



# The Organization of the Military During the Period of the New Kingdom in Egypt, 1580 – 1085 B.C.

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## ABSTRACT

The text focuses on the development of military history, particularly during the period between 1580–1085 BCE. It discusses the transformation of the military structure, noting the distinct divisions of the armed forces, such as defense units, offensive units, and specialized categories like infantry and cavalry. The military's organizational structure also included religious aspects tied to military service, as evidenced by the presence of hieroglyphic inscriptions used by soldiers, detailing their ranks, education, behavior, and interactions with their superiors. Additionally, the importance of loyalty, the concept of military taxation, and the role of women in the military are explored, alongside the use of music in military formations. The formation of military associations and the variety of military powers are also highlighted as key aspects of this military development.

**Keywords:** Military formation, Army, Egypt, Pharaoh, Archaeological (contextually related to excavation or area).

## Introduction

Warfare is an ancient and intrinsic aspect of human civilization, dating back to prehistoric times. Even certain animal species exhibit rudimentary forms of combat for self-defense or survival. However, in some historical periods, war became a means of asserting dominance and establishing order among humans. Over time, military strategy evolved into an art form, with individuals dedicating their entire lives to perfecting military skills for the sake of honor and strategic advancement.

Military thought is believed to have emerged after human communities reached a certain level of social organization. In early civilizations, and even before the establishment of settled villages and societies, military structures initially served as a means of defense against natural threats. Later, they were used to combat rival groups, enforce authority, and maintain dominance over others.

Ancient Egypt, due to its geographical location along the Nile River, was initially shielded from external threats. Early military efforts focused on securing internal stability and defending settlements. However, as neighboring civilizations advanced, Egypt had to develop a military



force to protect its borders. During the Old Kingdom, conflicts were relatively rare, and the military primarily played a defensive role. It was during this period that war chariots, shields, and military formations began to take shape as organized combat strategies.

As history unfolded, civilizations experienced both prosperity and decline. Egypt, too, faced periods of turmoil, particularly during the invasion of the Hyksos, who brought advanced weaponry and military tactics. This period marked a turning point, as the Egyptians realized the need for a well-organized and powerful military to reclaim their land. During the rise of the New Kingdom, military reform was essential for expelling the Hyksos and restoring Egyptian sovereignty. This effort was not only a matter of national pride but also a necessity for securing Egypt's interests in neighboring regions. The successful campaigns against the Hyksos led to the establishment of a strong Egyptian empire, which served as a refuge and a center of power for surrounding civilizations.

However, as Egypt grew stronger, it transitioned from defense to expansion, particularly toward the Near East and neighboring Asian territories. Egyptian scribes meticulously documented military campaigns on temple walls and official records, emphasizing the power and success of their armies. These inscriptions, while sometimes exaggerated, remain valuable historical records, offering insights into military strategies, logistics, and leadership.

These military narratives were not only carved into temple walls but also preserved in tombs and religious sites. During the New Kingdom, military organization reached an advanced level, with the army being deeply integrated into religious and royal authority. Military power was often linked to divine favor, and Pharaohs used military successes to reinforce their legitimacy.

This research examines the military thought of the New Kingdom, analyzing the development of military strategy, tactical formations, and command structures. It also explores the most significant military campaigns, the roles of prominent generals, and key tactical innovations.

To achieve this, extensive research was conducted using primary sources, including archaeological excavations of Pharaonic sites, visits to Egyptian museums, and consultations with experts in both archaeology and military history. The findings presented here aim to contribute valuable insights into the study of ancient Egyptian military thought and its impact on the broader history of warfare.

## **1\_ The Emergence of Military Thought**

Every nation in the world, in addition to its political and economic history, has a military or warfare history. This history comprises numerous wars in which it participated, shaping its development, progress, events, and the names of prominent military leaders. It also encompasses various aspects of military life, making it a subject of national study and adaptation across different eras<sup>(1)</sup>.

Since ancient times, the Egyptian people were conscious of self-defense and the necessity of utilizing protective tools against any living being that might pose a threat. Following settlement and the development of agricultural civilization, conflicts of interest arose between different groups, leading to the emergence of hostility and enmity. As a result, the need for control over one's surroundings and the establishment of military power became essential for maintaining authority<sup>(2)</sup>.



Archaeological evidence available from prehistoric periods provides substantial proof of wars between Egyptians and desert and Nubian peoples. Additionally, archaeological findings indicate internal conflicts between northern and southern Egypt, highlighting the Egyptians' early recognition of external and internal threats<sup>(3)</sup>.

The establishment of Egyptian military power can be traced back to the unification of northern and southern Egypt. During the wars between these two regions, advanced tools and organized military structures were employed, eventually leading to a systematic and disciplined military force. The supreme commander of the military was the king, and the capital city served as the decision-making center for military leadership<sup>(4)</sup>.

The influence of foreign religious beliefs in Egypt increased during the period of the Hyksos<sup>(5)</sup> invasion. They established temples for the god **Baal**<sup>(6)</sup> in the regions along the Nile River during their occupation of Egypt. They also built another temple dedicated to the deity **Hurun**<sup>(7)</sup>, and the construction of statues in the style of the **Great Sphinx** was attributed to them<sup>(8)</sup>.

Furthermore, during the reigns of **Amenhotep II** (1427–1400 BCE) and **Thutmose IV** (1413–1405 BCE), the worship of Syrian war deities such as **Reshep** and **Ishtar** became prominent. These deities were enshrined in Egyptian temples, indicating that Asian religious practices had integrated into Egyptian worship traditions, particularly during the rule of the 18th Dynasty. This also reveals that the Egyptian empire sought to assimilate Asian deities into its religious system to provide spiritual and medical relief to the people<sup>(9)</sup>.

The policy of territorial expansion began in the Second Intermediate Period, but it remained localized in the delta region. Its main focus was on expanding into **Asian lands** and advancing southward along the **Nile River** into **Nubia**, due to internal political instability. The ruling dynasty faced internal divisions, and this period saw the kingdom fall into the hands of the **Hyksos**<sup>(10)</sup>.

The first recorded Hyksos name was **Heka Khasut**, which predates their formal statehood. At this stage, their invasion process was not yet complete. The term **Hyksos**, meaning "**rulers of foreign lands**," was later adopted, and some historians referred to them as **the Shepherd Kings**. The Hyksos launched violent raids into Egyptian territory, **burning cities, destroying temples, and devastating the land**. They established their own capital, **Avaris**, in the northern region of **On (Heliopolis)**. Their conquest extended into **Middle Egypt**, and their military forces were equipped with **chariot-based warfare, horse-drawn weaponry, bronze weapons, and composite bows**<sup>(11)</sup>.

**Ahmose I (1550–1525 BCE)** introduced a new military strategy against the Hyksos. He mobilized **all able-bodied men** for war. Once he seized power, he established a **militarized government**, and the Egyptian people were instilled with a nationalistic spirit to resist foreign enemies. He trained his forces in **various advanced weapons**, particularly those captured from the Hyksos. This period saw the emergence of a **social revolution** inspired by the success of the military campaigns. The notion of **military valor and heroism** became central to Egyptian society, with warriors being **rewarded and promoted** within the army ranks. This **renewed sense of patriotism and determination** under Ahmose I led to the complete **liberation of Egypt from Hyksos rule** and the restoration of Egyptian sovereignty<sup>(12)</sup>.



