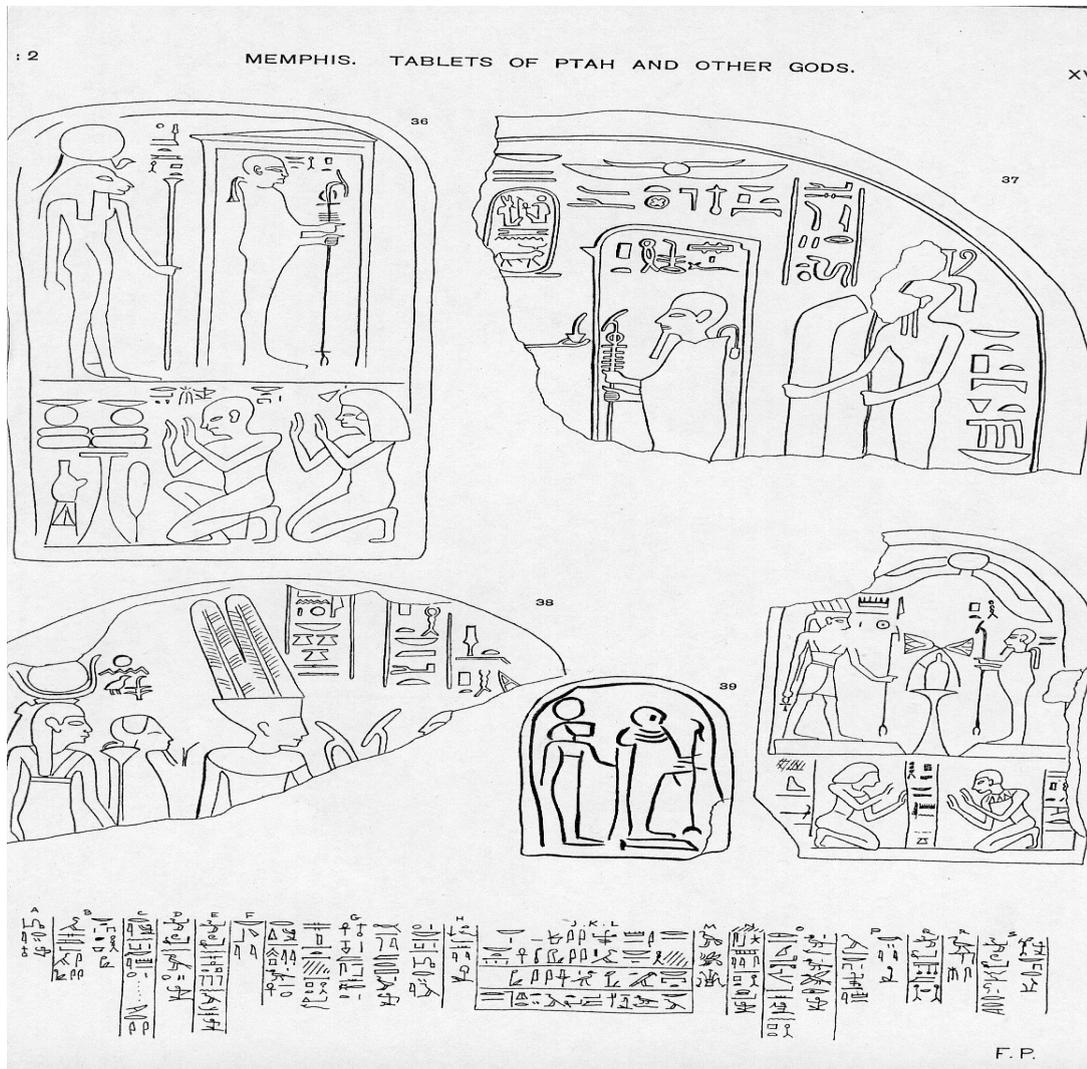


# Memphis, Merneptah and Ramesses - And the Winged Disk of Judah

## A New Framework for Ancient Middle Eastern History



Memphis, Merneptah and Ramesses

And the Winged Disk of Judah

A New Framework for Ancient Middle Eastern History

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## Acknowledgements

First of all, "To God be the Glory for the Great Things He Has Done".

My thanks to my parents Mr Denys and the late Mrs Gwenyth Stewart, my brother Ian who gave me an encouraging critique of the initial draft, my sister Marie for her support, my late Uncle Bob who remembered me in his will at a critical juncture in financing this venture, and Mr Roger and Mrs Margaret Christensen for their support.

I am trying to write at least two books at the same time. Each one keeps taking precedence over the other. My first objective, proving the identity of Queen Sheba, was originally dedicated to my parents' 50<sup>th</sup> Wedding Anniversary.

This book about Memphis being the Pithom and Raamses of Exodus 1:11, originally scheduled to be the second book in a series, jumped the queue. *Memphis, Merneptah and Ramesses - And the Winged Disk of Judah* more adequately proves the overall thesis contained here. Although understanding how Queen Sheba bequeathed to us her actual identity through encryptions in her temple is just as important. One of the objectives of my programme is to give the people of Israel their history back to them. In effect, in my opinion, it has been destroyed by a false chronology of ancient Egypt's history. However, in recent years, I have realised the Kurds, also, are affected by this problem. More so for the Kurds because at least Israel has her Bible, and her land back! Furthermore, it now seems likely Mary Magdalene was a Phoenician because Pithom or Memphis was once also known as "Migdol" meaning 'tower' (of Tyre). For strategic reasons, therefore, this 'proof' that Memphis was the Pithom and Ramesses of the Hebrew Bible must come out first.

I want to thank many people in my books but I must first thank Israeli and Jewish friends who have supported me in many ways through this long journey. For the internet version, and because I have not been able to secure their permission in case their safety might be impaired in this crazy world, I have for the meantime deleted the actual names of these Israeli and Jewish friends in the following paragraphs.

Israeli and Jewish folk have fed, housed, advised and looked after me on many occasions. Some hosted me in the Big Apple (New York). Others looked after me while I was in Melbourne as I negotiated in vain to produce a thesis through La Trobe University. Some offered to translate my work into Hebrew. Through an Israeli Group in Wellington, of which I was an honorary member, I met the son of a professor who established the archaeological unit at Tel Aviv University. Yuval Goren, a publicly listed official of the university staff, graciously gave me some background on the work there. Through this 'Israeli' group I would meet various other ex-pat Israelis and their English and Kiwi wives. It was at an "Israeli Group Passover" that I met two young tourists from Israel who were visiting New Zealand. This couple and members of their families, dairy farmers near Nazareth and farm machinery operators nearby, have been invaluable friends and supporters of my campaign. I had a wonderful time working for New Zealand's dairy farmers thanks to Mr Gordon Gibson of Manaia who gave me the opportunity to work for that great Kiwi Kibbutz (or co-operative). Working for dairy farmers helped me develop many analytical skills that make me *udderly* perverse and provoking to many departments in The Academy. My friends near Nazareth, quite the reverse of their namesake in a famous 19<sup>th</sup> century British novel, have always generously made their home available to me despite the busy schedule of farming life on the plains below Nazareth. From that base, not far from Megiddo, I launched my campaign regarding Tel Beth She'an that overlooks the Jordan Valley. It is not King Saul versus the Philistines up there, nor The Antichrist waging his campaign against Jerusalem, but me versus the Egyptologists' chronologies. Thus my 'Nazarene' friends' support, even if they are bemused by the whole thing, can only be a Godsend. Tel Beth She'an may well be the doom for modern Egyptology. I have since discovered that Nazareth might mean *et Nazar* - "The Branch". There might be a prophetic reference to this in Isaiah 11:1 (? אֵת נֹצֵר).

In Jerusalem, I have a good team of encouragers. A couple of them have, like me, tried to alert the media to the serious problem here. They encounter the usual excuse, "this is too complicated for our readers" or "there is not a story here". It is amazing how the media seem to be the experts on how well we understand things. In other parts of Israel I would like to thank many but it might be wise at this stage to obtain their permission before publicly naming them. One young student asked why I did not pursue my thesis through the universities. It is a good question. Believe me, I have tried to raise this matter with them and some fellow

members of the Academy (e.g., Warren and Reuven) have been a great help to me. Regrettably, I think the problem is so messy that no one really wants to change things. As one professor said to me, "of course the chronologies are in confusion but what's new about that?" A measure of their dishonesty?

Since the late 1980s when I first began to seriously investigate this issue, I have had the privilege to meet even more Israeli folk, for example by helping Roger and Margaret Christensen involved in the H.I.T. programme in New Zealand and many other Jewish folk. I have mentioned only a few for now. I have two more books to mention those people I have omitted here.

Our very Gentile family's *Jewish connections* go back further to a few decades before I was born. My grandfather Mr George Stewart, and my father and uncles, had many pleasant experiences and excellent working relationships with Jewish business contacts in the wool and animal-skin trade from the 1930s to the 1980s. According to the Hebrew Scriptures, God used two animal skins (*kuttoneth*) to coat or clothe Adam and Eve after they sinned. The Jewish Community in Wellington, New Zealand, has been a blessing to that city through several generations and I am sure London, New York, Melbourne and many other communities can say *amen* to that in regard to their own Jewish communities.

While some people of the nation of Israel will not agree to points made in this book, it is a genuine attempt by a friend of the people of Israel to help them understand how mostly non-Jewish historians, but also, sadly, some of their own, as well as Jewish and non-Jewish archaeologists and Egyptologists, have all re-interpreted certain critical evidence to paint an 'official' picture of Israel's ancient nation's history that is quite at odds with the reality. To my Orthodox friends such as Rabbi Chaim Dovrat, let me say this: of course we cannot add or remove words, yods or even tittles from *Torah*. However, in the examples of "Rameses" (Genesis 47:11) and "Raamses" (Exodus 1:11), I believe it is much better in the long run to see these as later names for the city of Pithom or "Migdol" added to the text to help readers of a certain time (200 BCE?) know exactly where their ancestors had worked and lived. If I am wrong, we know who will have to discipline me on this. Hitler, aided and abetted by IBM according to Edwin Black in *IBM and the Holocaust*, tried to destroy the Jews in gas chambers but destroying a people's history is far more likely to succeed in destroying a nation in the long run than anything else.

All the people mentioned here and many others left out for now, have been helping me in this important project to restore Israel's history. That is just a beginning because many other histories are destroyed by the same problem and they need restoring too. Even for the British, our pre-Roman history is affected by the same problem. But that's another story. Here I need to attend to Jewish- (and to a more limited extent for now Kurdish-) history.

On a lighter note, perhaps I can conclude with a piece of poetry (from memory):

"There was an old man from Woking  
Whose mind was perverse and provoking  
He sat on the rail  
His head in a pail  
That silly old man from Woking." (Edward Lear)

Thanks everyone.

Don Stewart  
Wellington, March, 2011.

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Before 1905:

Action and reaction are equal and opposite.

\*\*\*\*\*

1905:

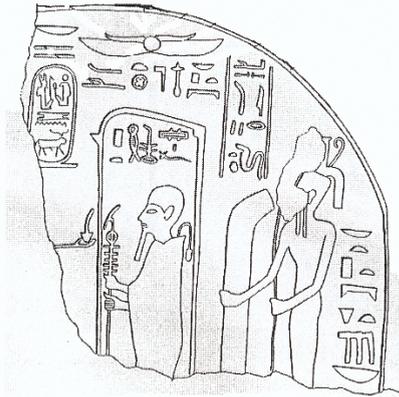
$E=MC^2$ .

\*\*\*\*\*

2005:

Pithom and Raamses (Exodus 1:11) are not two capital cities in two different parts of Egypt in the same era (1500 or 1300 BC). They are two capital cities on the same site in two different eras; Pithom-Memphis (1500 BC) and Raamses-Memphis (600 BC).

Two images: Merneptah's version of the "Winged Disk" (above)  
and Hezekiah's (Below)



## Preface

On 7 July 2005, suicide bombers attacked London. These terrorists were not campaigning for a united and independent Ireland, as had been London's more recent experience. Why they did this is anyone's guess. Many people around the world are suffering grief caused by what seems to be a senseless minority that holds a strange mix of religious and nationalist aspirations. This book shows that extreme nonsense is not confined to Muslim radicals.

For six years up to the outbreak of World War I, William Flinders Petrie, a famous and excellent British 'field-archaeologist', had difficulty making much sense out of his excavations at the ancient city of Memphis near Cairo in Egypt. He had expected to find evidence of about 26 dynasties of ancient (*indigenous*) Egyptian kings who were supposed to have ruled there ["The history of this capital of Egypt", Volume I, Chapter I, page 2, paragraph 3 (or page 4 of this document)] between 3000 BC and 600 BC. Memphis had been the capital (capitol) and a great and important city, like Britain's London, for more than two thousand years. However, Mr Petrie found evidence of only a few dynasties, not twenty-six. He found much evidence of two in particular - the 12<sup>th</sup> and the 19<sup>th</sup>. Furthermore, about 450 years separated these dynasties according to the conventional chronology that is used to set the dates on ancient items excavated in Egypt and commonly found in the Museums of the West. Petrie found very little evidence of the 26<sup>th</sup> dynasty that he expected to proliferate immediately underneath the Persian, Greek and Roman eras. What little he did find relating to the 26<sup>th</sup> dynasty seemed to be indistinguishable from the 19<sup>th</sup> dynasty material that he did find in profusion.

Even more unfortunately for Mr Petrie, between the 12<sup>th</sup>, profuse 19<sup>th</sup>, and sparse 26<sup>th</sup> dynasty evidence, there was very little of any other dynasty either. Only the important 18<sup>th</sup> dynasty, which ruled Egypt from the 'South' (Luxor, Thebes), put in much of an appearance. Even then, some 19<sup>th</sup> (or "26<sup>th</sup>") dynasty kings seemed to have brought that material to Memphis from 'The South'. They probably barged that material down from Thebes or Luxor, to Memphis, on the River Nile.

As the six-year campaign continued, Petrie was left with an inescapable conclusion. The 19<sup>th</sup> and the 26<sup>th</sup> dynasties were the same! The same men, under either their Greek or Egyptian names, got a double billing in two different centuries BC - the 13<sup>th</sup> century (as the 19<sup>th</sup> dynasty) and the 7<sup>th</sup> century (as the 26<sup>th</sup> dynasty). One of the kings was "Ramesses II" or "Ramesses the Great" ("Ozymandias"). Egyptologists gave this "Ramesses" the wrong date (i.e., in the 13<sup>th</sup> century BC) because a name ("Raamses") like his appeared in the Bible in Exodus 1:11. Nobody seems to have realised, neither on the Eve of World War I nor now, that the Hebrew text itself implicitly shows that 'later scribes' added the name "Raamses", with its obviously 'Greek' double 's' suffix (*ses*), to the Masoretic (Hebrew) text. At some time in the past (e.g., 600-200 BC), Jewish scribes updated the name of the capital city that one generation of their ancestors had built, i.e., "Pithom", for one of the very ancient pharaohs of Egypt (probably Amenemhat III, 12<sup>th</sup> dynasty, *circa* 1500 BC), and a much later generation had re-built for later or more recent pharaohs (the 'Ramessides') in *circa* 600 BC (Jeremiah's era).

If World War I was a colossal "miscalculation", as some historians describe it, then modern Egyptology is a bungle in *The Academy* on the same relative scale. The effect of making a nonsense of ancient Egypt's history is to do the same to the many nearby countries' histories. Those countries include Israel, some Arab nations, Iraq, and one especially sad case these days - the Kurds. Fortunately for Israel, the Egyptologists cannot really destroy its history because it is retained for us in the Bible which the ancient Israelites wondrously bequeathed to everyone on Earth. However, in their history books, the Egyptologists do appear to mythologise Israel's history

In 2004/6, I was living in a hostel halfway between Kings Cross and Russell Square London Underground tube stations. In that area, on a footpath possibly right above the place where that Piccadilly tube train met its doom on that fateful day in July 2005, a lovely Kurdish family sold their fruit from a street cart at prices that could hardly sustain a living for them. They always presented a product of fine quality that gave me much daily sustenance. In 2004, a vandal threw green paint bombs at their cart and made a big mess. A minor mess compared to the one that occurred about fifty feet below them in July 2005.

My Kurdish fruit-seller said the name of his town in his homeland ("Kurdistan") was Qaladize. He was not quite sure of its meaning in English but his rendition was "tower" or "castle between two rivers". A very long time ago, his ancestors had lived with Abraham the ancestor of Israel (and other Middle Eastern nations), in "Ur of the Chaldees" (*Qaladize*). That was near the famous Tower of Babel in today's "Southern Iraq" (*Shinar*). People who currently dwell in the region of the Tigris and Euphrates rivers suffer much from this false history that the Orientalists at the schools of oriental studies pick up from the Egyptologists. Certainly, "Iraqis" squabble too much amongst themselves. But which nation doesn't? Professors in the universities teach and advise the modern bureaucrats, diplomats, soldiers, and others who conduct 'foreign policy' in that region right now. They are as much to blame as anyone. They need to lead by example. This book examines why they must urgently re-appraise their paradigms and everything they are doing so that we may avoid entering another "Great War". That is also what this book is about - reforming professors and *The Academy* as a means of resisting terror.

MEMPHIS I  
By Flinders Petrie

Member of the Royal Irish Academy; Imperial German Archaeological Institute Corresponding Member of the Society of Anthropology, Berlin; Roman Society of Anthropology; Society of Northern Antiquaries; American Philosophical Society; Edwards Professor of Egyptology, University of London.

London. School of Archaeology in Egypt, University College, Gower Street, WC and Bernard Quaritch, 11 Grafton Street, New Bond Street, W 1909.

\* \* \* \* \*

### Dedication

To Rex Lane, who asked "Ramesses II or Ramesses III?"

Neither Rex. They were Egyptian kings of the Exile not Pharaohs of the Exodus.

### Introduction

Working through Petrie's excavation reports of the work he did at Memphis, Egypt (1908-14), I began to realise that he was uncovering the old Biblical site of Pithom (*circa* 1500 BC) mentioned in Exodus 1:11, and that "Memphis" should be read "Memphit". By inverting the syllables, which often happens when Hieroglyphs are translated into European languages, "Memphit" should really be "Phit-mem" or Pithom. In this book, it is assumed that Pithom became known as "Ramesses" many centuries later (*circa* 650 BC).

