

JESUS ARIEL AGUIRRE

THE GOLDEN MASK OF KING TUT

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EDITORIAL AUTORES DE ARGENTINA

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Dedication

To my dear mother, who has always been by my side.

*“The travel is in the young part of education and, in old age,
part of experience”*

Sir Francis Bacon

Introduction

The professor of Archeology Thomas Dee is in Berlin inside the Museum that guards the bust of the most famous Egyptian queen: Nefertiti.

His face glows unscathed, at the Neues Museum in Berlin in Germany, mesmerizing millions of visitors every year. It is currently on display in the North Dome Room of the Egyptian Museum in Berlin. An insurer has valued the bust at more than 300 million euros.



Anne Lee, a journalist for CNN and a friend of Thomas, but who has not seen for years, manages to locate it inside the Museum, after looking for it in other rooms; she manages to see it along with the large number of people who visit Queen Nefertiti, such as in a Royal audience. Neferu Aton Nefertiti is the full name of this lost and exiled queen.

Thomas mesmerized by the beauty of his neck, the blue tone of his headdress, and his lips that seem freshly painted.

Surprised by her unexpected appearance at the Museum, after hugging her and kissing her on the cheek, they separate from the crowd, and he asks her reason brings her to Berlin.

She tells him that she is working on a note, for the news network where she works, about the inauguration of the New Egyptian Museum, and convinces him to accompany him to Cairo.

He tells her about his latest jobs in Amarna and that his life takes place between London and Luxor, and that he would gladly accompany her. She needs someone to advise her on everything about Egyptian history, so together they fly to the city of Cairo, and from there they go to Tell Amarna, in Egypt.

Chapter 1

Tell El Amarna

News travels fast in the vicinity of Tell El Amarna, a discovery that has puzzled Egyptian archaeologists and the international community.

For 40 years the Emeritus Professor of Egyptology Barry Kemp from the University of Cambridge (UK) has directed the Amarna Project, whose systematic research on the site.

He directed excavations and investigations at the British Mission at Tell Amarna since 1977.

Amarna is the Arabic name of a region located on the eastern bank of the Nile River, famous for being the territory where the city of Ajetaton was built in the mid-fourteenth century BC.

Pharaoh Akhenaten gave the order to build this city in the fifth year of his reign, making it the capital of all Egypt, serving as a cult to the god Aton (Represented by the solar disk). The city was located right in the middle between Memphis and Thebes, both capitals of the ancient empire at different times.

Although it was destroyed by order of the pharaohs who succeeded it, even today in ruins, it contains two royal palaces, the South Palace and the North Palace, and the temples of Aton.

It has also been possible to collect information on the disappeared city since no other city was ever built on this site again, in the city the heads of the statue of Akhenaten and another of Queen Nefertiti were discovered.

Currently known as the Amarna archaeological site, 3,300 years of history are preserved there.

This city is known as the Pompeii of Egypt, covered for 3000 years by sand, Amarna was abandoned shortly after the death of Akhenaten.

At floor level, with a brush they remove the sand until the stone of the foundations of their buildings is exposed, thus it has been possible to make a plan of the Great Temple of Aton.

One of the main tourist attractions of Amarna are 25 rock-cut tombs, and the Royal Tomb TA26 itself, which display in their decoration a detailed pictorial record of Akhenaten's court and life in the city.

Ajetaton stretched about 12 kilometers along the Nile and five inland. North of the urban center stood the largest temple, some 750 meters long by 300 meters wide. Ajetaton was not walled. In the center stood the Great Palace, in whose rooms with colorful walls, patios and cobbled paths.

Thomas returns to the excavations and while investigating one of the ancient carriages, he has found an object that probably belonged to the 18th Dynasty, to the very mysterious Akhenaten, son Amenophis III, and father of King Tut.

Archeology professor Thomas Dee, Archeology and Egyptology study at the University of Cambridge and a doctorate with a thesis dedicated to the archaeological site of Tell el-Amarna. I subsequently investigated Akhenaten's royal family as a researcher at the British Academy in New Gall, Cambridge. He is currently Professor of Egyptian Archeology at the Oxford University School of Archeology.

He is the author of numerous books and scholarly articles on Ancient Egypt.

