

KTU 1.78 dates Akhenaton/Exodus to 1386BCE

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Hello Jonathan Wade, in reference to your KTU comment at

<http://members.aol.com/Ian%20Wade/Waste/KTU178.html>

You note...

The day the new moon of Hiyaru was put to shame as the sun (goddess) set with Rashap as her gate-keeper.

A better translation follows.

The day of the moon of Hiyaru was put to shame: the sun

went in, (with) her gate(keeper), Rashap [Mars?].

The text is:

BTT.YM.HDT.HYR

RBT.SHPH.TGRH.RSP

My contention is that Ugarit did not have a formal astronomy program and an Egyptian-trained administrator-coordinator actually created the text using Egyptian astronomical reference and thus this text is translated based on Egyptian options thus.

The first sense is simply the specifics of time and date of the ecipse thus:

BTT = 6th The sixth *hour*. The Egyptians had a concept of 12 hours of the day that began at Midnight. Thus the sixth hour would have been from 5am to 6am.

RBT HDT HYR = Day of the New Moon of Hiyarru.

Line 1 would thus simply refer to "hour six, day of the new moon of Hiyaru"

Line 2:

RBT = enter

SHPH = Sun

TGRH = *her* gate

The above reference to "Enter the sun through her gate" would be the Egyptian reference to sunrise. The sun rose when the entered through the gate of Hathor, the sun goddess who is represented as giving birth to the sun every morning. Of note the sun traveled through twelve "gates" thus the concept of a "gate" and the movement of the sun is very Egyptian and perhaps uniquely Egyptian. But this also helps us understand the "sixth hour" reference since the sixth hour would have been between 5am and 6am and thus at the time of sunrise. Thus this reference reflects an eclipse in progress at sunrise.

RSP = Reshep – Reshep in the adoptiv Egtypian pantheon was the "Lord of Heaven" or "Bull of Heaven" a reference to Taurus. The sun does dwell in Taurus during the month of Hiyaru and this would be a very fundamental reference for any eclipse event reflecting "location" of the sun at the time of the ecipse. Thus you have a reference to the specifics of this eclipse here as to time (hour), date, and location. The very basics.

Therefore, a more responsible reading for this reference would simply be the particulars of an eclipse event that occurred between 5am and 6am with the sun rising in Taurus.

If we presume that perhaps the surface of this text was charred because the text was out either drying or perhaps on some table under current consideration and the fire that caused this was the same one mentioned to Akhenaton in his 12th year, which is reasonable though not the only explanation, then you potentially have a circumstantial marker for the 12th of Akhenaton in the only eclipse date possible which is 1375BCE. This is the year an ecilpse occurred during sunrise between 5am and 6am and the only eclipse that does so.

Based upon the SBT (strict Biblical timeline) which uses extensive Biblical reference for a timeline that ignores all conflicting extra-Biblical references (ala "The Romance of Biblical Chronology" by Martin Anstey), the Exodus is dated to 1386BCE based upon the 19th jubilee from 455BCE which dates the 1st of Cyrus (Martin Anstey proposed that the Persian Period was 82 years too long, 357BCE455BCE for first of Cyrus). Jubilees are every 49 years; $49 \times 19 = 931 + 455 = 1386$). This means that Akhenaton's first year ($1375 + 11 = 1386$ BC) falls at the time of the Exodus. Considering this and placing Akhenaton in the context of the king that ruled after the Exodus we note a few interesting things.

1. He was not the first-born son, so would not have died.
2. He dismissed all the gods of Egypt as "worthless" which was part of the intent of the ten plagues. One of the Ten Commandments required outlawing the worship of any other gods.

3. He focussed on a new, single god, represented by light but refused to make an image of the god, which was one of the ten commandments, not to make an image of YHWH.

4. Akhenaton had a phobi of darkness, but not simple darkness, complete darkness in the absence of artificial light. Night is not that fearful if you have a torch so why the panic? During the three days of darkness though, no artificial light was possible so it was total darkness which is a basis for the fear factor of being in the dark without any light that Akhenaton wrote about and thus focussed on Aten being a God of light versus darkness.

5. Further, the usual dating for Akhenaton is around this general time period anyway and he would have become along with his father Amenhotep III the pharaohsof the Exodus with the Biblical timeline dating the Exodus in 1386BCE. The eclipse only improves his chronology by moving his first year by a mere 8 years.

L. Wilson

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