

**IS THE
SCREAMING MUMMY
THE FIRST-BORN SON OF PHARAOH?**

By Clyde Billington, Ph.D.

PART ONE

THE SCREAMING MUMMY

INTRODUCTION

The question of the historical reality of the Exodus story has both religious and even political ramifications for today's world. There are three basic positions on the Exodus story which are held by modern scholars: First, it is pure myth. Second, it has historical elements, but is primarily legendary. And third, it is historically accurate and based upon real events.

Modern scholars who hold these last two positions are further divided into two groups: those who believe that the Exodus took place in ca. 1446 BC [Early Date] and those who believe it took place in ca. 1270 BC [Late Date]. This series of articles assumes that the Exodus story is true and that it took place in ca. 1446 BC. If the Exodus did take place in ca. 1446 BC, then it took place during the 18th Dynasty in Egypt and during the reign of Pharaoh Amenhotep II (ruled ca. 1453-1415 BC).

The primary purpose for this three-part series of articles is not to argue for the Early Date of the Exodus. However, there is one Bible verse and one archaeological discovery which together eliminate the Late Date of the Exodus as a possibility. The Bible verse is Exodus 5:2 in which Moses and Aaron first appear before Pharaoh who then responds to their request to let Israel go by saying: "Who is Yahweh that I should obey him and let Israel go? "I do not know Yahweh, and I will not let Israel go." It should be noted that the Bible indicates that the name Yahweh was first used for God Elohim at the time of Moses.

The archaeological discovery that eliminates the Late Date in ca. 1270 BC is an inscription found in an Egyptian temple built at Soleb in what-is-today northern Sudan. This hieroglyphic inscription, which dates to ca. 1385 BC, was made by Pharaoh Amenhotep III, and it is written on a relief-carved body of a bound, enemy Semite with a "mushroom hairdo."

This highly significant inscription reads: "The Land of the Shasu of Yahweh." [Aling and Billington 2009:12-14]. This is by far the earliest reference to Yahweh found in any ancient text outside of the Old Testament. Since this inscription dates to ca. 1385 BC, and since the name Yahweh was clearly known to Amenhotep III, the Exodus had to have taken place before ca. 1385 BC. In addition, a literal interpretation of I Kings 6:1 places the Exodus in ca. 1446 BC.

As almost everyone knows, the ancient Egyptians mummified their dead. Special care was taken to mummify pharaohs and members of their families. In the Exodus story, it is stated that the tenth and final judgment on Pharaoh was the death of his first-born son. If the Exodus story is true, then there is a reasonable expectation that the

mummy of the first-born son of Pharaoh Amenhotep II's still exists. The question that now arises is: Has the mummy of the Exodus pharaoh's son been discovered? I believe that it has, the "Screaming Mummy."

THE HIGHLY UNUSUAL "SCREAMING MUMMY"

The Screaming mummy is better known to modern Egyptologists as "Unknown Man E," and it is by far the most unusual mummy ever discovered from any period of Egyptian history. "The Screaming Mummy" was discovered in Tomb TT320 at Deir el-Bahari in Upper Egypt and was one of over 40 royal mummies found in this same tomb [Maspero 1889: 511, 548].

This collection of mummies is referred to today as the "Deir el-Bahari Cache of Royal Mummies." These mummies were placed in TT320 by 21st Dynasty [ca. 1070-946 BC] Egyptian priests supposedly to keep them from being desecrated by tomb looters. The Deir el-Bahari Cache of Royal Mummies were recently moved from the old Egyptian Museum in Cairo and are now housed in the new Grand Egyptian Museum on the Giza Plateau.

The "Deir el-Bahari Cache" was discovered sometime before 1871 by two Arab brothers from the Abd er Rassul family [Bickerstaffe 2001: 70]. The French Egyptologist Gaston Maspero, who was at that time the director of the Egyptian Antiquities Service, was in charge of recovering and studying these royal mummies.

The actual removal of the mummies from Tomb TT320 was carried out under Maspero's supervision by the Frenchman Emile Brugsch, who unfortunately left no record of his recovery activities or of the order in which he found the mummies placed in this tomb. The actual cutting of the bandages off of the Screaming Mummy was carried out by the French medical doctor Daniel Fouquet [Fouquet 1889: 780-781], who apparently did not save these smelly bandages.

According to Maspero, the oldest mummy found in the Deir el-Bahari Cache was from the 12th Dynasty, and the youngest was from the 21st Dynasty [1889: 512].¹ Maspero originally maintained that "Unknown Man E" dated to the 18th Dynasty [Maspero 1889: 512], in other words he roughly dated it to the period from ca. 1570-1297 BC.² As will be seen below, Maspero later changed his view and identified the Screaming Mummy with Prince Pentawere from the 20th Dynasty (ca. 1186-1070 BC).

As was stated above, "the Screaming Mummy" is the most unusual mummy ever discovered from any period of Egyptian history. There is no other mummy, which even comes close to having as many unique and unusual features as does this mummy. The list of these unique and/ or unusual features is long.

First, Unknown Man E was found sown into a white sheepskin [Maspero 1889: 548; Andrews 1984: 67; Hawass 2018: 188]. This is the only Egyptian mummy ever found—and thousands have now been found—that was discovered wrapped in a sheepskin. Ikram and Dodson in their book *The Mummy in Ancient Egypt* argue that Unknown Man E was sown into this sheepskin while he was still alive, and was then buried with it still wrapped around him [Ikram 1998: 154]. It is unlikely that he was sown into this sheepskin while still alive, but it is very possible, as will be seen in a later article in this series, that it was wrapped around him while he was still alive.

All ancient and modern sources agree that burial in a sheepskin violated ancient Egyptian religious beliefs and burial practices. As will be seen below, the ancient

Canaanites are known to have buried their dead wrapped in sheepskins. Incidentally, it is likely that at least some of the ancient Israelites at the time of the Exodus also buried their dead wrapped in sheepskins.

Second, according to M. Mathey, who helped Dr. Fouquet cut the bandages off the Screaming Mummy, he had not been properly mummified. His internal organs and brain had been left in his body [Mathey 1889: 778-780]. In 2010, CT scans were performed on this mummy on the orders of Zahi Hawass, who was at one time the Egyptian “Minister of State for Antiquities Affairs.” These 2010 CT scans confirmed what Mathey had written earlier; they revealed that “residues” of the Screaming Mummy’s brain and internal organs were still in place. Hawass and a number of other scholars in an article in the *British Medical Journal* in 2012 stated that these:

CT scans confirmed residue of the brain and inner organs, and the absence of embalming material inside body cavities. The scans also revealed taphonomical (i.e. decaying) changes in the mummy as shown by gas formation in the abdominal cavity, urinary bladder, hip, and lower back. [2012: 40]

The presence of residues of the brain and internal organs as found in Unknown Man E’s mummy by these CT scans, and also Mathey’s testimony, provide strong proof that the brain and internal organs of the Screaming Mummy were not removed at the time of burial, contrary to what was the normal mummification process at that time.

The evidence of “gas formation in the abdominal cavity, urinary bladder, hip, and lower back” found by these CT scans was unquestionably caused by the decay of the internal organs due to their presence in the body after burial. As has been noted, generally the internal organs and brain were removed from the body—especially in royal burials-- because they contained too much moisture and tended to rapidly decay, thus compromising the mummification process and also producing gas from decay.

While the mummies of poor commoners are sometimes found with the remains of their brains and internal organs still in their bodies, it is highly unusual to find a royal mummy in this condition. The fact that the brain and internal organs were not removed in the mummification process strongly suggests that the Screaming Mummy was buried in haste.

Third, the Screaming Mummy, besides being sown into a sheepskin, had natron mixed with wood resins packed around his body in his wooden casket, and this same mixture was also found inside of the two layers of fine linen bandages with which the Screaming Mummy was also wrapped. It is highly unusual to find a mummy still packed in natron.