Right there in the excavations found a small funeral article very similar to that found in the valley are the kings in Luxor King Tut Ankh Amon, but is and is Realize or very beautiful stone blue faience 18.5 centimeters.

Fascinated by Egyptian history, a South African journalist Anne Lein, who works for the international chain CNN, who is accredited for the inauguration of the Great Egyptian Museum, persecutes the professor wherever he walks, she wants to be the first to write about the news of such a discovery, so he joins Professor Dee in search of answers.

The professor, after carefully analyzing the object, says that the object found is probably an ushabtis, part of those that were buried with Akhenaten first in Amarna and later taken to Thebes, to the Valley of the Kings.

Anne interrupts and asks ¿what were these Ushebtis?

Thomas tells him that they are small statues of the pharaoh, small mummiform figures, usually made of wood or earthenware, which were placed in the tomb with the intention that they would act as servants of the deceased and that, in this way; he did not have to work for eternity. Ushabtis is an Egyptian term that means “those who respond”, and they were devised as part of the funeral trousseau, the idea was to replace their owners in the tasks of farming and irrigation that could be required in lalú, that is, in the kingdom of Osiris , or as we commonly know it: in the “Beyond.”

The origin of these pieces is lost in time, but in Egypt it was not until Champollion managed to decipher the hieroglyphic writing, that we found the first approximation to the true

meaning of these objects. We can consider that it is at that precise moment (year 1822), that the long journey of the study began that will lead to recovering and understanding the true meaning of the statuettes.

Thomas tells Anne that at first they were made for the deceased, over time as the different dynasties passed, large quantities of these statuettes were manufactured, as if they were in series, in the case of the pharaoh Tutankamon who had his disposition 365 ushabtis, one for each day of the year, 36 foremen, one for each crew of 10 workers, and 12 month bosses, one for each month of the year. This made a total of 413 ushabtis who served the king in the Hereafter.

There is a diversity of materials with which the ushabtis were made, among which are wood, faience and other materials such as terracotta, clay, wax, ceramics, copper, bronze, vitreous paste, stone in its different forms in use in Egypt (granite, in its different characteristics, especially pink, calcareous stone, calcite, serpentinite, quartzite, limestone, even alabaster). The height of the objects was between 20 and 25 centimeters.

They had hieroglyphic inscriptions that refer to the call, it is found on the legs.

They were generally kept in wooden boxes; they had a particularity, of having a vertical element that allowed them to be erect forever.

The way to activate the different funerary figures to carry out the tasks they had entrusted to them was through the recitation of certain magic formulas. Called "Formulas shabtis". Later we will continue talking about this, when we talk about the holy books, you think, says Thomas to Lein.

Border stelae

Now they are heading towards the areas of the border stelae, an area in which some 15 stelae have been found, each one labeled with a letter. Three of them are found on the western side of the Nile, designated A, B and F. Stela A is the northernmost and is found at Tuna el-Yebel. The other twelve are on the eastern side of the Nile and are represented by the letters J, K, L, M, N, P, Q, R, S, U, V, X. The furthest is the X which is near the tombs of el-Sheikh Said. This system of systematic naming of stelae was created by the English Egyptologist Flinders Petrie and is still used today.

They go in search of the stela "U" is located on the eastern shore, forming part of the so-called second group consisting of the stelae.

This stela is one of the five best preserved and thanks to them it has been possible to fully reconstruct the text called "of the proclamation." The stela is 7.6 high and is very close to the royal tombs of Amaran (TA-26).

It belongs to year 6 of the reign of Akhenaten, although it was later expanded in year 8. The main theme is the consecration of the city of Ajetaton to the god Aton. The "proclamation" and the "repetition of the oath" also appear.

Akhenaten built the city of Ajetaton for the solar deity Aton. He also decided to make this city his religious and political capital. The stelae that I plan and build around the perimeter of the city explain why the city was built, in honor of Aton, and the city design project is also described. It also has representations of Akhenaten and his royal family worshipping Aton.