As we progress through Mr Petrie's reports, usually keeping to the sequence that he wrote them, certain problems arise that are particularly interesting. As they arise, they are discussed. The analysis of the main story of his excavation is punctuated with several digressions to give additional background. Some of the digressions appear as appendices while others are kept in the main text, for no particular reason. However, after a digression finishes, the subheading "The Detail Continued" is used to restart the main narrative. This book is a commentary on Petrie's analysis of the material he excavated and surveyed. It is important and necessary, sometimes painfully, to trace that detail as it develops. The reader is taken down the same path I found myself following. The reader, like any investor, needs to do some hard work to get there. The return on the investment will be worthwhile. A lot of Petrie's analysis involves necessary details like survey methods, descriptions of pottery or buildings, directions etc. We can avoid most of that. Some of it is recorded here to show how thorough his excavation techniques were. This document questions the **chronological framework** within which he has to interpret the data yielded by his discoveries. If the analysis seems harshly critical of W. Flinders Petrie, his field archaeology is beyond criticism.

The procedure takes excerpts from Petrie's commentary and remarks on them. Where his words are omitted, there is a series of periods to mark those portions. It is to be hoped his text has been edited without distorting the context even though Petrie himself is sometimes hard to follow. However, at the same time it is important to focus on the key point for discussion. This is not a particularly satisfactory way of handling the problem. Petrie's commentary is reproduced in italics with Volume (i.e., VMI = Volume Memphis I), Chapter, Page and Paragraph references consecutively. My commentary on matters arising follows in plain type. Volume, chapter and plate references are in Roman numerals. Page and paragraph references are in Arabic numerals. Petrie used Roman numerals for dynasties and centuries. In the text of this document they are replaced by Arabic numerals.

The names of pharaohs vary considerably. The Bible mentions "Rameses" and "Raamses". Except when quoting the Biblical references, the policy is to use "Ramesses" which seems to be the conventional form in most texts. Thutmosis is often Thutmose in other writers' texts. Here, the former is preferred. Petrie uses "Sety" for "Seti". Here, the latter is followed because that seems to be normal practice although quotations from Petrie retain the former. The text here uses "Merneptah" for "Merenptah" although the latter is technically more common or correct. Some other writers have used "Merneptah" or even "Merneptah". Unfortunately, one tends to get into habits and it is difficult breaking them when writing. The policy here is to follow the form "Merneptah". In the index, other variations are indicated.

Day by day, as I was taking detailed notes from Petrie's reports, a particular trend seemed to be emerging with some force. In the back of my mind was the possibility, also considered by other commentators, that the Egyptian 19<sup>th</sup> and 26<sup>th</sup> dynasties could be the same, but re-created as separate dynasties by later historians from two or three different sources. In that context too, Petrie's observations took on a completely different character. He was working on the *a priori* assumptions which he notes at the start of the first volume. I was reading them with a different *a priori* understanding. Though I agree: how is it

possible that two Egyptian dynasties could be duplicated?

The process below may seem rather tedious. But it is probably necessary in order to understand the potential problem existing here. To reinforce readers' background, thoughts are repeated. Old ground is retraced here and there. The thinking behind this is that most readers may not have sufficient general knowledge of the subject to immediately understand the complex problem in chronology we are faced with. Hopefully, this will draw attention to the problems with the 'official' chronology Mr Petrie was using.

I found these excavation reports sitting in the main section of the University of Otago Library in October 2002. It seemed they had hardly been touched in some 90 years on the shelves there. During my world trip between June and October 2002 to promote the synopsis of my thesis about Queen Hatshepsut of Egypt and Ethiopia [*The Ensigned Sheba of the South (Egypt and Ethiopia)*], 'experts' would tell me, "I would have to study the excavation reports before I comment". Given that it would probably cost an arm and a leg to get hold of such documents that pretty well closed the door on any useful discussion.

However, I stumbled across this interesting and significant set of reports for no more than a bus fare and a short stroll around the brand new University of Otago Library premises. I had travelled the world searching for information, then something very valuable turned up, far away from the great centres, ironically after a re-arrangement of the book-shelves in that library. Certainly I got some very interesting results from studies at Beth She'an (Israel) and Brooklyn (New York). If I had not made those visits (2002-3), the information in these excavation reports would have had far less significance. Petrie's reports, follow-up investigations at Jaffa (Israel) and at a Colloquium of Egyptologists in London in 2004/2005, are woven into the narrative below as we discuss Petrie's work at Memphis. Some of that background is explained next before commencing with the detailed analysis of the Memphis reports.

### **The Forts at Beth She'an and the Ramesses II Gate at Jaffa**

On 13 August 2002, at Tel Beth She'an, central Israel, I climbed the tel (small hillock) where King Saul, according to the Bible, had his last fort before he died at the hands of the Philistines. I had previously visited the site in 1992. In 1992, one of the directors of the Beth She'an Project had given me a guided tour of the site. In 1992, the tel (hill or hillock) at Beth She'an had received little attention. The main site on the flat ground below the tel is the Greco-Roman and Byzantine town of Scythopolis. This place gets most of the attention because nearly all the projects there receive funding from overseas. Those funding organisations, in Europe and America, are more interested in the more recent era because it is the time of early European (Greek and Roman, or "Western") involvement in Israel from 300 BC onwards.

A few years ago, the Department of Antiquities had sub-contracted Dr Mazar of the Hebrew University of Jerusalem to do more excavations of the tel. He found Egyptian forts there which seem to be situated above King Saul's fortifications. They had excavated to the south and west of Saul's encampment. It is difficult to perceive, but one has to walk a little bit further **up** the tel from Saul's encampment on the eastern side to get to the Egyptian sites on the western face of the tel. Clearly, the level at which King Saul had operated from was immediately **underneath** the Egyptian level. Saul's fort also appeared to be situated on the wrong side. Saul needed a lookout to the south and west because David of Judah and the Philistines were his main concern or worry. Therefore, one might well ask why King Saul built his fort virtually underneath, and below or behind the two earlier Egyptian forts? They are said to be "earlier" because Egyptologists found cartouches of Seti the Great and Ramesses III there. In theory (or supposedly), Seti ruled Egypt *circa* 1290 BC and Ramesses III ruled *circa* 1180 BC. Saul can be no earlier than 1000 BC.

Beth She'an would have provided ideal observation posts for Seti and Ramesses III. They would have needed these forts to defend Egypt from "Asian" invaders from the North. Egyptian kings with those names occupied this part of Israel at one time. The question is when: Before Saul or after Saul? Megiddo lies to the west of Beth She'an on the same plain. Both were important strategic locations, in Israel, with Africa to the south and Asia to the north. Beth She'an monitors the Jordan valley as well. It is very unlikely that any Jews, Hebrews or Israelites would have returned there to make a camp or fort after Saul's tragic death *circa* 1000 BC. The site would be like a graveyard or memorial. Saul used Beth She'an as a base during a 'civil' war. Even in the divided-kingdom period of ancient Israel (after 930 BC), Beth She'an would have had no value as a strategic fort in Israel. It was north of the Israel-Judah border. Only foreign invaders like the Egyptians would have felt little remorse or compunction about desecrating a Jewish memorial, sacred site or graveyard. When possible, Egypt liked forming a buffer state between Egypt and the Asian nations. The mountain range from Megiddo to Beth She'an was a natural boundary. Egyptians clearly occupied Beth She'an and had good reasons to do so. When they did this appears to be in dispute - was it in 1300 BC, 700 BC or 550 BC; 700 and 550 BC etc?

In a separate part of the overall thesis here, Queen Hatshepsut of the 18<sup>th</sup> dynasty of Egypt (and Ethiopia), conventionally dated *circa* 1485 BC, is the Queen (of) Sheba. That means it is necessary to move the 18<sup>th</sup> dynasty, and all its kings, to the 10<sup>th</sup> to 9<sup>th</sup> centuries BC. In turn, that means the 19<sup>th</sup> dynasty has to come

forward by at least five centuries, probably from the 13<sup>th</sup> century BC to the 7<sup>th</sup> century BC. Hence, there is only one period when we can envisage Egyptian kings fortifying central Israel. That was sometime after the expulsion of the Northern Kingdom of Israel by the Assyrians *circa* 720 BC.

That is what Dr Mazar really found here. He found Egyptian forts built after King Saul's time not before him. When Dr Mazar found cartouches of Seti and Ramesses III at Beth She'an in a level sitting above King Saul of 1000 BC he had inadvertently uncovered the evidence we need to expose this problem. This forces the Egyptologists and Archaeologists to acknowledge some common sense. They should not rely on theoretically-correct but often practically-unreliable methods such as carbon-dating or Bronze-Iron-Age Stratigraphy. They must re-appraise their entire chronological model of the ancient Middle East. That is the key conclusion from this analysis of Petrie's excavations at Memphis especially when it is combined with the information at Beth She'an and Jaffa. At Beth She'an, the 19<sup>th</sup> and 20<sup>th</sup> dynasties are clearly in a context that places them long **after** 1000 BC. One would have to say at least **after** 900 BC. They could not have been there in David's and Solomon's reigns. It is doubtful they were there **before** powerful King Hezekiah of Judah in 700 BC. At the Ramesses Gate at Jaffa one is forced to conclude that Israel never occupied the place between 1250 BC (Ramesses II) and 550 BC (Persian conquest). As we shall see later, that is absurd.

The confirmed existence of the Egyptian forts of Seti the Great and Ramesses III at Beth She'an has been known for just a few years. Outside of a small cabal of specialists, very few people would be bothered to read, let alone audit, their reports. Nor would many people be able to understand the significance of the layout on Beth She'an's Tel. Dr Mazar himself argues that I am misinterpreting the effect of the "slope" of the ground at the top of the tel. Even if that were true, Saul does not look very smart if he built below or behind a derelict 300 year-old Egyptian fort. If he did not want advance warning of oncoming invaders why fortify himself up there? Why not level the old Egyptian forts, build on top of them or rebuild them? What evidence do we have that Egyptian kings could have established forts in Israel in *circa* 1300 BC or in *circa* 1200 BC, especially in light of the Biblical record? That was approximately 100 or 200 years after the Israelites, according to Biblical chronology, had conquered the Amorite tribes in Canaan. 1200 BC was the eve of Israel's rise to prominence.

The only logical solution to these questions, simply on technical grounds, is to re-date the 19<sup>th</sup> and 20<sup>th</sup> dynasties. They are contemporary with the era of the post-kingdom period of Northern Israel (Samaria). They were not contemporary with the three centuries before the early Kingdom period of Saul and David (1300-1000 BC).

With Beth She'an 2002 AD so much in the forefront of my mind, the analysis of Petrie's observations began to take on far greater significance. To the best of my knowledge, no one has thoroughly investigated Petrie's observations at Memphis in the light of this new discovery in Beth She'an. In 2002, less than a decade had passed since archaeologists had been able to confirm the existence of Seti's and Ramesses III's forts at Beth She'an. So the following analysis of these ninety-year-old reports of Petrie's excavations at Memphis, Egypt, is potentially very significant.

I was in for a much bigger surprise when I found the "Winged Disk of Behudet" in Petrie's archive. If I am going to keep to the process outlined above I will have to discuss this much later. I will note here that in 1997 a new object had turned up on a clay impression of a seal of King Hezekiah of Judah. A report of this discovery only reached the journals in 2002. Petrie's archive shows that the disk was named, by the Egyptians themselves, as coming from "Judah" (literally *eh-deh* from the hieroglyphs). Petrie shows the Egyptian king Merneptah worshipping this "disk". Why was a 19<sup>th</sup> dynasty Egyptian king of 1200 BC worshipping an object also used by the Jews in 700 BC? Why were the Egyptians supposedly in 1200 BC implying it originated in Judah with the name "Behudet"? According to the chronological scheme of the Egyptologists, that is not possible. As we shall see, one of the dates is wrong.

I returned to Beth She'an in 2004 and still came to the same conclusions. This time I had also visited Jaffa where the Department of Antiquities has a site dedicated to the "Ramesses II Gate". The intriguing thing about this gate is that between its erection in *circa* "1304-1237" and the Persian Era (538 BC), there seems to have been no other occupation of Jaffa. Yet fifty metres across the park, signs tell us of the continuing use of Jaffa's port between 1200 and 500 BC. They give examples such as Hiram of Tyre sending lumber to Jaffa to take to the temple in Jerusalem (*circa* 950 BC), and Jonah's flight to Tarshish (780-750 BC). In Roman times the port continued to be busy. It is still busy today, although more as a tourist trap.

The base of the Ramesses Gate sits below the Persian footpath. You can still walk on the footpath. Overlooking the footpath is what is described as a Greek wall. The archaeologists have constructed an imitation gate on the site to get an idea of the way the original looked. It has all the cartouches they found on the original. The lintel of the gate rises a few feet above the top of the Greek wall. The Persian footpath lies on a parallel about mid-way of the gate. However, the archaeologists show nothing relating to Israel. What might remain of a Canaanite site lies to the right. Where is the evidence of Israelite

occupation at the port? The gate is right in the centre of the port town. I talked to Mr Robert Deutsch about this. His reaction was to say “you should always expect the unexpected”. He told me, “nothing in antiquity is rational” and proceeded to cite an example from a site at Megiddo. Other archaeologists I talked to said both Beth She’an and Jaffa were poorly excavated. If that is the case, why hasn’t the Israel Antiquities Authority asked for its money back? Mr Deutsch, writer of an article about King Hezekiah’s Winged Disk, published in 2002 by *Biblical Archaeological Review*, was investigated for supplying fraudulent antiquities onto the market. The real question is, who was committing fraud? The authorities investigating Mr Deutsch? Or the academics for perpetuating a chronically unreliable chronological framework which is repeatedly challenged by simple, obvious observations?

My observations at Beth She’an 2002; before I wrote the first draft of this book (2003-4) and at Beth She’an and Jaffa in 2004, 2005 and 2008 prior to writing the May 2005 and September 2010 (*Internet*) drafts; tell me we must re-date the 19<sup>th</sup> dynasty of Egypt. It should be contemporaneous with Israel after King Saul at Beth She’an. That is 300 years after Saul and 600 years after its conventional or orthodox date. It is contemporary with Israel a century before the Persian era at Jaffa. In other words, it is the 26<sup>th</sup> dynasty according to my conclusions from the data discussed below. It might be hard to determine comparative dates (differences in stratigraphy) at Beth She’an but the evidence at Jaffa is incontrovertible in my view. Anyway, we will see what William Flinders Petrie comes up with at Memphis.

### **Flinders Petrie at Memphis**

When I began my analysis of the six volumes of these excavation reports, I started reading Volume II Fifteenth year, 1909 [“The Palace of Apries (Memphis II)”. Actually, I thought it was the first in the series on Memphis. The title “Palace of Apries” had initially caught my eye because I was interested in the possibility of a connection between “Apries” and Jeremiah’s “Hophra”. Realising my mistake, I started again at the first volume or the “Fourteenth Year, 1908” entitled “Memphis I”. The curious thing from this mistake is that I noticed the front cover of the volume recording the 1909 campaign had the title “Palace of Apries (Memphis II)” whereas the opening title in the text was “The Palace of Memphis”. This increased my suspicions that something was wrong. In the early 1900s, and before then, most people were familiar with “Apries” from popular English translations of Herodotus’ *The Histories*. But as I read Petrie’s reports there seemed to be a lot more about Merneptah of the 19<sup>th</sup> dynasty, and his predecessors Seti and Ramesses II. There was very little about Apries, his predecessors in the 26<sup>th</sup> dynasty and virtually nothing about the 22<sup>nd</sup> to 25<sup>th</sup> dynasties. The clumsy arrangement of these titles actually betrays a more serious problem originally posited by Dr Immanuel Velikovsky (*Ages in Chaos* Volumes I & II):

That Apries, king of the Egyptian 26th dynasty in the 6<sup>th</sup> century BC or *circa* 590 BC, is the same person as Merneptah (Merenptah) Baenre Hotepirmaat, 19th dynasty, of the 13<sup>th</sup> century BC or *circa* 1210 BC.

In his latest work, *Ramesside Inscriptions* Vol. IV., published by Blackwell in 2003, Kenneth Kitchen delivers a stinging attack on “totally misguided attempts of cranks who wish to depress Egyptian dates by 500 years”. I will comment on his opinions in a chapter on methodology scheduled to appear in a book about Queen Hatshepsut-Maatkare of Egypt-Ethiopia, the Sign of Sheba and Mary Magdalene of Tyre.

### **The Beginning**

Petrie writes:

*“In beginning to examine so great a city as Memphis, it is needful to glean all the information we can from ancient authorities for our guidance. References in the inscriptions, and the account by Herodotos, are nearly all that remain to help us. Diodorus mainly copied from Herodotos, and only yields a few further points; and Strabo is unfortunately very brief about Memphis”.* (VMI. Chapter I. Page 1, para., 2);

This tells us he was not looking at the Bible to help him. In 1908, he probably had no reason to suspect Memphis might also have been the site of “Pithom and Raamses” (Exodus 1:11). Nor would he have considered “Pithom” was *Pit-mem* or *Mem-Phit* hence Memphis (see below).

Then he writes,

*“The history of this capital of Egypt extends from the first king to the last Roman Emperor. Menes founded Memphis; and the Roman Governor, John Makaukas, signed the capitulation to the Arabs .... from the beginning to the end of Egyptian history, Memphis was the great centre of civilisation, government and trade ..... the oldest object of worship was probably the bull Apis a part of the veneration of animals which preceded the ‘higher theistic ideas’.”* (VMI. Chapter I. Page 2, para., 3).

Although it is not germane to the general theme we are looking at, we do get an example here of a certain

type of a *priori* thinking. In Romans 1:23, the Apostle Paul, a prestigious theologian in his own right, obviously believes the “higher theistic ideas” preceded the “veneration of animals”. This is an equally-obvious bias in Mr Petrie’s analysis from a theological standpoint at least. It was not necessary to make the comment. Mr Petrie got a lot of support from religious people who were keen to find archaeological evidence to support the Biblical narrative. They should not have been happy with his comment here. Unless that is what they did think. St Paul’s analysis is quite the reverse to Mr Petrie’s. Did anyone challenge Mr Petrie’s belief on this matter? What does this say about the people to whom Mr Petrie was filing these reports? It seems, ninety years later, that it is up to a graduate of the University of Otago to audit these reports. Hopefully, it will be a bit more interesting than audit reports usually are.