Natron is a naturally-occurring, salt-like material consisting of sodium carbonate, sodium sulfate, and sodium chloride, and it was commonly used in mummification by the ancient Egyptians to dry out a body in the mummification process.³ Mummification was basically a drying-out process. After being packed in natron for days, generally 40, the mummy was removed, washed, dried, and wrapped in bandages. It is likely that wood resin was mixed with the natron to cover putrid odors.⁴

Fourth, the Screaming Mummy was found with his mouth filled with wood resin, which had not been mixed with natron. [Hawass, 2019: 188] Natron and much smaller amounts of wood resin were generally mixed together in the mummification process, as

was also the case with the natron-resin mixture packed around Unknown Man E's mummy. The stuffing of the mouth with wood resin, however, is another very unusual feature, but it may have been done to control putrid odors from escaping from the mouth.

Fifth, "Unknown Man E" was discovered in an expensive, but half-carved, mummiform casket made out of a cedar log. Only the top half of his casket was roughly carved into the typical mummiform shape, while the body and feet were not carved. The carved face and the partially-carved arms were typical of 18th Dynasty mummiform caskets. No other half-finished, cedar casket with a mummy in it has ever been discovered in Egypt.

The carved face and the partially-carved hands and arms on the Screaming Mummy's wooden casket are very similar to those found on the mummy casket of Amenhotep II. Out of all of the mummy caskets found in Egypt, the wooden casket of Amenhotep II is arguably the closest match to the unfinished, cedar casket of the Screaming Mummy. The cedar casket of the Screaming Mummy almost certainly dates to the 18th Dynasty.

M. Luban, who dated the Screaming Mummy to the 21st Dynasty, in her article in *KMT* argued that the casket in which the Screaming Mummy was found was not his original casket, but rather one in which he was placed by the 21st Dynasty priests who moved all of these royal mummies into TT320 at Deir el-Bahari. She thus argued that the Screaming Mummy's 18th Dynasty casket could not be used to date him [Luban 2002: 3].

However, Maspero stated in his report that the Screaming Mummy's casket was found: "seemingly untouched" ("semblait intacte") [1889: 548]. Maspero's statement contradicts Luban's assumption of reburial. Bickerstaffe in his article questioned the theory that Unknown Man E was reburied in someone else's casket. Bickerstaffe wrote:

The fact that the coffin had not been plundered in antiquity suggests that it was probably original to Unknown Man E rather than a replacement coffin provided by necropolis priests in the Twenty-first Dynasty [1999: 71].

In addition, for Luban's reburial theory to be true, the unfinished wooden coffin of the Screaming Mummy would have had to have sat around unused for several centuries, which is a highly unlikely possibility. In addition, the French medical doctor Daniel Fouquet, who cut the Screaming Mummy out of his bandages, suggested in his report that he found this mummy glued into his casket by a hard, solid, mixture of natron and human fat. [Fouquet 1889: 780-781]. Thus, the mystery remains, why was the Screaming Mummy strangely buried in an unfinished 18th Dynasty casket?

Sixth, another unusual feature of Unknown Man E's casket is that it had been painted white. It is not all that unusual to find whitewashed caskets, but it is highly unusual to find an unfinished, royal, mummiform, cedar casket that has been whitewashed. The unfinished state of this mummiform casket, plus the fact that it had only been whitewashed again suggests that the Screaming Mummy was buried in great haste.

Seventh, the Screaming Mummy was found with his upper arms, hands, and ankles bound. There are at least three other instances of ancient mummies having been found with their hands and/or feet being bound, [Luban 2003: 3], but such mummies are very rare. But Unknown Man E is apparently the only mummy whose hands, arms, and

ankles were all bound. Incidentally, the bindings holding the upper arms tight to the body and the bindings on the hands and on the ankles were not made of leather, as some scholars [Ikram 1998: 154; Hawass 2018: 188] have mistakenly reported, but rather they were made of linen [Fouquet 1889: 780-781; Bickerstaffe 1999: 73-74].

Eighth, the body of the Screaming Mummy seems to indicate that he may have died during convulsions. His body is contorted and his head is thrown back and turned slightly to the right with his chin pointing to the left. His right shoulder is higher than his left. His mouth is open in what some have described as having the appearance of a man screaming in agony or horror. Some modern scholars who have studied this mummy have concluded that he died in convulsions, and a few of these have suggested that these convulsions were caused by a fatal poisoning. However, there is no scientific evidence that he was poisoned.

It is likely that the linen bindings, which held his arms, hands, and ankles in place, were used to straighten out what was already a convulsed, contorted body. In other words, it is likely that these bindings were placed on his body after he died, and very likely while he was in rigor mortis, which again suggests haste in his burial.

While there are a few other examples of mummies having their mouths open and their heads thrown back in what looks like a scream, they are very uncommon. Normally in the mummification process, the head was placed on a headrest to keep it from falling backward and thus to give the head a more normal appearance in death. This was either not done to the Screaming Mummy or was done ineffectively due to rigor mortis and/or convulsions at the time of death.

Ninth, the Screaming Mummy has blond hair [Fouquet 1889: 778]. Fouquet, who cut-off the bandages—they were like a hard shell and could not be unwrapped—from this mummy and who first examined it, believed that this young man had blond hair when he was alive. Every scholar who has studied this mummy since has stated that he now has blond hair.

However, according to Mathey, who was a chemist present when the bandages were cut-off, the cement-like mixture of natron, human fat, and wood resin, which surrounded Unknown Man E in his casket, was caustic and highly alkaline [Mathey 1889: 784]. It is highly likely that this caustic chemical mixture bleached his hair blond. Incidentally, it is also very likely that the identity of the Screaming Mummy was included in these now lost bandages.

Tenth, according to Fouquet [1889:778] “The Screaming Mummy” was a very muscular, healthy, young prince, with good teeth, who died for some unknown reason at about 23-24 years of age. It is not unusual to find mummies of people and children who died young, but it is not all that common to find young, healthy princes who have died as young adults of some undetermined reason.

The CT scans conducted by Hawass in 2012 confirmed his relatively young age. Hawass writes in his 2012 article: “We estimated unknown man E to be about 18-20 years old based on the incomplete fusion of epiphyseal lines in the long bones” [2012: 39]. There has been some scholarly speculation in the past that Unknown Man E was as old as 40 when he died, but the testimony of Fouquet who removed the bandages from the Screaming Mummy, and Hawass’ 2012 CT scans have disproved this theory.

Eleventh, the cause of the Screaming Mummy’s death has still not yet been determined, even though a variety of causes for this young man’s death have been

suggested in the past. Mathey, who helped unwrap this mummy, believed that “Unknown Man E” had been: “. . .deliberately asphyxiated, very probably by being buried while alive” [Mathey 1889: 782].

However, it is highly unlikely that he was buried alive since only wood resin was found in his mouth, and no natron, which suggests that the resin was put into his mouth after death. The 2012 CT scans conducted by Hawass also appear to have disproven this theory. Hawass writes: “There has also been much speculation about the cause of his death, with poison or buried alive mentioned as possibilities, but there is no conclusive evidence for either” [2012: 39].

Fouquet-- and at first Maspero--believed that the Screaming Mummy had died of poisoning [Fouquet 1889: 781; Maspero 1889: 549]. Fouquet writing in his examination report on the probable cause of death for this mummy stated: “The first idea that came to mind was that this man had been the victim of a poisoning by a convulsive substance” [Fouquet 1889: 781]. However, as Hawass noted, there is no certain scientific evidence suggesting that Unknown Man E died of poisoning.⁶

Incidentally, there were also no marks or injuries on the body of the Screaming Mummy which would suggest that he died from any type of violent blow. The CT scans performed by Hawass in 2012 did not show any fractured or broken bones [2018:188-189]. Even though he first adopted the poison theory, Maspero later abandoned it and adopted the theory that the Screaming Mummy had been suffocated by being buried alive. But this theory, as was noted above, has now been disproven. The actual cause of death of Unknown Man E still remains a mystery.