Sadly, many of the rock-cut stelae that marked Ajetaton's border limits are now in a sorry state. This is due to a series of events, including natural erosion, the type of rock they were built on, and human damage. Even the stela "P" was blown up in 1906, as they believed it was the door to the treasure chamber. Stela "R" was uprooted indefinitely and the remains would be bought by the Louvre Museum in 1940. Stela "S" in 1984 was badly damaged by attempts by thieves to cut it into pieces until 2004 when it was blown up and totally destroyed.

The ceremony of "taking possession" of the land could be initially marked by a provisional tablet (L), since the first limits were marked by stelae X and M in year 5 (AK5). In a subsequent visit to the area, Akhenaten ordered the stela M that had suffered damage to be copied. This is how stela K is placed, which bears the date of year 5, month 8 and day 13.

During AK6 (year 6 of Akhenaten's reign) Stela J and V are sculpted. That same year, Akhenaten marks the western limit of the territory, leaning on Stela J towards the western mantañas, engraving Stela F.

The other two stelae that mark the western limit (A and B) are engraved with the inscription of the year 8, month 4, day 30. That same year the stelae N, P, Q, R, S, and U that have just been finished delimit the horizon of Aton.

Border steles were built as authentic sculptures, in which text and image are represented. I real family b garlic Aton protection within a table representing the container upper arch sky solar disk. The texts of the stelae contain promises not to go beyond the limits of the stelae and the royal family.

As data, it has been possible to collect the almost intergoal text of Stela K, a copy of the first Stela M, this being the message: "Year 5, month 8, day 13 Hail good God, who delights in Truth, Lord from the Heavens, from the earth, Aton, the Throbbing, the Great, who illuminates the Two Kingdoms!

Hail Father, divine and royal, Ra-Harotki, who rejoices on the horizon in his aspect Light emanating from the disk of the sun, who lives forever and ever, Aton, the Great, who rejoices in the temple of Aton in Ajetaton!

Hail Horus, strong Bull beloved by Aton (Name of Horus of Ajenaton) Male of two women, Great in the kingdom of Ajenaton (name of Nebty of Ajenaton); Horus of Gold, that Holds the name of Aton (Golden name of Ajenaton); The King of Lower and Upper Egypt, the one who beats in the truth (epithet of Maat from AK5), Lord of the two Neferjeperure Kingdoms, Waen Re (prename carved likeness of the figure of Ra, the Only Begotten of Ra); The Son of Ra, the one who beats the Truth, Lord of the two Crowns, Ajenaton (Name), may they be long days on Earth.

The Good God, the only begotten of Ra, whose beauty Aton created, truly excellent for his Maker, who satisfies him with what the spirit wants, serving the One who created him, administering the earth through the One who instituted him on his throne, foreseeing his eternal mansion with so many riches, carrying Aton around and glorifying his name, who creates the Earth to belong to its Maker (...)

And the Magnificent Heiress in the Palace, the one with the beautiful face Adorn with light Feathers, Lady of Happiness, Fountain of Virtues, the voice that pleases the king to hear the King's Favorite Wife, his good beloved, the Lady of the

Two Kingdoms, Nefernefruaton- Nefertiti. Save her forever and ever (...) "(C. Aldred)

Akhenaton

Anne Lein seeks to know more about Pharaoh Amenhotep IV, so she asks: Why did Akhenaten change his name and why is he known as the Heretic Pharaoh?

Ngerjeperura Amenhotep, Neferjeperura Ajenaton, was the tenth pharaoh of the 18th dynasty. Kingdom from 1353 BC to 1338 BC

The hieroglyphic transcription of his first Throne and birth name is Nefer-Jeperu-Ra Amen-Hotep.

Akhenaten came to the throne with the same monarchical name as his father: Amenhotep (transcribed Amen-Hotep and later Hellenized as Amenophis which in the ancient language means "Amon is satisfied" or "the will of Amun be done").

He was the son of Amenhotep III and Queen Tiye. He succeeded his father after the premature death of Prince Thutmose, the legitimate successor. It was a time of happiness, the Empire was overflowing with gold in its coffers, the administration was efficient, his father ruled for three decades, and he presented himself as a divine sovereign, triumphant over chaos and the forces of evil. Two 20 meter tall statues of the pharaoh guarded his funerary temple on the banks of the Nile, and so the country had erected monuments to its own divinity. (The Colossi of Memon)

His first wife was Nefertiti, who was very beautiful and possibly had great gifts, because with her the figure of the Great Royal Wife reached parameters never seen before.

