

Akhenaten and the Close of Dynasty Eighteen

Chapter 7 describes the most degenerate period in Egyptian history that we have yet come across! That is, degenerate in the sense of public morals. It revolves around the personalities of Amenophis (or Amenhotpe) III and his son Amenophis IV or Akhenaten.

Akhenaten was a homosexual. A picture of his mother (Queen Tiy, sister of Ay, read pp. 146-147) reveals her to be a black Ethiopian—as black as can be! He actually married her in place of his wife! His real wife was the beautiful Nefertiti or Nefertari (see the color picture in the "Make-up" booklet). It is remarkable that he put her away to marry his own mother! And what actually befell Nefertiti is not recorded in history! But if you know about Tiy herself, you would easily understand that she too was perverted. (For background on this, read pp. 161-162.)

So Akhenaten's family background shows why he was perverted; it explains why he would live with his own mother. It also makes clear why he had a child by his own daughter! Velikovsky has done a nearly correct job in telling this whole ugly story in his book Oedipus and Ikhnoton. He tells the story of Akhenaten's "Oedipus complex"—that is, a son's perverted love for his own mother. This book presents quite a story and it is almost wholly correct as far as Egyptian history is concerned.

Akhenaten is the man who is called the world's first monotheist by many historians. This is ridiculous! Actually the god he worshipped was himself! Here is the true story of this perverted individual: He not only divorced his wife and had his mother to wife, but he had a child by his own daughter and "loved" his own son—for want of a better term! He was a sex pervert in all possible ways!!! Yes, in every possible way you can imagine: Lust for males—he had that kind of homosexuality toward his son (pictured right on the monuments!)—toward his daughter (also found on the monuments), and also for his own mother. There isn't any other abnormal practice anyone could indulge in—this is the realm! Your mother, your children—his father was dead or who knows what might have happened there!

Even his father had been peculiar—he dressed as a woman! (page 154.) And remember that Hatshepsut, the Queen of Sheba, had dressed as a man! (page 139.) Now it becomes very easy to see why the 18th Dynasty ended in utter chaos and confusion—men became women and women became men!! It was a very tragic state of affairs! (Lecture of 29 November 1965.)

I want to give proper credit to Velikovsky in this area of Egyptian history. However, we must realize that he promotes many strange ideas in terms of psychoanalysis. Actually he is not a historian. Velikovsky is a professional psychiatrist or psychologist and he studies history only for its psycho-analytical value. In other words, he regards psychoanalysis as the means by which you unveil your past; and his philosophy is that just as a human being has a past which he sometimes has to get rid of—instead of having God forgive it he just has to say it and get it off his chest, you know, and the guilt goes away—in the same way, the nations supposedly have a history that is subconscious. And he feels that many nations take up war because they have certain collective subconscious emotions. Therefore, if they would only confess something about the history of their past, it would rid them of their feelings of aggression and then we would have peace! This is Velikovsky's solution to the problems of the world!!

Nevertheless, in investigating this material, he started out by studying the life of Moses and Ikhnoton because everybody assumed the two were contemporary. And he suddenly discovered that there was no reason to assume that Moses and Akhenaten ever were contemporary. There were too many contradictions in the background of the story. And he ultimately discovered that Akhenaten came much later in history. So instead of Akhenaten being the first monotheist and Moses merely copying from him, Moses came long before—and Akhenaten turns out to actually be the world's most famous homosexual! (Lecture of 12-27-68.)

The Many Ramesseses

In this latter period of Egyptian history we have three important rulers with the name "Ramesses." There is Ramesses Aegyptus (Usimare Piankhi) at the beginning of Dynasty XIX (773-705); Ramesses the Great (610-544) who was the contemporary of Nebuchadnezzar—he is misnumbered "Ramesses II" by historians; and Ramesses III (381-350) down in Dynasty XX who won a great victory over the Persians and Greeks in his 8th year, 374-373 (pp. 227-229).

But there are other points to remember: At the very end of Dynasty XVIII there is a Ramesses who is called "I" by the archaeologists (top of p. 152) who reigned only one year. Then they completely skip Ramesses Piankhi who reigned 63 years! Then we have Ramesses the Great as already mentioned. Then there was Ramesses Siptah (60 years, 591-531, page 176). And then we have Ramesses III! So historians recognize only Ramesses I, II and III; and skip Ramesses Piankhi; and forget that Ramesses Siptah was one person—I mean they just drop that out and don't even use the name and simply call him "Siptah."