Twelfth, two cane staffs with knobs made of braided reeds were found along side of the Screaming Mummy inside of his casket [Maspero 1889: 548]. These cane staffs have since unfortunately disappeared, but they appear to have been unadorned and simply made. The placing of staffs in the tombs of royals and royal officials was not uncommon. Staffs were a symbol of authority in ancient Egypt, and their presence suggests that the Screaming Mummy held some sort of position of authority.

Bickerstaffe in his article on the Screaming Mummy in *KMT* states: “The burial of walking sticks and other insignia was common in the Middle Kingdom, and not unknown in the New Kingdom, though usually not in the coffin” [1999: 76, note 16]. However, while the burial of one staff in a mummy coffin was not unusual, the burial of two staffs inside of a mummy coffin was very unusual.

The staffs found in the Screaming Mummy’s coffin are unusual in three ways: First, they were placed beside “Unknown Man E’s” inside his casket, which as Bickerstaffe noted was generally not done in the New Kingdom Period. Second, they were found in the casket of a young man of about 18-24 years of age to whom political or military authority would have not normally been entrusted, and staffs were clearly a symbol of authority in ancient Egypt.

And third, these staffs were unadorned and simply made; in other words, not the type of decorative, ceremonial staffs that would normally be buried with a member of the royal family. It thus appears that these were functional staffs and were not just decorative or ceremonial staffs, which would normally be found in the burial of an Egyptian prince.

And thirteenth, as was suggested above, the Screaming Mummy was unquestionably buried in haste. The unusual nature of his burial --without the normal 40 days in natron, without removing his internal organs and brain, and without his

mummiform casket being completely carved-- suggests a rapid burial. But there is another fact, which is generally ignored in all of the articles on Unknown Man E. It appears, as was noted above, that the Screaming Mummy was prepared for burial while his body was still in full rigor mortis.

The tight linen bindings, which were used to hold his arms, hands and ankles in place, strongly suggest that he was wrapped in linen bandages and packed in natron while his body was in full rigor mortis. Rigor mortis releases in about 36 hours, and the body then becomes limp. This limpness would have allowed the re-positioning of his head, arms, and legs without the use of bindings. It is therefore nearly certain that the Screaming Mummy was buried while he was in full rigor mortis, and this again strongly suggests haste in his burial.

The second in this three-part series of articles will seek to answer the question: Is the Screaming Mummy the first-born son of the pharaoh of the Exodus or the executed Prince Pentawere of the 20th Dynasty?

ENDNOTES

1. According to Maspero [1889: 512], the oldest mummy found at Deir el-Bahari was that of Ousirtaren of the 12th Dynasty, and the youngest was that of Pinot'mou of the 21st Dynasty. In other words, the mummies found at Deir el-Bahari covered a period of nearly 1000 years. These mummies were placed in Tomb 320 sometime in the late 21st Dynasty..
2. Maspero's 20th Dynasty date for this mummy is disputed by M. Luban, who dates it to the 21st Dynasty [Luban 2002: 3-4]. However, Luban's theories on the Screaming Mummy contain a number of fatal flaws and will not be discussed in this short series of article.
3. While Luban in her article, which is not reviewed in this series of articles, lists lime as one of the ingredients used to desiccate the body of Unknown Man E, according to Mathey's chemical analysis of the mineral content of the inorganic materials packed around Unknown Man E's body, he found no significant amount of lime in this mixture. According to Mathey the inorganic material in this mixture consisted mainly of sodium carbonate 41.6%, sodium chloride 21.9%, sodium sulfate 13.1%, and pure sodium 21.1%, which had mixed with human grease. The remaining mineral materials were found in only trace amounts including silica .8%, iron and aluminum .8%, magnesium carbonate .6%, and lime carbonate .3%. Since lime carbonate represented only three tenths of one percent of the inorganic minerals in this mixture, it is puzzling why Luban listed it along with natron and resin.
4. The internal organs were generally placed in Canopic jars, which were then placed in the tomb with the mummy. The brain was seemingly thrown away. There is no evidence that the brain was ever kept and placed in the tomb with the mummy. The heart was frequently mummified outside of the body and returned to the body cavity before the mummy was wrapped. Kidneys received a mixed treatment, sometimes removed and sometimes left in the mummy even after the other internal organs were removed.
5. Ikram and Dodson's book *The Mummy in Ancient Egypt* contains a brief report on Unknown Man E, and this brief report which states that leather bindings were used to hold his hands, arms and legs. This was clearly not true. The bindings were of linen.
6. Grafton Elliot Smith in his *The Royal Mummies* [1912: 114-116] rejected the poisoning theory advanced by Maspero and Fouquet. See also Bickerstaffe's discussion on the issue of the possible poisoning of Unknown Man E [1999: 70].

IS THE SCREAMING MUMMY THE FIRST-BORN SON OF PHARAOH?

By Clyde Billington, Ph.D.

PART TWO:

THE SCREAMING MUMMY IS PENTAWERE THEORY

The most commonly accepted identification of the Screaming Mummy by Egyptologists today is with the executed Prince Pentaurit/ Pentawere of the 20th Dynasty. Pentawere was involved in a wide-spread plot to assassinate his father Pharaoh Ramses III who ruled ca. 1185-55 BC. This theory is today championed by Zahi Hawass, the former Egyptian ‘Minister of State for Antiquities Affairs,’ but it was first suggested by the French Egyptologist Gaston Maspero.

Gaston Maspero originally dated the Screaming Mummy to the 18th Dynasty, and at first stated that the Screaming Mummy ...“was wrapped in the fashion of mummies of the 18th Dynasty” [1889:548]. But Maspero later changed his mind, and he was the first to suggest the Screaming Mummy was the executed Prince Pentawere/ Pentaurit.

It appears that Maspero came up with his new Pentawere theory after he had read Theodule Deveria’s publication in 1897 of his French translation of the ancient Egyptian record of the trials and condemnations of Pentawere and his fellow plotters. Deveria’s translation of these trials is found in his *Le Papyrus Judiciaire de Turin et Les Papyrus Lee et Rollin*.

Before dealing with the Pentawere/ Pentaurit identification theory, it must first be noted that Maspero himself later questioned his own identification of the Screaming Mummy with Pentaurit/ Pentawere. He wrote in his *History of Egypt*: “Is this the mummy of Pentaurit or of some other prince as culpable as he was and condemned to this frightful punishment?” [Maspero. 1901:327]

Incidentally, there is no factual evidence proving that the Screaming Mummy was Pentawere or that he was “culpable” for having done any crime which cause him to be subjected to “this frightful punishment.” Maspero first assumed that the Screaming Mummy is Pentawere, and then he assumed that his distorted body was a punishment inflicted upon him by his half-brother Ramses IV for killing their father. Both of these assumptions are highly questionable.

In order to refute the theory that the Screaming Mummy is Prince Pentawere, it is first necessary to look at the assassination of Ramses III and the subsequent trial of Pentawere and the 40+ other plotters who were involved. It first must be noted that the name Pentawere was not this Prince’s real name. Maspero writes:

One of his (Ramses III’s) sons, whose name is unknown to us, but who is designated in the official records by the nickname of Pentaurit, formed a conspiracy against him, to the detriment of the children of Queen Isit (the mother of Ramses IV). An extensive plot was hatched in which scribes, officers of the

guard, priests and officials in high places, both natives and foreigners, were involved. [1901: 325-326]

The use of a “nickname” for the criminal Pentawere was almost certainly done in order to deprive him of an afterlife. W.V. Davies writes in his *Egyptian Hieroglyphics*:

The name of a person, inscribed in hieroglyphics, was believed to embody that person’s unique identity. If the representation of a person lacked a name, it lacked the means to ensure his continued existence in the after-life. To destroy the name(s) of a person was to deprive him of his identity and render him non-existent. On several occasions in Egyptian history the cartouches (name rings) of a dead ruler were systematically mutilated or removed from monuments on the orders of a vengeful successor” (Davies, 1987:17).