The **concept of military strategy** gradually evolved during the reign of **Pharaoh Pepi I of the Sixth Dynasty**. Egypt became a state with a **structured military system and advanced weaponry**, allowing it to **control its borders** effectively. Evidence of **intelligence-gathering** and strategic planning can be seen in reports about a **revolt in Palestine** (a reference to an **uprising against Egyptian rule in Gaza**)<sup>(13)</sup>.

Some historians indicate that **certain groups of rebels in Palestine** opposed Egyptian rule in the region. **Pharaoh Pepi I** received intelligence on the matter and immediately **mobilized the army under the leadership of General Uni** to suppress the revolt. At that time, **nomadic tribes** known as the '**Aamu-Harushah**' were present in Palestine. These **Aamu (Amorites)** were desert dwellers who lived along **the sandy dunes**, and scholars speculate that they were part of the **Amorite migrations** from the **Fertile Crescent**. Their presence disrupted trade routes between **Egypt and its neighboring territories**<sup>(14)</sup>.

As an observation on the military structure of the **Old and Middle Kingdoms** and their gradual development, the title of **Supreme Military Commander** was granted to certain individuals, often a prince or an expert military official. Additionally, a **system of intelligence gathering** was established to monitor foreign nations and anticipate any potential attacks on Egypt's borders.

Foreigners were integrated into the **Egyptian military ranks** for this purpose. To achieve this goal, **several military fortresses** were constructed, where soldiers were trained and educated in **discipline, good conduct, and resistance to plundering and corruption**.

Naval forces were also employed, and the strategy of **preemptive attacks** was regarded as the most effective form of defense. However, it was noted that, over time, the Egyptian population gradually abandoned this **military doctrine**, which contributed to the **Hyksos' easy conquest** of Egypt during the **Second Intermediate Period**.

This phase is considered **the second cycle of decline**, despite the presence of military forces in both the **Old and Middle Kingdoms**. However, these armies never reached the level of **military advancement and organization** that would later be established in the **New Kingdom**.

## **2\_The Influence of Egypt's Geography on Military Organization**

It is well known that several **factors influenced the urbanization** of Ancient Egypt. In its earliest stages, both **natural and human elements** played a role. Among the most significant of these were **Egypt's vast plains**, the **Nile River**, the **fertile lands**, and the **seasonal flooding**, which enriched the agricultural lands. Additionally, the **moderate climate**, the **strategic geographic position** between **Asia and Africa**, the **lack of natural barriers** preventing movement, and the **availability of various raw materials**, including **precious metals**, all contributed to Egypt's unique **territorial characteristics**. Moreover, **the presence of deserts as natural borders** limited external invasions, while the **high population density** fostered **social cohesion** and the establishment of a **centralized political authority** with a unified language and minimal racial divisions<sup>(15)</sup>.

Although early Egyptian villages initially remained distinct, they gradually **moved toward unification**, driven by mutual **benefits** such as **economic cooperation, trade development, shared livelihoods**, and the need for **alliances** to counter external threats<sup>(16)</sup>.



Egypt's natural borders played a crucial role throughout ancient history in **defense and territorial expansion**. The **Western Desert** acted as a **natural shield**, protecting the region from unexpected invasions. Meanwhile, the **eastern and southern borders** were less frequently attacked due to **low population density** and the absence of hostile **naval powers** capable of breaching Egypt's frontiers. The **northern border**, on the Mediterranean coast, remained relatively **peaceful**, as Egypt faced no significant naval threats<sup>(17)</sup>.

Egypt occupied a **strategic position** between **Asia and Africa**, making it **rich in agricultural production**, with abundant **water resources, fertile lands, and diverse wildlife**. Additionally, it possessed vast **gold and mineral reserves** and was situated **between two major seas, the Red Sea and the Mediterranean**, providing access to **trade routes** with both **eastern and northern nations**. This **prime location** facilitated **domestic and international trade**, further strengthening Egypt's **economic and military stability**<sup>(18)</sup>.

### 3\_The Religious Mapping of Military Thought

Religion played a significant role in ancient Egyptian life, as evidenced by inscriptions on walls, statues, tomb paintings, and writings that referenced religious beliefs. Despite the presence of polytheism, monotheistic beliefs also existed<sup>(19)</sup>.

The chief priest (high priest) of any temple was appointed by the king. Religious rituals in temples were conducted in the king's name, and this tradition continued even in Nubia (south of Egypt)<sup>(20)</sup>. Offerings were presented exclusively on sacred days, with dedicated ritualists performing ceremonies, holding festivals, and observing religious feasts<sup>(21)</sup>.

During the reign of Thutmose I (1525–1516 BCE), the king launched military campaigns in Kush. He documented these campaigns on his stele, mentioning that he crossed deserts and reached the farthest lands. Egypt's southern borders extended into Nubia, and to ensure the stability of the Egyptian authority there, fortified structures were established. These military expeditions were necessary due to the potential emergence of hostilities between Egyptians and the Kushites. Some Kushite leaders perceived the death of Thutmose I as an opportunity to incite a rebellion against Egyptian rule. However, Egyptian spies uncovered this plot and quickly informed Thutmose II (1516–1504 BCE) in complete secrecy<sup>(22)</sup>.

A messenger arrived, warning that the Kushite lands were on the verge of uprising under the leadership of a mastermind. The Kushite elite and rebels were planning to seize Egyptian territories, looting livestock and attacking Egyptian fortifications in Upper Egypt and maritime regions. After securing his throne, Thutmose II was alerted to the deteriorating security situation in Kush, which was likened to a raging lion. He swiftly reorganized his commanders, suppressed the rebellion, and declared: "As long as I live, as long as Ra desires me, as long as my father ruled among the gods, I will not allow a single rebel to survive."<sup>(23)</sup>

The Egyptian king believed in the divine protection of Ra and Amun, who safeguarded his throne from adversaries. Thutmose II personally led campaigns against the insurgents. Following his victory, he made offerings to Amun, demonstrating Egypt's strong connection between religion and governance during warfare and state affairs.



Thutmose III (1504–1452 BCE), in the 23rd year of his reign, faced the ruler of Qadesh and his allied Syrian forces. These forces had gathered near the city of Megiddo, prompting Thutmose III to prepare his army. His strategic council, led by the astute general Amenemhab, played a crucial role in the siege of Qadesh<sup>(24)</sup>.

Initially, the generals rejected the risky Aruna route, fearing an ambush. However, the king reminded them of divine protection and insisted on proceeding. He declared: "I will not be deterred by difficulties, whether they come from ahead or behind me." The military council eventually agreed, and after a strategic pause, the Egyptian forces launched a successful attack. Thutmose III attributed his victory to Amun, believing that the god had guided and supported him<sup>(25)</sup>.

Amenhotep II (1454–1419 BCE), son of Thutmose III, was raised by a strong mother. Upon ascending to the throne, he immediately launched campaigns. His warship bore the name "Amun the Mighty, Death to the Enemies." He claimed to have seen Amun in a dream, where the god bestowed divine strength upon him. Amenhotep II firmly believed that Amun protected him during wars in Palestine. Before embarking on military campaigns, he would make offerings to Ra and Amun, seeking their blessings<sup>(26)</sup>.