### Memphis, Pithom and “Raamses”

I hope to show that another much more important *a priori* position Petrie held was probably obstructing a proper understanding of the data Petrie was discovering at Memphis. This was not Petrie’s fault. I refer to the interpretation from the Bible that the Children of Israel built **two** “store cities” in Egypt for pharaoh - **in the same era** (Exodus 1:11). One was “Pithom” and the other “Raamses”. Certainly, the theologians’ English translation of the Hebrew appears to give that impression. But economists recognise these places might have been “capital” cities or “capitols”. One way to understand this is to realise the accumulation of stocks or “stores” is the real meaning of “capital”. The modern Consumer Economy misunderstands “Capital”. Ancient Capitols were places where the national treasuries for national and international payments were held. They still are today. No country, in normal times, has two capital cities or capitols.

The adjective or noun used to describe these cities is מִסְכָּנָה (miṣkânâh, *miskenaw*). Most English versions usually translate the word as “magazine”, “store-house” or “treasure”. This is partly why I support the idea of these places being capital cities. However we have to recognise that the word is similar to the Hebrew *shecinah*. That is the word used to describe God dwelling with man. Alternatively, as an Israeli friend Oren Kremer pointed out, the Arabic word *sakana* means “we lived”. The Egyptian king was appointed by God via conception or by birthright. He had the authority to write the law. People had to obey him as the God-appointed ruler. The Hebrew *shecinah* and the Arabic *sakana* could therefore refer to the place where God’s leader resided. Of course this would be the capitol or capital city. Normally there is only one capital city at any time. That is one reason why we have to consider that Pithom and Raamses could not have been contemporary cities.

Furthermore, linguists should have recognised that in “Raamses” (רַעַמְסֵס), the Hebrew has the letter *samech* (ס) written twice here for ‘ses’. “Raamses” is the Classical Greek form of the Semitic or Egyptian for ‘Ra of Moshe’ or Ramoshe. Raamses (Ραμεσση, *Ramesse*) appears in the Septuagint, the Greek version of the Jewish Bible. Some versions of the Septuagint add Hieropolis as a third city. That sets a precedent for the possibility that “Raamses” was a later addition to the text of Exodus 1:11. Normally, the Jewish scribes would be reluctant to do such a thing. However, since it was only the more modern name (*circa* 200 BC) of a foreign place, after careful consideration, additions like that might have been allowed. Anyway, the word is deliberately left in its Greek form as a Hebrew transliteration of the Greek. This is like leaving the addition in the margin to show it was not in the original scroll. Some Egyptian cartouches do show the name “Ramessu” (refer “Mes, Moshe, Thutmosis and Ramesses below) with two symbols for ‘s’ (“Ramesh of the Su-t”). Thus the appearance of “Raamses” as a direct transliteration in the Hebrew text proves the name is a later Greek addition to the text.

*Prima facie*, “Raamses” has to be a much later or more recent name for “Pithom”. The exact meaning of Pithom is discussed later. However, the Hebrew text also makes it clear that the Children of Israel built both cities, “Pithom” and “Raamses” (or Ramesses). For this thesis, “Raamses” would have been in a time when the city was known to the Greeks, that is from the 7<sup>th</sup> century BC at the very earliest. The only times when Israelites would have been in Egypt, and involved in construction programmes, are the 15<sup>th</sup> century BC (as slaves) and from the 7<sup>th</sup> century BC as émigrés, expatriates or refugees. Thus:

Pithom and Ramesses were not two capital cities in **different locations** of the **same era**, they were two capital cities on the **same location** in **two different eras**.  
Jews helped build both.

Whatever theologians or archaeologists might say about this, the latter clause in the above statement is really the better reading of the Hebrew using the Masoretic text of the Bible as a guide. Later, we will see this seems to be the more sensible reading in the light of Petrie’s evidence. Petrie and his contemporaries were forced by the orthodox framework to look for Pithom and Raamses as if they were two cities on two different sites in the same era. As I worked through the excavation reports I realised that is a key to unlocking the confusion. Is there any evidence that Jews built two capital cities in two different eras? Or, putting it another way, where are we going to find two ancient Egyptian capital cities, of two different eras on the same site? At the moment, Egyptologists are still looking for two separate sites in Egypt that show evidence of Jewish involvement in their construction. They have to find two cities of the same ancient era

about 3500 years ago or 3300 years ago as their chronology requires.

As briefly noted above, it seemed to me that “Memphis” is probably a Greek form of a place called *Mem-Phit*. ‘S’ is normally a Greek or European suffix. ‘T’ is a more likely suffix in Semitic languages. The Jews of Sephardic, Yemenite or African origin refer to “Shabbath” whereas Ashkenasi (Grecian) Jews will say “Shabbas”. Also, people familiar with reading from left to right often reverse or transpose letters when transliterating from scripts that are composed from the right-hand side of the page to the left-hand side. Thus Abyssinia could be read the *inia* of *Ssyba*, *Ssyba* or ↔ *Sheba*. Modern Ethiopians claim Queen Sheba is their ancient queen. Therefore, could *Mem-phit* more properly be *Phit-mem* or Pithom? And if that is the case, was Pithom later named “Ramesses” (*Raamses*)? There are other possibilities too. Could “Ptah” (P-T-H) be “Hotep” (H-T-P)? Could Amenemhat (Amen-M-H-T) have been misread Amen-T-H-M. Therefore is his place (Pi) actually Pi-T-H-M (Pithom)? As a South African friend Henk Bouwman pointed out, is the 4<sup>th</sup> dynasty king called “Khafre” actually Afre-kh or Africa? Is the place that Petrie reads as “Si-en-Ptah” actually the “Tahpanes” recorded in the Bible from King Solomon’s time through to Jeremiah? Another example we will look at is Seti- Ptah-Maat. Is that actually Psammetich? Also we get Hercules equals Heracles, or Alexander is Iskander and most importantly we shall find out that Nebuchadrezzar is Nebuchardezzar or Nebo’s Tzar of the Chards (Kurds).

## The Detail

We now get into the detailed analysis of Mr Petrie’s statements in his excavation reports. As I pointed out, the “Detail” will be interrupted from place to place by comments on other matters. They will be points that Mr Petrie effectively raises in his discussion. I believe this is necessary because there are some confusing matters there. These interruptions give the reader some more background to many other issues raised by what seems to be a terrible error in the chronology of ancient Egypt’s kings.

Petrie continues by reporting Herodotus’ coverage of the site of Memphis:

*“Several different parts of the temple of Ptah are mentioned by Herodotos ..... the first ..... Menes. Next Asychis .... this king succeeded Menkaura of the 4<sup>th</sup> and preceded Nitaqert of the 6<sup>th</sup>. He is probably Asekaf of the 4<sup>th</sup>. The fine reliefs of the 4<sup>th</sup> dynasty .... would be appreciated by the Greeks of the age of Pheidias .... such sculpture was still existing down to the Persian Age, and therefore may yet be found. .... Next we read that Moiris (Amenemhat III) built the propylaia of the north .... In the 19<sup>th</sup> dynasty we read of a statue of Sety I (Breasted, records, iii, 260). Sesostris (Ramessu II) is said to have brought great stones to the temple .... Ramessu III built a new temple in the court .... Rhampsinitos built the propylaia facing west, the “West Hall” ..... Psametek I built the propylaia facing the south. This is probably where the 26<sup>th</sup> is marked on the plan .... It would be probable that the work of the 26<sup>th</sup> dynasty would stand in advance of that of the 19<sup>th</sup>. Aahmes placed a colossus in front of the temple, which Herodotos saw lying face up .... Lastly we find that Ptolemy IV built the propylaia of red granite at the eastern entrance. Thus we have seen that Herodotos divided his statements into their historical positions”. (VMI. Chapter I. Page 2, para., 4).*

Analysing this coverage into its “historical positions” and dynasties, we have the 1<sup>st</sup>, 4<sup>th</sup>, possibly the 6<sup>th</sup>, Amenemhat III (12<sup>th</sup>), 18<sup>th</sup> (Aahmes?), 19<sup>th</sup> (Seti I, Ramesses II), 20<sup>th</sup> (Ramesses III), 26<sup>th</sup> (Psamtek) and finally Ptolemaic (Greek) dynasties represented and “still existing down to the Persian age”. If some of the 4<sup>th</sup> dynasty material lasted to the Persian age we might ask if a span of nearly 2000 years is not a bit long for this to be possible. If the dynasties are to be pulled forward 600 years the span is more like 1400 years. Petrie’s off-the-cuff comment here is one of those premature reflections which betray early evidence of a far more difficult issue - serious chronological errors.

Significantly, in paragraph 4, Petrie’s survey of Herodotus refers to just 7 dynasties before the Persian and Greek periods. There should be 26 if we are talking about a continuous occupation (“beginning to the end”) since earliest times. In this list, as represented by Petrie’s survey of Herodotus’ comments, we have three periods: the 4<sup>th</sup> and 6<sup>th</sup>; the 12<sup>th</sup>; and the 18<sup>th</sup>, 19<sup>th</sup>, 20<sup>th</sup> and 26<sup>th</sup>. Separated by internal chaos or invasions, these groups of dynasties might still fit Egyptologists’ frameworks of the “Old”, “Middle” and “New Kingdoms”. However, it is quite clear that many names of kings are found in the archaeological record, or from Egyptian king-lists kept by the Egyptians themselves. What is not clear is whether these kings were all of the same status. Also, many Egyptologists know the Egyptians’ own lists were often full of errors. Some ‘kings’ might have been contemporaries ruling different regions of Egypt during “intermediate” periods. Other dynasties might be duplicates, in the wrong era, split up, non-existent or “ephemeral”, or just lists of local governors or priests. Did Herodotus or Manetho consider that in their surveys? Egyptologists have never properly discussed these sorts of issues, judging by literature surveys.

In the above mini-survey Petrie gives us, the 7 dynasties he identified could be put into another framework. Properly adjusted for the Hyksos invasion they might be all the Egyptologists need. The orthodox scheme of dynasties could be contracted and the ephemeral dynasties removed. If required at all, intermediate

periods would be short. The Hyksos era would be much longer (see below). The dynasties would commence from 2400 BC rather than 3000 BC.

Petrie refers to Moiris or Amenemhat III. He is one of several kings with this title in the 12<sup>th</sup> dynasty. "Amen-em-hat" probably means "leader (*hat*), chosen by (*em*) Amen". Often the name of a god in a cartouche is a pictogram. The other syllables will be alphabetic symbols. In this case we have the name Amen-M-H-T. Quite often, and throughout history, scribes or students of hieroglyphs invert the letters or read them in the wrong or reverse order. This can happen because symbols are often in a group and not necessarily in the same position in relation to each other in different places. Over time this causes erroneous readings to occur. If Amen-M-H-T was read Amen-T-H-M, it is possible "the place of Amen-T-H-M" could be read P-T-H-M or "place of the leader" where 'P' or 'B' (or *Po* in Hebrew) means "place". There is an age-old search for the name of the pharaoh who died in the Red Sea as he chased the fleeing Israelites in 1485 BC. "Amenemhat" might be as close as we can get. The name is just a title. As we progress we shall see that a 12<sup>th</sup> dynasty pharaoh, under the emerging reconstruction, is the most likely candidate for this figure in history.

The new evidence at Beth She'an and Jaffa suggests the 26<sup>th</sup> and the 19<sup>th</sup> are the same dynasty or at least very close to each other in time. In support of this suggestion Petrie produces an extraordinary statement which he tries to bury with flowery language. "It would be probable that the work of the 26<sup>th</sup> dynasty would stand in advance of that of the 19<sup>th</sup>". I have underlined this in the quotation above. If by "stand in advance" Petrie means "after" then on the assumption the model he is working with is correct, he is quite right. But isn't it obvious that the 26<sup>th</sup> dynasty would come **after** the 19<sup>th</sup> dynasty anyway? Or does he mean "in front of" (e.g., see below I.IV.10.27)? That would mean the 19<sup>th</sup> and 26<sup>th</sup> dynasties are on the same level (stratum). The dynasties are numbered in ascending order as one might expect. They were all "BC" which means the centuries and millennia are counted in descending order but the dynasties themselves are counted in ascending order. By writing "probably" and using the conditional "would", Petrie actually raises doubts that the 26<sup>th</sup> dynasty **does** actually follow the 19<sup>th</sup> which anybody who can count from 1 to at least 30 assumes. The tenuous language is very strange and out of place. Of course, if it is actually true the two dynasties are the same then we can easily see why Petrie would have difficulty separating the 19<sup>th</sup> from the 26<sup>th</sup> on the same site that he was now working on.

Petrie tried to reconcile Herodotus' survey with his own initial broad survey of the site. Many years later in his retirement, Herodotus published the information he got from his guides. Possibly, he confused himself from the notes he had written several years earlier. When writing this document I had to go back to Dunedin on at least three occasions to check out some notes I had written only weeks earlier that subsequently seemed to make little sense. Herodotus never returned to Egypt so he must have guessed or tried to refresh his memory sometimes. Petrie would have the privilege of excavating the site, recording and reporting as he did his work. However, the two sets of information are already beginning to disagree.

### The Tyrian (Phoenician) Presence

At an early stage in the excavation reports, Petrie introduces a clearly dateable statement by Herodotus about the Tyrians or Phoenicians.

*"The temenos of King Proteus, in the Tyrian Camp or foreign quarter, is described by Herodotus as 'mightily beautiful.... round about the temenos dwell the Phoenician Tyrians, and the whole place is called the Tyrian Camp. In this temenos of Proteus is a temple called after the foreign Aphrodite'. He then unhappily spends four pages about Helen and the Trojan War where a few more lines about topography would have been priceless to us. We have already seen that the propylaea of Psamtek, and the court of Apis, are said to be south of the temple of Ptah; we cannot then look due south for the temple of Proteus. But south of the entrance to the Ptah temenos, at the Kom el Qala' is a region strewn with early Greek pottery of the 7<sup>th</sup> century onward, and bounded by a great wall to the south. Here is the locality, then, best agreeing with the description of the foreign [Tyrian?] camp. In this ground a great lintel was found two years ago ..... here we dug down and saw a great gateway .... sculptured by Merenptah ..... a doorway of Merenptah."* (VMI. Chapter I. Page 3, para., 7).

It is important to carefully note the structure of this paragraph. This is perhaps the best example of Petrie trying to hide something, I suspect consciously but possibly at the subconscious level.

He writes about "Proteus" without mentioning a specific date. At the start, "Proteus" is linked with the "Tyrian Camp". In the temenos of Proteus is a temple of Aphrodite. Presumably that temple dates from *circa* 800 BC at the earliest. Suddenly he introduces a literary criticism of Herodotus. This is an unnecessary comment. However, this information effectively tells us that Petrie believes Proteus lived sometime just before the Trojan War (theoretically 1200 or 1300 BC). This device takes our eye off the main subject and the era being discussed. This could have confused us because we take a big jump with Petrie, 550 years forward to a completely different era in *circa* 650 BC, to the time of Psamtek of the 26<sup>th</sup>

dynasty. This is to explain why “we cannot then look due south for the Temple of Proteus” because Psamtek’s “propylaea” (*sic*) or “propylaea” is in the way. But “south of the Ptah temenos” is a “region strewn with (7<sup>th</sup> century) Greek pottery”. This is the locality of the “foreign camp”. I have inserted “Tyrian” between square brackets to show I assume he must mean the “Tyrian Camp”. Why does he now say the “foreign camp”? In this ground we find a “great gateway” which is “sculptured by Merneptah” (or “Merentpah”). Proteus whom we assume is dated 1200 BC is effectively linked with Merneptah (1210 BC). Note he does this with subtle connections ranging from 800 BC (Aphrodite) to 650 BC (Psamtek). Readers would need to know a lot of Egyptian history to realise these are strange connections. Only much later, as we shall see, does he indicate that Merneptah is Proteus.

This is an odd way to write. It hides two realities. Firstly, Merneptah and Proteus are the same person. Secondly, the one man i.e., Merneptah-Proteus, is contemporary with Psamtek of the 26<sup>th</sup> dynasty. This leads to a third reality, the 19<sup>th</sup> dynasty of Merneptah is the same as the 26<sup>th</sup> dynasty of Psamtek. This will all be explained as we continue.

Readers should carefully study the structure of this paragraph as practice for the remaining quotations.

It is interesting to have together in one place, in this brief section of narrative, references to the Trojan War. It reflects Petrie’s background and training in Classics (period of Greece and Rome). That would be typical for many of his contemporaries. Apparently, the area of Memphis he is looking at is contemporaneous with the Tyrians in Memphis and a **“region strewn with early Greek pottery of the 7<sup>th</sup> century”**. In the section “Proteus, Merneptah and the Tyrians”, we will see what Moscati says about the date of the beginning of the Tyrians’ advances through the Mediterranean. Moscati concludes that it was no earlier than the 8<sup>th</sup> century BC or just a few decades before 750 BC. Anyway, from our general knowledge of Phoenician history, we would expect the Tyrians (Phoenicians) were in Memphis in the 8<sup>th</sup> - 6<sup>th</sup> centuries BC. Thus Petrie’s reference to Herodotus’ discussion of “Helen and the Trojan War” is a priceless clue for our investigation. This evidence from Memphis in Egypt, supported by much more later on, proves that the Trojan War is also within the 8<sup>th</sup> to 6<sup>th</sup> centuries BC. It was not in the 13<sup>th</sup> century BC as the recent movie (starring Brad Pitt) about Troy so prominently displayed at the start of the film. The earliest Classicists had always assumed an 8<sup>th</sup> century date for that famous Trojan Campaign. They realised this from a comparative analysis of the accounts by Homer the Greek (*The Iliad*) and Virgil the Roman (*The Aeneid*). Virgil’s account implies the Trojan War was a decade or so before the foundation of Rome, i.e., *circa* 780 BC. It means Homer wrote about a war of his own era. He did not compose it in writing from oral legends handed down for five centuries. He would not need to. As will be discussed below, Petrie sees a similarity between Merneptah’s temple and the Parthenon. If Merneptah or Proteus is contemporary with “7<sup>th</sup> century Greek pottery” then there surely could be a similarity between his temple and the Parthenon.

