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BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University

VOLUME 16, NUMBER 3 (2023)

ISSN 2029-0454

Cite: *Baltic Journal of Law & Politics* 16:3 (2023): 191-199

DOI: 10.2478/bjlp-2023-0000015

Egyptian Hittite relations from Urḫi-Tešub rule to the peace treaty

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Received: December 14, 2022; reviews: 2; accepted: January 20, 2023

Abstract

Pharaoh Ramesses II coincided with the reign of the Hittite King Muwatalli II, and the relations between the parties were somewhat tense, so there was a battle between the parties, known as the (battle of Kadesh), the parties eventually claimed victory, but most sources confirmed the victory of the Hittite forces over the Egyptian forces, and after several years there was an agreement between the parties for peace, friendship and Muwatalli support. (The Peace Agreement), between the Hittite King Hattušeli III and the Egyptian Pharaoh Ramesses II, granted both parties assistance, and formed an offensive alliance that allowed them to attack a third kingdom, promising one of the most important treaties in history.

Keywords

Hittite, Urḫi-Tešub, Peace Treaty, Battle of Kadesh.

Introduction

The relationship between the Egyptian side and the Hittite side was initially characterized by a kind of coldness and fabrication of problems, and this is because the Hittite king Urḫi-Tešub resorted to Egypt in order to regain his throne with the help of Pharaoh Ramesses II, because he was the archenemy of his uncle Hattušeli III, and the enemy of the Hittite kingdom, at a time when the Hittite kingdom was dominated by tension between the two kingdoms after the

Battle of Kadesh, and then the relationship between the two kingdoms improved through an agreement known as the (peace agreement), It culminated in the marriage of Hattušeli III daughter to the Egyptian pharaoh Ramesses II, and the story of the marriage was written on the walls of the temple of Abu Simbel, and despite the friendliness and negotiation between the two kingdoms, this did not last long, and the relationship between the two kingdoms ended with the end of the Hittite kingdom.

Pharaoh Site I took over the King after his son Ramesses II, and he was considered an important figure. This pharaoh took over the reign of the Hittite King Muwatalli II ¹ And Ramesses II prepared the war against the Hittite forces, created the potential and gathered a large number of army, and the parties reached the Canine River (North Beirut) and considered the boundary between them. the Hittite army took the city of Kadesh as a the centre of its military operations, which, because of its strategic ² importance, as it was located in the midst of water areas.

Ramesses II returned a year later and prepared an army numbering 20,000 fighters and four legions to meet the Hittite army and each corps named one of the Egyptian gods. (Amun _ Ra 'a _ Batah _ set) The Hittite army arrived in Amuru land, and Ramesses II recommended them to be brave and resist, but the spies rumored that they had escaped from the Hittite army, and that their king withdrew from the Cadiz position.

Ramesses II continued his march to Kadesh, but he began to worry, especially with the proliferation of spies, which led him to find Amun and she pleads with him, and asks him to help with all the passion, saying,

What is this, Amon, would a parent abandon his child? Did i do something without consulting you? Didnt I obey you and did not disobey your command?. Why does the great Lord of Egypt allow foreigners to approach his possessions? What changed yourself Amon and you know that I am among many foreigners that I do not know and the foreign countries have cooperated against me. I became a guardian and no one around me, and my many soldiers left me, and none of my horseman paid attention to me, I called out to them, and none of them listened to my call.³

Soon came the help of the Lord, and addressed Ramesses II with his soldiers, because of their slowness on him said: ((**Perhaps none of you Mr. You were poor, so I gave you of my continuous favors, and I set up the son of you on the property of his father, and I was keen to keep all evil away from the land of Egypt, and exceeded your taxes, and it did not happen that anyone usurped anything from you, and everyone of you who announced that he had a complaint I solved his problems without any delay., In fact, there is no king who gave his soldiers what I did to please you, It allowed you to settle in your homes and cities, and exempted you from carrying out the tasks of the army, and paved the**

way for you to your villages and sent you supplies whenever circumstances permitted)⁴ and in the meantime Urḫi-Tešub⁵ resorted to the Kingdom of Egypt⁶ to be under the protection and security of Ramesses II, and the reason for his choice of Egypt is because its king is the bitter enemy of his uncle Hattušeli III, and the enemy of the Hittite⁷ kingdom, and it is said that when Urḫi-Tešub escaped and took refuge in Egypt at the time when it was prevailing. There are tense relations between the two kingdoms, but after the battle of Kadesh⁸ the relationship became friendly and Ramesses II recognized Hattušeli III as king of the Hittite⁹ country.