During the reign of Seti I (1314–1304 BCE), the Egyptian army was divided into specialized divisions, each named after a deity. The divisions of Amun and Ra symbolized strength and military might. The Amun division was stationed in Hama (central Syria) and bore the title "Great Strongholds." The Ra division, known for its "ruthless attack power," was positioned near Beth Shan in northern Palestine<sup>(27)</sup>.

#### 4. Some Important Signs and Symbols in Hieroglyphic Military Writing

The symbols and indicators of ranks in the Egyptian (hieroglyphic) language

We can conduct studies on the role of ancient Egyptian history based on three main sources. The first source consists of archaeological sites that provide us with much information, including inscriptions found on temple walls, tombs<sup>(28)</sup>, statues, and ancient stelae, as well as what is called (stone inscriptions) and coffins or any other form of artifacts, whether small or large<sup>(29)</sup>. The writing, imagery, or any inscription left behind is examined.

The second source includes inscriptions from foreign civilizations that recorded events from that era when Egyptian civilization flourished, such as Babylonian, Hittite, or Assyrian records<sup>(30)</sup>. Additionally, some of these inscriptions were documented by Greek and Roman travelers during their visits to Egypt, which contributed to preserving part of its history<sup>(31)</sup>.



To meet the historical need for writing, two types of symbols were developed: pictorial symbols representing objects and phonetic symbols used to convey sounds. The combination of these













symbols allowed the preservation of ancient civilization alongside new developments in urban life <sup>(32)</sup>.

The people living along the banks of the Nile River (Egypt) around the fourth millennium BCE (3100 BCE) developed a new writing system. Hieroglyphic writing, a Greek term coined in 300 BCE, was derived from the Egyptian script. It consists of two components: (Hieros) meaning sacred and (Glophos) meaning carving or inscription. Together, they form the term (Sacred Carving) or (Sacred Writing), referring to inscriptions that were mainly written on temple walls<sup>(33)</sup>. An example of hieroglyphic writing:


Owl  Mouth  two plant leaves 

"And many examples of this word are found in the hieroglyphs in the context of military inscriptions." (*mšc* ) "Which is a reference to soldiers in general and specialized soldiers in particular, as well as the word."() In the Berlin culture, it has been used for the purpose *mšc*  of military studies in Mesra Kevn <sup>(34)</sup> "

"It is necessary to identify some of the artistic works of the ancient Egyptian artist who created the hieroglyphic writings because this writing was not done in a linear sequence, with one character following another. Rather, it was used as a reference and images were arranged within a frame of imagination, with the aim of creating clarity in their symbolic representation, as seen in this example (Bangder)."( "The creator wrote from left to right, and this (nis) )    can be seen as not being organized in a conventional manner, but if the artist draws it this way, it becomes clear."   can be seen as a reference to a word that appears in a collection and a symbol." "A reference to a sign has been placed on both basic references (i) (n)  and (s)<sup>(35)</sup>. to form a square of writing." 

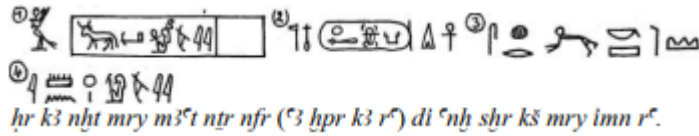
"The Egyptian kings had military forces known as 'Aligr'(*smsw*   ) and these forces were organized like a military structure, with the soldiers being well-trained. They were not like the typical army, but they were used for protecting caravans, business activities, and guarding trade routes and settlements in the desert." <sup>(36)</sup>.

"Some of these signs represent images, and these images were used in the beginning for the creation of hieroglyphic writing. With the development of the language of hieroglyphic signs, they were employed to express sounds, as each symbol represented a sound and a reference to a part of the natural world, whether living or inanimate. Over time, these sounds became 26 characters or 26 signs, and then they became part of the alphabet." <sup>(37)</sup>.

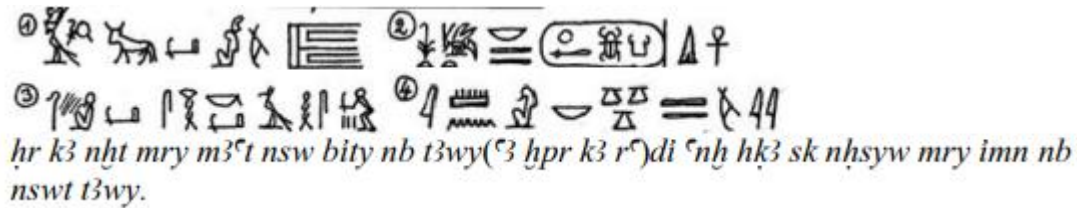
The symbol ( *mšc*) refers to a soldier's posture, with the right hand raised and the left hand gripping a weapon. This symbol is specifically used for infantry soldiers, indicating a stance or movement, including an organized formation and a general military activity<sup>(38)</sup>.



In general, many of the tablets are related to the strength of the army or military movement. For example, some tablets from the reign of Pharaoh Tuthmosis I (1504–1492 BCE).



It is written: "The mighty and holy writings of the god, the pure-hearted, the giver of life, and the powerful ruler of Amun Ra, the great conqueror." (39).



Each sentence is written as follows: "The mighty god, the holy Ma'at, the king of Egypt, under the rule of both the living and the afterlife, the judge, the purifier, the one who dispels evil, the warrior of Amun, the ruler of both thrones." (40).


It is clear that the military power was embedded within the religious and political structures of the Pharaohs of Egypt. Every inscription found on the walls of temples, palaces, and royal tombs without a doubt praises both the earthly and afterlife power of the Pharaohs.

King Tuthmosis I, the celebrated, is recognized for his military successes, his conquest in war, and the southern expansion of Egypt, solidifying the political strength of the Pharaohs in the south.



in drw hr ndbw .f hnd. fym hps .f nht hhy 3h

The boundary reached the territory in the second month, and the second month passed with strength and in the city of the garrison (41).


In the writing of ancient Egypt, many signs are important for this purpose, and this distinction is used for military purposes. mš<sup>c</sup> an image of an archer holding a bow in a ready (42). 



### 5\_Levels and Ranks of Soldiers


Military service was not inherited, but rather, the young men carried out this service according to the military system. A soldier, even at a young age, would enter the barracks and receive training in combat tactics, learning to use weapons such as the bow and spear. He also received education in various sports and exercises to improve physical strength, as well as city skills, leadership, organizing, and participation in military campaigns (43).





And the rank of the city leader, with the title of (*w<sup>r</sup>rtw n hk3* ) as the head of the military, was included in the city's association. The military structure of the city utilized the services of soldiers to maintain order and security<sup>(44)</sup>.

The title of (*imy-r msc* ) was used for the head of the military, and it became one of the highest military ranks in the era of the new state. It remained one of the most significant titles in the state throughout the period of its existence. This title was attributed to the commander of the general military forces, but the highest rank of (*imy-r msc wr* ) was the title of the general commander. Later, this title was held by the kings, and it continued to be a key military rank<sup>(45)</sup>.

The title of (*idnw n msc* ) in the Berlin cultural context was used to refer to a position or a representative. According to historical accounts, this title was used to designate a military leader or commander, and by the late 13th and early 14th centuries (1295 – 1323 BCE), it became associated with a high-ranking military official in the Egyptian army. This was reflected in the military structure, where this title often signified leadership or a high command position<sup>(46)</sup>.