Assuming Merneptah did live in 1210 BC and the Tyrians were in a “camp” at Memphis at the same time, why were they there in such numbers and apparently in a state of permanence in 1210 BC? There is little doubt there was trade between Egypt and Byblos well before even the 13<sup>th</sup> century BC but no evidence of a semi-permanent Phoenician community in Egypt itself. This sector in Memphis looks like an émigré Tyrian community. In which case, from our knowledge of Tyre’s history, it would have been in Memphis about the time of the Assyrian conquest i.e., nearer 700 BC. The Assyrian sacking of Tyre, internal wrangles in Tyre, and the mass emigration of Tyrians to Memphis, Carthage and elsewhere in the Mediterranean is well documented. But those events, from all documentary evidence, were in the 9<sup>th</sup> or 8<sup>th</sup> centuries BC not the 13<sup>th</sup> century BC.

Whether they were 13<sup>th</sup> century traders or 8<sup>th</sup> century refugees, they would try to keep their commercial contacts alive. Elsewhere, Petrie’s comments suggest this Tyrian community (“camp”) at Memphis reflects more of an émigré-refugee population. They kept their businesses going in Memphis. Probably, they were no longer traders domiciled in Tyre, and setting up bases or staging points or processing plants in Memphis, but domiciled in Carthage. These are subtle economic distinctions. They can be easily fudged by non-economists especially when the overall archaeological and historical framework is so confused. We will try to unravel this problem. Petrie’s comments sound strange to an economist interested in the history of Phoenician commercial enterprise. If an overall model is weak in a particular aspect, for example chronology, another Achilles heel of the scheme is likely to be found in a commentary on a related issue.

As the evidence at Beth She’an and Jaffa shows, Merneptah is much more likely to have lived long after 720 BC because his grandfather (Seti) could only have built a fort there in the 8<sup>th</sup> century (“the 700s”) at the earliest. His father (Ramesses) built a gate at Jaffa less than a century before the Persian conquest (*circa* 550 BC). Merneptah almost certainly hosted the Tyrians at Memphis around 600 BC because the Tyrian camp is associated with **“a region strewn with early Greek pottery of the 7<sup>th</sup> century onward”**. This information alone casts great doubt on the current view that Merneptah and his predecessors in the 19<sup>th</sup> dynasty ruled Memphis in the 13<sup>th</sup> century BC.

## Mycenae, Troy and Egypt

The next extract from paragraph 7 is crucial.

*“Proteus came between Ramessu II and III **though his exact identification** may not be clear and he lived a little before the Trojan War which **we know** was correlated with the reign of Tausert. .... (VMI. Chapter I. Page 4, para., 7) ....*

Few readers then or now would be aware that even if “Proteus” did “come between Ramessu II and III” it is equally true, according to the orthodox chronology, that Merneptah also reigned between the reigns of these two Ramesside kings. Actually, since most of the so-called Ramessides ruled in an uninterrupted sequence, one ought to be suspicious that 5 kings including Merneptah and one queen, but no “Proteus”, reigned between these two Ramessides. According to most orthodox chronologies the following ruled Egypt, not including the South (Suten, The Sudanese or Ethiopians), between the reigns of Ramesses II and Ramesses III:

- Merneptah Baenre Hotepirmaat (1213-03)
- Amenmesse Menmire (1203-00)
- Seti II Userkheperure-setepenre (1200-1194)
- Siptah Akhenre-setepenre (1194-88)
- (Queen) Tausert Sitre-meritamun (1188-86)
- Setnakht Userkhaure meryamun (1186-84)

Therefore one of these should be Proteus. As we shall see, Merneptah is the most likely candidate. Herodotus seems familiar with Proteus and Apries at Memphis. Petrie and modern Egyptologists seem more familiar with “Merneptah” around the time Proteus must have ruled Egypt.

The in-built bias that Merneptah was contemporaneous with the Trojan period, and that was in the 13<sup>th</sup> century BC, is misleading or confusing. Most readers would not know that 19<sup>th</sup> century AD Classicists originally set the date of the Trojan War in *circa* 760 BC on the basis of Homer’s and Virgil’s histories. For example, the *Odyssey* states that Odysseus left Egypt in the company of a Phoenician merchant. This merchant “had interests in North Africa”. Most commentators realise that has to be an 8<sup>th</sup> century BC context. This discussion appears in A. Lloyd in his commentary on Herodotus. Lloyd notes “Boardman’s preference for an 8<sup>th</sup> century BC date” for this Phoenician in the *Odyssey*, but “his authority on such a matter takes second place to that of Albright”. This is a typical example of the Classicists’ deference to the Egyptologists.

However, sometime later, by Petrie’s own era, the date of the Trojan War had become firmly tied to 19<sup>th</sup> dynasty Egyptian correspondences with Mycenae. *A priori* that meant the 13<sup>th</sup> century BC. Mycenae was also originally thought to be much closer to the Polis Greece of the 6<sup>th</sup> century BC. That dating had to be re-dated to the 13<sup>th</sup> century BC era to agree with the Egyptian chronological framework. This may have been partly based on the Sothic system. However, some recent scholars doubt the Sothic system had much influence on modern scholars’ assumptions about dates for ancient Egypt. More importantly, modern scholars’ dating of the Egyptian 19<sup>th</sup> dynasty relied on a misreading of the Biblical references to Ramesses as suggested above. It is not the so-called “Sothic” system that places the Ramessides in the 13<sup>th</sup> century as much as the link of “Raamses” with the Israelite slaves in the *Torah* (Exodus 1:11). The Sothic system, based on a 1461-year cycle of the star Sirius, applies ‘supporting’ dates for Ramesses I and kings of a couple of other dynasties. Therefore, these dates are supposedly based on an astronomical basis.

To simplify matters for the meantime, “Troy” of the “Trojan War period” therefore had to be re-dated from *circa* 770 BC to sometime in the 2<sup>nd</sup> millennium BC (1300-1200). But this idea conflicted with research from Greece itself. In 1953, Michael Ventris decoded the Linear-B script of Mycenae, consequently also dated *circa* 1250 BC, by recognising the language was Greek. It turned out to be “Classical” or 6<sup>th</sup> century BC Greek. He and Chadwick, then Kagen, Nilsson, Lorimer and Bowra, made observations that should have alerted experts that there is something radically wrong with the 13<sup>th</sup> century date for the Trojan War. They observed (paraphrasing) that documents written in Mycenaean Greek tell us a great deal about Greek language “half a millennium before Homer” who was writing in “Ionian Greek” and tells us something of the “poetry” which bridged that “gap”. “Homer” is presumably *circa* 700 BC. This information allows us to move 19<sup>th</sup> dynasty Memphis, the Tyrians and their camp at Memphis, and the Trojan War from *circa* 1200 BC to *circa* 770 BC. In turn, that allows us to connect Virgil’s statements about “Aeneas and Rome” with “Aeneas and Troy”. This helps us make more sense of Petrie’s data in the next part of paragraph 7:

*..... The date of Merenptah agrees well with the period **indicated** by Herodotos. The foreign Aphrodite whose temple was here would be the Egyptian ‘Hathor’ and in the Court of Merenptah we found the only known Memphite tablets of Hathor (Plate*

XXVIII). *Thus by the general position of the city, by the early Greek pottery, by the date of the temple, by the Hathor tablets and by many pieces of prehistoric pottery found here, it seems clear that we have the temple of Proteus before us.*" (VMI. Chapter I. Page 4, para., 7).

Again "Proteus" must be Merneptah. Petrie still does not plainly say so. He has just told us that "Proteus came between Ramesses II and III". Although "his exact identification may not be clear". It is agreed above that Merneptah reigned between Ramesses II and III according to most modern lists. Here, as the paragraph continues, Petrie links the "date of Merneptah" with "the period indicated by Herodotus". The "period" concerned is that of "Proteus". Thus the "date" for Merneptah must "agree well" with the 'date' presumed for Proteus. If "Proteus" is 'Pro'eus and that is Apries, really just a nick-name, then Merneptah is Apries! I will look at this concept of a nick-name further on. Apries could come from the Hebrew "Hophra". Later, I will demonstrate how and why Jeremiah, 150 years before Herodotus, shortened Merneptah's name that way.

The mummies of Seti, Ramesses II and Merneptah display features of three men resembling each other. Such things are admittedly superficial. Nevertheless, there seems little doubt these three kings succeeded one another. The only problem is when they all lived. If they lived as recently as the 7<sup>th</sup> century BC, it is not surprising that diligent searches of their tombs should have recovered so much information about their careers. We have more information about this period than about any other comparable period of Egyptian history, apart from, perhaps, Hatshepsut and Thutmose I and III. If the 19<sup>th</sup> dynasty has been confused with the 26<sup>th</sup>, or duplicated, the relevant material to properly "identify" Proteus-Merneptah will also have been confused or duplicated. This will be explained later. In the meantime, up to this point in the reports, Petrie is clearly forced to link Ramesses II, Merneptah, "Proteus", the Trojan War or its aftermath, and the Tyrian (Phoenician) camp into closely-related eras (within a century or so) not 600 years apart.

Herodotus, in *Histories* (PCE page 183) records an Ethiopian king named Sabacos. The editors say he was the 25<sup>th</sup> dynasty king Shabaka Neferkare (716-702 BC). According to Herodotus, Sabacos drove the Egyptian king "The blind Anysis" from his throne. Anysis regained it after 50 years, died and Sethos the high priest of Hephraestus ascended the throne. On page 185 of *Histories*, the editors say that "no Egyptian king called Sethos (Sethi) is known at this time". That is according to the conventional chronology of history of course. However, under the revised chronological model I am effectively arguing that Seti of the 19<sup>th</sup> dynasty ruled Egypt after the Ethiopians were finally expelled.

For this reconstruction, one could concede the possibility that Merneptah's statement, "Israel's Seed is destroyed", referred to the destruction of the Northern Kingdom of Israel after the Assyrians sacked it in *circa* 720 BC. On that basis, Merneptah must have lived about four or five decades **after** the Trojan War. However, the presence of "7<sup>th</sup> century onwards" Greek pottery, that is of the "600's BC" onwards, supports the (preferred) view that Merneptah spoke of Judah's demise as being the completion of Israel's destruction in 586 BC. Anyway, it is better to think of Israel the Patriarch being referred to in the Israel Stele (a.k.a., the Merneptah Stele). It is only when Judah (the Southern Kingdom) was destroyed, that "Israel's Seed" (Jacob-Israel the Patriarch's Seed) could be said to be completely destroyed or finished off. Furthermore, the ancient Israelites associated the ancient kingdom's throne with the descendants of Judah, in particular as it related to the seed of King David of Judah. So if Merneptah's infamous statement is literal or precise it would probably have to apply to the levelling of Judah by Nebuchadnezzar in 586 BC. It would also apply to the apparent destruction of David's throne and descendants and to the castrations of Daniel, Shadrach, Meshach and Abednego. They were young Jewish men, possibly with royal blood, pressed into service for the bureaucracy of the Chaldean-Kurdish-Babylonian king ("Nebuchadnezzar"). There is no really good reason to think Merneptah could have been writing about any other period of Israelite history. This is common sense. Secular people think otherwise. The reference table (next page) gives a survey of many other writers' commentary on the famous "Merneptah" or "Israel" Stele.

Petrie also makes a link between the Greek "Aphrodite" and the Egyptian "Hathor" through the "Memphite tablets of Hathor" in the "Court of Merneptah". A link between Hathor and "the foreign Aphrodite" is quite possible. However, that only reinforces the view that the 18/19<sup>th</sup>, 20<sup>th</sup> dynasties and following dynasties are contemporaneous with Greece of the 9<sup>th</sup> to 6<sup>th</sup> centuries BC. It stretches the imagination to think that Greeks and Egyptians were swapping religious ideas in the 13<sup>th</sup> century BC. It is possible an Egyptian religious idea still existed by the time the Greeks became interested in it. Unfortunately, that is not what the evidence shows. It shows that pagan Greek idols of the 7<sup>th</sup> or 8<sup>th</sup> century BC, at the earliest, were identified as being the same as much earlier Egyptian deities by people dwelling in Egypt. This is a subtle but very important distinction and because it is so subtle it is sometimes used as a sleight-of-hand to hide an enormous chronological error. Someone built a temple celebrating an old Egyptian deity in an era when the much later Greek equivalent was also popular. That points to a major conflict with the orthodox chronology.

Reference Table - "Israel's Seed is Destroyed"

Ref	Author	Text
1	Keller, W.	"Canaan is despoiled ... The people of Israel is desolate, it has no offspring ...Palestine has become a widow for Egypt..." Dated at BC 1229.
2	Marston, Sir Charles.	"The Hittite land is at peace - Plundered is Canaan ... Israel is desolate, her seed is not - Kharu (South Palestine) has become a widow .." Note: in reference to synchronising the Fall of Jericho (to Israelites) in BC 1447 with the Eighteenth Dynasty, he says "Unless the Egyptian chronology of this period ... <b>is quite wrong</b> ... who then was the King of Egypt whose death brought Moses' return from Midian?"
3	Halley, H.	"Plundered is Canaan. Israel is desolated; his seed is not. Palestine is become a widow for Egypt."
4	Wilson, J A.	"Israel is desolate and her seed is not". Dated between BC 1228-1218. Quoted in New Chronological Harmony of History and the Bible by Alvin F. Showalter, page 85.
5	Montet, P.	"Khatti is in peace ... Canaan is captured ... Israel is razed to the ground, and has no more seed. Khor is a widow (kharet) of Egypt." Dated at Year 5 of Merneptah (Merenptah); or about BC 1208 on chronology usually used here.
6	Schaeffer, Claude FA.	"This conclusion is not really <b>inconsistent</b> with what the inscriptions say about .... the <b>celebrated 'Israel' stele</b> ...". A discussion that considers the invasion of the Sea Peoples in the context of Israel's occupation of "Palestine".
7	Halpern, J.	"The Hittite land is at peace; plundered is Canaan ... Israel is desolated; her seed is not ... Kharu (South Palestine) hath become a widow; ... Dated circa BC 1210". "Merneptah (sic) records his victories in these words .... The words are boastful and exaggerated ...". [They are not " <b>exaggerated</b> "].
8	Margolis, M L, and Marx, A.	"Chapter II: Moses, The Exodus (1220). A fresh revolt broke out in Palestine. The successor of Ramese, Me(r)neptah (1225-1215) quelled it; in a stele, found near Thebes, he boasts of having destroyed Israel".
9	Israel Pocket Library	"Another possibility is that the Exodus from Egypt occurred during the reign of Merneptah, Ramses II's son. In a stele from the fifth year of his reign (c. 1220) celebrating Merneptah's defeat of his enemies in Erezt Israel, 'Israel' is mentioned as a sedentary element, probably in the process of conquest."
10	Asubel, N.	"Canaan is plundered ... Israel is desolated, its seed is not. Palestine is become as a widow for Egypt." ..... "Quite obviously, the inscription does not refer to the Israelites of the Exodus. It does suggest the possibility that some Israelites were living in Canaan during the Bondage."
11	Lowenthal, M.	"In the sole mention of the name that has come to light among Egyptian texts - Israel is crushed; it has no more seed." Dated BC 1212.
12	Roth, C.	" 'Israel is desolate, her seed is not': First mention of Israelites in contemporary records."
13	Robinson, T H.	" ... a stele of victory set up by Merneptah (c. 1200 BC) ...: Israel is desolated, her seed is not."
14	Samuels, R.	"Earliest mention of Israel: Israel is laid waste, his grain (or progeny) does not exist."
15	Grant, M.	"Israel is laid waste, its (grain) seed is not."

16	Neubert, O.	"Israel has been levelled with the ground and her posterity exterminated." Also notes: "Incidentally this is the first reference to Israel in an Egyptian inscription."
17	Rohl, D.	"Desolation for Tjehenu ... plundered is Pa-Canaan .... Yanoam is made non-existent; Israel is laid waste - its seed is no more; Kharru has become a widow because of Egypt." Also notes in a caption under a photograph of the stele: "The world famous 'Israel Stela' of Merenptah which contains the only mention of Israel in the whole corpus of surviving Egyptian texts. Cairo Museum."

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## Kabiri (Hebrews?) and the Sons of Ptah

Then in paragraph 8 Petrie writes:

*“The temple of the Kabiri was entered by Cambyses who burnt their images; who the Kabiri were we cannot say, but they are described as being sons of Ptah, and like him”* (VMI. Chapter I. Page 4, para., 8).

Paragraph 9 starts:

*“Not only was there a foreign settlement at the ‘Kom el qala’ ..”* (VMI. Chapter I. Page 4, para., 9).

Now there seem to be at least two foreign settlements in the city of Memphis just prior to, and during, the Persian period. Cambyses was a Persian king. Are the “Kabiri” actually Khabiri or Habiri or even Hebrews? When Egyptologists were searching for a phonetic similarity to “Kheta” they chose the “Hitti” (English translation) of the Bible. They used a precedent of substituting an ‘H’ for the Egyptian ‘K’ or ‘Kh’. They identified the Biblical “Chitti” (transliteration of the Hebrew original) with the Egyptian Kheda/Kheta (see below). We use that precedent here to modify “Kabiri” to “Habiri” or “Hebrew”. Why would Hebrews have “images” in their temples (synagogues) for Cambyses to burn them? According to the forty-fourth chapter of Jeremiah, the prophet visited Egypt. He found that Jewish women were “burning incense to other gods” (Jeremiah 44:15) and to “the Queen of Heaven” (verse 17). The men stood by their wives. Together, they told Jeremiah they would heed their own opinions. They believed they were refugees in Egypt now because they had stopped burning incense to the “Queen of Heaven” (verse 18). It was all a matter of timing it seems. Jeremiah tried to say that God had been patient with Israel for a long time while they offered incense to the Queen of Heaven (The Planet Venus). This is the worship of Astarte or Ishtar (Esther or Easter). Jeremiah then pronounced a curse on them. For a sign to prove he was right, Jeremiah also cursed Hophra, their protector. “Chophra’s” (*sic* in the original), or Hophra’s, end would come soon. His demise would be like Zedekiah’s (Jeremiah 44:30). Perhaps supporters of Jeremiah, a generation later, had ‘encouraged’ Cambyses to “burn the images” in the “Temple of the Kabiri”.

