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Standing at the very foundation of monotheism, and

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so of Western culture, Moses is a figure not of history, but of memory. As such, he is the quintessential subject for the innovative historiography Jan Assmann both defines and practices in this work, the study of historical memory—a study, in this case, of the ways in which factual and fictional events and characters are stored in religious beliefs and transformed in their philosophical justification, literary reinterpretation ...

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monotheistic revolution of the Egyptian king Akhenaten (1360-1340 B.C.E.). Assmann traces the monotheism of Moses to this source, then shows how his followers denied the Egyptians any part in the origin of their beliefs and condemned them as polytheistic idolaters.

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As a figure of memory, Moses the Egyptian is radically different from Moses the Hebrew or the Biblical Moses. Whereas Moses the Hebrew is the personification of confrontation and antagonism-between Israel == truth and Egypt == falsehood-Moses the Egyptian bridges this opposition.

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