In the early stages of the Egyptian military, the role of commander was central to the military hierarchy, with officers holding such positions evolving into high-ranking leaders, exemplified by figures like (Horumhab), who transitioned into military commanders. This can be observed in various historical references<sup>(47)</sup>.

Furthermore, military service officers played a significant political role, often holding positions that were as important as their military duties. This was particularly evident when officers were appointed as leaders, sometimes even rising to the rank of (General) or (Chief). These officers contributed to the social and political structure of the state, with military ranks being reflected in their official titles<sup>(48)</sup>.

During the era of the new state, there were significant advancements, especially in the creation of organized military structures. This involved the development and strengthening of fortifications and other defensive systems. Additionally, the role of military officers expanded into strategic and defensive planning, which included the establishment of military bases in various regions, such as Syria and Palestine, with positive results for the state.

## 6. Military Writers

In some instances, some military writers are associated with references to (Arabian city commanders) or (chariot and cavalry commanders) as mentioned in the writings of (Ay) the officer at the Akhenaten Palace (1352 - 1336 B.C.) in Tel Amarna. They were responsible for distinguishing military ranks such as (Flag soldier), (Soubay soldier), and (Chariot and city commander)<sup>(49)</sup>.

The famous officer (Habu) (1405 - 1367 B.C.) is considered one of the most well-known military writers, and in his life story, he mentions writing on the walls of his own tomb\*, marking his military experience, and stating that the best young men were selected for military service. His name is recorded in many lists, marking the training of young men in a special



manner to be included in the military in ancient Egypt, with the option to choose who could become soldiers<sup>(50)</sup>.

Military service began with the recruitment of young men from various families for the service of the state. This strategic approach led to the establishment of military units that had their origin in Egypt, known as the “military writer units<sup>(51)</sup>.”

In some regions, those involved in writing military matters were known as “military scribes,” specifically within the specialized function of military record-keeping. These scribes were responsible for keeping records, especially related to military campaigns, and ensured that military service was properly documented. Some military scribes held positions of significant influence, similar to (Chief of Military Scribes), (Soubay Scribe), and (Chariot or Cavalry Officer)<sup>(52)</sup>.

For example, the officer (Horemheb) took the position of (Chief Soubay Officer) during the reign of (Amenhotep II, 1427 – 1400 B.C.) and (Thutmose IV, 1400 – 1390 B.C.). His role included overseeing military personnel, as seen in his inscriptions, which were written on the walls of his tomb. Some military writers had roles such as (Chief of Military Garrisons), (Cavalry Officer), and were recognized as high-ranking officers in the service of the Pharaoh during periods of warfare, such as in the case of the officer (Ay)<sup>(53)</sup>.

## 7. Military Education, Behavior, and Military Scribe Practices

The observation of soldiers was conducted extensively, with drills focused on warfare tactics, military lessons, and training sessions. Independent administrative units were established under the supervision of the supreme general of the army. For example, Kam Tnnnt was the title given to the supreme general of the land and naval forces and the director of military education<sup>(54)</sup>.

And as an indication of the importance and role of the army, the ancient Egyptian kings established military camps for training. Military ideology in ancient Egypt had a strong presence, and the ancient Egyptian man was considered a professional soldier, always preparing himself for war(𓂏𓂏𓂏𓂏)(And as an indication of the place or the position of soldiers.) Undoubtedly,<sup>(55)</sup> this position of the army led to significant results in military training. The army, as a structured institution, adhered to certain behaviors and discipline. Every individual soldier, should they desire to be part of such an institution, must understand the behaviors and rules of military life and remain committed to those principles without deviation.

This was not only a characteristic of the state's soldiers but also a necessary condition for maintaining social order. The laws of war in Egypt were stronger than traditional war codes in the ancient world, being more regulated, humane, and tolerant. While violence existed, the use of torture against enemies was rare. Egypt was a society that generally avoided excessive brutality. For example, unlike the rulers of Sumer in Iraq<sup>(56)</sup>, Egyptian leaders did not publicly display the severed heads of their enemies, nor did they create hanging gardens of skulls like the Assyrians or execute prisoners en masse like the Romans<sup>(57)</sup>.

Another significant topic related to this discussion is the Royal Nursery, which was established to train royal children in military arts, weapon handling, desert survival, hunting, horseback riding, and navigation. During the New Kingdom, this nursery expanded. Alongside it, there



was another institution known as *Kab*, which remains a subject of debate among archaeologists. It was a military academy that prepared the children of captured noble and royal families after their lands were annexed by the Egyptian army <sup>(58)</sup>.

## 8. The Importance of Prisoners

Throughout several periods, military forces engaged in direct confrontations with enemies. The military efforts were marked by significant escalation, often employing extreme methods in dealing with prisoners. In some instances, military scribes documented these activities, noting how prisoners were treated with great severity, and how their fates were sealed during specific moments of conflict. Some scholars also recorded that in certain circumstances, humanity and kindness were exhibited towards these prisoners.

The Egyptian military, particularly in its strategic locations like the Sinai Peninsula, witnessed frequent battles. For example, during the reign of King (Ger) <sup>(59)</sup>, there were military confrontations on Mount (Sheikh Suleiman) <sup>(60)</sup>, with specific references to aggressive military behavior towards prisoners. The historical accounts show that thousands of prisoners were taken during these military campaigns, some of whom were later employed as mercenaries under the name (Mujayo) <sup>(61)</sup>.

Libya, known for its harsh practices, engaged in many military operations. During the reign of King (Raa), notable records from (2487–2473 BCE) mention that prisoners were taken during battles near the (Sheikh Sahlouha Mountains) <sup>(62)</sup>. The reign of King (Mentouhiteb II) (2061–2010 BCE) witnessed the defeat of Libyan forces in the mountainous regions, where thousands were taken prisoner and later utilized as military forces for the Egyptian military.

During the reign of King (Ramses II) (1393–1353 BCE), there was further documentation regarding battles that took place in Libyan territories, which resulted in the capture of around 6,000 Libyan prisoners. The military forces also faced resistance from coastal tribes, who fought fiercely, contributing to the loss of life among both Egyptian soldiers and their adversaries <sup>(63)</sup>.

The Asian forces in the region, notably from Syria and hithi <sup>(64)</sup> Minor, engaged in battles that led to the capture of prisoners. They were often treated as slaves or conscripts, used for military purposes or labor within Egypt <sup>(65)</sup>. Some of these prisoners were later repurposed for economic and military tasks, while others were utilized for the defense of strategic Egyptian territories.

Reports from the royal archives indicate that many of these prisoners faced severe punishments and executions. As recorded by the royal scribes, King (Ahmos I) <sup>(66)</sup> is said to have given orders regarding the treatment of these prisoners, marking a shift in Egyptian military strategy towards harsher measures of dealing with adversaries <sup>(67)</sup>.

The capture of prisoners in the context of the royal campaigns, as stated by Ahmed ibn Abanada: "The men who were captured by the Nobi without reason had their heads cut off in front of the royal campaign." <sup>(68)</sup>

On a plaque in the temple of Amda, it is written: "After the defeat of the Seven Kings, all seven kings were killed, and their heads were displayed in front of the royal campaign."



From the strict actions taken by the military in the defeat of the enemy, the attack led to the city's capture as a symbol of victory. Similarly, there was evidence of tools used in the execution of enemies, some of which were displayed for the king's recognition.