The now unpopular “Hapiru” theory has been used to link 12<sup>th</sup> or 13<sup>th</sup> century Egypt with the Jews departing for Israel in the Exodus. This theory can be buried for good if we can show the Kabiri in Cambyses time and the Hapiru are the same people. They probably are Hebrews but it has always been a question of which era? In this situation, they were living in Egypt in the 6<sup>th</sup> century BC not in the 13<sup>th</sup> or 12<sup>th</sup> centuries BC. The old theory has to be debunked because of the timing of the statements in the Egyptians’ written record. It is not the ethnicity that is in question. This is a very good example to show how chronological correctness is vital for a proper understanding of history. A false or confused chronology creates terrible distortions. In the reconstructed framework, it is assumed Cambyses conquered Egypt just a few decades after Merneptah. If we also assume, on our re-adjusted chronology, that Merneptah is associated with Greeks of the “7<sup>th</sup> century BC” and the destruction of Israel in 586 BC, several decades before Cambyses, then the “Kabiri” must surely be the “Hapiru” or Hebrews. Jeremiah confirms this because they must have had images of foreign gods in a temple (synagogue) they might have built for themselves. Therefore, it seems likely the Hapiru and the Kabiri (“in this situation”) are the Jews (Hebrews) in Egypt of the 7<sup>th</sup> or 6<sup>th</sup> centuries BC, along with fellow refugees the Tyrians, and not Hebrews in Memphis (Pithom) in the 13<sup>th</sup> century BC. These particular Jews (or Hebrews) were **descendants** of those Jews (or Hebrews) who lived in Pithom-Memphi(s)t in 1500 BC under 12<sup>th</sup> dynasty kings (probably), perhaps even Amenemhat III. That is part of the hypothesis. Let’s see if more data supports or destroys it.

We know many Jews of the Exile and Jeremiah’s era went to Egypt, perhaps to already established commercial communities as these excavated “foreign settlements” in Memphis seem to have been. They were still there worshipping these ‘foreign idols’ in Cambyses’ time. As apostate Hebrews it is quite possible and logical for them to be described as “Sons of Ptah”. They came to Memphis after the sacking of Jerusalem, Judah and the temple. Politically, from an Egyptian point of view, these people’s ‘religious’ experiment, or chosen role, in Israel/Jerusalem (Kadesh) had finally failed. Hence Merneptah’s observation in his well-known stele - “Israel’s Seed is destroyed; the Land is razed to the ground”. Jacob-Israel had brought his family to Egypt (“seventy souls”) in *circa* 1900 BC. They lived in Egypt for 400 years. “Very comfortably” the Egyptians might well say. However, according to the Bible, fleeing a life of slavery and hardship, Jacob-Israel’s descendants escaped Egypt *circa* 1485 BC for a new life in a land of “Milk and Honey”. “God’s Land would be better than Egypt’s” (Goshen-Rameses, Genesis 47:4, 11). Now, *circa* 600 BC, from the average Egyptian’s perspective of that day, the descendants of **Jacob-Israel’s** descendants were back in Egypt - in disgrace for their idolatry! It seems quite clear from Jeremiah’s admonitions that many of these Jews, Israelites or Hebrews were apostates (departed from the true religion). From an Egyptian perspective they could be seen as having at long last returned to “Ptah”. The prodigal sons of Ptah had returned! They were no longer Apostates from Amen (or Amun), Tut, Ra or Ptah. Egypt’s religion had, after all, outlasted Israel and her religion. It must have seemed that way. It must have been a good political/religious spin for the Egyptian king.

Unless one is prepared to take the Biblical record seriously, accept its literal and historical veracity, and accept that the various “religions” of the ancient world competed with each other in all sorts of ways, this type of analysis is beyond the secular archaeologist’s imagination. The sight of large numbers of Jews fleeing **back** to Egypt for security must have swelled the pride of the average Egyptian citizen. There was great competition between religions. Indigenous Egyptians may not have been so happy to compete for jobs with the talented immigrants. Even so, it must have been good propaganda for the Egyptian king. Especially after what happened to Egypt in *circa* 1485 BC and considering Israel’s great prominence in Solomon’s era. Queen Hatshepsut-Sheba of Egypt and Ethiopia had made a visit of homage to Solomon’s Israel. That embarrassed the Egyptian priesthood, scribes and bureaucracy. Now she too, resting in her grave wherever it is, looked stupid. After all, Egypt had outlasted Israel. All Israel’s great claims through her prophets, for example of “The Seed”, now seemed to be as worthless as the scraps or scrolls of papyrus they were written on. Now they were “Sons of Ptah” once again. This is how the world or region must have looked to the Egyptian of 586 BC. It does not look quite the same to the Egyptian of 2005 AD.

We can see Merneptah’s perspective on this on Plate XV, “Tablets of Ptah and Other Gods”, number 37 (next page). To pagan Egyptians, the God of Israel was now subservient to Ptah. Merneptah ‘worshipped’ Israel’s God (or agent) who was idolatrously depicted in the form of the “Winged Disk of Behudet”. No doubt this angered Jeremiah and God. However, a secular perspective does not allow for this interpretation. A drawing of this is displayed on the front cover of this book. The actual piece the drawing represents is sitting in a shelf in the Petrie Museum, in University College, Malet Place, London.

### **Jews and Hittites (Chaldeans?)**

Then on page 4, paragraph 9, Petrie writes,

*“Prof. Sayce informed me of an inscription naming a settlement of the Hittites, described as north of the temple of Ptah, south of the temple of Tuhutmes [Thutmose?] I & IV .... Another foreign settlement is supposed to be indicated by the name ‘Pa-ta-yaht’, the ‘land of Yah’ or the Jews’ Quarter, of Roman age. It is to be expected that the foreign quarters should be along the east side, nearest to the river, as commerce was their purpose.”* (VMI. Chapter I. Page 4, para., 9).

There is quite a lot of basic information, which is important for the thesis, to draw from this quotation.

Firstly, “the name ‘Pa-ta-yaht’, the ‘land of Yah’ or the Jews’ Quarter”. Here both Sayce and Petrie obviously read the ‘t’ in “yaht” as what I call the Egyptian plural. It is like the ‘s’ in English. Other examples are described below (refer Part II, A Phoenician in Egypt - More Evidence for Locating Punt). “Pa-ta” is presumably “place of”. The ‘t’ in that case probably separates the vowels and requires the reader to express both vowel sounds. More examples of that are given later. If “Yah” is indeed “Jew”, and I agree it is most likely, then Yah-t refers to Jew-s. Modern English and French use ‘s’ as a plural. The Egyptians used ‘t’. The English pronounce the ‘s’ when they use it as a plural, e.g., cats. The French do not as in *chiens*. Who knows what the ancient Egyptians did. Perhaps they also enunciated the ‘t’ because the modern Jews do when they use ‘ot’ for some plurals. “Yah” is the same as the first two letters in Y-H-V-H of the Jewish God (Jehovah, יהוה). However, it is also close to the root for Y<sup>h</sup>ūwdāh (“Judah”, יהודה, Strong’s reference 3063). “Pa-a-Yah” would easily be “place of Jehovah” or “place of the Jew” who was supposed to worship Jehovah. This sort of linguistic analysis is only valid when supported by many other different types of information. That will be provided as we go on. For now it is an important observation very early in the process.

Petrie and his team were still in the early days of their six-year programme. Nevertheless, they were assuming at this level in the excavation (“stratigraphy”), that they might find evidence of Israel’s habitation in Egypt in *circa* 1500-1300 BC. When they realised information relating to Israel did not resemble the Biblical circumstances of 1500 BC they probably became unsure what to do next. If anything, what they were uncovering was evidence of Judah in Egypt and much closer to the Greek age (600-300 BC). These Jewish people must have stayed there all through the Macedonian (333-50 BC) and Roman (50 BC to 135 AD) eras. Whereas others might have shifted to Alexandria, moved elsewhere in Egypt or even abroad.

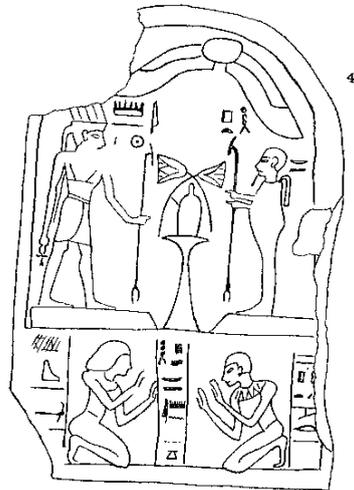
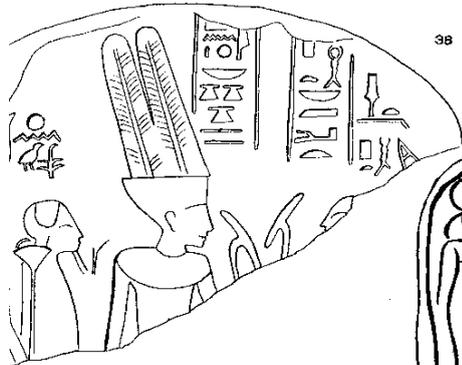
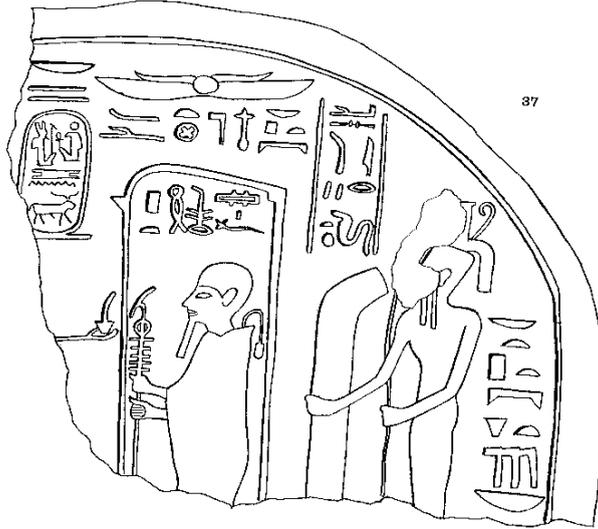
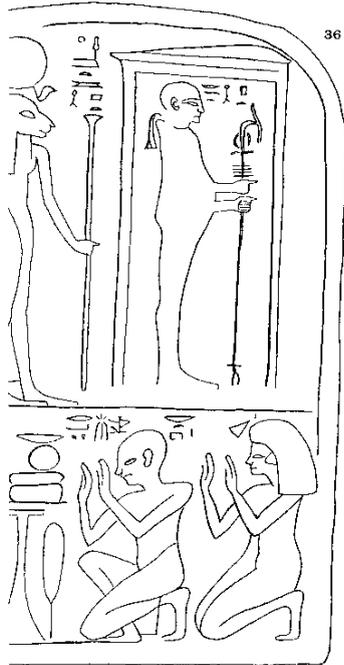
If Israel’s “seed was destroyed” and “Judah” has a “place” in Egypt, what is going on if this is supposedly in the 13<sup>th</sup> century BC? That is the difficulty that effectively obliges Egyptologists and Classicists to ignore or bury Petrie’s information here. One way to circumvent this was to speculate on different waves of Israelite clans migrating between Egypt and other parts of the fertile crescent like many others. Migrations like that did take place but the theory just does not work if the Biblical account is accepted literally. Of course secularists do not accept it like that. I suggest we look at the data once again through a literalist lens. Let the Biblical record stand as it is but be sensible about names of places, people or monuments and recognise names change or even change back to an earlier original.

For Petrie and his team to assume that they had found “Jewish” occupation at Memphis in 600 BC would

No 37 is on view at the Petrie Museum in London.  
 No 40 is in the United States.

MEMPHIS. TABLETS OF PTAH AND OTHER GODS.

XV.



Hieroglyphic text arranged in columns, likely transcriptions of the inscriptions on the tablets. The text is written in a cursive style and includes various symbols and characters.

be very embarrassing for everyone. The Egyptologists would have to re-arrange all their chronologies. In this example (VMI. I. 4. 9) the Hittites of the settlements at Memphis presumably came from the Hittite cities of Eastern Turkey. The date for those cities, originally placed in the 8<sup>th</sup> and 7<sup>th</sup> centuries BC by Assyriologists, had been shifted back in time to 1500-1300 BC after an Akkadian version of a Treaty with Ramesses II was found in Boghazkoi. (Here, we shift the date forward again to 700-600 BC.). For the theologians, i.e., those who believed in the Bible, they stood to lose their last precious piece of evidence to prove the great antiquity of the Bible. If the theologians had known their Hebrew **and history** better they should not have been worried. That will be explained more in the next book in this series (about *The Ensigned Queen Sheba of the South*). Unfortunately, everyone seems to have panicked. World War I arrived. In that chaos these threads were lost. Here we are trying to re-sew them.

Secondly, to jump from the Hittite period, supposedly 1300-1200 BC, to the Roman age (from 50 BC), in one short paragraph, begs the question whether some chronological irregularities are hidden here too. A Jewish quarter in the Roman age is not unexpected. It was probably much older than the Roman era. It traced back to the Exile Period (*circa* 600 BC) as we know from Jeremiah's commentary - and further back in time (1500 BC). Memphis seems to have been much less important in the Roman period; more of a tourist spot perhaps. But the problem is that Memphis under this scenario seems once again to have been home to a wide range of émigrés over a long span of time. The Hittite settlement of Thutmose IV would be *circa* 1390 BC according to conventional chronology. So why connect it with a Jewish community there in the Roman period 1300 years later? What's interesting about this is that the Jewish community was obviously in Memphis from about 600 BC although it probably shifted to Alexandria later. Yet Petrie here slingshots (throws) the Jewish community forward by about 500 years. The Hittites, as will be explained, are actually the Chaldeans or Kurds who returned to prominence around 600 BC in Northern Iraq and Turkey, but this time not Southern Iraq (Babylon). However, Petrie has to date them about 750 years before 600 BC in Thutmose IV's era. In this manner, Petrie effectively applies the chronological error we are considering here in two different directions, with almost exaggerated force, to create a 1200 year gap between two nations that were actually contemporaries, in Memphis, in 600 BC. One nation, the Chaldeans (Kurds), ransacked the other, Judah. This is one measure of the extent of the 'catastrophe' that is the Egyptologists' framework for ancient Egyptian history. Poor analysis is the problem. Similar thinking of such poor calibre was common in the "miscalculations" of World War I. Shoddy analysis now bedevils the histories of several modern nations in the Middle East. An overhaul (major review) is needed now.

Thirdly we notice "commerce was their purpose". Although there is a call here for a better theology-history model to help interpret the data, this commercial role is also important. Through the dissertation, economic and commercial perspectives will also be used to explain the data.

Fourthly, and as a result of later developments (July 2007 re; Ur of Chaldea, Uriaah the Hittite), perhaps the most crucial outcome emerging from all of this analysis, is that the Hittites were the Chaldeans. Today they are better known as "Kurds". More will be said about the Kurds later when Petrie himself addresses the issue again. Meanwhile, Kurds will be equated with Chaldeans and Hittites in the text. An explanation comes in Part II, "The Kurds in Ancient Memphis (The Kurdish Question)".

Regarding the Kurds, there is some linguistic history that needs correction. As noted, the Egyptian term *Kheta* was assumed to be the Biblical *Hitti* on the basis of a phonetic similarity. Few people today are aware of this link which Egyptologists made nearly a century ago. The link has never been reconsidered or independently reviewed. It is not a particularly good fit when the 't' could just as easily be read as a 'd' as the Egyptian hieroglyphic alphabetic symbols (for 't') often are. It could be read *Kheda*. Egyptians may not have enunciated 'l' in the middle of a word. We do know 'l' is not always pronounced in English, as in "calm" where 'l' modifies the 'a'. Linguists could have inserted the vowel 'al' and read *Khalda* or *Khelda*. Then we see the familiar *Khalda-an*, Chaldean or Chaldaios (Chalda-ios) of the Greeks. If we do that, assuming that under the reconstruction Thutmose IV would be *circa* 890 BC, we can link this presence of Chaldean émigrés or refugees in Memphis with the following comment from Isaiah. This Biblical statement is translated into English which gets its term "Chaldean" from Greek sources not from Hebrew's *Kasdim*:

"Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness ....". (Isaiah 23:13a and c.f., Habakkuk 1:6).

Daniel Hillel (*Out of the Earth - Civilisation and the life of the Soil*) has commented on the origin of deserts in Lower Mesopotamia. He says the salty waters of the Persian Gulf diffused into the irrigation systems. The waters then deposited layers of salt that poisoned the land as the waters from the irrigation channels evaporated. The American dust-bowl experience showed us in modern times how bad farming practices, of any sort, cause soil productivity to decline slowly at first. But the end comes very swiftly and within a couple of seasons. Formerly fertile land rapidly turns into dust or desert. The Americans realised what was happening before it was too late. They instituted a vast array of sustainable land management programmes to prevent another disaster. The ancient Chaldeans probably did not realise what had happened. From this distance it is very difficult to tell when this disaster actually occurred. Isaiah was

probably not writing any earlier than 750 BC. The “Chaldean wilderness”, was obviously southern Mesopotamia (Shinar) in the Biblical context, since “Ur of the Chaldees” was in that region. Abraham came from there and Chaldeans and Sabeans attacked Job’s family which probably lived near Mesopotamia. Perhaps as a result of the same disaster, long after Abraham left (2000 BC), the Sabeans emigrated south to southern Arabia. The identity known as the “Hittites”, taken from the Bible by the archaeologists, was a nation that became domiciled in Eastern Turkey. It would seem the Assyrians helped the Chaldeans by building “palaces and towers” or cities for them in Eastern Turkey or “the Hatti lands” as the ancient Egyptian is translated. That region had come under Assyrian domination after conquests. The Assyrians made the land available to the Chaldeans (“Kurds”) *circa* 800 BC.

Earlier migrants from Chaldea to Canaan-Israel-Palestine also became known as “Hittites” (Kheta-Kheda-Khelda, Hebrew *Chitti*). Abraham the Chaldean from Ur may have been a later immigrant. That explains one or two other strange comments in the Bible about “Heth”, the “Hittites” and their “kings”. They were earlier ‘Hittite’ migrants from ‘Chaldea-Shinar’. We must note this for now because of other matters relating to the broader framework for the identity of nations that occupied ancient Canaan-Israel.