I also highlight the figure of Kiya, mentioned as “The beloved wife”, Ajenaton’s secondary wife, who most likely has gained relevance for endowing the king with a male son, Prince Tut-anj-Aton, the future heir and pharaoh Tut-Ankh-Amon because he changed his name in favor of Amon again.

He began to reign during the golden years of the Egyptian Empire, almost 3,500 years ago. Egypt was the richest and most powerful in the world. His army defeated anyone else who faced him, his crops were plentiful and his population well fed, his sumptuous temples and royal palaces were laden with treasures, and everyone was convinced that their success was due to their gods.

Then Akhenaten arrives with revolutionary ideas, it is the first time that a pharaoh in thousands of years proposed to change the pantheon of the Egyptian gods, with only one, the creator of everything: the Sun or Aton, as it was called, life was born from the sunlight, embodied in Aton, what he proposed was heresy.

However, the pharaoh was a living god and could change everything: religion, politics, art and even language.

It was then that he decreed that the 2,000 traditional gods that had protected Egypt since its foundation were eliminated.

The gods in animal and human forms were replaced by an abstract god, the Sun that illuminated the king with its rays. For the traditional priests, who had dedicated their entire lives to the ancient gods and had been extremely powerful

until then, were exiled, Akhenaten began to win many powerful enemies.

The next announcement from the royal couple was just as surprising, they left the ancient and holy city of Thebes, the heart of the entire nation, and would head north up the Nile River in search of a new utopia.

The city "Akhetaton"

It was the fifth year of their reign when they left Thebes and traveled some 200 miles north, until they reached what is now Amarna, where they built a city. On a rock, which is still on one of the hills, is written a public proclamation composed by Akhenaten that explains the reason that led him to choose precisely that place.

As he says, the great god told them "Build here." The place is surrounded by hills and at certain times of the year the Sun rises through a crack creating the shape of the Hieroglyph on the horizon. And so he did.

Thousands of people from distant Thebes were brought in to build, decorate and manage the new capital where more than 50,000 people came to live.

They dug a well, planted trees and gardens, the arid desert flourished. They built finely decorated houses and palaces, as well as the temple to the one god.

Akhenaten's vision of a religious utopia gradually became a reality.

The city called Ajetaton (which means Skyline of Aton) became the political and religious heart of the nation, the center of a new cult.

The entire city of Akhetaton can be considered a reflection of the expression of royalty, since during the Amarnian period it was transformed into the most important political and religious center of Egyptian power, designed in order to show that re-centralized power.

The act of creating repeats the cosmogonic act par excellence, since the creation of the world, and consequently of everything that is founded, is in the center of the world, since the creation itself was carried out from a center (Eliade 1972: 16). For this reason, the foundation of Akhetaton is a recreation and at the same times a center of divine order, and as such it can and should be considered as a sacred space.

The intention of exalting power on the part of the pharaoh also appears in the arrangement of the city's buildings, in their own architecture, in the decoration of palaces, temples and burials and in the installation of the border stelae that demarcate. In addition, it is through these features that the relationship of the sovereign and his family with the deity (one of the strong points that make the reform legitimacy) and how they are produced can be analyzed.

Traditional temples were closed: upon entering the complex, the floor gradually rose, the ceiling fell, and there was very little light.

Sun worship brought open-air shrines, something that was done before but never on such a large scale.

The city has an area with temples, palaces and residences while, 11 kilometers to the east, the necropolis with a Royal Valley and a Valley of Nobles is located, as can be seen in figure 2. The landscape of the east bank is It can then be divided in two ways: between a sector for the living

(residential, administrative and ritual) and another for the dead (necropolis), and between a residential sector and another administrative and ritual.

Akhenaten had succeeded in establishing a new city, a religious paradise in the desert.

On the other hand, the division between an administrative area and a residential area has to do with the differentiation between the city center, dedicated to administration and religious rituals, and the residential palaces of the royal family, separating the royalty from the common. of the inhabitants of the city.