Ahmed ibn Abanada recognized his own achievements and stated his awareness of the enemy's forces. He said, "I have fought alongside the king in battle, and my hand was raised against the enemy<sup>(69)</sup>."

Likewise, some kings and military leaders ordered the mutilation of the male genitalia and the amputation of their hands. For example, during the reign of King Merneptah, inscriptions in the Temple of Karnak indicate: (donkey... castration with the unsanctified male organs brought from the land of Libya, along with amputated hands, from all their cities)<sup>(70)</sup>.

The same approach appeared during the reign of Ramses III (1195–1163 B.C.), as inscriptions on the walls of the Temple of Ramses recorded the victory over Libya with clear depictions.

During a campaign against the Mitanni, King Amenhotep II referred in the Temple of Ptah in the region of Memphis to some other instruments of punishment for prisoners: (After the royal forces captured the war spoils, which included live prisoners, a pit was dug around them, and they were burned with fire. The king watched until the ashes of the pit turned white in the morning)<sup>(71)</sup>.

If some historians have misunderstood the nature of ancient Egyptian civilization and its inclination toward peace as a sign of weakness, historical events refute this notion. They confirm that the power of the Egyptian people lay in their ability to balance between peace and war. They engaged in war only when it was necessary for self-defense. Similarly, during negotiations, their diplomatic skills and ability to maintain control over captives were evident<sup>(72)</sup>.

## 9. Provision of Food for Soldiers

The Egyptian king provided food for his soldiers according to their needs as part of the preparations for war. This practice became evident during the expulsion of the Hyksos, where food distribution was the foundation of the army's sustenance. The texts mention that during the reign of Kamose, royal soldiers had access to all types of food<sup>(73)</sup>.

Supplies were obtained from the spoils of war, and every military unit received the necessary provisions to ensure they performed their duties efficiently. In the thirty-fourth year of his reign, King Thutmose III, after his victory in battle and the conquest of the land of Zahi, filled his palace with supplies<sup>(74)</sup>.

The supervisors of provisions operated directly under the authority of the vizier, carrying out their duties accordingly. The vizier had the direct responsibility of providing food for the soldiers, with a special allocation dedicated to the distribution of supplies for sustenance and honoring the fallen<sup>(75)</sup>.

In that era, as in all periods of ancient Egyptian history, land was allocated for providing food for the army. Wheat was extensively cultivated along the banks of the Nile, and a portion of the soldiers was assigned to agricultural work. Additionally, the necessary livestock was



maintained through organized labor. Large quantities of livestock were essential for feeding the soldiers. During peacetime, soldiers participated in food production, but in times of war, laborers were employed for food supply purposes—some for farming and others for livestock maintenance and herding.

## 10. Tactical Methods and System of City Attacks

O bewildering place, Egyptian texts have carefully documented wars, yet they did not record the number of soldiers. There is no available text detailing the count of soldiers in a battle. However, the number of soldiers participating in expeditions to mines and quarries was mentioned. It is evident that the ancient Egyptian army kept its troop numbers as a military secret and did not disclose them. Alexander Sharpe states: "The number of soldiers in that period decreased, and this is evident from the number of dead, wounded, and captives recorded after each battle<sup>(76)</sup>. "

Thutmose III (1479–1425 BCE) abandoned personal pleasures to prepare himself, and only a few months after ascending the throne of Egypt, he decisively ordered a swift military campaign, implementing the strategy of his grandfather, Thutmose I (1506–1493 BCE). In April 1479 BCE, he set out on his expedition, covering a distance of approximately 125 to 150 miles through the desert, passing through the region of Tharu. Tharu was the largest central defense system in ancient Egypt, situated near the fortified areas of Habu, east of Suez, between Egypt and Palestine. After about a month, he reached the Egyptian city on the northeastern border, the city of Gaza, where he remained for about nine or ten days. The Egyptian army was estimated to consist of approximately ten to fifteen thousand soldiers, mostly infantry<sup>(77)</sup>.

According to the research of Ahmed Qadri, King Thutmose III (1468–1436 BCE) was the first to implement strategic surprise attacks. He was a clever military commander and the greatest warrior of his era. His military campaigns, especially the Battle of Megiddo<sup>(78)</sup>, the crossing of the Euphrates River, and the conquest of Mitanni lands<sup>(79)</sup>, became the first recorded strategic warfare operation in the history of ancient civilizations.

Additionally, the naval and infantry collaboration plan, in which the forces advanced northward under the command of Thutmose III, serves as evidence of the rarity of this type of military strategy at that time. The coordinated use of war chariots ensured readiness for battle in any region whenever necessary<sup>(80)</sup>.

Undoubtedly, Thutmose III's decision to take the (Aruna)<sup>(81)</sup> route came after thorough study and analysis of the available intelligence regarding the enemy's position. If he had taken the (Taanach) route, which passes southwest of the city of Megiddo at a distance of eight kilometers, he would have had to engage in battle along the entire route before reaching Megiddo. However, he saw that fighting on the enemy's own land was more advantageous.

On the other hand, if he had chosen the (jefti) route, his forces would have been exposed, giving the enemy enough time to organize and prepare for confrontation. Therefore, selecting the (Aruna) route was a wise decision, as it ensured that Thutmose III maintained control until the final encirclement forced the enemy's army to surrender<sup>(82)</sup>.



## 11. Military Associations

The ancient Egyptian kings had a military council responsible for strategic planning before engaging in warfare. This was particularly evident during significant battles, such as the war to liberate Egypt from the Hyksos. Inscriptions indicate that King Kamose (1555–1550 BCE) held a council in the third year of his reign with his war advisors in his palace, where he discussed the situation and identified the threat posed by the Hyksos. They had occupied the northern region of the country while the south remained under the rule of Kush. This situation prompted the king to take decisive action with the encouragement of his military commanders<sup>(83)</sup>.

Thutmose III advanced through the (Aruna) route and arrived safely. The following day, after conducting a ceremonial offering to (Amun-Ra), the army reorganized, and (Horus of the Horizon) was invoked to bless the soldiers with victory. The god (Amun) was believed to have strengthened the king.

During the final phase of the battle, some of the enemy's forces remained in the field, while others retreated southward toward (Taanach) or northward toward the southern bank of the (Qina) River. At the moment when Thutmose's vanguard reached the gates of (Aruna), they paused, and the troops remained stationed there for the night.

At that time, some of Thutmose's officers advised him, saying:

"We should wait here with our army and protect the people until they reach us."

Thutmose listened to their words and implemented their advice<sup>(84)</sup>.

## 12. Military Music

During the reign of Thutmose III, military readiness was a key feature of the city's defense strategy, particularly in the establishment of new military forces. The armies were prepared and positioned strategically, with the soldiers trained and ready to deploy. Music played an important role in this process, and soldiers were trained to respond to the rhythms and calls of their commanders through military music

The Egyptians used the "bugle" as a musical instrument to communicate across the battlefield. These instruments were created from various materials, including copper and brass, producing loud and distinctive sounds that were crucial for sending orders to the soldiers. Music was used to organize the soldiers, especially during large-scale military campaigns, and it was crucial for maintaining order on the battlefield.