The Assyrians must have dealt with a major refugee problem sometime in the 8<sup>th</sup> or 9<sup>th</sup> centuries BC. The environmental catastrophe in Southern Mesopotamia might partly explain why there were many political disturbances from that time on. It is quite possible that many of these “Hittites” or “Chaldeans” decided to go to Egypt instead of settling in the backblocks (shanty-towns or ‘caravan parks’) of Eastern Turkey. Egyptian governments may even have offered assistance to cope with this enormous instability (“settlement of the Hittites”). We know from Egyptian pharaohs, particularly Merneptah in his stele, that the “Hatti Lands were pacified”. These lands were in turmoil. But we don’t know the details. The turmoil may have been caused by social or political disturbances in Mesopotamia before the refugee streams began. Perhaps the disequilibrium caused by dumping Hittites in newly- and hastily-built cities in Eastern Turkey had caused trouble. It might even refer to a Chaldean victory over Egypt and her allies. The statement reflects the diplomacy after the war. Perhaps, as part of the diplomacy, some “Hittite-Chaldean” peoples may have settled with their Semitic cousins in Assyria and Egypt. Later, Esarhaddon forcibly re-settled some refugees from these disturbances in northern Israel (Ezra 4:2).

A distinguishing feature of Assyrian domination was the way in which it shunted peoples from region to region. Most historians assumed that Assyria used a divide-and-rule principle. Others say they were just cruel and bloody-minded. Instead, it seems much more likely that there was a series of desperate measures to handle a major environmental, economic, social and political disaster caused by the saltiness of the soils of southern and central Mesopotamia or by the effects of glacial retreat (early Global Warming). The landless Hittite-Chaldeans might have put the blame on Assyria’s water management of the upper reaches of the Euphrates and Tigris rivers. They probably had a good point, unless global warming and climate change were the main drivers of trouble. That might have been a bone of contention between the Hittites from Chaldea-Babylon and the Assyrians. Inter-ethnic tensions probably erupted. The Ottoman Empire, which inherited waste lands when it came to power, adopted similar policies to ancient Assyria. They left modern governments in the Middle East, now wealthily endowed by oil wells, with continuing refugee, ethnic and religious problems. To say the Assyrians were cruel might, in retrospect, be a little bit unfair under the circumstances. But fear between ethnic groups, occasionally complicated by religious problems, still bedevils Middle-Eastern politics and cultural relations. The historians, archaeologists and Egyptologists are not helping with their slavish adherence to a clearly outmoded model of ancient history. The Turks, British, French, Americans and United Nations, in their turn, misguided by the historians *et al*, have made many more major diplomatic blunders since then. Will they ever learn - or listen?

### **Merneptah and Apries**

We now come to a crucial identification which is one of the keys to unravel the whole mess.

*“The other parts of the site shewn in the map are not connected with any description that we can trace. Our exploratory work was at various points. Those already named .... are as follows:- The Great Gate and eastern line of the camp ... the Ptah temenos; at the eastern entrance of Ptolemy IV; at the **Temple of Merenptah** ... the Siamen building ... other work ... on the fort. The structure of that mound.... like that of the forts of ... and Pithom - a cellular platform to support buildings above it. A portion of a court on the top contained a fragment of an immense column of white limestone, with the **cartouche of Apries**, shewing that one of the palaces was of the 26<sup>th</sup> dynasty .... Thus we have tested many parts of the site in the first season besides thoroughly clearing part of the West Hall and Merenptah temple”.* (VMI. Chapter 1. Page 4, para., 10).

One of the important references here is to “the Fort of Pithom”. This is clearly another place from the context. Maps show it to be a few miles away from Memphis. That site was probably a place concluded to be “Pithom” from other studies which were also working on incorrect assumptions. The investigators in those places would have been looking for two Biblically-named cities in two different or separate locations

of the same era. They could not find suitable sites to fit their interpretation of the Biblical record. They probably speculated that places they did find might have been “Pithom and Raamses”. To repeat, the thesis here is that “Pithom and Raamses” are two (capital?) cities on the **same** location but of two distinctly **different** eras. Thus the place mentioned here by Petrie is not Pithom except to the extent that *pi-* or *po-thom* is a “Place of Thom”, or even “Palace of Thom” (or Amenemhat = Amen- ↔ T-H-M?). Of course, many sites could have belonged to *Thom* (T-H-M?). They could include forts, palaces or even residences which probably had a secure place like a fort associated with them. Discovering what those places really were by reconstructions from ruins is a hard thing to do. The excavation depends on some guesswork.

However, “The Pithom” of the text in Exodus 1:11 is a particular place, an important place or even the most important place in ancient Egypt - its ‘capitol’. Its importance is clear from the Hebrew text where the letters *aleph* and *tav* (↔ תא) are a special definite article emphasising the special or particular character of the place. That is not obvious or even apparent from the English translations commonly used. Even in the Hebrew text, it is perhaps only possible to see this in the grammar with the benefit of some historical hindsight. A long time after the scribe (Moses?) composed the original text, it was ever so slightly edited with the insertion “and the Raamses” (וּרְעַמְסֵס) probably *circa* 200 BC. When they originally edited the text in this way, the scribes were probably aware of the historical background to this. The public of that day may have been aware of it. Modern scholars have definitely lost that knowledge. Today, Pithom is probably Memphis (c.f., Mem-phit, ↔ Phit-Mem or Pithom), the ancient name for the modern site of Memphis.

I will develop the following points later on (Part III, “The 12<sup>th</sup> and 19<sup>th</sup> Dynasties at Memphis”). For now, the reader may ask how “Pithom” (P-T-H-M) could be a reversal of syllables or letters for Memphi(s)t (Pit-Mem) and a reversal of the letters eM-Ha-T from Amen-em-hat. It would appear to be like having one’s cake and eating it. It also seems to suggest the Hebrew scribe deliberately or accidentally reversed the letters in Pithom. However, hieroglyphs are written in clusters like an acrostic. They are very hard for us to read in context anyway but even harder, if not impossible, if some are damaged or broken off the masonry. If Jeremiah purposefully made a pun on the words ‘Pharaoh’ and ‘Hophra’ (Jeremiah 44:30), he may have made one out of ‘Ptah-pan-hes’ and ‘Si-en-Ptah’ mentioned by Petrie (refer Appendix G). When Jeremiah turns “Hophra” into “Chophra”, he makes a play on that name with the Hebrew transliteration for “Pharaoh”. Again, I want to point out this is not just playing with letters. Jeremiah is doing this on stylistic grounds. The Greeks possibly re-arranged the letters of Seti-Ptah-Maat (Psammetichus) but not for sarcasm. Behind the linguistics, there is a serious archaeological excavation in the background producing all sorts of material in strange contexts. If this is playing around with letters and linguistics then the Egyptologists are as well. All examples have to be looked at; on their own merit; and in their proper historical context.

We turn again to real physical evidence of ancient Egypt’s history at Memphis in paragraph VMI.1.4.10. Petrie found a “temple of Merenptah” **and** he seems to have found a “palace of Apries” as well. Notice Petrie does not explicitly say in a straight phrase that it is a palace of Apries. He says he found a “cartouche of Apries, shewing (*sic*) that one of the palaces was of the 26<sup>th</sup> dynasty”. How does a cartouche of Apries “shew” (using pre-20<sup>th</sup> century English) that one of the palaces is of the 26<sup>th</sup> dynasty if it does not actually belong to Apries? Surely the place belonged to Apries, king of the 26<sup>th</sup> dynasty, and it must be his palace. This must be what Petrie really meant. But he did not want to say so directly. He realised, from, as they say, the “evidence *in situ*”, that Merneptah and Apries would have to be contemporaries. He really has to say that because of the positions (situation) of the various ruins confronting him. He was an expert on these things. Conflicting realities confronted him there in the heat of Memphis. Unreality existed in the cold studies of the chronologists in northern Europe and North America.

Also, he had Herodotus’ description for some parts of the same site when, presumably, it had been in better condition. Remember in paragraph 4 (VMI. I. 2. 4) he said, “the 26<sup>th</sup> dynasty would stand in advance of that of the 19<sup>th</sup>”. As noted, the weakness or uncertainty in that statement in itself suggests there isn’t any significant time difference between the two dynasties. Not as far as the archaeological evidence seems to suggest anyway! The chronology in the text books demands at least 600 years between Merneptah and Apries. The scene at Memphis suggests they are contemporaries. Here in paragraph 10 of the excavation report, the cartouche of Apries of the 26<sup>th</sup> dynasty is in the same context and apparently on the same site as “Merneptah” who is a 19<sup>th</sup> dynasty king. Merneptah is supposed to be 7 dynasties before Apries. Or, to put it another way, 600 years before Apries. Also, where is the evidence for the 20<sup>th</sup> to 25<sup>th</sup> dynasties’ occupation of Memphis? (Actually, he finds almost nothing). How is the 6-700 year gap to be represented on the site? It’s a dilemma with nothing, or six missing dynasties leaving virtually nothing behind to tell us something about the Memphis of those eras. It could be concluded that there is not a 700-year gap between the 19<sup>th</sup> and 26<sup>th</sup> dynasties. They are one and the same.

As will be discussed and analysed below, the only significant difference is that the names of the kings are expressed differently. One name is in the Greek form i.e., “Apries”, 26<sup>th</sup> dynasty. The other is in the Egyptian form i.e., Merneptah-Hophra, 19<sup>th</sup> dynasty. Expressed in those ways, they look very different. But we shall show this difference is not very significant at all.

As we shall see, both kings have the name *Hophra* implicit in their cartouches. Are these then the “palace and temple” of Apries-Hophra, or Merneptah-Hophra, or Merneptah-Apries? Notice, in this paragraph Petrie did not mention Proteus. Later we ask, is Proteus actually Apries therefore Merneptah? This is the first season. Even so, after “we have tested many parts of the site” two ancient characters and two dynasties look like becoming one. We have Merneptah and Apries of the 19<sup>th</sup> and 26<sup>th</sup> dynasties respectively. Most of the objects or buildings seem to belong to, or are associated with, Merneptah who is the much earlier king. Very little that belongs to Apries, the much later king, appears in the archaeological record. This is another suspicious factor. One would think the reverse would apply. Officially, Apries was king from 589-70 BC, although Merneptah of the 19<sup>th</sup> dynasty ruled for just 10 years (1213-03). In all this chaos, the regnal years given to these kings are not necessarily reliable. We are obviously not expecting as much material from the pre-Ptolemaic era as might be gleaned from the post-Ptolemaic period. **But to get key information from two such widely-separated dynasties, the 19<sup>th</sup> and 26<sup>th</sup>, and nothing much in between, even at this early stage, ought to have raised a few eyebrows.**

### Competing Hypotheses

Really, Petrie is excavating in Pithom and in Ramesses. Although he does not know it. It was his (or the) *a priori* model (hypothesis) that blinded him from understanding this. A false chronology misled him down the wrong path. Regarding “Pithom and Raamses”, Petrie, like his contemporaries and successors, was looking for two different cities on two different sites. The two cities would need to be in the same stratigraphic level - a difficult task on completely different sites. Instead, Petrie, his contemporaries and modern archaeologists, should have been looking for two cities on the same site in two different stratigraphic levels. Of course, the same could be said of this reconstruction. It is looking at another *a priori* model (hypothesis). We appeal for a contest so that competing hypotheses can be tested. Simply put, fine tuning apart, the revised model here places the real dynasties of Egypt, properly attested by archaeology, not lists of “ephemeral” kings, into a period extending from no earlier than 2400 BC to 300 BC. As a result of this shift and contraction of the number of dynasties, the 18<sup>th</sup> and 19<sup>th</sup> dynasties become contemporaneous with the Kingdom Period of Israel. At the moment, they are roughly contemporary with the Israelite period from the Exodus of Moses’ later years (1500 BC) to the later Judges of Israel (*circa* 1100 BC). Thus, the last Egyptian king of the 18<sup>th</sup> dynasty, the famous Tutenkhamen, is a contemporary of Ahab of Israel and Jehoshaphat of Judah. He is no longer contemporary with an Israelite Judge, possibly the left-handed Ehud of Benjamin who famously thrust a dagger into the folds of fat of the obese King Eglon of Moab (Judges 3:15-21). However, by meticulously comparing both models side-by-side, even the errors in one can illuminate the other. There is a long way to go but perseverance will hopefully pay off.

### The Ra-Shepses - “An Unusual Title”

*“The earliest monuments found were blocks of stone that had been re-used by later kings of the 19<sup>th</sup> dynasty. Ramessu II had brought much wrought stone from the pyramids and tombs of Abusir and Saqqara. .... Tombs were also robbed, and pieces of tomb sculpture were used in foundations, such as the block on Plate III; this is of the 5<sup>th</sup> dynasty by the name Ra-**Shepses**; he was the divine **scribe** of the record office, **an unusual title**”.* (VMI. Chapter III. Page 6, para., 15: “The Monuments - 18<sup>th</sup> Dynasty and Earlier”).

This is really a more important note for the Hatshepsut thesis which is the subject of my book about Hatshepsut and the sign of Sheba. A *seba* is derived from the Egyptian word for “teach” - Hilary Wilson *Understanding Hieroglyphs*, page 101. Wilson also notes on page 96, the “The Egyptians called Hieroglyphs ‘The God’s Words’”. In this note from Petrie, “*shep*” as in “*shepses*” is “an unusual title” for “divine scribe of the record office”. From this perspective, there is nothing unusual about it at all.

The link between Ramesses, the “records office” and the “block” of the “5<sup>th</sup> dynasty” suggests he re-established the old records office (“Ra-Shepses”) and its procedures. This would be as part of his restoration programme. Some credit seems due to the man for wanting to retain some of Egypt’s heritage. It is quite possible that without his efforts, we might have had a lot less material to work with. We might ask, assuming Ramesses II lived *circa* 650-605 BC, where he got his information from. Did he consult Jewish scholars in Jerusalem? I think the answer is yes but that issue will be considered elsewhere. Nevertheless, he seems to have been responsible for the exclusion of Hatshepsut from the official history. He instructed the “Ra-Shepses” to remove Hatshepsut (and Akhenaten) from the official king-lists. That will be discussed more fully in the book about Hatshepsut and the Sign of Sheba.

Here Petrie makes the point that later kings absconded with earlier kings’ monuments (e.g., “re-used by later kings of the 19<sup>th</sup> dynasty”). We might give Ramesses II the benefit of the doubt on this point. Robbers damaged so many tombs. Despite the fact they mainly represent a society’s death-culture, tombs are important for archaeological analysis. Sometimes their evidence is misleading. Hence, many archaeological investigations have been much less successful than might have been hoped for. Even so, Ra-**Shepses** does not seem to be **an unusual title**. “Shep” (or Sepha, Seba) is very similar to the Hebrew

word for Scribe (ספר, Çâphar). We derive the word sophistry from this Hebrew word. More likely, it is the underlying premises of Egyptologists' chronologies that are unusual. Using sophisticated sophistry they obfuscate the problem.

### The Detailed Analysis - A Judge Makes His Case

Hopefully the reader understands by now the basic problem at hand from the discussion above. From now on, the selected excerpts gradually reveal and unfold the confusion facing Petrie. His base chronology or a *priori* chronology is unsound. What follows is like the Judge building up his *ratio decidendi* or "reason for making his decision" on a case. This is what other judges and lawyers cite as a precedent for their decisions. Between the detail there will be some diversions or *obiter dicta* or the other sayings of the Judge in response to points raised by comments from Petrie's reports. I believe they are a necessary part of the process. The reader may skip them. Other diversions (digressions) are included as appendices. After the diversions (*obiter dicta*) we return each time to the "Detail" as we build up to the *ratio decidendi*.

*"In the foundations, on the western side of the front court of the temple of Merenptah, were found parts of lotus capitals .... these capitals had been split into two to use in building. The form is far better than that of the 12<sup>th</sup> dynasty, and is but very little inferior to the beautiful capital of the 5<sup>th</sup> dynasty from Abusir ..... this is probably therefore of the 5<sup>th</sup> or 6<sup>th</sup> dynasty ...". (VMI, Chapter III. Page 6, para., 17).*

The 19<sup>th</sup> dynasty of Merneptah (and Seti and Ramesses II) is the main subject here. The 12<sup>th</sup> and the 5<sup>th</sup> and 6<sup>th</sup> dynasties respectively are also mentioned. Kings of the 19<sup>th</sup> dynasty, presumably including Merneptah in his temple, used material of the 5/6<sup>th</sup> dynasties. This much older material (supposedly 2400-2100 BC) is similar to the more recent 12<sup>th</sup> dynasty objects (1700 BC). The end of the 12<sup>th</sup> dynasty precedes the 19<sup>th</sup> by 450 years in the conventional chronology. Once again, there are some odd gaps in time here. The language seems strained as in, "and is but very little inferior to the beautiful capital of the 5<sup>th</sup> dynasty". Dates for dynasties such as the 6<sup>th</sup> and 12<sup>th</sup> are imputed on the basis of the Sothic Cycle system. Assuming this method was used by either the ancient Egyptians or by modern Egyptologists. This method is based on a 1461 year cycle of the star Sirius. One such cycle is supposed to have started in AD 139. For the 19<sup>th</sup> dynasty, this system originally placed Ramesses I in the year 1322 BC (1461-139 = 1322).

More realistically, they should have rejected the idea. (For a detailed description of the Sothic System see James 1991 and Rohl 1995). There is some debate just how important the Sothic System was in setting dates. As noted above, it may have been used to obtain precise dates of some kings. That was after their basic position had been fixed by the "Ramesses-Moses" link of Exodus 1:11. However, it is the link between Moses and Ramesses II, sometimes enforced on the insistence of "theologians", that has really caused the chaos. **That in itself is an important discovery being reported here. Few would suspect that "defenders of one or two faiths" did more to undermine those faiths than anyone else!**

The orthodox chronology is supposed to be supported by evidence from radio-carbon dating, dendrochronology or thermo-luminescence techniques. The problem with these 'modern scientific' methods is that the scientists rely on "reference" dates from the Egyptologists and Archaeologists before they do their tests and they report back on that basis. This is because the scientific tests, while fine in theory, are not nearly as robust as some commercially-minded scientists declare. So the system becomes one of circular reasoning. Unfortunately, few outsiders or lay people are familiar enough with the process to know that. Scientists (Chemists) assume the Egyptologists and archaeologists are satisfied by the overall accuracy or correctness of their models. The so-called "hard scientists" (i.e., chemists and physicists) assume the peer-review process has ensured the accuracy of the so-called "soft scientists" (Egyptologists' and archaeologists') model. The scientists' tools are technically complex but they are blunt instruments for archaeology. These problems get lost in the complexity of everything. Most of the people involved are often very clever, highly skilled but narrowly-focussed specialists. They are blissfully unaware that there is a massive problem with the archaeological evidence (chronology) that supports the reference dates. The short-comings of these methods, when used in field archaeology, have been noted in the peer-review processes of the hard-science schools. However, that information has not seeped into the consciousness of the archaeologists nor the public who read their reports.