Now this also completely overlooks the different Ramesses in the list from the Book of Sothis (pp. 96-97) as early as the days of Joseph and the time of Israel's enslavement! So that all these present numerations of I, II and III, the whole dynasty and everything, needs to be redone.

And what is more, down in Dynasty XX after Ramesses III there are Ramesses IV, V, VI, VII, VIII, IX, X, and XII! They are of minor importance, but they would have to be renumbered also. (Lecture of 11-18-68.)

Burial Mounds in Nubia

In the latter portion of Dynasty XVIII Akhenaten, Smenkhare, Tutankhamen, and Ay comprised one branch of the family (list on 146). Another branch consisted of Achencheres (a daughter of Akhenaten), Akoris, Chencheres, Acherres and others (lists on 148-153) who went into Nubia. This part of the family is mentioned only in Manetho and is not recognized by scholars today because they find no archaeological evidence of them. However, they apparently could if they investigated more closely (in short, there is archaeological evidence if they would look at it!). Achencheres and these others in the list from Manetho could undoubtedly be found in the burial mounds in Nubia and Napata or Meroe. Reisner found these little monuments the size of little pyramids—the same number as the number of people given by Manetho for the end of Dynasty XVIII!! The British Museum has pictures and a monograph on this subject which we should research more carefully. (Lecture of 11-18-68.)

Origin of the Names "Egyptian" and "Ramesses"

The black Sudanese Egyptians in the south (up the Nile) say that the lighter colored Egyptians in the north (down the Nile) are not the true Egyptians—they say they are the real Egyptians! Now Genesis 10:7 shows that RAAMAH, son of Cush, is the father of Sheba and Dedan. And Raamah is defined in a number of early Greek writers as the father of the "Aegyptoi" or some form like that. Now the word for Egypt proper is "Mizr" or "Mizraim," but the Greeks called the land of Mizraim Coptos or Aegyptus—hence the word "Copts" for Egyptians today (the true Egyptians who are not Arabs). Now it looks as if the Greeks called them this because of the famous man Aegyptus. This may not have been the first instance, but apparently this Ramesses Aegyptus (Piankhi) is the one who gave the name "Egypt" to the country in the Greek vocabulary at this time comparatively late in ancient history.

How the word "Aegyptos" originally arose is not altogether clear; there must have been an earlier family name of that which we could locate in Ethiopian history. In any case, it appears that the term "Egyptian" is derived from a Cushite family; and hence the true Egyptians, in this sense of the word, are in the Sudan and are Cushites. And the people farther north in Egypt are the real Miserites, but we have applied the term "Egyptian" to them also, you see—this is what has happened.

Therefore, in connection with all this, I suspect that "Ramesses" is nothing less than a late form of the original name Raamah! I rather think that "Raamah" is the root from which this whole concept of spelling "Rameses" in various ways has

arisen in other languages. And thus these people were Cushites of the line of Raamah, and very likely of the family of Sheba as a whole, because that is the stock that dominated Egypt in the 18th Dynasty and after. (Lecture of 11-20-68.)

Fulfillment of Ezekiel 30:13

At the end of Dynasty XXVI, after the 44 years of Amasis, we come to Psamtik III who reigned for only six months. He had a daughter—but with her the line completely disappears. (See page 181.)

Now the old line of princes, as far as we know, was actually hereditary in Egypt. It goes back at least to the days of Shem or it could go all the way back to Cush and Nimrod—as well as Mizraim, because obviously the royal family was sometimes Ethiopian and sometimes Egyptian (Mizerite). They had intermarried back and forth.

So here, in 525 B.C., was this daughter of Psamtik III. And the Egyptians proposed to Cambyses that, if he would marry her, they would recognize him as the legitimate Pharaoh of Egypt—because she was the rightful heir to the royal line. And this marriage would have continued the line, and they would have merely introduced what we would call "Persian blood" into the Egyptian royal line. It was acceptable to marry outside of the line in this manner and was commonly done—the line still went on. We have many instances of intermarriage of this type in Egyptian history.