Military music was integrated into the routine of the Egyptian army. Soldiers were trained to recognize specific musical signals that indicated different military maneuvers. The sound of the bugle, particularly in the context of battlefield commands, helped maintain discipline and coordination among the troops<sup>(85)</sup>.

The importance of military music was crucial for preparing soldiers in the early stages of battle, as it served as a direct communication tool between commanders and their troops<sup>(86)</sup>. Music also



became essential for motivating the soldiers and maintaining morale during the harshest moments of military engagements.

### 13. Mercenaries (Al-Murtazaqa)

Many inscriptions on walls depict references to mercenary soldiers within the Egyptian army. According to Egyptian traditions, military ranks were established early on, and later, foreign soldiers were incorporated. These soldiers were categorized based on their ethnic backgrounds, each distinguished by their unique attire, armor, and weapons <sup>(87)</sup>.

For instance, Syrian soldiers were depicted with their characteristic shaved heads, similar in appearance to Nubian (southern Egyptian) soldiers, who were often portrayed carrying bows, axes, and wearing headbands. Similarly, Libyan soldiers had distinct styles of head coverings and headbands. Additionally, there were other ethnic groups such as the Qehq, Meshwesh, Sherden, Philistines, and Nahasi, who were also part of the military.

Some of these mercenary soldiers held high-ranking positions within the Egyptian army, with certain generals being depicted holding staffs and bearing distinctive titles specific to their rank and status.

The title (𓆎𓅓𓏏) in Jones' dictionary is identified as "Overseer of Foreign Mercenaries," with a reference to the term "Nubians who became Egyptians." Another title (𓆎𓅓𓏏𓆎) is translated as "Overseer of Foreign Mercenaries in Yam," referring to an official responsible for Nubian soldiers in the Yam region.

The title (𓆎𓅓𓏏𓆎𓅓𓏏) is also defined in Jones' dictionary as "Overseer of Nubian Mercenaries who became Egyptians—Medjayō." Burckhardt interprets it as "Commander of the Medjay forces in Yam and Ert," while Schäfer translates it as "Commander of Nubian Medjay auxiliaries in Yam and Ert." <sup>(88)</sup>.

Among the specific titles for Libyan mercenary soldiers is (𓆎𓅓𓏏𓆎𓅓𓏏), which, according to Tresson's interpretation, means "Commander of the Libyan Soldiers." Alessandro Roccati translates it as "Commander of the Libyan Border Forces," while Maspero defines it as "Supervisor of the Western Gate Garrisons—Libya" <sup>(89)</sup>.

Asiatics were significantly present in the Egyptian military, with inscriptions mentioning them during the reign of Amenhotep III, where they served as mercenary officers in the Egyptian army. Syrian forces were referred to as Thero, and some mercenary soldiers from the Sea Peoples and other foreign nations were also documented. Some of these mercenaries even became personal bodyguards of Pharaoh Akhenaten <sup>(90)</sup>.

There are numerous references to Nubian-related titles in the Old Kingdom, but they become less common in the Middle and New Kingdoms. By the New Kingdom, Egypt had expanded, incorporating many foreign groups, including Asiatics, Libyans, Sherden, and the Sea Peoples, reducing the exclusive reliance on Nubian recruits. Eventually, many foreign soldiers within the Egyptian military, particularly Nubians and Libyans, assimilated and became Egyptians.

### 14. Fortresses and Castles



The fortresses and castles of the ancient kingdom of Egypt were built in strategic locations to resist attacks. These structures were placed in areas where enemy forces could be blocked, particularly near city gates and in front of desert boundaries, facing hostile populations. These fortresses and castles were not only constructed for military defense but also served as administrative centers for local governance.

The structures, including those built in the 25th Dynasty (2500–2350 BCE), were used as burial places for the elite and served as a division between civilian and military matters. The fortresses were designed to provide defense for regions located along the desert's edge and were often constructed at intervals across the southeastern regions<sup>(91)</sup>.

During the period of the 18th Dynasty, other fortresses were built in locations such as Syria, Asia, and particularly in Canaan. These structures were designed to safeguard the eastern regions from invaders. These fortresses and castles provided essential protection for the region from external military threats<sup>(92)</sup>.

These fortresses were constructed during the new state era and can be classified as follows: <sup>(93)</sup>.

**Lower Egypt:** Fortresses such as *Manaf*, *Inbu Heka*, *Wadi Natron*, *Raqudah*, *Tel Dafna*, *Heliopolis*.

**Middle Egypt:** The fortress of *Besskhm* and the *Raa* fortresses.

**Upper Egypt:** *Al-Kom al-Ahmar*, *Herakleopolis*, *Abydos*, *Thebes*, *Cabo*, *Tyba*, *Sinai*, *Horos*, *Tanis*, *Kantara*, *Kulsom*, *Buto*, *Tel Huba*, *Belosium*, *Ghorbana Siva*, *Qasr Alam*.

## Conclusion

After preparing the necessary research for this study, the following results were identified:

1. The history of the first global conflict in Egypt was recorded on the walls, tombs, and specific memorial tablets as part of the royal decree from the Egyptian kings.
2. Copper and bronze tools were commonly used in military occupations and, in some cases, were effective in handling military operations. Larger copper tools were also used as part of the military's expansion efforts during Egypt's various dynasties.
3. Like every state in its era, Egypt passed through three main phases: conquest, settlement, and consolidation. In the final years of each period, the state faced major technological and geographical challenges in its military operations.





4. Military activity during multiple stages of Egypt's history was based on changes in human society and the environment, resulting in shifts in warfare strategies and tactics.
5. The impact of military developments directly influenced the advancement of historical narratives. These strategies led to significant military success and increased the strength of cities.
6. During the period of the New Kingdom, Egypt's rise to power was based on consolidating military strength and supporting the state's fortifications, which in turn led to the protection of Egyptian territories and the continued defeat of invading Asiatic forces.
7. In this historical period, significant changes were observed in the military organization, including the following:
  - Use of specialized weapons.
  - Utilization of city walls.
  - Use of gates and fortifications in urban areas.
  - Strengthening of borders and fortresses along boundaries.
  - The military strength was increasingly enhanced by allies from Egypt and Asia, leading to better coordination in warfare.
  - Military records were compiled in order to ensure continuous operations.
  - Military alliances were formed, with contributions from foot soldiers, cavalry, and naval forces.
  - Logistics systems were established for the transportation of food and supplies to soldiers, ensuring consistent supplies for military operations.
  - The role of military music was crucial for readiness and alertness, enabling soldiers to stay prepared for sudden actions.
8. The role of women during this period shifted, as they became more involved in military campaigns and the state's civil activities.

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- 2\_Hilke W., "Militär" LÄ IV, 1982, Col. 128.
- 3\_Ahmed Kadri, *The Military Institution in the Era of the Empire 1570-1087 BC*, translated by Mukhtar al-Suwaifi and Muhammad al-Azab Musa, Cairo: 1985, p. 3.
- 4\_Jalal Abu Bakr, *Selected Research on the Civilization of the New Egypt*, Cairo: 2021, p. 10.



5\_The Hyksos, according to many historians and researchers, were not a single nation or ethnic group but rather a mixture of Indo-European and Aryan peoples. Due to natural conditions, they migrated from Central Asia at the beginning of the first millennium BCE. Some of them settled in Anatolia, where they contributed to the establishment of the Hittite state, while others settled in Iraq. A portion of them remained in Babylon and southern Iraq, while others, including the Hurrians, Mitanni, and Hittites, moved to Syria and Palestine. Eventually, they made their way to Egypt, where they seized control and ruled between the 15th, 16th, and 17th dynasties, occupying Egypt from 1650 to 1580 BCE.