It is only when one tries to align the whole Biblical record of history with this arrangement, that one realises something is terribly wrong. To do that, one assumes the historicity of the Bible is very reliable. Few will agree to that proposition now. Every model needs its predictions (prophecies). History written like this will only lead to some horrible disasters. For example, how is the world going to deal with Kurdish demands for complete independence? Especially if they are the descendants of the greatly feared ancient Chaldeans of Nebuchadnezzar. True history can help people understand the causes of those fears and help us to deal with them. As every historian knows, those who do not study history are doomed to repeat its mistakes. In this case, the books one studies are themselves horribly wrong.

The thesis here is that the Jews had been building cities for pharaohs in what we might call the "Oppression Period". That lasted until *circa* 1500 BC on the Biblical chronology. We don't know when the Oppression Period began. Later, after 850 years dwelling in 'Canaan-Israel', the descendants of Jacob-Israel had returned to Egypt. Thus, 900 years later, they were back working in building programmes for pharaohs (kings) of the 19<sup>th</sup> dynasty (*circa* 600 BC) in the "Exile Period". The latter era of occupation and construction probably began a little before the Jews' Babylonian Exile under Nebuchadnezzar. Petrie's comment above, where he puts the 5<sup>th</sup>, 12<sup>th</sup>, and 19<sup>th</sup> dynasties together in one short observation, requires the new thesis to sort out the dates for the older dynasties too. For example, was it the 12<sup>th</sup> dynasty pharaohs who forced the Jews into slave labour? Did Abraham visit Egypt in the 5<sup>th</sup> or 6<sup>th</sup> dynasty? Clearly the dates for the other dynasties are in a mess as well. Any reconstruction of all dates is a massive task. For practical reasons I have to keep the task a bit simpler. The main body of the Biblical record starts with the "Exodus". In *Exodus*, the Bible records a very dramatic end to one phase of Egyptian history. Therefore, it is reasonable to try to begin the reconstruction of ancient history starting from the "Exodus" period first (1500 BC). That leaves the more ancient matters (pre-1500 BC) for later. But for the thesis here we really need to know which dynasty or dynasties relate to the Oppression of the Israelite Slaves. Later, or in another publication, we need to know which dynasties relate to earlier connections with the ancestors of the Israelite slaves, i.e., the Patriarchs Abraham, Isaac, Jacob, Joseph and his brothers. My provisional suggestion is that the 5<sup>th</sup> dynasty somehow relates to the earlier Patriarchs and the 12<sup>th</sup> dynasty to the descendants of Jacob-Israel in *circa* 1600-1500 BC (refer page 178, Appendix J).

Also, we have to factor in the massive destruction inflicted on Egypt by events recorded in the Bible. At the moment, they are not accepted literally of course. I refer to the Ten Plagues and the Hyksos-Amalekite invasion. The Hyksos problem will be covered more fully later.

Another issue is that until now, we do not know to what extent the Jews had to re-edit their old scrolls after the return from Babylon. We know they re-wrote all the scrolls in the so-called "Aramaic Script". That process sometimes left slight errors in the text as they mistook some letters for others. There is another aspect to this, although it is rather more speculative at this stage. Were the scrolls originally written in the "Aramaic Script" then transferred over time into the so-called 'Phoenician Script'? Seals and coins from the Israelite period usually show the 'Phoenician Script'. Tanaach was Holy Scripture. It might have had a different script which for the sake of argument we might label "Aramaic". If the Holy Scrolls were gradually re-written in Phoenician Script, for whatever reason, that process presumably took place between 900 and 600 BC. The Reforms of Ezra may have included 'returning' the Holy Scrolls to the 'original' Aramaic Script. The switch from Aramaic (*Syrian*) to Phoenician may have been seen as part of the general decadence that corrupted Israel. That means the script should be properly called the "Hebrew Script".

In the 3<sup>rd</sup> century BC, the Ptolemaic Egyptian kings forced the Jewish Scribes to write the Bible (Tanaach, or Torah, Writings and Prophets) in the Greek language for various audiences in Egypt. That included the Jews in Egypt who were usually more familiar with Greek than Hebrew from the third century BC to the first centuries AD. Even today, English is probably the first language of at least a third of Jews around the world. It is probably through one of those *editing* processes that the original "Pithom" in the old Hebrew scripts became "Pithom and Raamses" in the "Greek" Bible (Septuagint) and "Goshen" became "The land of Rameses". Also, scribes might have reviewed the name for the cities the Israelites and Jews built for pharaoh from extant Egyptian records. In that process they might have read the hieroglyphs in the wrong order. Or they asked the Egyptian scribes for advice but they did not know how to read them properly either. I refer to the direction or order in which one read the signs and symbols (c.f., Pithom-Memphit and Amen-eM-HaT and Amen-T-H-M). Hieroglyphs are not easy to decipher in this regard. It gets worse when one is only learning how to read them.

Therefore we can probably identify the following problems in descending order of significance of impact:

- incorrectly linking Moses and Ramesses via the Septuagint;
- using unreliable secondary sources on Manetho;
- relying on Ramesses II's edited king-lists of pre-Ramesside Egypt;
- problems deciphering hieroglyphs in modern and ancient times;
- relying on Herodotus' poor notes;
- unreliable carbon-dating results; and (possibly)
- use of the Sothic Cycle System for precise dates for Ramesses I and other kings.

In descending order of significance, these are the main sources of confusion in ancient Egypt's history. On the other hand, the Bible is a reliable source. True, there are some minor but identifiable textual errors in it. They were not in the original texts. Sadly, it is no longer permissible to suggest that the thoroughly-audited and peer-reviewed Bible can any longer be the main basis for a framework for ancient Egypt's history. Nor can it be used as a bench-mark for the histories of the other nations mentioned in the Bible such as Persia, Assyria and Chaldea.

Professor Israel Finkelstein of the Austrian School of Archaeology at the Tel Aviv University campus recently published *The Bible Unearthed - Archaeology's New Vision of Ancient Israel*. He uses the false conclusions of modern archaeologists to effectively rewrite Israel's ancient history. In February 2005, I suggested the Egyptologists' dates were quite wrong and this affected any view of Israel's history. He replied that if and when "you Egyptologists" come out and say this in public then he will look at revising his conclusions. Professor Finkelstein and his colleagues are looking at archaeological sites south of Jerusalem and in the Hebron district. They don't find any evidence of the emergence of a strong centralised national government system, in what they believe are the 12<sup>th</sup> and 11<sup>th</sup> century BC stratigraphic levels at these sites. The Bible suggests David and Solomon ran a strong "central government". That, in his view, correctly of course, implies some signs of development toward this status in the 11<sup>th</sup> and 12<sup>th</sup> centuries BC. The problem is, although he can't say this under the rules of the game, that he is effectively looking at the Exile period of utter destruction (600-500 BC). He needs to dig down another 500 years to get the development stage of David and Solomon's Kingdom era. The wrongful adjustment of Egyptian chronology, backwards by 500-600 years, effectively pulls the 6<sup>th</sup> century archaeological sites of Israel into the 12<sup>th</sup> century BC. Professor Finkelstein's "New Vision" is utterly blinded by a fake system of dating.

Anyway, the conventional assumptions about the dynasties are not acceptable. As Peter James said in *Centuries of Darkness*, page 259:

"Egyptian chronology seems to have become so ossified that it cannot question its fundamental assumptions, accepted more for familiarity than for any basis in fact."

Nothing like 26 dynasties existed, unless it is accepted some were contemporaneous. The information we have is still very useful. It is just badly applied within a broken-down framework. Actually, once the new framework is settled, we might even be able to reclassify the information about the many kings, nomarchs and priest-kings into many more dynasties. Then we could learn more about the various petty kingdoms that must have ruled parts of Egypt from time to time like the petty *English* kingdoms of Northumberland, Mercia, Yorkshire, Lancashire, Essex, Wessex, Sussex, Kent or Cornwall. Ethelbert, King of Kent in *circa* AD 597 is not included in the same dynastic sequence as Elizabeth I (1558-1603). Then what does one say of the dynasty (House) of James I of England and James VI of Scotland? It is surprising the English experience of monarchy did not nudge Petrie toward a better model of dynasties and chronology for Egypt.

As noted above, early in this survey, only seven dynasties seem to make any real presence in the archaeological remains at Memphis. In Paragraph 17 of Chapter III, Petrie identifies only four dynasties. Sorting out these issues could be easier if we use the Biblical data. What could have happened is that Israelites helped build structures belonging to dynasties as old as the 5<sup>th</sup>. Though more likely they helped build cities etc., for 12<sup>th</sup> dynasty kings. Those structures were used later to adorn 19<sup>th</sup> dynasty buildings. For example, they re-used lotus capitals for the Temple of Merneptah. Émigré Jews from the period of the Babylonian Exile were back in Memphis. Probably during the reign of Apries-Hophra-Merneptah (assumed for now). They were, in effect, helping those Egyptians to rebuild Memphis. They were helping the Egyptians use the fruits of the labour of Moses' Israelites. There is a lot of black irony in this. The Jewish scribes would not have missed that irony. Technically, of course, on this model, the Israelites truly did "build" the capital cities of Pithom and Ramesses. They did this in two very different eras separated by as much as 900 years. The sites they built are at modern-day Memphis (Memphit-Pithom). Memphis was known as "Pithom" in Moses' day (1500 BC). Really, "Pithom" is its current name after allowing for revision of semi-correct translations of the hieroglyphs. In Jeremiah's day it was known as the Capital of Ramesses or of the Ramessides (7<sup>th</sup> to 6<sup>th</sup> centuries BC).

### **The Ha or Chief of the Prophets**

*"Amid the ruins of the West Hall were three blocks with very delicate hieroglyphs ..... The same name and titles ('ha', and Chief of prophets) occur on a Stockholm stele (15) with the name of Amenemhat III. But the engraving ..... so fine that it seems to belong to the beginning of the 12<sup>th</sup> dynasty". .... In the 8<sup>th</sup> column a long passage has been intentionally [page 7] erased. It names a vizier ('mer nut that') Ameny, endowments of offerings to Amenemhat I, and the pyramid temple of Senusert I. A portion of a stele ..... lies in front of the pylon. The king's name is lost, but from the work it seems to be about the period of Amenhotep III."* (VM1. Chapter III. Pages 6-7, para., 18).

Amenemhat I and III, and Senusert I, are kings of the 12<sup>th</sup> dynasty. Here we find three 12<sup>th</sup> dynasty kings and one 18<sup>th</sup> dynasty king (Amenhotep III) closely connected by the phrase "ha or chief of the prophets". This phrase seems to appear on the walls of 18<sup>th</sup> or 19<sup>th</sup> dynasty Memphis. In Hatshepsut's hieroglyph (18<sup>th</sup> dynasty), a picture of a lion or sphinx, with a small semi-circle or 't' sound, is the symbol for the syllable "Hat". Prophets give signs and "H'at" (or "H'aut") in Hebrew means "the sign". In ancient Egypt, lions and the Sphinx are connected to the concept of looking to the future. "Hat" as in "**Hatshepsut**" or in "**Amenemhat**" may mean one who leads the way like a prophet who points to the future. Hatshepsut "led the way" with her voyage or expedition to Punt. In Hatshepsut's name, or title, there is a lot more

significance in the meaning of “H’at” (to be discussed in the book about Hatshepsut and Sheba’s sign).

At present in this research, the 12<sup>th</sup> dynasty is the most likely candidate for the one which oppressed the Jews in their last years in Egypt until *circa* 1485 BC. The 12<sup>th</sup> dynasty comes forward by only 250 years because it immediately preceded the Hyksos-Amalekite invasion. I extend the Hyksos era from 150 to 450 years or by 300 years to more recent times (1000 BC). That is why the 18<sup>th</sup> dynasty (500 years) and the 19<sup>th</sup> dynasty (600 years) have to be shifted three more centuries than the 12<sup>th</sup> dynasty which of all earlier dynasties comes closest to its correct position. Even then it is 250 years out of place!

Many of these dynasties are probably incorrectly dated. Their sequence might be reasonably accurate. A dynasty like the 6<sup>th</sup> might also have persecuted the Jews. However, on the basis that the 6<sup>th</sup> dynasty had trade links with Byblos (for papyrus), it could have been one that hosted Abraham and Sarah. [For these reasons and others, it looks like the 5<sup>th</sup> and 6<sup>th</sup> dynasty kings are in a confused mess too. The so-called 6<sup>th</sup> dynasty references to trade with Punt and Byblos may relate to 5<sup>th</sup> dynasty kings. I also suspect the 6<sup>th</sup> dynasty might instead be linked to the 15<sup>th</sup> and 16<sup>th</sup>. The 6<sup>th</sup> and 16<sup>th</sup> dynasties may represent the first and last Amalekite - Hyksos kings of Egypt (See Appendix J)]. The general chaos in ancient Egyptian chronology prevents one from making any definitive statement on periods before the 12<sup>th</sup> dynasty. We cannot be sure of much after then either. Even if we wanted to use carbon-dating, there is reliable evidence this method is of no use before 1000 BC. The information in paragraph 18 seems to suggest the 12<sup>th</sup> dynasty is somehow more closely related to the 18<sup>th</sup>. Five dynasties separate the 12<sup>th</sup> from the 18<sup>th</sup>. If these two dynasties are separated only by the Hyksos domination of about 450 years, it might have been quite natural for the 18<sup>th</sup> dynasty to return to 12<sup>th</sup> dynasty styles, techniques, language, offices etc. Otherwise we have to ask why a term like the “Ha or chief of the prophets” appears in the 12<sup>th</sup> dynasty and re-appears in the 18<sup>th</sup> dynasty. (Refer Appendix A, “The Ha or Prophets of Egypt”).

### The Detail Continued

*“Beneath the foundation bed of sand of Ramessu II, in the West Hall were found many tablets and fragments, which had been thrown away from a temple of the 18<sup>th</sup> dynasty .... The earliest is a large tablet of Tahutmes I offering to Ptah and Sekhmet”.* (VMI. Chapter III. Page 7, para., 19).

In this paragraph, Petrie finds evidence of the 18<sup>th</sup> (Tahutmes I or Thutmosis I) and 19<sup>th</sup> dynasties (“Ramessu II”) and links between them. We might carefully and provisionally note that it seems Petrie has found a sequence of links from the 5<sup>th</sup>, 12<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> dynasties and nothing much in between. Again, what does this say of his *a priori* position that nearly 30 dynasties occupied Memphis continuously for three thousand years? Here, the 19<sup>th</sup> dynasty seems to have trashed the 18<sup>th</sup> dynasty city (“fragments which had been thrown away”). The 18<sup>th</sup> dynasty had Luxor and Thebes as its base (capital). The 19<sup>th</sup> dynasty, especially later on, used Memphis as a base (or capital).

These two dynasties are certainly in the correct sequence. However, we do not know where they fit in real time. At the moment Thutmosis I is dated 1504-1492 BC. “Ramessu II” is dated 1290-1224. The 18<sup>th</sup> dynasty lasted from 1550-1307 and the 19<sup>th</sup> from 1307-1196. Other lists might vary those dates by a decade or so. I think a few decades probably separated the two dynasties. Why have a clean change in one year? The evidence suggests it was not an organised change of dynasty as with the Tudor and Stuart dynasties in the United Kingdom (1603) or Stuarts and Hanoverians (1714). If ever there was an intermediate period, there should have been one here (refer Appendix J).

### Mes, Moshe, Thutmosis and Ramesses

Tahutmes I is presumably Thutmosis I. *Mes* or *mose* means “born”, (Hilary Wilson *op.cit.*, tables pages 41, 47). By convention, and this can be confusing for lay readers, Egyptologists prefer to use the Greek translations of these terms. They less often write them in the form they were most likely spoken by native Semitic speakers. This is supposed to help avoid confusion with earlier Greek writers on Egyptian history like Herodotus. Properly, the Egyptian for “born” is *mesh* or *moshe*. It is the Egyptian name the “daughter of Pharaoh” (Exodus 2:5) gave Moses (Μωσής in Greek) or *Moshe* (מֹשֶׁה in Hebrew). She found him in the river. It was as if he was born in the river. Moses the leader came from the River Nile. For the pagan Egyptian princess it was as though the God of Egypt, i.e., the Nile, had delivered a baby she had possibly been desiring in order to gain pharaoh’s favour. This “mes”, “mos” or “mesh” is found in the titles of the Thutmossides and the Rammessides. “Ramessu” is really *Ra-mesh-su* or “one born of Ra of the South”.

My argument here is that Egyptian kings adopted this form several centuries **after** it had been given to Moses of Israel. That is very controversial. But the idea is supported by the religious competition referred to earlier. The Thutmossides and Ramessides saw themselves as rivals to Israel. Merneptah, son of Ramesses II was especially gleeful when many Jews, with Jeremiah snapping at their heels, fled back to Egypt. By adopting the form “mosis” or “messes”, which is the Greek form, these kings sought to embarrass Israel. It is funny to think that modern Egyptologists use Greek names to express the titles of



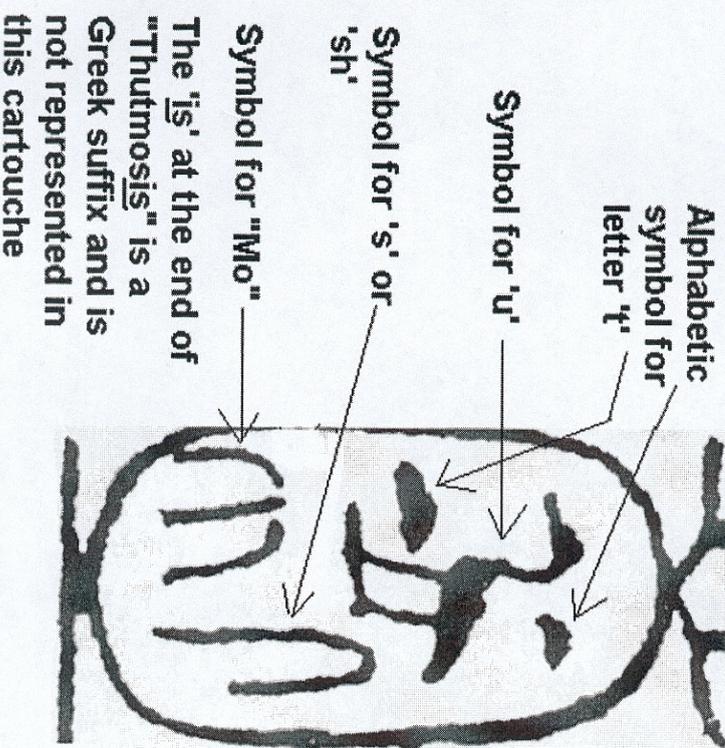
## Cartouche of Ramesses II

Represents the sound 'Me' and with the symbol to its right spells "Mes" or "Mesh" the two Hieroglyphs that correspond to the Moshe (Mem, Shin, He) of Israel. (Greek, "Moses").