If the use of a “nickname” for Pentawere in the official transcript of his trial was done—as was almost certainly the case-- in an attempt to deny him an existence in the afterlife, then why was the body of Unknown Man E mummified and preserved? The very reason for mummification was to provide a body for the deceased person to use in the afterlife.

In other words, the use of a nickname for Pentawere in the official transcript of his trial diametrically contradicts the theory that his vengeful, half-brother Ramses IV, after supposedly forcing him to commit suicide, allowed Pentawere’s body to be mummified, put into an expensive cedar casket, and placed in a royal tomb.

As has been noted, Prince Pentaurit/ Pentawere-- and his fellow plotters-- assassinated his father Ramses III and tried to seize the throne of Egypt. The plotters also intended to kill Ramses IV, but he managed to escape them. The plotters were identified and all involved—more than 40 people, including Pentawere and his mother-- were executed by Ramses IV, the new Pharaoh.

Maspero suggested that Ramses IV had allowed Pentawere and the other Egyptian aristocratic members of this plot to commit suicide. The actual judgment of Pentawere in the ancient transcript of his trial reads as follows.

He (Pentawere) was sent into the presence of the judicial officers for judgment. They found him guilty, and they disposed of him in the place where he was. He killed himself. (Deveria, 189: 27)

Maspero and more recently the Egyptologists Robert Brier of Long Island University (2006: 27) and Zahi Hawass [2012: 188] have suggested that the phrase “He killed himself” means that Pentawere was allowed by Ramses IV to commit suicide, seemingly because he was a noble and of royal birth and also because he was the half-brother of Ramses IV. However, in the notes to his translation, Deveria writes:

The carrying out of the death penalty is expressed in effect by the (Egyptian) verb *uah*’ “disposed of” with a personal pronoun replacing the name of the accused. This phrase is normally accompanied by an indication of the consequence of the execution “and he killed himself,” or by the plural “they killed themselves;” this

expression thus reporting that they were responsible for their own condemnation [1897: 93].

In other words, the expression “he/ they killed themselves” does not mean that these guilty plotters, including Pentawere, were allowed to commit suicide! It means that they were responsible for their own deaths because of the great crime which they had committed.

There are 10 other individuals besides Pentawere for whom the phrase “he/ they killed themselves” is used in *Le Papyrus Judiciaire de Turnin*. Two of these ten, “Bar-Mahar” and “Qedenden,” are called “foreigners” [Deveria, 1897: 26-27]; in other words they were not Egyptian nobles, and they obviously were not allowed to commit suicide because they were Egyptian nobles, as Maspero suggested.

One of these 10, whose name is Han-uten-A'mon and who was one of the primary plotters, is called a “great criminal” and the wording of his trial—and also that of the other 9-- is exactly the same as that given above for the trial of Pentawere. Han-uten-A'mon too is said to “have killed himself (*a 'u-w mut-n-w z 'es-u*)” [Deveria, 1897: 27-28].

The CT scans carried out by Hawass in 2012 proved that Ramses III had his throat deeply slashed and one of his big toes was chopped off by the plotters [2012:42; 2018: 187]. He also was stabbed several times in the chest. It is highly unlikely that Ramses IV would have shown any mercy to Han-uten-A'mon and would have allowed him and the 9 other plotters, in addition to Pentawere, to commit suicide. Incidentally, the multiple wounds to Ramses III's body and the fact that at least two weapons were used—an axe and a blade-- indicates that he was struck by at least two assassins.

In the trials of Pentawere, Han-uten-A'mon, and the 9 other plotters, the judges are said to have, “...disposed of him in the place where he was. “He killed himself.” In other words, as Deveria states in the quotation given above, this phrase “He killed himself” should be interpreted as meaning that Pentawere and the 10 other primary plotters were executed in front of these judges because they had murdered “their lord” Ramses III. Hence, they were responsible for their own deaths.

As was stated above, the theory that The Screaming Mummy was Prince Pentawere was first suggested by Maspero, but Zahi Hawass is currently one of the greatest living advocates, along with Egyptologist Robert Brier, of this theory. However, in addition to the problem of the use of a nickname for Pentawere in the record of his trial, which was discussed above, the identification of the Screaming Mummy with Pentawere has several other major problems.

First, if the Screaming Mummy is Pentawere, why doesn't he look like his supposed father Ramses III? The Screaming Mummy does not look at all like the mummy of his supposed father Ramses III of the 20th Dynasty, nor does he look anything like his supposed half-brother Ramses IV. Incidentally, the mummy of Ramses IV unquestionably looks very much like the mummy of his father Ramses III.

Second, the face of the Screaming Mummy looks very much like the faces of the mummies of Pharaohs Amenhotep II and Thutmose IV of the 18th Dynasty. As was stated in the Introduction, this article is based on the theory that Amenhotep II was the Pharaoh of the Exodus and that he was the father of the Screaming Mummy. Thutmose IV would therefore have been his brother.

Third, not only does the face of the Screaming Mummy look much like that of his likely brother Thutmose IV and his likely father Amenhotep II, but like them he also has a strangely-shaped skull which appears frequently in the royal family of the 18th Dynasty. There is a statue of Queen Teta-Shera, the grandmother of Pharaoh Ahmose I, the founder of the 18th Dynasty, which depicts her with this same highly-unusual, horizontally-elongated skull.

The Screaming Mummy also has a strangely-shaped skull much like that of Amenhotep II, Thutmose IV and several other members of the 18th Dynasty. These strangely-shaped skulls are a characteristic that is found on other royal mummies from the 18th Dynasty, for examples Thutmose III and Amenhotep III. Ancient artwork of Amenhotep IV, who is better known as Akhenaten, and his children also depicts them with strangely shaped skulls. This characteristic skull appears to have been inherited and not artificially induced, i.e. by the head binding of infants.

Fourth, it appears that that Pentawere's body was burned after his death, since the bodies of the other plotters were apparently burned and their ashes were scattered to deny them an afterlife. As has been seen, the fact that Pentawere's real name was not used in the transcript of his criminal trial strongly suggests that Ramses IV was trying to impose the ultimate penalty of no afterlife on Pentawere and this suggests that his body was also burned.

Fifth, if the Screaming Mummy was executed for killing his father and for trying to seize the throne, why would two staffs—symbols of authority in Egypt-- be placed in Pentawere's tomb by his vengeful brother Ramses IV? Incidentally, as was noted above, Pentawere and his fellow plotters had planned, but failed, to also kill Ramses IV. Why would Ramses IV have shown Pentawere any mercy by allowing him to commit suicide and to be buried in a royal fashion.

Sixth, not only does the wooden casket in which the Screaming Mummy was found date to the 18th Dynasty, but it also has a number of remarkable artistic similarities to the mummiform casket of Amenhotep II. It is very likely that both cedar caskets were carved by the same artist or artists.

The face and headdress on the mummy casket of Amenhotep II and the mostly finished face and headdress on the wooden casket of the Screaming Mummy are almost identical. Even though the arms and hands of the Screaming Mummy are only partially carved, they too match the position of the arms and hands on the mummy case of Amenhotep II.

As has already been noted, there is no evidence that the Screaming Mummy was ever placed in any other casket. In other words, since there is no evidence of the supposed reburial of the Screaming Mummy from a much younger 20th Dynasty casket into a much-older, unfinished, 18th Dynasty casket, then the Screaming Mummy cannot be Pentawere of the 20th Dynasty!

And seventh, why was the Screaming Mummy—supposedly Pentawere, the convicted murder of his father Ramses III—mummified and placed in an expensive, cedar casket? Another related question is: Why was the Screaming Mummy unquestionably placed in a royal tomb somewhere? These two unanswered questions lead to another major unanswered question is: Why would his vengeful half-brother Ramses IV, whom he had also tried to kill, have ever allowed him such a royal burial?

Incidentally, it should again be recalled that Ramses IV would not even allow his brother Pentawere to be tried under his true name as can be seen in the transcript of his trial.