But Cambyses said, "Nothing doing!" He absolutely refused!

But Cambyses did more than just reject this marriage proposal in relation to Egypt. He forced the Egyptian priests to kill and eat the Apis bull, their "sacred" bull—he made them eat their "god!" (Compare page 208.) And this actually put an end, to a great extent, the ancient Egyptian religion. The Persians apparently went through all of Egypt and smashed or defaced everything that pertained to the Egyptian religion which they could get their hands on!

And the daughter of Psamtik III died without an heir. Here was the fulfillment of Ezekiel's prophecy that there would come a time when not a prince of the land of Egypt would be available to rule the country! And from this time on Egypt has been ruled by foreigners—whether it be Persians, Greeks, Romans, Arabs, Turks, whatever it might be. And this old royal line never revived again!!!

As far as God was concerned, this put an END to the line that went back to Nimrod and Isis and all the ancient royalty that was responsible for so many things that were bad for the world. GOD USED THE PERSIANS TO PUT AN END TO THAT ROYAL FAMILY that even sponsored this type of religion where all the rulers were called "the good gods"—they were all looked upon as divinity in the flesh! (Lecture of 12-9-65.)

Thuoris, the widow of Sethos II (pp. 166-167), died in this case and ended for this branch of the dynasty or family the old royal line of Egypt. The last calendar year of her reign was 525-524 at the end of Dynasty XIX (which was parallel with Dynasty XXVI).

Now Ezekiel had said that the royal line in Egypt would cease—that there would "be no more a prince of the land of Egypt" (Ez. 30:13). Now, in this case "no more a prince of the land of Egypt" does not mean that there would no longer be any kings ruling in Egypt again. The Persians and Greeks were kings! And the rulers that were overthrown by Nassar's coup in modern times certainly had been kings and princes. Rather, the meaning is that there should be no more a prince of those ancient royal lines (or branches of the family) that had formerly ruled in Egypt! What we are saying is that clearly Ezekiel was prophesying that the old royal lines that had originally stemmed from Semiramis—that's what happened, in one way or another they were all related to her from the beginning—continued to that time and then ceased! Those ancient royal lines ceased! And in this case, in Dynasty XIX, they ceased in the person of a woman, Thuoris, who outlived her husband, Seti II. She had no heirs. And the same thing happened in Dynasty XXVI at just about the same time. These were women of the throne, without heir, whom the Persians refused to marry. (See pp. 166-167, 181, 217.) (Lecture of 12-27-68.)

The Apis Bulls

The list for "false Dynasty XXII" is found on page 203. Its dating is based on the chronology contained in the Serapeum in Memphis. It is a large, eerie subterranean chamber! The huge, empty sarcophagi remain in which the Apis bulls were buried. The record of these burials has great chronological value (page 202).

Now the Apis bull was a reincarnation of Osiris. Remember, Isis was known as "the cow of heaven"—and hence her son was "the sacred bull." This was the religion—they turned the worship of God into the form of beasts. Ashteroth-Karnaim—did you ever read about that in the Old Testament? That's Ashteroth with the two horns—that's where she was worshipped in Palestine under the form of a cow. So she was the sacred cow, Nimrod was the sacred bull—and the Apis bull was his reincarnation in each succeeding generation, a bull!

And they always scouted out one with a particular mark on its back; and when they found this bull, then this would be the new reincarnation. And they fed this bull; and at the end of 25 years, if the bull was still alive, they stabbed it and killed it as a memorial of the fact that Nimrod had ruled for 25 years! No Apis bull could live longer than the original incarnation. (Lecture of 11-20-68.)

Chapter Nine: The Eclipse of Egypt

The conquest of Nebuchadnezzar (570-567 B.C.) reveals why Cyrus the Great of Persia (558-529 B.C.) never conquered Egypt—there was nothing there to conquer! The land was barren during his entire reign. The Egyptians did not return until the days of Cambyses who succeeded Cyrus.

Now the Egyptians didn't want the Greeks to know what had happened, so they told Herodotus that this period was the time of Egypt's greatest prosperity! And the Greeks believed it. You see, there were many records of the Egyptians and Greeks being together on the island of Cyprus; and the Egyptians let the Greeks later believe that this was because an Egyptian conquest of Cyprus had taken place—not because Nebuchadnezzar had sent them there in exile! So the whole story was nothing but propaganda!

