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978-1-108-08473-4 - A History of Egypt under the Pharaohs, Derived Entirely from the Monuments: To Which is Added a Memoir on the Exodus of the Israelites and the Egyptian Monuments: Volume 2

Heinrich Karl Brugsch

Excerpt

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THE
HISTORY OF EGYPT.



CHAPTER XIV.

THE NINETEENTH DYNASTY.

THE PEOPLE OF THE KHITA.

AFTER the death of King Horemhib, the eighteenth dynasty ended its eventful history. The heretic king Khunaten had, by his novelties in the teaching about the being of the gods, somewhat diminished its splendour in the eyes of the orthodox priests and people, and had created a schism in the internal life of the nation, which the immediate successors of Khunaten found it difficult to heal. The new teaching, with its Semitic foundation, had at once gained many adherents among the susceptible Egyptians. Its banishment and extirpation, under the guidance of the Theban priests of Amon, whose power and influence were now for the first time used against the kings, formed the sad tenor of the internal events in the next portion of Egyptian history. How peace and reconciliation were brought about, it is now difficult to say; but Horemhib cer-

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tainly appeared in the light of a fortunate mediator between the ruling adherents of the doctrine of Amon, and the severely persecuted servants of the living god of the sun's disk.

While the kingdom was visited by such a schism, and the excitable spirits of the Egyptians were highly roused on each side of the question, a great nation had in the meantime been growing up, beyond the frontier on the north-east, to an importance and power which began to endanger the Egyptian supremacy in Western Asia.

Already, during the wars undertaken by Thutmes III. against the Syrian peoples and towns of that region, the Kheta or Khita had shown themselves on the theatre of those yearly repeated and long-enduring struggles, under the leadership of their own kings, as a dominant race. The contemporary Egyptian inscriptions designate them as 'the great people,' or 'the great country,' less with respect to the space they occupied, than from their just reputation for the possession of those brave and chivalrous qualities, which the inhabitants of Khita, a race as noble as the Egyptians, were acknowledged even by their enemies to possess. We believe we are falling into no error if we persevere in our opinion, which recognizes in these people the same Khethites (Hittites) about whom the Holy Scripture has so much to tell us, from the days of the patriarch Abraham till the time of the Captivity. When Thutmes III. fought with them and conquered their towns, they were seated as an important people in the most northern parts of the land of Syria. At the com-

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mencement of the nineteenth dynasty, the power of the Khita had been extended over the whole of the surrounding nations. These predecessors of the Assyrian Empire held the first place in the league of the cities and kings of Western Asia. Their importance grew from year to year in such a way, that even the Egyptian inscriptions do not hesitate to mention the names of the kings of the Khita in a conspicuous manner, and to speak of their gods with reverence. When Ramses I. ascended the throne of Egypt, Sa-pa-li-li, Saplel, or Saprer, ruled as king of the Khita. He was followed by his son and heir in the empire, Maurosar, who after his death left two sons behind him, of whom the elder was that Mauthanar, who appears as a contemporary of Seti I. and an enemy of Egypt, while the younger, Khitasar or Khitasir, appears as the friend, ally, and father-in-law of the Pharaoh Ramses II. At the head of their divinities stood the glorious god of war, Sutekh (the Khethite counterpart of Amon), and his wife, the steed-driving queen of heaven, Astartha-Anatha.

Among the towns of the Khita, Tunep (Daphne) and Khilibu (Haleb), are two points certainly fixed by their definite position, and both with temples of the great Baal-Sutekh. On the other hand, the name of the country of Qazauatana points with infallible certainty to the region of Gozan (Gauzanitis) to the east of the Euphrates, between the towns of Circesium in the south and Thapsacus in the north. The situation of the places or countries of the Khita—Zaranda, Pirqa or Pilqa (Peleg, Paliga?) Khissap, Sarsu, Sarpina, Zaiath-khirra (hinder Zaiath)—and others named at the same time

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as those just mentioned, must be determined by future enquiries. Perhaps we may find an answer to these questions in the Assyrian inscriptions.

If it is allowable to form a judgment on the origin of this cultivated and powerful people from its outward bearing and appearance, it seems to us, under the guidance of the monuments, to be at least very doubtful whether we should reckon this chivalrous race among the Canaanites. Beardless, armed in a different manner, fighting three men on each chariot of war, arranged in their order of battle according to a well-considered plan previously laid down, the Khita present a striking contrast to their Canaanite allies. In the representations of the wars of Ramses II. against Khitasar, the prince of the Khita, the great foreign king appears surrounded by his generals and servants, who are mentioned by name, down to the 'letter-writer Khirpasar.' His warriors were divided into foot-soldiers and fighters on chariots, and consisted partly of native Khethites, partly of foreign mercenaries. Their hosts were led to battle by Kasans, or 'commanders of the fighters on the chariots,' by 'generals,' and Hirpits, or 'captains of the foreigners.' The nucleus of the army was formed of the native-born Khita, under the designation of Tuhir or 'the chosen ones.' In the battle at Kadesh, 8,000 of these stood in the foremost rank, under the command of Kamaiz; while 9,000 others followed their king. In the same battle, the noblemen Thargannas and Pais led the chariots in the fight; Thaadar commanded the mercenaries of the Khita; Nebisuanna was at the head of the foreign warriors from Annas; another chief appears