DOES DNA PROVE THE SCREAMING MUMMY IS PENTAWERE?

Zahi Hawass, the former Egyptian Minister of State for Antiquities Affairs, played a key role in the establishment of the new “Ancient DNA Laboratory” at the Egyptian Museum in Cairo. Beginning in 2008, this Laboratory performed a series of DNA tests on 11 mummies—5 additional mummies were eventually added to this study-- in the Royal Mummy Collection at the Cairo Museum.

In 2012, this same Laboratory also conducted DNA tests on the Screaming Mummy and Ramses III, which were also from the Royal Mummy Collection. According to an article published by Hawass and a dozen other scholars in the *British Medical Journal*, these tests concluded:

Although the mummy of Ramesses III’s wife Tiy was not available for testing, the identical Y chromosomal DNA and autosomal half allele sharing of the two mummies strongly suggest a father-son relationship [Hawass, 2012: 42].

In other words, DNA tests conducted on the mummies of Pharaoh Ramses III and the Screaming Mummy supposedly proved that they were father and son. Hawass thus concluded that this proved that the Screaming Mummy is Prince Pentawere who was executed in ca. 1155 BC for his role in the assassination of his father Ramses III.

However, the accuracy of the DNA analyses conducted on these royal mummies by the Ancient DNA Laboratory in Egypt has come under severe criticism. An unusually high amount of DNA was obtained in the tests on these mummies, which has led to the questioning of their accuracy. For an example of the criticism of these tests, note the letter below that was sent in 2010 to the editor of the *Journal of the American Medical Association* (JAMA) by Eline D. Lorenzen, PhD and Eske Willerslev, DSc:

To the Editor: In their study, Dr Hawass and colleagues reported ancient DNA data from 11 royal Egyptian mummies and used microsatellites to ascertain kinship among specimens. We question the reliability of the genetic data presented in this study and therefore the validity of the authors' conclusions. Furthermore, we urge a more critical assessment of the ancient DNA data in the context of DNA degradation and contamination [Lorenzen & Willerslev, 2010: 818]

While this Letter to the Editor of the *Journal of the American Medical Association* was written before the DNA tests were conducted by the Ancient DNA Laboratory in Egypt on the mummies of Ramses III and Unknown Man E, Lorenzen and Willerslev’s criticisms of the results of these earlier DNA tests are also valid for the later DNA tests performed on Ramses III and Unknown Man E. In other words, the results of these DNA tests should, at the very least, also be seriously questioned. It should be noted that DNA tests were not conducted on any of these mummies by any other DNA laboratory.

As was stated above, the Screaming Mummy, who Hawass argues was Prince Pentawere, does not look at all like the mummy of Ramses III, his supposed father. He also does not look at all like the mummy of Ramses IV, his supposed brother. However, on the other hand, the Screaming Mummy looks very much like the mummies of Amenhotep II and Thutmosis IV, who were very likely his father and brother.

Egyptologist Douglas Petrovich in his excellent article “Amenhotep II and the Historicity of the Exodus” provides a great deal of historical and archaeological evidence supporting the identification of Amenhotep II as the pharaoh of the Exodus. However, there is one fact that Petrovich missed in his fine article, Amenhotep II has many scars on his body from some sort of a skin disease, which matches well with plague of boils mentioned in Exodus 9:8-12

If Amenhotep II was the pharaoh of the Exodus, which is nearly certain, then the screaming Mummy, who looks very much like Amenhotep II, becomes a very viable candidate for the First-Born Son of Pharaoh who died at the time of the Exodus. Part three of this series of articles will provide further evidence suggesting that the Screaming Mummy was the First-Born Son of Pharaoh, and it will also provide the likely name of the First-Born Son of Pharaoh who died at the time of the Exodus.

Part three in this series of articles will seek to answer the question: “Is the Screaming Mummy the first-born son of pharaoh who is mentioned in story of the exodus of the Israelites from Egypt?”

IS THE SCREAMING MUMMY THE FIRST-BORN SON OF PHARAOH?

By Clyde Billington, Ph.D.

PART THREE:

THE SCREAMING MUMMY IS THE FIRST-BORN SON OF PHARAOH

INTRODUCTION

There is a great deal of circumstantial evidence which suggests that the Screaming Mummy is the first-born son of pharaoh who perished at the time of the Exodus. All of the evidence available on the Screaming Mummy, who is also known as Unknown Man E, suggests that he was a healthy, strong, young prince who died suddenly at the age of ca. 18-24. It is nearly certain that he lived and died during the 18th Dynasty. His distorted mummy also suggests that he died during convulsions, which were caused by some undetermined agent or disease.

That Unknown Man E was a prince is almost certain, since he was found entombed with a number of other royal mummies in Tomb TT320 at Deir el-Bahari [Andrews 1978: 58]. There are several other features which strongly suggest that he was a prince: the expensive cedar casket in which he was placed, his gold earrings, and the high quality of the linen that was used to bandage him [Fouquet 1889: 780].

It is very possible that the Screaming Mummy's bandages, which Fouquet said had formed into a solid mass with the natron and his body fat, and which had to be cut off the Screaming Mummy, originally contained his name or some other form of identification. There is no indication in the available texts that Fouquet saved these smelly bandages, and unfortunately, they are now lost. In other words, the fact that there is currently no name on the unwrapped Screaming Mummy does not mean that he did not once have his name written on or attached to his now-missing bandages.

THE HASTY BURIAL OF THE SCREAMING MUMMY

Clearly the Screaming Mummy was buried in great haste, and did not go through the normal forty days of the mummification process. There are a number of features which indicate that the Screaming Mummy was buried in great haste, which would be

expected if his father was the pharaoh of the Exodus who decided, as the Old Testament indicates, to chase down the escaping Israelites.

As was noted in Part One of this series of articles, the tight linen bindings that were used to hold down his arms, hands, and legs indicate that the Screaming Mummy was bandaged during rigor mortis. This means that he had been dead for less than two days when he was wrapped. Rigor mortis releases in two days, depending on temperature, and once rigor releases, arms, legs, and hands can then be easily repositioned.

The additional fact that Unknown Man E's internal organs and brain were not removed from his body also suggests haste. But why did his embalmers save time by leaving his internal organs and brain in place, and yet take time to sew him into a sheepskin, and then wrapping him in two layers of natron and two sets of bandages? The removal of his internal organs and brain would probably have taken only two hours or so at most, and certainly would have taken less time than wrapping him.

One possible explanation, for the presence of Unknown Man E's internal organs and brain in his mummy, is fear on the part of his embalmers. Regardless of what actually caused his death, it is possible that his embalmers believed that he died of some contagious disease, which they thought they could avoid catching by not handling his internal organs and brain.

Another possible explanation is that the Screaming Mummy's internal organs were not removed in imitation of Canaanite/Israelite burial practices. The ancient Canaanites/Israelites almost certainly did not remove the brain and internal organs from a dead body, since they are known to have allowed their dead to decay in their graves. The sheepskin found wrapped around the Screaming Mummy's body clearly shows some sort of a connection with Canaanite burial practices.

The unfinished form of his cedar casket suggests both that the Screaming Mummy was an Egyptian prince and also that he was buried in haste. Cedar had to be imported into Egypt by being dragged by ship from Lebanon, and it was expensive. Only the wealthy in Egypt were buried in hollowed-out, cedar-log caskets. The fact that his expensive cedar casket was not only left with unfinished carving, but also whitewashed, rather than painted in colors, once again suggests that Unknown Man E was buried in great haste.

All of the evidence suggests the following conclusions about the Screaming Mummy: First, he was a young Egyptian prince who lived in the 18th Dynasty. Second, he died suddenly probably in convulsions. Third, he was buried with two staffs, which seems to indicate that he may have held some sort of position of authority. And fourth, he was bandaged and buried in haste by Egyptian embalmers, almost certainly while his body was still in rigor mortis.

The apparent haste in the burial of the Screaming Mummy fits very well with the Exodus story in which the pharaoh is said to have changed his mind and shortly after allowing the Israelites to leave Egypt he decided to chase them down and force them to return to slavery in Egypt.