**Sources:** Mazhar Mohsen Al-Khafaji, *A Historical, Political, and Civilizational Approach to the Outcomes of the Hyksos and Kassite Occupations of Egypt and Iraq*, Baghdad: 2018, Vol. 46, October-December Issue, p. 399.

Muhammad Salih Zebari, Rebar Mai, and Hivi Berwari, *The Ancient History of Egypt*, Duhok: 2022, p. 72.

6\_ **Baal:** The original name is *Hadad* (Hadlah), referring to a great deity among the Phoenicians, Canaanites, and the peoples of the Levant, such as the Moabites, Midianites, Babylonians, and Libyans. The Phoenicians worshiped numerous gods, but two were particularly significant: one male and the other female. The male deity was Baal (*Hadad*), while the female counterpart was Astarte (*Ashtoreth*). The Hebrew meaning of *Baal* is "lord" or "god," signifying the supreme deity.

**Source:** Jurji Zaydan, *Complete Works*, Beirut: 1995, Vol. 12, p. 188.

7\_ **Hurun:** Also known as *Hurun*, this is a Canaanite deity associated with strength, war, and the sun. Some scholars speculate a connection between *Hurun* and the names *Hauran* and *Harran*. According to certain interpretations, *Hurun* was a god of oaths and covenants, as he does not engage in excessive speech, which aligns with certain textual references.

In Egypt, *Hurun* was depicted as a bird on a statue of Ramses II. During the 18th Dynasty, the Sphinx was worshiped as a representation of the god *Hurun*.

**Source:** Khazal Al-Majidi, *Canaanite Beliefs*, Cairo: 2017, p. 167.

8\_ **The Great Sphinx:**  
The statue is located on the eastern side of the city of Giza in Egypt. It was carved from a single large piece of limestone. The statue measures 46 meters in length and 21 meters in height. It is depicted as a lion with a human head. The exact period of its construction remains uncertain. However, some archaeologists believe it was built before the era of the Pharaohs.

9\_ **Ahmed Qadri**, *The Egyptian Military Institution in the Age of the Empire (1570–1087 B.C.)*, Cairo: 2014, p. 31.

10\_ **Imad Ahmed Ibrahim Al-Sayyad**, *The Policy of Mistreatment of Prisoners and Enemy Casualties: Between Reality and Allegation*, *Journal of the General Union of Arab Archaeologists*, Vol. 23, Issue 1, Cairo: 2022, p. 152.



11\_ **Faiz Anwar Abdelmutalib**, *Political Awareness of Egyptians in the Pharaonic Era, Egyptian General Book Organization*, (Cairo: 2013), p. 122.

12\_ **Mohamed Raafat Abbas**, *The Army in Ancient Egypt: The New Kingdom (1550–1069 B.C.)*, Vol. 1: *Characteristics and Military Affairs*, Egyptian General Book Organization, (Cairo: 2015), Vol. 2, p. 75.

13\_ Sethe, K., *Urkunden des Alten Reiches*, Leipzig 1933, p. 104; Strudwick, N., *Texte from Pyramid Age*, Atlanta, 2005, p. 355.

14\_ Sethe, K., *Urkunden des Alten Reiches*, p. 104; Strudwick, N., *Texte from Pyramid Age*, p. 355.

15\_ **Abdelaziz Saleh and Others**, *Encyclopedia of Egypt's History Through the Ages: History of Ancient Egypt*, Cairo: 1997, p. 10.

16\_ *Ibid.*, p. 34.

17\_ **Selim Hassan**, *Ancient Egypt*, Vol. 2, Cairo: 2000, p. 449.

18\_ **Ahmed Badawi**, *The Procession of the Sun in the History of Pharaonic Egypt from Its Early Dawn to Its Zenith*, 2nd ed., Cairo: 1955, p. 39.

19\_ **Ahmed Rifaat Abdeljawad**, *Investigation in Ancient Egypt from the Beginning of Historical Eras to the End of the New Kingdom*, PhD Dissertation, Faculty of Arabic Language, Al-Azhar University, Cairo: 2012, p. 223.

**20\_Nuba:** The land of Nubia, also known as the "Land of Gold" or the "Land of the Black Archers," was referred to by the ancient Egyptians as Niasia. There was also a distinction between Upper Nuba (*Wawat*) and Lower Nuba (Kush). Nubia is located between Egypt and Sudan, beginning from the city of Aswan and extending southward near the city of El-Raba. The name "Nuba" first appeared in written records on the hands of the Greek geographer *Strabo* during his visit to Egypt around 29 BCE.

*Mohamed Nasser Qutbi*, *History of Egypt Through the Ages: Egypt and Nubia*, Vol. 1, Cairo: 2019, p. 26.

21\_ **Ramadan Abdu Ali**, *The Civilization of Egypt from the Earliest Times to the End of the National Dynastic Period*, Cairo: 2004, Vol. 2, p. 269.

22\_ **Ahmed Rifaat Abdeljawad**, *Religious Belief and Its Impact on Military Campaigns from the Old Kingdom to the End of the New Kingdom*, *Al-Manzoma Journal*, Issue 38, October 2014, p. 1368.

23\_ **Same Source**, p. 1369.

24\_ **Mohamed Bayoumi Mehran**, *Major Cities in Egypt and the Near East*, Vol. 1, *Dar Al-Ma'rifa Al-Jame'eya*, Alexandria: 1999, p. 156.



25\_ **Abdelaziz Saleh**, *The Ancient Near East*, Vol. 1, *Egypt and Iraq*, Anglo-Egyptian Library, Cairo: 1997, p. 149.

26\_ **Ahmed Rifaat Abdeljawad**, *Previous Source*, p. 1370.

27\_ **Bryan, B.**, *The Reign of Thutmose IV*, London, 1991, p. 334.

28\_ **Stone Papyrus**: In ancient civilizations, a type of parchment similar to paper was made from a rocky surface called "stone papyrus." This surface appeared along the banks of the Nile River and was used like paper after processing and softening. Additionally, a science called *Papyrology* studies these ancient stone papyri from Egypt, Greece, and Rome, focusing on their analysis, translation, and preservation.

**Issam Ahmed Eissawy**, *Dictionary of Civilization Terms*, Cairo: 2004, p. 49.

29\_ **Hivi Sabri Jamil Al-Barwari**, *Customs and Traditions in Ancient Egypt*, Damascus: 2023, p. 20.

30\_ **Assyria**: Assyria was a vast region that adopted two languages during its historical periods: Assyrian and Chaldean. The Chaldean language was closely related to Sumerian, and the Chaldeans were identified as a distinct Semitic ethnic group. Their skin tone leaned towards dark shades but was not of African origin.

**André Aymard and Jeannine Auboyer**, *History of World Civilizations: The East and Greece*, Translated by: Farid Dagher, Beirut: 1986, p. 203.

Many nations existed in the Near East, including the Medes and the Achaemenid Persians. The Medes consisted of various independent tribes and did not have a unified political structure. The Achaemenids, ruling over Persia, established their monarchy under Cyrus the Great.