We find, of course, that Egypt has nothing to offer for these desolate 40 years. That is, there aren't any records in Egypt for this period of time. Now there are records of individuals who were buried in coffins during this period whose coffins are found in Egypt, but that doesn't prove they were buried in their coffins at this time! Actually, the coffins were undoubtedly carved and used on Cyprus and then carried back to Egypt where they were buried in their own homeland. Thus all the remains that are found for this period are transportable. There are no remains in Egypt for this entire period that are not transportable!

Concerning the time of Ramesses III (381-350 B.C.): In this period, all over the world, the Greeks were spreading out and joining the Persian and Egyptian armies. The Greeks were joining both sides in preparation for battle. The sensible Greeks joined Persia; the foolish Greeks first of all went to Egypt!

In other words, the Greeks hired themselves out as mercenary soldiers to whoever would pay them money to fight. In this way the Greeks got excellent military training in preparation for the time when they would join Alexander the Great to take over the world! Ultimately the Persians' best soldiers were the Greeks; in fact, the Greeks held the field against Alexander on behalf of the Persians better than even the Persians did—all the Greeks did not fight with Alexander.

It was the same case with ancient Rome: It finally got to the point where the Romans hired the Germans to man the wall along the Rhine against other Germans! And the Germans were doing this strictly for money. But when any nation has to do this, it's a sure sign it is nearing collapse! We are doing the same thing in Europe today—which means the Europeans will soon be over here! It was exactly the same back then: The Persians hired the Greeks to fight for them—and finally the Greeks took over Persia! (Lecture of 11-11-63.)

The material on this page summarizes the main points in Chapter Nine, "The Eclipse of Egypt." Notice that we have three main areas in this last chapter on Egypt:

1. There are only Persian rulers for the period 525-405 B.C., the 27th Dynasty. In other words, for Egypt this time was a political blank! The royal line had died out in 525 with the widow Thuoris (XIX) and the unmarried daughter of Psamtik III (XXVI). First, then, there were no native rulers of any kind for 120 years—and then the rulers that finally did gain control were of different blood. So, in a sense, 525 was really the end of the old Egypt!
2. It is important to realize the political geography of this period: Sais (XXVIII), Mendes (XXIX), and Sebennytus (XXX) are all in the Delta while —
3. Thebes (XX), the parallel dynasty, is in Upper Egypt.

The key to understanding this period is the proper placement of Dynasty XX and its interaction with the three Delta dynasties and the wars that were going on. It appears as if the invaders were able always to shake up the dynasties in the north but Thebes was strong enough to repulse them!

<u>Date</u>	<u>Page</u>	<u>Event</u>
385-383	229, bottom	Setnakhte, a famous general and the father of Ramesses III, the first ruler in Dynasty XX, apparently was able to come to power in Thebes by repulsing the Persian armies.
381	223, 229	Ramesses III comes to the throne in Thebes to begin his 31-year reign in Dynasty XX (381-350).
377	224, 229	The date marks <u>the 5th year</u> of Ramesses III. In it he records victory over Libyan and other invaders.
374-373	227-229	This date marks <u>the 8th year</u> of Ramesses III. In this year <u>his greatest victory</u> took place! He triumphed over invaders from Asia and from the isles and coastlands of the northern Mediterranean. They were mercenary troops of a vast empire that ruled in Asia Minor and over Palestine. That was the Persian Empire—and its mercenaries were Greeks and their allies!
371	224, 229	This date marks <u>the 11th year</u> of Ramesses III. In it he records victory over Libyan and other invaders.
351	224	An important invasion of Egypt by the Persians failed.
343	225, 231	Persia mounted a great military campaign against Egypt. The Delta came under Persian control. Nectanebos, the last ruler of Dynasty XXX of Sebennytus, fled to Ethiopia.
341	225	This date marks the conclusion of Nectanebos' reign after two years' exile in Ethiopia. The last vestige of Egyptian independence vanished!
332	225	In this year Egypt was conquered by the Greeks under <u>Alexander the Great!</u>