When the relationship developed amicably, Hattušeli III asked Ramesses II to expel Urḫi-Tešub and the reply from Ramesses II was that Urḫi-Tešub was not present at all in Egypt.¹⁰

After Urḫi-Tešub was exiled to the island of Alašiya¹¹ correspondence began between him and Pharaoh Ramesses II asked him to receive him in Egypt, Ramesses II agreed and welcomed him, fled Urḫi-Tešub and remained in Egypt until his death, and has lived this period in the hope of returning to his country¹² so that the letters between each of Ramesses II and Urḫi-Tešub mentioned the name (Mursili III), which is the name of Urḫi-Tešub¹³, and did not. This matter would have come to Hattušeli III's mind of the refuge of the deposed King Urḫi-Tešub to Egypt, so the subject of the king and his flight became the main topic in several letters, and this was found in the archives of BoğazKay, where the letters dealt with the subject of flight and relations between the two kingdoms¹⁴, and most of the Hittite correspondence was in Akkadian as a diplomatic¹⁵ language.

Urḫi-Tešub sought help from foreign kingdoms in order to recover his throne¹⁶, and Ramesses II may have slowed down until his uncle had what he wanted, although the Egyptian pharaoh initially looked at Hattušeli III as a usurper of the country.¹⁷

In a letter from Ramesses II to Hattušeli III, a kind of rebuke appeared by saying: (You are only a substitute for a great king), and we find in the letters sent significant decreases, especially after the relations between them were repaired¹⁸.

He said: **"You have written to your brother these hostile words so that you can take the first opportunity to provoke friction and conflict, without reflecting on our brothers and on the peace between us."** and Ramesses II was outraged by the threats of Hattušeli III and his tactic of provoking military action against him, and Ramesses II sent a message that did not mention that King Hattušeli III was trying to provoke old hostility by saying: **"Have you forgotten the days of hostility with hittitis."**¹⁹

On the other hand, Hattušeli III recalled the victories is a kind of pride in his victory in Kadesh, as the Hittite king Hattušeli III warned Ramesses of a coup against him, in the event that the fugitive king Urḫi-Tešub is not delivered, and another battle similar to Kadesh, which means that Ramesses II had been defeated, and this decreases with what Ramesses II said in

his victory in the battle. ²⁰

Peace treaty (1275 B.C)

is the treaty concluded by King Hattušeli III with Pharaoh Ramesses II in order to end tension between the parties, at which time both kingdoms will be free to resolve their internal and external problems.²¹

The terms of this treaty were written on a silver slab ²² and sealed with the royal ring between the parties, ²³ whereby each party undertook to assist the other party and assist the Crown Prince by sitting on the throne after the death of any of them. ²⁴ This treaty preserved the Kingdom's strength and repelled the attacks surrounding the capital Hattuša. ²⁵

Salah Abu al-Saud states that the treaty confirmed the formation of a defence alliance in the event of external aggression against any of the Kingdom. It did not mention its provisions by stipulating that there was an offensive alliance allowing them to attack a third kingdom. ²⁶

King Hattušeli III concluded this treaty for fear of the attack of the tribes and supporters of the deposed King Urḫi-Tešub on the Hittite capital, and this is to ensure his supporters stand by him in peace and war, and in addition to the interior he was worried about the Assyrian power abroad, ten years after the Battle of Kadesh, ²⁷ the most important treaties in history were promised. ²⁸

History and sources cannot ignore the role of Queen Pudoghepa , who played an active political role with her husband Hattušeli III. Relations between Egypt and the Hittites culminated in the marriage of Hattušeli III ²⁹ daughter to the Egyptian pharaoh Ramesses II. ³⁰

The story of this marriage was written on the walls of the Temple of Karnak and Abu Simbel, and this wife became one of his best wives and named her (Mahur Nafro Ra) with photographs at Abu Simbel ³¹ Temple While Hattušeli III died after his daughter's marriage, the treaty remained in place even if an ally died, the party would not attack the other party's possession, provide assistance in the event of a third party attack, and hand over refugees to any party, but would not be treated as criminals upon their return. ³² and their personal rights are reserved, and a refugee shall not be punished for his guilt. ³³

If one or two unknown people escape... They came to the Hittite countries to become vassals of a foreign country, so they may not be received in the Hittite countries and must be returned to Ramesses "Meri-Ammon", the great ruler of Egypt. ³⁴

The content of this text is that when a person flees to the Hittite countries, the other must hand him over and return him to the ruler of Egypt, but with regard to the person who is returned he must not be punished. ³⁵

This treaty contributed to achieving peace and balance between the two powers in the Near East, and to stop the ambitions of Assyria.³⁶

It can be said that the aim of the alliance is to focus on two things: first,

to take a stand towards the Kingdom of Egypt, which received King Urḫi-Tešub, and second, to participate and cooperate against Assyria.³⁷

Despite the friendliness and negotiation between the two kingdoms, this does not mean that they were free of tension, because the most important problem was the escape of Urḫi-Tešub to Egypt, which the Hittites believe was in Egypt and this is reason enough for the continuation of the conflict.³⁸

The relationship between the two parties continued until the end of the Hittite kingdom in 1200 BC, ³⁹ the Levant was divided between the two kingdoms, the southern part was from the share of Egypt, and the northern part belonged to the Hittite kingdom. ⁴⁰

Margins and Comments

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