**Ali Dhari Al-Azami**, *The History of the Persian State in Iraq*, Cairo: 2012, p. 13.

31\_ **Ahmed Fakhry**, *Pharaonic Egypt*, Cairo: 2012, p. 48.

32\_ **Abdulaziz Saleh et al.**, *Previously Cited Source*, p. 50.

33\_ **Saeed Fayez and Abdullah bin Mohammed**, *The Civilization of Writing*, Riyadh: 2002, p. 9.

34\_ **Mohamed Raafat Abbas**, *Previously Cited Source*, p. 37.

35\_ **Aisha Hassan Nasr and Sahar Ahmed Ibrahim**, *Creativity in Hieroglyphic Writing and Its Inspiration for Designing Prints on Textile Hangings*, *The Scientific Journal of the Faculty of Specific Education*, Issue 6, Cairo: 2016, p. 146.

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46\_ **Mohamed Raafat Abbas**, *Vol. 1, Previously Cited Source*, p. 58.

47\_ **Abdulrahman Zaki**, *Previously Cited Source*, p. 50.

48\_ **Ahmed Fakhry**, *Previously Cited Source*, p. 35.

*Located in Minya Governorate in central Egypt, the city was excavated in the mountainous region.*

49\_ **Ahmed Fakhry**, *Previously Cited Source*, p. 42.

*A temple was built for self-purification on the western banks of the Nile in the city of Thebes, with a cemetery constructed nearby.*

**Hussein Mustafa Saleh and Daa Abou Ghazi**, *The End of a Pharaonic City*, Madbouly Library, Cairo: 1991, p. 19.

50\_ **Ahmed Fakhry**, *Previously Cited Source*, p. 43.

51\_ **Ahmed Kadry**, *Previously Cited Source*, p. 41.

52\_ *Same source, same page.*

53\_ **Ahmed Kadry**, *Previously Cited Source*, p. 42.

54\_ **Abdulrahman Zaki**, *Previously Cited Source*, p. 23.

55\_ **Geneviève Husson and Dominique Valbelle**, *The State and Institutions in Egypt: From the Early Pharaohs to the Roman Emperors*, 1st Edition, Dar Al-Fikr (Cairo: 1995), p. 28.

56\_ **Sumerians**: The Sumerians were the first known civilization to settle in ancient Iraq and establish an urban society. Their history has been documented on clay tablets, and their writing



system was cuneiform. The name *Sumer* was identified at the beginning of the third millennium BCE, but their origins trace back to the sixth millennium BCE. **Khazal Al-Majidi**, *The Sumerian Civilization, Series on the History of Civilizations*, Al-Takwin Publications, 2nd Edition, Damascus, 2023, p. 46.

The Sumerians were a people who may have migrated from North Africa and the Levant, passing through Palestine and Syria before settling in what became known as Mesopotamia—the land between the two rivers, the Tigris and the Euphrates. Other theories suggest they came from Iran, the Caucasus, or Armenia and spread throughout the island region between the two rivers. However, scholars hold various and sometimes conflicting views regarding their ethnicity, with most theories being speculative rather than definitive. Nevertheless, their civilization established a strong foundation in urban development and writing, which flourished in Mesopotamia. **Helmi Mahrous Ismail**, *The Ancient Arab East and Its Civilizations: Mesopotamia, the Levant, and Ancient Arabia*, Shabab Al-Jami'a Institution, Alexandria: 1998, p. 10.

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**58\_Christian Deroch Noblecourt**, *Tutankhamun: Life of the Pharaoh and His Death*, Cairo: 1974, p. 120.

**59\_Khent Dejer Yan Khent Ger**: One of my ancestors, whose role in military leadership has been recorded, participated in several military campaigns in Nubia and Libya.

**60\_Sheikh Suleiman Mountain**: The rocks and inscriptions of Sheikh Suleiman Mountain date back to the end of the second millennium B.C., approximately around the year 3000 B.C. It is suggested to have been related to the reign of the first or second king of the dynasty, known for his military campaigns in Nuba. Aml Omar Abouzeid, *General Features of Ancient Sudan History*, University of Omdurman Al-Ahlia, Khartoum: 1997, p. 9.

**61\_Imad Abdelazim Ashour**, *Overseers of Foreign Soldiers in the Ancient Egyptian Army and Their Associated Titles*, *Journal of the General Union of Arab Archaeologists*, Cairo: 2021, Vol. 22, Issue 1, p. 201.

62\_The location in the region of Sudan, along the eastern bank of the Nile River, is formally known as *AlJabalayn*, which refers to the two mountains of the region.

63\_ WILSON, J., “The Libyans and the end of the Egyptian Empire”, in: *AJSL* 51, 1935, P.75.

**64\_Hittites**: The Hittites are known to have originated from a group of people located in the northeastern part of Asia during the early historical periods. Over time, these people migrated and merged with the Indo-Aryans, and the Hittite kingdom was established in Anatolia. Their presence dates back to around the second millennium B.C., and their name is mentioned in both the Hebrew Bible and in the records of the Assyrians. Ismail Farouk, *Treaties of the Hittite King Suppiluliuma I, 1380-1340 BC, with the Syrian Kingdoms*, *Journal of King Saud University*, Vol. 21, Issue 1, Saudi Arabia: 2009, p. 3; Na'im Farah, *A Brief History of the Ancient Near East*, Dar al-Fikr, Damascus: undated, p. 4.



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72\_ **Abdel Halim Nour El-Din**, *History and Civilization of Ancient Egypt*, Cairo: 2009, pp. 535-536.

73\_ **Ahmed Rifaat Abdel-Gawad**, *Previous Source*, p. 227.

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75\_ **Saleem Hassan**, *Encyclopedia of Ancient Egypt*, Cairo: 1940, Vol. 4, p. 695.

76\_ **Alexander Sharaf**, *Egypt from the Dawn of History until the Establishment of Alexandria*, Translated by Abdel Moneim Abu Bakr, Cairo: 2013, p. 127.

77\_ **Abdulaziz Saleh and others**, *Encyclopedia of Egyptian History*, *Previous Source*, p. 311.

**78\_Majdo**: The Majdo War or the City of Majdo in 1468 BC, took place between the Egyptian forces and the Syrian allies of the Hittites. This alliance of about 300 chariots was formed in the vicinity of the city of Herakleopolis. The battle is recorded on the walls of the Karnak Temple.

**Imad Mohammed Gharli**, *Military Arts in the Ancient Near East*, Dar Al-Nahda Al-Arabiya, Beirut: 2018, p. 196.

**79\_Mitanni**: The Mitanni people, or the Mitannians, emerged near 1500 BC in the northern Assyrian region, in the land of the Fertile Crescent. Their language was closely related to the languages of Europe. They played a role in the expansion of horse breeding and the establishment of military forces, which helped the Mitannians gain control of Assyrian territory.

**Ali Ibrahim Hassan**, *The Egyptian Civilization and Eastern Civilizations in Ancient Times*, Arab Press Agency, Giza: 2018, p. 180.

80\_ **Ahmed Qadri**, *Previous Source*, p. 159.

**81\_The route of Aaron**: This is the path that Moses took when he traveled to Palestine and crossed the sea. It is often seen as a symbolic passage, with a great number of people and two riders crossing together.

**Majdi Sidiq**, *History of the Copts Under Different Systems of Government*, Cairo: 2024, p. 93.



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