THE SHEEPSKIN BURIAL OF THE SCREAMING MUMMY

There is another feature which strongly suggests that the Screaming Mummy was the first-born son of the pharaoh of the Exodus, this is his sheepskin burial. As was noted

in Part One of this series of articles, the sheepskin burial of the Screaming Mummy is absolutely unprecedented in all of Egyptian history. No other mummy has ever been discovered sown into a sheepskin, much less a member of the royal family. All Egyptologists who have studied the Screaming Mummy's sheepskin burial have concluded that such a burial was a violation of Egyptian religious beliefs and burial practices.

There were several Egyptian gods who were thought of as appearing in the form of a ram, and all Egyptian priests were therefore forbidden from eating mutton [Bickerstaffe 1889:71]. In addition, according to the ancient Greek historian Herodotus, Egyptians were forbidden from being buried in a woolen garment, and from even entering an Egyptian temple wearing woolen clothes [Herodotus Bk 2:81]. Clearly the Screaming Mummy's burial in a sheepskin violated Egyptian religious beliefs.

Egyptian religious beliefs on the ritual impurity of wearing wool and of eating mutton are even reflected in the Old Testament in Genesis 46:34 where Joseph tells his brothers that: "all shepherds are detestable to the Egyptians" [NIV]. The Israelite shepherds were detestable to the Egyptians, not because they tended sheep, but because they ate mutton, used sheepskin for leather, and wore woolen clothes. It is probable that it was this feature of Egyptian religion which played a major role in keeping the Israelites from being absorbed into the Egyptian population.⁷

While burial in a sheepskin violated Egyptian religious beliefs, such a practice seems to have been common among the Semitic peoples who lived in the area of ancient Canaan. In *The Story of Sinuhe*, which dates to the Middle Kingdom period of Egyptian history, Pharaoh Senwosret I/ Sesostris I tells Sinuhe to return to Egypt so that: "You shall not be placed in a sheepskin as they [Canaanites] make your grave...take thought for your dead body and return," i.e. to Egypt [Simpson 1972: 68].⁸

Even though not one single Canaanite or Israelite body has been discovered buried in a sheepskin, *The Story of Sinuhe* clearly proves that this was the normal burial practice of the Semites who lived in Canaan. These sheepskins almost certainly decayed into dust along with the bodies buried in them.

While no sheepskins have been found in "Asiatic" (i.e. Canaanite/Israelite) burials, in Manfred Beita's excavations at Tel el-Dab'a in the eastern Delta area of Egypt, he reports that human skeletons are frequently found buried with dismembered sheep skeletons [Beitak 1979: 240-241].

Tel el-Dab'a is the site of the biblical "City of Ramses" and was located in what was once the "Land of Goshen" in Egypt where the Israelites are said to have lived before their Exodus. While there is no certain proof, it seems very likely that these dismembered sheep bones, which were buried with humans, provided the sheepskins in which these "Asiatics" (who were almost certainly Canaanites and/or Israelites) were wrapped.

The sheep skeletons found in these burials were clearly dismembered [Beitak 1979: 240-241] and possibly cooked (burnt offerings?), but it is not clear whether or not they were used for food at a funeral meal for the deceased. It is almost certain that these sheep were skinned before they were butchered, and as was stated above, it seems highly likely that it was their skins which were used as a wrap for the dead humans with whom they were buried.

While there is nothing in the Old Testament suggesting that the Israelites buried their dead wrapped in sheepskins, the fact of the matter is that there is very little information given at all in the Old Testament about early Israelite/ Canaanite burial practices. That a sheep might have been sacrificed at the time of death by the early Israelites should not be dismissed too quickly.

The Old Testament does order the sacrificing of a lamb as a “sin offering” when an Israelite woman gave birth to a child [Lev. 12:8]. And also in Genesis 22, God is said to have provided a ram as a replacement sacrifice for Isaac’s scheduled death. It is therefore possible that early Israelites/Canaanites also believed that a sheep should be sacrificed at death as some sort of a “sin offering.”

As was noted above, the fact that wrapping a dead person in a sheepskin was clearly a Canaanite—and very likely an Israelite practice-- and the fact that Egyptians believed this practice to be ritually unclean, makes Unknown Man E the most unusual mummy ever discovered. Adding to the mystery of the Screaming Mummy’s burial in a sheepskin, is the additional fact that he was unquestionably wrapped in this sheepskin by Egyptian embalmers who were priests, and Egyptian priests were forbidden from even wearing wool into an Egyptian temple.

But what was the reason for this highly unusual burial of the Screaming Mummy in a sheepskin, a known Canaanite practice? Assuming that the Exodus story is true, a logical scenario is that Pharaoh Amenhotep II knew of this Canaanite burial practice and when he learned that the Israelites had sacrificed sheep in order to save their first-born sons, he assumed that it was some sort of magical act related to the Canaanite sheepskin burial practice. Hence, he had a sheep killed and its skin wrapped around his dying son. However, he missed the smearing of the blood of the sacrificial lamb on the door posts and lintels of houses of the Israelites, and his son died anyway.

THE TWO STAFFS

The two staffs, which were found in the casket of Unknown Man E have generally been ignored by scholars studying his unique burial. And yet these two staffs were undoubtedly placed in his casket for a reason. But what was this reason, and why were there two? Even though there are some examples of a staff being placed in a coffin with a mummy, it is highly unusual to find two staffs in a mummy’s coffin.

Another highly unusual feature is that these two, simple, un-adorned, cane staffs were unquestionably placed in the casket of a royal prince; but why? There are two possible explanations which will be explored below, but first a look at staffs in ancient Egyptian culture.

Staffs played an important role in Egyptian culture and religion. Their important role can clearly be seen in the Exodus story. It is even likely that the staffs of Moses and Aaron are stressed in the Exodus story because staffs were so important in Egyptian culture and religion.

The staffs [“rods” in the KJV] of Moses and of Aaron play a pivotal role in the Exodus story. They are frequently mentioned, and the first miracle performed by Moses and Aaron was when Aaron’s staff became a snake and swallowed the staffs of Pharaoh’s priests, whose staffs had also been transformed into snakes. Five of the ten plagues, which were brought by God on the Egyptians, were started according to the Bible by the

staffs of Moses or Aaron [Exodus chs. 7-12]. It was also with his staff that Moses opened the Red / Reed Sea for the Israelites to cross.

The frequent mentioning of staffs in the Exodus story fits very well with what is known about Egyptian culture and religion. Staffs played an important role in Egyptian society. Staffs were seen not only as symbols of authority, but also, at least some staffs were believed by the Egyptians to possess divine, magical powers.

The fact that staffs were considered to be symbols of authority by the ancient Egyptians can be seen in the many staffs and pictures of staffs, which commonly appear in the tombs of royal officials. Incidentally, the ceremonial staffs in the tombs of Egyptian priests and royal officials are almost always adorned and/or carved, and not like the un-adorned, cane staffs placed beside the Screaming Mummy in his wooden casket.

The ancient Egyptians also believed that staffs, or at least some staffs, had magical, divine powers. One of the most important rituals in Egyptian religion was the ritual of the “opening of the mouth,” which was performed by an Egyptian priest waving his staff in front of the mouth of a mummy. The mouth of the mummy was never actually opened in this ritual. The Egyptians believed that this ritual was necessary so that the souls of the dead person could escape from the mummy.

The ancient Egyptians believed that each person had four souls, and that each soul had a different function. The knob like head of the staff used by Egyptian priests to perform the ritual of “the opening of the mouth” is generally pictured in ancient Egyptian art as being shaped like a snake’s head. This may explain the strange transformation of Aaron’s staff and those of the Egyptian priests into snakes in the Exodus story.