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as the general of the mercenaries from Nagebus. Sappazar and Mazarima appear as brothers of the king of Khita; whether real brothers, or perhaps only allies. Among other names of Khethite origin, the following are mentioned: Garbitus, Thargathazas, Tadar or Tadal, Zauazas, Samarius, and that of the 'ambassador' Tarthisebu. It is evident at once that these names do not bear a Semitic, or at any rate not a pure Semitic stamp. The endings in s, r, and u, prevail. In the proper name Thargatha-zas, in which the ending zas plays the same part as in the proper name Zaua-zas, Thargatha seems to answer to the goddess called by the Greeks and Romans Atargates or Atargatis, Derketo and Derketis, who possessed very celebrated temples in Askalon and Astaroth-Karnaim, as well as in the Syrian town of Hierapolis (Mabog).

The unmistakable peculiarities of the language, to which I have now called the attention of the reader, are for the most part found in that unexplained series of names of towns, which form the second division of the northern peoples or northern cities in the lists of the victories of Thutmes III. at Karnak. As examples, to show their foreign formation, let us cite the following names, which can be read with certainty, on the basis of M. Mariette's decyphering of their succession:—

120. Pirkheta

121. Ai

122. Amau

124. Thuka

125. Thel-manna

126. Legaba

127. Tunipa (Daphne)

132. Ni

134. Ar

135. Zizal

136. Zakal

139. Arzakana

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- | | |
|------------------------------|--------------------|
| 140. Kharkakhi (or Kharkaka) | 201. Natub |
| 141. Bursu | 202. Zetharseth |
| 142. Lerti | 203. Aithua |
| 145. Unai | 204. Sukaua |
| 146. 'Aunfer | 205. Tuaub |
| 147. Ithakhab | 206. Abir[na]th |
| 148. Uniuqa | 207. Shainarkai |
| 150. Sakti | 208. 'Aurma |
| 151. Aubillina | 212. Kainab |
| 152. Zanruisu (Zarruisu) | 213. Ares |
| 153. Suka | 214. Anautasenu |
| 154. Pazalu | 215. Azana |
| 155. Sathekhbeg | 216. Zetharsetha |
| 156. Amarseki | 217. Tulbentha |
| 157. Khalros | 218. Mauthi |
| 158. Nenuran'aantha | 221. Atur |
| 159. Shaurantha | 222. Kartha-meruth |
| 160. Mairrekhnas | 223. A-sitha |
| 161. Zagerel | 224. Taniros |
| 163. Kanretu | 226. Athebena |
| 164. Tariza | 227. Ashameth |
| 166. Anriz | 228. Athakar |
| 167. A'ares | 229. Tazet |
| 168. Khazrezaa | 230. Athrun |
| 169. Arnir | 231. Thukamros |
| 170. Khatha'ai | 232. 'Abetha |
| 173. Thenuzuru | 235. Anzakeb |
| 184. Anauban | 236. Ares |
| 185. Khatuma | 237. Artha |
| 186. Magnas | 247. Farua |
| 187. Thepkanna | 252. Sur |
| 188. Thuthana (Susan?) | 253. Papaa |
| 189. Nireb. | 254. Nuzana |
| 190. Theleb (Thalaba) | 255. Zamauka |
| 191. Atugaren | 259. Suki-beki |
| 196. Nishapa (Nisibis) | 263. A-thini |
| 197. Ta-zeker | 264. Karshaua |
| 198. Abatha | 265. Retama |
| 199. Ziras | 271. Zazker |
| 200. 'Authir | 272. Maurmar |

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279. Khaitu	308. Amak
280. Pederi (Pethor ?)	309. Kazel
281. Athrithan	310. 'Aumai
282. Mashaua	311. Khalbu (Haleb)
283. A-anreka	312. Piauanel (Pnuel)
284. Nepiriuriu (Nipur)	315. 'Aukam
285. Nathkina	316. Puroth
286. Athetama	318. Aripenekha
287. Abellenu	320. Puqiu
288. Airanel	322. Thinnur
289. Airanel (<i>sic</i>)	323. Zarnas
290. Ann'au	333. Iurima
292. Thalekh	338. Thethup
293. 'Aurna	343. Shusaron
296. Papabi	347. Thamaqur
306. Aiber	348. Retep (?) (Re-ap?)
307. Kel-maitha (Khilmod)	349. Maurika