Each construction related to royalty or the Aten cult in Akhetaton was given a premeditated location, consistent with its symbolic and functional role as a building, which also had to be framed with the urban plan as a cosmic totality: the processional path, known as “royal road ”, ordered the pharaoh’s journey, made it sacred and in turn divided the sectors of the city, differentiating them. This 2.5-kilometer road was the backbone of the settlement, a route that crossed it from north to south, linking the Palace of the North Bank with the central city, and was traveled by Akhenaten and his family in the context of parades and walks as part of exhibits.

Sometimes, their displacement began in the Palace of the North Bank (possible residence of Akhenaten), passed through the North Palace and the northern suburb, and then entered the central city, detailed in figure 4, in which they were the Great Palace, the Great Temple of Aten (or House of Aten) and the Small Temple of Aten (or Mansion of Aten), where the pharaoh performed ritual and administrative tasks.

He had declared himself a son of God and it seemed that his religious revolution was successful. But suddenly everything began to collapse, his subjects, even those who lived in the city, had not really abandoned their gods and the pharaoh learned of his betrayal. Then he ordered to find all the images of the ancient gods and destroy them, and he sent the soldiers to erase the memory of the ancient gods especially the name of Amon-Ra from all the land of Egypt.

This period is known as heretical, with Akhenaten's religious revolution, many questions now arise, such as what was the origin of Nefertiti, Akhenaten's wife, or who was really Semenkhekare, the heretical Pharaoh's co-regent successor.

The fact that the clergy of Amun, by regaining power and destroying all traces of passage through the land of Akhenaten's heresy, have covered with a thick veil, this fascinating stage in the history of Pharaonic Egypt.

Dee takes a book out of her briefcase and begins to relate:

In 1985, the Egyptian writer Naguib Mahfuz (1911-2006) wrote the historical novel "Akhenaton", for this work he won the 1988 Nobel Prize for Literature, becoming the first writer in the Arabic language to achieve such an important award.

The work is set in the years after the fall of Akhenaten and before the death of the beautiful Nefertiti, probably in 1330 BC.

In his opinion, the queen mother was the main responsible for her son Amenhotep IV, from childhood, to be educated in the religion of Aton. When the whole empire worshiped Amun.

Tiye was a Nubian of humble origin, who came to share the throne by her marriage to Pharaoh Amenhotep III. She was

characterized by being a strong, intelligent and cunning woman. She also had a lot of power and became increasingly interested in increasing religious studies, incorporating the worship of other gods, especially the one referring to the new god in which she believed for political reasons: "Amon is the lord of the gods of Egypt yu symbol of power and perhaps defeat for the empire's subjects. Aton, on the other hand, is the god of the sun who shines everywhere and to whom all creatures can lead without harm".

Then we will inevitably have to speak of the gods of Egypt.

He continues with Mahfuz's book: But the matter, he assures, went beyond the mere interest in other religions and became a new form of the struggle for power. The queen, to strengthen the throne, sought to incorporate the priests of other regions and put them on the same level as Thebes. In this way, it limited the great influence they had, since people considered them servants of the gods and the people, teachers, doctors, guides in religion and in the afterlife. The lust for power then led her to use religion with finesse and cunning to get the king to do without the priests.

Among the criticisms he makes, he relates that when his father Akhenaten died he had himself crowned in an esplanade dedicated to this god and then he began to build a temple in Thebes, the sacred city of Aton. Later, he began to spread the new religion among his men to choose his collaborators among the most adept. They came to profess the new belief for different reasons, but apparently they had only one clear objective, to realize their personal ambitions of power at the cost of faith.

Little by little, he adds, the king's power began to weaken in Thebes, and during an Amon feast there were obvious signs of growing discontent. This is how the sovereign decided to build a new city dedicated to the god Aton and take refuge in it with his followers. It was there when he changed his name from Amonhotep IV to Akhenaten "the one who lives in the truth."

The priests, he explains, forced him to emigrate along with eighty thousand heretics to Amarna, and thus they were left with their hands free to undertake the sacred battle between Amun and Aton.

Aware of his weakness in front of the priests of Amun, he ordered to close all the temples of this god and confiscated his property and had his priests expelled, as an exaggerated sign of his strength.

Then he began the journey throughout the territory to attract his subjects to impiety. In this way, the people were divided between the followers of the gods of Amun and the followers of Aton.