As was noted above, the staffs of Egyptian officials almost always appear with ornately decorated artwork. The staffs of pharaohs’ (e.g. King Tut) were frequently made of gold or adorned with gold. However, it is highly unlikely that this was true of the simple staffs of Moses and Aaron. Moses was herding sheep with his staff, when God appeared to him in the burning bush. It is very likely that Moses’ staff was very simply made and almost certainly not decorated with gold.

While the staffs from the casket of the Screaming Mummy are now lost, Maspero described them as: “...two walking sticks (cannes) with knobs made of braided reeds” [1889: 548].⁹ These two walking sticks or staffs were clearly not expensively made. Why then did Unknown Man E’s embalmers place them in his casket?

There are two possible reasons for the placement of these two plain staffs in the casket of the Screaming Mummy. The first is that the Pharaoh of the Exodus—almost certainly Amenhotep II—knew of the magical staffs of Moses and Aaron and thought that staffs like theirs might save his son when he was dying, and therefore placed them beside him while he was wrapped in a sheepskin. Then when his son died, Amenhotep II had these same simple staffs placed beside him in his casket.

The second explanation is that these two plain staffs were the every-day, working staffs of the Screaming Mummy. In other words, these were two staffs that he carried while he was exercising some political or military office. However, this is not a very good explanation since the Screaming Mummy was a prince and his father was unquestionably a pharaoh. He and his father the pharaoh almost certainly could have afforded more impressive, decorated staffs than the two plain ones found in his cedar casket.

The question now arises: Did Pharaoh Amenhotep II have a missing son that would qualify as the Screaming Mummy? As will be seen below, Pharaoh Amenhotep II had a son named Webensenu who held a high office in his father's chariot army, and he held this office while he was apparently still a young man. His mummy has also never been found.

IS THE SCREAMING MUMMY THE MISSING MUMMY OF WEBENSENU?

This paper has argued that the Pharaoh of the Exodus was Amenhotep II and that it was his first-born son who perished at the time of the Exodus in 1446 BC. This paper has also argued that the Screaming Mummy was Amenhotep II's first-born who died at the time of the Exodus.

"The Dream Stele" of Pharaoh Thutmose IV, which he placed between the paws of the Great Sphinx at Giza, proves that he was not the first-born son of Amenhotep II and that he did not expect to inherit the throne of his father. The question thus arises: "Is there a missing son of Amenhotep II who was the designated heir and who perished at the time of Exodus?"

There is indeed a missing son of Amenhotep II who very likely was his first-born son and who very likely died at the time of the Exodus. His name is Webensenu, and it seems highly likely that he is today known as the Screaming Mummy. Webensenu is called "King's Son of His Body," and according to Egyptologist Charles Aling, Webensenu's "canopic materials were put in the tomb of his father, indicating he died before his father" [Aling 2019].

The presence of his canopic materials in the tomb of Amenhotep II clearly suggests that Webensenu's mummy was originally buried in his father Amenhotep II's tomb in the Valley of the Kings. However, Webensenu's mummy was not found in the cache of mummies discovered in the tomb of Amenhotep II (KV35).

While the mummy of an unidentified "young boy" was found in the KV35 Cache of royal mummies [Shaw 2003: 29], it could not have been the mummy of Webensenu as has been suggested by a few scholars. According to Aling, Webensenu was not a young boy when he died because: "His title Overseer of Horses indicates that he was an adult since it is a high functional military title" [Aling 2019].

The fact that Webensenu's canopic materials were found in Amenhotep II's tomb strongly suggests not only that he died before his father, but also that at the time of his death, he did not have a tomb of his own. The near certainty that he did not have a tomb of his own at the time of his death therefore indicates that Webensenu died unexpectedly and that he was buried in great haste.

The question now arises: If the Screaming Mummy is Webensenu, why was he found in the Deir el-Bahari Cache of Royal Mummies? And, a related question is: Why was his mummy not found in the KV35 Cache of royal mummies which was found in the tomb of his father Amenhotep II?

The most likely answer to this question is that his father Amenhotep II later made a tomb for him and placed him in it, and centuries later in the 21st Dynasty his mummy was moved by Egyptian priests into the Deir el-Bahari Cache in order to protect it from tomb robbers. The KV35 Cache of Royal Mummies is known to have come into existence after the Deir el-Bahari Cache was formed. However, it must be noted that no tomb of Webensenu has yet been identified. Nevertheless, Webensenu, the missing son of

Amenhotep II was very likely the first-born son of pharaoh who perished at the time of the Exodus. It is also highly likely that Webensenu is today known as the Screaming Mummy.

THE SCREAMING MUMMY WAS THE FIRST-BORN SON OF PHARAOH

There is a great deal of circumstantial evidence suggesting that the Screaming Mummy was the first-born son of Pharaoh who died at the time of the Exodus. Before examining this circumstantial evidence, it is first necessary to do a quick review of some key features in the Exodus story. In the Exodus story, Moses and Aaron bring a series of plagues upon Egypt, frequently by using their staffs. In the tenth and last plague, God put to death all of the first-born humans and animals in Egypt, except for the Israelites and their animals.

The Israelites were spared from the tenth plague by sacrificing a lamb and smearing its blood on the lintel and doorposts of their houses. Finally Pharaoh in his grief allowed the Israelites to leave, but after a few days he had a change of heart and chased them down to the shore of the "Reed Sea."¹⁰ At the Reed/Red Sea, Moses with his staff miraculously separated the sea so that the Israelites could cross, and then Yahweh drowned the army of Pharaoh when they tried to follow the Israelites through the Reed/Red Sea.

The burial of the Screaming Mummy fits very well with the Exodus story. Unknown Man E died during the New Kingdom Period, and almost certainly during the 18th Dynasty. This fits well with the Early Date theory of the Exodus, which would date the Exodus at ca. 1446 B.C. during the 18th Dynasty.

Unknown Man E died suddenly and was buried in a great deal of haste, while his body was still in rigor mortis. Whatever killed him may have frightened his embalmers so much that they did not want to remove his brain and internal organs, although it is possible that his brain and internal organs were left in his body in imitation of Canaanite/Israelite burial practices.

The Screaming Mummy was also a young man of 18-24 years of age, making it very likely that his royal father was still alive when he died. The unfinished nature of his casket also suggests great haste in his burial. This all fits very well with the Exodus story in which the Pharaoh is said to have changed his mind about allowing the Israelites to leave, and after a few days gathered his army to chase after them.

Unknown Man E was also buried wrapped in a sheepskin; a burial custom known to have been practiced by Semites from the area of Canaan. As has been seen, burial in a sheepskin was a clear violation of Egyptian religious laws.

Clearly something very unusual had happened to cause an Egyptian prince, who was the son of the god Pharaoh, to be buried in violation of Egyptian religion. It is also strange that Egyptian embalmers, who were also Egyptian priests, agreed to perform this unusual burial in violation of their religious beliefs. Clearly something unusual had happened in Egypt, possibly the discrediting of Egyptian religion by the Ten Plagues.

While some modern scholars may object to the assumption that there were Israelites living in the eastern Delta as during the 18th Dynasty, there is a great deal of evidence, even apart from the Bible, which suggests that they did. For example, one temple excavated by Bietak had burial pits near it which were filled with the bones of sacrificed animals. Not one pig bone has been found in these pits [Bietak 1979: 250-

251]. This is unquestionably related to the Jewish prohibition against eating pork, which is found in the Torah [Deut. 14:8].

As the artwork in the tomb of Rekhmire, the Vizier of Thutmose III, who was the father of Amenhotep II, clearly illustrates, there were Canaanites/ Israelites living in the Delta area of Egypt during the 18th Dynasty and some of them worked as slaves making mud bricks for royal building projects. And as was noted earlier, it is also nearly certain that at least some of these Canaanites/ Israelites living in the Delta area of Egypt buried their dead wrapped in sheepskins. This makes the burial of Unknown Man E even more unusual. Why was an Egyptian prince buried in a fashion similar to that of despised foreign slaves?