It is clear that this list exhibits in their oldest orthography the greater number of these towns, which are afterwards mentioned so frequently in the records of wars in Assyrian history, in the cuneiform inscriptions which have been decyphered. They are the old allied cities of those Khita, of unknown origin, who, long before the rise of Nineveh and Babylon, played the same part which at a later period the Assyrians undertook with success. Though we are not yet in a position to solve the obscure problem here suggested, yet future discoveries will doubtless afford convincing proofs, that the rule of the Khita in the highest antiquity was of an importance which we can now only guess at. This list of towns will therefore remain a monument of the greatest value, as a memorial of times and peoples long since vanished, whose lost remembrance is awakened to new life by the dead letters of these numerous

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names. With such a perception of their value, the reader may cast his eye over the long catalogue of those very ancient names which we have transcribed, even if his own science should not avail him better than ours for subjecting them to a comparative investigation. For in these names, so far as they are not demonstrably of Semitic origin, lies the key to their language. The right understanding of them offers, therefore, the surest means of fixing the place of the Khita in the life of the ancient nations.

MEN-PEHUTI-RA RAMESSU I. (RAMSES I.). 1400 B.C.

Although we possess no information from the monuments about the family ties which united the king, who was the head and founder of the Nineteenth Dynasty, with his predecessor Horemhib, there must have been nevertheless a close connection between them. Whether Ramses was the son, son-in-law, or brother of Horemhib, is as yet undecided. If I say the brother, I am led to this as a possible supposition by the testimony of the memorial stone of a contemporary family, which mentions the brothers Horemhib and Ramses among the sons of a certain Ha-Aai, an 'overseer of the cutters of hieroglyphs' of his unnamed 'lord of the land' (Ai? see vol. i. p. 460).

The reign of Ramses I. seems to have been neither of long duration, nor to have been filled with remarkable deeds. His fame consists chiefly in the place he occupies in the historical series, as the father of a very celebrated son, and the grandfather of one who was

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covered with glory and sung of as a hero to the latest centuries. His recognition as the legitimate king by the priests of Amon is authenticated by the representation of his solemn coronation on the entrance gate of the temple of Karnak.¹

He had a war with the Khita, although we only learn this fact incidentally from the contents of a treaty of peace concluded by Ramses II. with the Khita. His royal opponent Saplel had, after its conclusion, made an offensive and defensive alliance with Ramses I., and so the Khita and the Egyptians continued to exercise their sovereignty within their own boundaries, without molesting one another any further.

A memorial stone of the second year of his reign, found at the second cataract at Wady Halfa (the place was then called Behani, and is the Boôn of Ptolemy) informs us, that king Ramses I. founded there a store-house for the temple of his divine father Hor-khem, and filled it with captive men-servants and maid-servants from the conquered countries. Of whatever consequence the fact thus recorded may have been to the ancient inhabitants of the temple at Behani, the history of his times gains little by it.

After his death Ramses I. was laid in his own tomb-chamber in the valley of the kings' sepulchres, and he was succeeded in the kingdom by his son, to whom the monuments give the name of

¹ For the better understanding of the frequent allusions in the following pages to the parts of the temple of Karnak, the reader may consult Murray's *Handbook for Egypt*, with the Plan on p. 440.—Ed.

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MA-MEN-RA MINEPTAH I. SETI I. (SETHOS). 1366 B.C.

After a long interval, there rises again a brilliant star on the horizon of Egyptian history. The voice of the monuments begins anew to speak of the victories of Pharaoh, and to sing the glory of the empire. It is chiefly the great national temple at Thebes which records the honours of Seti by inscriptions and by pictures; for the king executed works to the glorious god Amon, the finished splendour of which is only surpassed by their extraordinary size. We refer to the building of that wonderful 'Great Hall' in the temple at Karnak, where 134 columns of astonishing height and circumference still attract the admiration of our fastidious age. As the description of this building does not come within the limits of our historical work, we are obliged to refer our readers to the excellent accounts of Egyptian travellers. The outer wall, however, on the north side of this hall, must have our full attention, since its representations stand in the closest connection with the wars of Seti, beginning with the first year of his reign.

These wars arose from the constant advances of the neighbouring peoples, to the east of Egypt, upon the Delta. The long duration of peace, as well perhaps as the weak reign of Ramses I., had induced these neighbours, and especially the Arabian Shasu, to take the bold resolve of pressing forward over the eastern frontier of Egypt, 'to find sustenance for themselves and their cattle on the possessions of Pharaoh.' Six battle paintings, ranged in a series, give us a view of