so that he would be able to capture her.

While they were preparing for the ambush, Pharaoh's son attempted to kill his father.

Chapter 25

1 **And Pharaoh's son went to his father's room to kill him;** but his father's guards would not allow him to go in to him.

2 And Pharaoh's son said to them, "I want to see my father because I am going off to gather the grapes from my newly planted vine

3 And the guards said to him, "Your father is in pain, and he has been awake all night; but he is resting now; and he said to us, "Do not let anyone in to me, not even my eldest son."

4 And he went away in anger; and he took fifty mounted archers, and he went in front of them as Dan and Gad had told him to.

...

8 And their elder brothers Dan and Gad ... went out to encounter Joseph and Aseneth.

Chapter 26

1 And Aseneth got up early in the morning and said to Joseph, "I am going to our estate in the country; but I am frightened because you are not coming with me." ...

...

4 And Aseneth departed on her journey and Joseph to the distribution of the corn.

5 And Aseneth came to where the brook was with her six hundred men; and suddenly **the men that were with Pharaoh's son leaped out from their ambush and joined battle with Aseneth's soldiers, and they cut them down with their swords and killed all Aseneth's outrunners.**

6 And Aseneth fled in her chariot

7 And Levi, the son of Leah, was informed about all this (for he was a prophet), and he told his brothers about Aseneth's danger; and they took, each one of them, his sword on his thigh, and their shields on their arms, and their spears in their right hands, and they went after Aseneth with what speed they could.

8 And Aseneth fled, and lo, Pharaoh's son met her, and fifty men with him; and Aseneth saw him, and she was afraid and trembled.

Chapter 27

1 And Benjamin was sitting with her in the chariot.

...

3 And Benjamin jumped down from the chariot, and he took a round stone from the brook and hurled it with all his might at **Pharaoh's son** and hit him on his left temple and wounded him severely, and he **fell from his horse half-dead**.

4 And Benjamin clambered up on a rock **and said to the driver of Aseneth's chariot, ...**

...

6 Then **the sons of Leah, Reuben and Simeon, Levi and Judah, Issachar and Zebulon**, went after the men who had lain in ambush; and they fell upon them suddenly, **and cut down the two thousand men**, and the six of them killed them.

7 And their brothers, the sons of Billah and Zilpah, fled; and they said, "We have been ruined through our brothers; and Pharaoh's son is dead, killed by Benjamin, and all those with him have perished at his hand: come now, let us kill Aseneth [and Benjamin], and let us make for the woods."

8 And they came, with their swords drawn, covered in blood; and Aseneth saw them, and she said, "O Lord my God, that didst quicken me from death, that didst say to me, "Thy soul shall live for ever, deliver me from these men."

9 And the Lord God heard her voice, and immediately their swords fell from their hands to the ground and were reduced to dust.

Chapter 28

1 And the sons of Billah and Zilpah saw the miracle that had happened and they were afraid and said, "The Lord is fighting for Aseneth against us."

...

7 And Dan and Gad fled to the woods.

8 And behold, the sons of Leah came, running like deers in pursuit of them; and Aseneth got down from her chariot, and she greeted them with tears.

...

16 Thus Aseneth saved the men [*Dan and Gad*] from their brothers' wrath, so that they did not kill them.

Chapter 29

1 And Pharaoh's son lifted himself up from the ground and sat up; and he spat blood from his mouth, because his blood was running from his temple into his mouth.

...

8 And on the third day **Pharaoh's son died from the wound of Benjamin's stone.**

9 **And Pharaoh mourned for his eldest son, and he was worn out with grief.**

10 And Pharaoh died at the age of one hundred and nine; and he left his crown to Joseph.

11 **And Joseph was king of Egypt for forty-eight years.**

12 **And after this Joseph gave the crown to Pharaoh's grandson; and Joseph was like a father to him in Egypt.**

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