It seems highly likely that the Pharaoh of the Exodus had heard about the Israelites sacrificing Passover lambs, and then incorrectly assumed that they were practicing some sort of magic that imitated Canaanite/ Israelite burial practices in order to save their sons. This may have influenced Pharaoh to have his son wrapped in a sheepskin in attempt to save him while he was dying. He may have also placed simple staffs like those of Moses and Aaron beside his dying son hoping that they also might save his life.

Shortly after his first-born son had died, the Pharaoh of the Exodus, almost certainly Amenhotep II, decided to chase after the Israelites and thus had his son hastily and incompletely mummified, while still wrapped in a sheepskin and in rigor mortis. He then had his son packed in natron and placed in an unfinished cedar casket.

CONCLUSION

Everything about Unknown Man E and his unusual burial fits the events associated with the Exodus. He died during the 18th Dynasty, when there were Canaanites/ Israelites living in the eastern Delta area of Goshen. There was also a royal palace in Goshen in the 18th Dynasty [Beitak 1996: 67-83], which also fits the Exodus story very well.

Unknown Man E was also wrapped in a sheepskin, a known Canaanite—and a likely an Israelite--practice. He died at a relatively young age of 18-24, thus making it possible for his father the pharaoh to still be alive. He was buried in haste, which matches well with the haste of pharaoh in chasing after the Israelites.

The Screaming Mummy was also buried with two simple staffs, a fact which also matches well with the Exodus story and its stress on the two staffs of Aaron and Moses. While there is and probably never will be any certain proof, the circumstantial evidence strongly indicates that the Screaming Mummy was Webensenu, who was the first-born was son of Pharaoh Amenhotep II who died at the time of the Exodus.

END NOTES FOR PART THREE

7. During the period of the Judges the Israelites intermarried extensively with the Canaanites, with whom they shared a common language and a very similar culture. The primary feature distinguishing the Israelites from the Canaanites was the monotheistic beliefs of the Israelites. And even in religion, there were some important points of contact between the Israelites and the Canaanites. The Canaanites also worshipped the Israelite God El, but

included him along with many other gods in their pantheistic system. As documents from the ancient city of Ugarit clearly state, the Canaanite goddess Asherah was considered to be El's wife and Baal was considered to be El's son. It is therefore not surprising that it was relatively easy for the Israelites to slip into Canaanite polytheism, even though it was strongly condemned by the monotheistic prophets of the Old Testament. On the other hand, there is very little evidence suggesting that the early Israelites ever adopted Egyptian religious beliefs or practices in any significant way.

8. The translation in James Pritchard's *Ancient Near Eastern Texts* reads: "Thou shouldst not be placed in a sheepskin when thy wall is made" [1969: 21, line 198]. The hieroglyphic word "ḏr" which is translated as "wall" should more properly be translated as "tomb" as it was by Simpson. Special thanks to Egyptologist Charles Aling who helped me look at the hieroglyphic text of *The Story of Sinhue*.
9. It is likely that these staffs, and also the missing sheepskin and possibly the two gold earrings, are located somewhere in the massive storage rooms of the Egyptian Museum in Cairo.
10. The "Reed Sea" was almost certainly a northern extension of the Red Sea. The Septuagint translates the Hebrew Reed Sea as Red Sea. It is likely that this northern "Reed Sea" extension of the Red Sea does not exist today. There have been a number of violent earthquakes, which are known from historical sources to have struck this area in the past. For example, a great deal of the ancient port area of Alexandria that existed at the time of Christ, including Cleopatra's famous palace, now lies at the bottom of the Mediterranean Sea. And another even more drastic example is the recent discovery by scuba divers of the ancient cities of Heracleion and Canopus at the bottom of the Mediterranean Sea, several miles off the present coast of Egypt. Both of these examples illustrate how drastically the geography of the land of Egypt has changed since the time of the Exodus.

BIBLIOGRAPHY FOR ALL THREE ARTICLES

- Aling, C. *A Prosopographical Study of the Reigns of Tutmosis IV and Amenhotep
1976 Amenhotep III*. Minneapolis: DSS: University of Minnesota.
- Aling, C. and Billington, C.
2009 *The Name Yahweh in Egyptian Hieroglyphic Texts, Artifax*.
- Aling, C. Email sent to Clyde Billington, June 5, 2019.
2019
- Andrews, C. and Hamilton-Paterson, J.
1978 *Mummies: Life and Death in Ancient Egypt*. London: Penguin.
- Andrews, C. *Egyptian Mummies*, London: British Museum.
1984
- Bickerstaffe, D. *Hidden in Plain Sight: The Facts Surrounding the Burial of Unknown*

- 1999 *Man E.* Pp 68-76 in *KMT Magazine*, Vol. 10, no. 1.
- Bietak, M *Avaris and Piramesse: Archaeological Exploration in the Eastern Nile*
1979 *Delta* in Volume LXV of *The Proceedings of the British Academy*.
London: Oxford Un. Press.
- Beitak, M. *Avaris: The Capital of the Hyksos, Recent Excavations at Tell el-Dab'a*.
1996 London: British Museum.
- Brier, R "The Mystery of Unknown Man E." *Archaeology*, Vol. 59, No. 2,
2006 March-April.
- Davies, W. V. *Egyptian Hieroglyphics*. Berkeley: University of California Press.
1987
- Deveria, T. *Le Papyrus Judiciaire de Turin et les Papyrus Lee et Rollin*. Paris:
1897 Ernest Reroux.
- Fouquet, D. *Notes sur la Momie d'un Anonyme*. Pp. 778-782 in G. Maspero,
1889 *Memoires*, Vol. 1: *Les Momies Royales*.
-
- Hawass, Z. et al. *Ancestry and Pathology in King Tutankhamun's Family*. Journal of
2010 the American Medical Association, 303, 638-647.
- Hawass, Z. et al. "Who Killed Ramesses III?" *British Medical Journal*, Vol., 345, No. 7,
2012 December 22-29.
- Hawass, Z. & S. Saleem
2018 *Scanning the Pharaohs: CT Imaging of the New Kingdom Royal*
Mummies. Cairo: American University in Cairo Press.
- Herodotus *The Histories*. Robin Waterfield, trans. Oxford: Oxford University Press
1998
- Ikram, S. and Dodson, A.
1998 *The Mummy in Ancient Egypt*. London: Thames and Hudson.
- Lorenzen, E.D. and Willersley, E.
2010 Letters: *Ancestry and Pathology in King Tutankhamun's family*.
British Medical Journal: 2010; 303(24): 2475-2475.

- Luban, M.
2002 *Some Thoughts on "Unknown Man E" and "Elder Lady."* Pp 3-4.
in *Readers' Forum, KMT Magazine*, Vol. 13, no.3.
- Maspero, G.
1889 *Memoires: Institute francais d'archeologie orientale*. Cairo: Mission
Archeologique Francaise. Vol, 1: *Les Momies Royales De Deir el-
Bahari*.
- Maspero, G.
1901 *History of Egypt*, London: Grolier Society. Vol. V: "The Eighteenth
Theban Dynasty."
- Mathey, M.
1889 *Note sur une Momie Anonyme de Deir El-Bahari*,
in G. Maspero, *Memoires*, Vol. 1: *Les Momies Royales*, pp. 781-787.
- Petrovich, D.
2006 "Amenhotep II and the Historicity of the Exodus." *Master's Seminary
Review*. Also available on the Academia WEB site.
- Pritchard, J.
1969 *The Story of Sinhue*. Pp. 18-22 in *Ancient Near Eastern Texts*.
Princeton: Princeton University Press.
- Shaw, I. & Nicholson
2003 *The Dictionary of Ancient Egypt*. London: British Museum.
- Simpson, W.
1972 *The Story of Sinhue in The Literature of Ancient Egypt*.
New Haven: Yale University Press.
- Smith, G.
1972 *The Royal Mummies*. Pp. 114-116 in the Egyptian Museum's
Catalogue General. Cairo: Egyptian Museum.
- Wilson, I.
1985 *The Exodus Enigma*. London: Eidenfeld and Nicolson.