For others the religion of Egypt stops being polytheistic to monotheistic, like the Jews.

But the bonanza that Egypt had enjoyed for so long stagnated: markets began to empty, merchandise was no longer sold, and slaves were starving.

In order to avoid a civil war, the priests of Amun, through an intermediary, demanded that Akhenaten restore freedom of worship and send armies to defend the borders, since the enemies began not to recognize the borders and invade them, but he did not accept .

He then points out that they asked to resign from the throne, allowing him in exchange to preserve his religion and even proselytize. He also refused this alternative and in response named his brother Samankhara as co-regent. The priests ignored this appointment and, for their part, appointed Tutankhamun to succeed him. A young man who could be manipulated. The henchmen left him, left Amarna and returned to Thebes and swore allegiance to the new pharaoh.

Thus ended the reign, without war or destruction. The Temples reopened their doors and the faithful were able to go there freely, after the long period of prohibition. The heretic King as ill and died desolate along with Queen Nefertiti, suffering loneliness and exile.

The priest of Amun delivers this final description of Akhenaten: "He was neither male nor female. He was weak to the limit of hating the strong; they were man, priests or gods. He invented a god in his image and likeness, weak and feminine, father and mother at the same time, and I attribute only one function to him: love. His cult was dancing, singing and drinking. He sank into stupidity, forgetting his royal obligations, while the best men of the empire fell before the enemy, asking for help if they received it. The empire was finally lost; Egypt was destroyed, with its empty temples and hungry people. That was the Heretic, the one who called himself Akhenaten".

"The words of this priest are harsh!" Says Lein. Was it so, and what would you expect an enemy of the king to say? Dee responds. That we will never know.

Let's look at the version of Ay, royal advisor:

Amenhotep III and Queen Tiye appointed him in charge of the education of their children. This is how he began to be the master of the crown prince, when he was only six years old. With the authority given him by having been the royal tutor, he notes the great intelligence and sensitivity that the young heir possessed, an opinion on which several writers agree.

As for Tiye, she relates that she belonged to a noble Nubian family, and that with her wisdom and energy she surpassed Hatshepsut herself. The queen together with mother, along with Amenhotep III, knew how to conduct politics in a conscious and measured way; however the son grew up blind and dedicated his reign to the new faith to the point of sacrificing his people, the empire and the throne. The priests of Amun accused him of being the first person responsible for Akhenaten to divert his belief in Amun.

As for the city of Thebes, how much Akhenaten did not believe that it was a holy city, but a den of ambitious merchants, libertines and prostitutes. In relation to the priests, he thought that they asked the poor for a part of their limited income, those who seduced the young women under the excuse of blessing them and who turned the temples into centers of penance and corruption. And that although this priestly caste, as it happened, constituted the most solid foundation of the throne, a power based on these lies and tricks seemed unworthy to him.

In the same way, he opposed Amun as the god of priests, while Aton was the sun who offers his rays to all in the same way.

Ay's account highlights that Akhenaten during his reign decreased his taxes and used love instead of punishment. But at the same time his relationship with the priests of

Amon deteriorated to the point where he ordered a city to be built consecrated to the one god. In the new capital, for a time there was a time of happiness and everyone's hearts were opened to the new faith. However, the king dedicated himself entirely to his mission and in the name of peace, love and joy waged the most devastating war known in the history of Egypt. "It didn't take long for me to close the temples. He banished the gods and had their names erased from the tombstones. He even changed his name and began his famous trips throughout the country to proselytize in favor of his religion, the religion of love, peace and joy, everywhere he was received with enthusiasm and love".

Then he mentions the facts of the appointment of his son Tutankhaton as king who was called Tutankhamun in reference to the god Amun. Given the seriousness of these events, all his collaborators abandoned him and left the city of Amarna, only Akhenaten was left desolate with Queen Nefertiti and a group of slaves and vigilantes. The disease did not take long to take over his body.

"This is the story of Akhenaten, whom today they curse and call a heretic. Without minimizing the events that fell on the people because of him, since he lost the throne and the empire. However, I must confess that I cannot erase the love and admiration for him from my heart. Let us leave the final sentence for the court of Osiris, judge of the eternal world. "

The version of Horemheb, head of the royal guard, and a henchman of the Akhenaten who maintained his position during the reign of Tutankhamun, commissioned him to end corruption in the country and restore peace in the provinces and in both missions he was successful. Even the high priest of Amun had given testimony in his favor, also supporting

the sage Ay, who had been considered a hero in the great crisis experienced.

He had been a childhood companion and friend of the king before being appointed to this position of trust and he affirms: "Since I met him until the moment of the last greetings, he had nothing on his mind but faith in Aton and his religion."

In relation to the new faith and the contacts that the king established with the people to announce the good news of love, joy and equality, Horemheb agreed with the appreciations that the sage Ay had.

He relates that when Amenhotep III died and the crown prince was called to the throne, the first thing he did was call his men to instruct them in the religion of Aton, warning that whoever wanted to collaborate in his government should profess the single faith.

According to Horemheb, the priests despised them saying she was weak, blaming the Queen Mother Tiye for instilling those beliefs in her and the appropriate Nefertiti for being stubborn. But that image is false, she says, because all the ideas came from her head.

Also with the fact of moving the capital from Thebes to Amarna or Akhenaten "the king declared war on all kings. We had days of victory, happiness and tranquility, I followed their forays into regions and I saw with what fascination they received the crowds. "

And when in the end the inevitable happened, he continues "We broke our fidelity to a man who thought only of love. His madness had drawn him an extraordinary dream that he wanted us to share in his imaginary happiness ..., I swore my loyalty to the new King Tutankhamun and darkness fell

over the greatest drama that lit the heart of Egypt. Look what that madman did with the glory of our noble and ancient land. “

Horemheb ends the narrative saying that Akhenaten could not overcome this great defeat and that when he felt that his god had abandoned them, his faith was greatly affected, and he became ill and died.

Naguib Mahfuz introduces us to Akhenaten as “the one who lives in the truth”, according to the original title of his novel. In his work he shows that the performance he had during his reign corresponds to that of an uncompromising priest, imbued with a deep faith, who intends to become the only intermediary between the people and their only god. And he is also convinced that his mission is to announce and spread the new religion, although this conviction causes him serious problems in other areas of the competence of his position.

If he lived in the truth of his faith, he could not be interested in the political, the social and the military. He was consistent until the end and did not compromise on his beliefs or his way of acting, because he had a great desire: that everyone would live in the truth.

Anne surprised by this historical account of the pharaoh, asks what illness ended his life?

After examining Akhenaten’s portrait, they came to the conclusion that he suffered from two diseases, he suffered from Marfan syndrome, which is characterized by endowing the patient with a thin face and slanted eyes, very thin and long fingers and toes, as well as cardiac imbalances.

Another Pharaoh’s disease could be what is called muscular lipodystrophy; the most visible signs are the disappearance

of body fat from the waist up and the accumulation of fat from the waist down. If this was the case in Akhenaten's case, his physical appearance deviated from the canon of beauty and must have been traumatic for him, possibly this caused his belated response to change his place of residence so as not to be a cause for mockery. As you probably suffered as a child or adolescent.

In the room dedicated to him in, the Cairo Museum, we see different statues of him with these characteristics.

The Amarna style was characterized by the movement of figures of more exaggerated proportions, with elongated hands and feet. Representations of Akhenaten during this time give him distinctly feminine with wide hips and prominent breasts.

Let's go back to help ourselves to the actual lists. The Royal List of Abydos collects all the kings from Menes to Ramses II. However, it skips the after decades that lasted what the priests consider heretical times, that is, the reigns of Akhenaten, Semenkhkarem Tutankhamun and Ay. It was of no use to the Child Pharaoh to reestablish the cult of Amun, a project that historical evidence seems to indicate already during the months of Semenkhkare's solitary reign. *The damnatio memoriae*, that is, the "erasure of memory" of their names and their works was relentless with these pharaohs, whose memory was lost forever until archaeologists recovered it just over a century ago. The doubts reach such an extent that not a few researchers, in the absence of evidence or a better working hypothesis, have concluded that Semenkhkara who accompanied Akhenaten to the throne for just two years, and that he must have ruled alone for a few months later, it could even be Queen Nefertiti herself, disappeared from the face of the earth a few years before, shortly before the twelfth year of