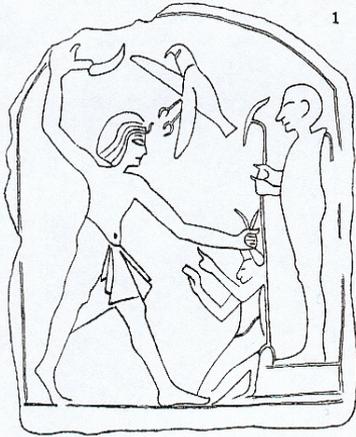
An Egyptian 's'. No one knows if this was pronounced 's' or 'sh' or both depending on context. This is one of the letters of the Egyptian alphabet. The Symbol that looks like an 'm' is probably a determinative.

A symbol for the "South". Here it is read "Su". In Hatshepsut this is the 'Su-t' or people (t) of the South. Here, Ra's Mes is king also of the "su" hence Ra-mes-su or "The one born of Ra, king of the South".

Cartouche of  
Thutmosis IV  
(Actually "Thutmose")

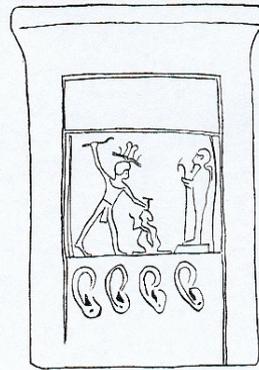


This crude depiction helps us to see how "Ramesses" and "Thutmosis" are derived. There were 12 Ramesseses and 4 Thutmossides. Thutmosis does not use the symbol for the "Su" that Ramesses does in his cartouche. Thutmosis means born of Thut or Tut instead of Ra as in Ramesses. It is most unlikely that the Hebrews (Israelites or Jews) in the 15th century BC would have transliterated either Ramesses or Thutmosis into the Bible with the 's'. They would say or write Ra-Moshe or Tut-Moshe. Thutmosis is not mentioned in the Bible though Thutmose III is probably the Shishak of II Chronicles 12:2 on the basis that he succeeded Hat-sheba-sut (Hatshepsut). "Raameses" of Exodus 1:11 would have been "Ramoshe" so the fact that the name is written in the text of Exodus as "Raameses" very strongly suggests it was a much later addition to the text in the 5th or 3rd century BC when new and Greek editions of the Bible appeared.

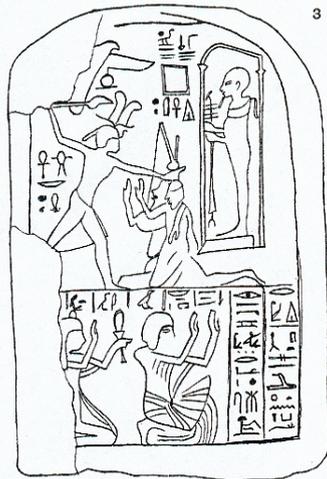


1

PL. VII

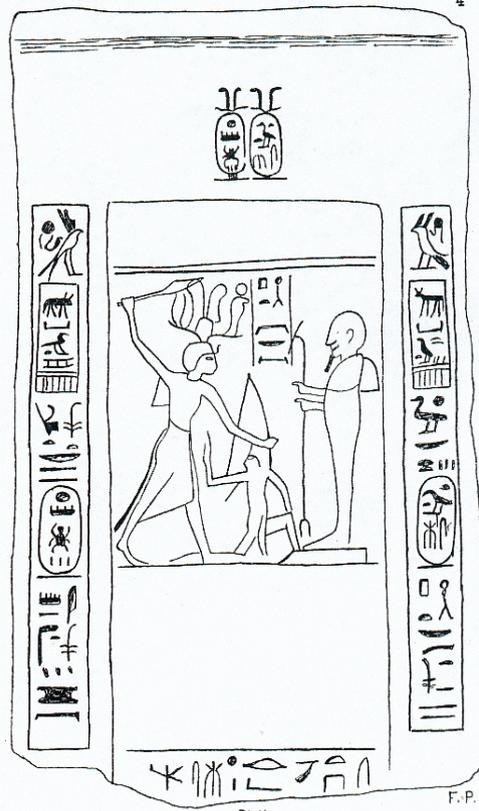


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3

PL. IX



4

PL. VII

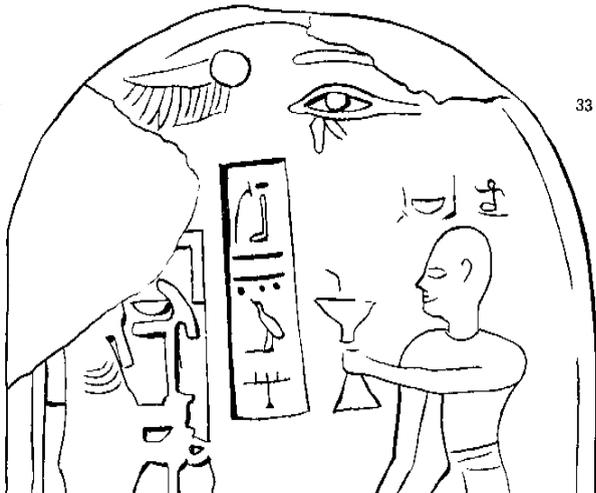
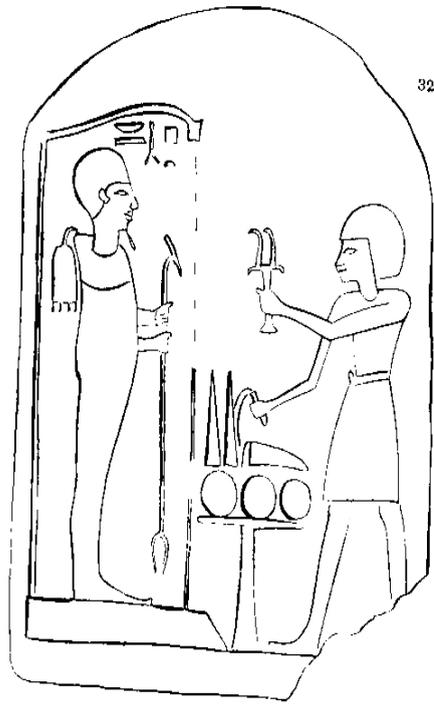
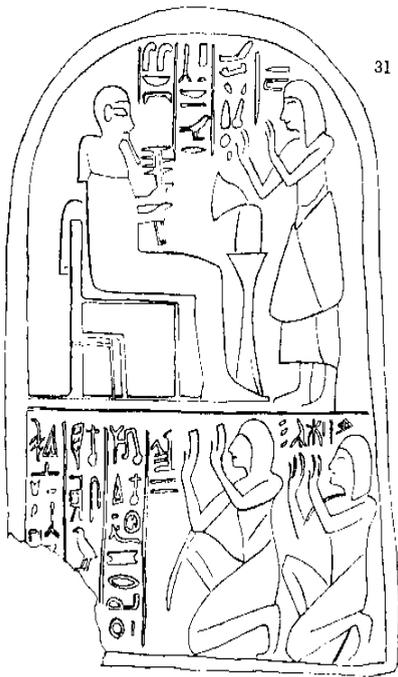
F. P.

Note the partial winged-disk in No., 33

1:2

MEMPHIS. TABLETS OF PTAH.

XIV.



these proud but dead Egyptian kings.

Under this reconstruction, the 18<sup>th</sup> dynasty was concurrent with the Kingdom period of Israel while the 19<sup>th</sup> began somewhere in the period when both kingdoms of Israel (“Retinu” or “Punt”) were falling under the control of Assyrian and Chaldean invaders. By bringing these dynasties 500 or 600 years forward in time or in history, it becomes even more obvious that *Ra-messes* or the Moshe of Ra and *Thut-mosis* or Moshe of Thut are titles mimicking Israel’s Moshe or Moses. Although it is granted the name is essentially Egyptian. Paraphrasing the Biblical record and Hollywood, an Egyptian princess found Moses in very unusual circumstances. That is why he got an unusual Egyptian name. Moses lived the life of a “Prince of Egypt” for 40 years. Would the Egyptians name their kings after an unusual name? I do not think they would. That is why, if we use simple common sense, we must assume the Egyptians never thought to name their kings “Moses”. It can only be as a result of the extraordinary life of Israel’s Moses that the Egyptians ever thought to use this name. The first Moses was the Great Leader of Israel. Moses was the only man to meet God “faces to faces”. Egypt began to take his name as a title for its kings after Israel defeated Amalek-Hyksos, the “Chief Nation” after the fall of 12<sup>th</sup> dynasty Egypt, and began to implement the Laws of Moses under King David. Of course if one does not accept this version, then Israel is assumed to have taken the name Moses for their leader from an existing Egyptian title. That would either be a Thutmosis (*circa* 1500 BC) or later a Ramesses (*circa* 1250 BC). The reference to Raamses in Exodus 1:11 seemed to settle which king Moses was named after. Others still think Moses was a contemporary with Thutmosis I or perhaps Amenhotep III. (Refer diagrams on facing page).

However, I think the evidence logically points to the Egyptians beginning to use ‘Mose’ as a regal title long after Israel’s Moses. I will bring more evidence in favour of this argument later (“Behudet Winged Disk”).

The 18<sup>th</sup> and 19<sup>th</sup> dynasties brought Egypt to a new height under Thutmosis I to IV and to a lesser height under Ramesses II. Egypt desired to assert her superiority over Israel, the nation established by Moses after he led them out of Egypt. Early 18<sup>th</sup> dynasty kings appreciated Israel’s support for their liberation from the Hyksos-Amalekites. Later kings hated Israel for what had happened to Egypt in the 15<sup>th</sup> century BC. They were determined to rub Israel’s nose into the ground. Nebuchadnezzar eventually did that for them. Unfortunately for Egypt, it was to be subjugated as well by Nebuchadnezzar. Even today, modern Egypt cannot face another war with Israel. Falsified history, whether modern analysts like it or not, continues to blight modern Middle Eastern society. It blights modern African history too. There is by no means solely an Arab-Israeli dispute. Unfolding events in post-Saddam Hussein Iraq will soon tell us that. It is the Kurds’ relationship to everyone else in the Middle East that will become the real driver of instability there. Unless, we hope, a peaceful solution can be found.

### The Detail Continued

In support of the evidence for an 18<sup>th</sup> dynasty period presence in Memphis, Petrie refers to Plate VIII, “Nos 1, 2 & 3 probably of Tahutmes IV”. He also finds some objects which he presumes belong to Merneptah (19<sup>th</sup> dynasty) and others “which must be early in the 18<sup>th</sup> dynasty”. Later, referring to Plate XV (above):

“[No] 37 is later than the others, being of Merenptah, and it was not found under the foundation like the rest. It has the figure of ..... Astarte with a Hathor head-dress, and holding a shield and spear, like the fighting goddesses of Syria. .... [No] 40 is dedicated to Ptah and Amen by Qen and Merenptah ....” (VMI. Chapter III. Page 8, para., 21).

One would have thought the appearance of “Astarte” in the 13<sup>th</sup> century BC might have raised some questions about the date of the item. We might also ask about the date of the king whose sculptors depicted Astarte. This is one example where the reader is never quite sure if the writer has used a conventional later-Greek translation for a particular king or god, instead of the Egyptian-Semitic name. Or was “Astarte” an important figure in 13<sup>th</sup> century BC Egypt? It would be very surprising if “Astarte” was worshipped in the 13<sup>th</sup> century BC.

More interesting than Astarte is the prominent winged disc found on Plate XV, “Memphis: Tablets of Ptah and other gods”, item numbers 37 and 40 (above). Elsewhere he calls this the “usual Behudet Winged Disc” [VMII. II. 7. 18. Plate VIII. See also: VMI. VIII. 19. 55., Plate XV., No 37 and VMII. VIII. 18. 54., Plate XXI for “behudet (Edfú)”. The implication this item poses for the reconstruction will be looked at later.

Petrie sent the two items, Nos 37 & 40 on Plate XV, recording the “Winged Disk” to different museums (refer front cover). Researchers would be much less likely to connect the two plates in regard to the strange symbol called the “Behudet Winged Disk”. No 37 bears the symbol of the winged disk and the hieroglyphs declaring what the Egyptians said about the object. No 40 has a piece broken off the top left-hand edge. Possibly, the hieroglyphs we see on No 37 appeared also on the piece chipped off No 40. Petrie shipped No 40 to New York and No 37 to London where it sits today in the Petrie Museum. (No., 40 sits below No., 37, to the right of No., 39 on Plate XV).

Petrie packed these items and sent them to London and New York. About 90 years later, *The Biblical Archaeological Review* (BAR, Vol.28 No 4., July/August 2002, page 51) published an article about a clay impression of a royal seal. The seal belonged to King Hezekiah of Judah. The magazine covered the front page with a photograph of the seal (refer inset; King Hezekiah's Seal). The author, Robert Deutsch, said it was an Egyptian "winged sun disk". It is similar to the ones on Plate XV, Nos 37 & 40, especially No 37. Most people who look at the two versions see a striking similarity. Mr Deutsch did not present his evidence for saying it was an Egyptian icon. He just asserted it was an imported Egyptian emblem. He suggested kings in Judah used it as a "generally accepted icon of royal power". Although they were "not importing meaning" from it. This could not be further from the truth. Hezekiah earned his reputation on his policy of destroying any foreign influences in Judah. Under any other king of Judah after Solomon, perhaps one could accept Mr Deutsch's point. I suspect he saw the problem. In the article he tried to wriggle out of the conundrum. He suggested the Judeans did not try to import any meaning from it. But Plate XV shows that the Egyptians themselves accorded "Judah" (B'ehude-t) as either being the place of origin of the symbol or that the nation of Judah was identified with its origin.

Unfortunately, the conclusion in his article falls down on the very clear and explicit record of the Jewish texts. They spell-out, in very clear and concise fashion, that King Hezekiah of Judah would never retain a pagan Egyptian symbol on his seal. With this seal, he gave commands to his officials. They were not only "his words" but "His Words" too! (Refer Appendix H, Hezekiah's "Egyptian" Winged Disk).

*"Among the sculptures beneath the Ramesside foundation were also portions of some statuettes. Most were decayed ..... one .... in good preservation .... From the dress it is probably of the time of Amenhotep III. .... At the west side .... a patch of foundation deposit was discovered shewing that Tahutmes IV had built over the ground now dug away."* (VMI. Chapter III. Page 8, para., 22).

What we probably see here, under this reconstruction, is the 18<sup>th</sup> dynasty recovering Memphis after the expulsion of the Hyksos. The 18<sup>th</sup> dynasty kings established their authority in Memphis. They turned it into an important centre. However, the 18<sup>th</sup> dynasty monarchs had their base, or capitol, in the south, nearer the southern or "Ethiopian" region at Thebes or Luxor. In the jargon, it is called the "Theban Period". Akhenaten (Amenhotep IV) was an exception. He moved nearer the centre of Egypt at El Amarna. That was about half-way between Memphis and Thebes. Akhenaten established a new religion. Some people think it was a half-way house between the multi-god paganism of Thebes and the Monotheism of Israel. Akhenaten, however, was a monolatrism (Henotheism, Monolatry). He held to the exclusive worship of one god but did not exclude the existence of others. This is a counterfeit of Israel's perspective on God.

There was a breakdown of the united North-South dynasty or kingdom, in the wake of Akhenaten's apostasy. Under this reconstruction we assume there was an Ethiopian advance which the Assyrians later repelled. There may have been several campaigns between these two rival nations. That was after Tutenkhamen died. It is interesting to note here that for Tutenkhamen, on this one rare occasion, we do probably have some reliable carbon-dating results that date him at about 860-800 BC. Most carbon-dating results are of little use for Egypt. There are too many sources of contamination. This will be discussed later in connection with some issues raised by the third volume of Petrie's excavation reports.

We also have to make room for an Amenhotep (= Memnon?) who would be "black" or an Ethiopian. According to Virgil, a king named Memnon may have fought with the Trojans in *circa* 770 BC. This record might be unreliable. However, "Memnon" could be a title and a grandson of Amenhotep III. He might have held the throne of Ethiopia after the United Kingdom of Egypt and Ethiopia collapsed. "Amenhotep" is simply a title possibly meaning "Amen's Prophet or Leader of Africa". Certainly, Tirhaka (see VMIII. XIII. 40. 70) acknowledged "Amen" (Refer Appendix B, "A Note on Tirhaka the Ethiopian"). At some point, the Assyrians, possibly under Esarhaddon, eventually helped reinstate or pave the way for a Semitic Egyptian dynasty. It was probably the 19<sup>th</sup> dynasty of Seti, Ramesses and Merneptah *et al.* That is possibly why, c.f., Velikovsky, Ramesses II placed a stele in Lebanon next to Esarhaddon's. Esarhaddon did not place his stele next to Ramesses' as is conventionally assumed. Ramesses II probably lived a few decades after Esarhaddon not several centuries earlier. Or, as a younger man, he may have been a contemporary of Esarhaddon successor to Sennacherib of Assyria. Even more likely, steles at Nahr-el-Kelb, Lebanon, (J.H. Breasted, *Records From the Past*, 1904, in Velikovsky) are those of Ramesses II as an old man, and Nebuchadnezzar (Nebo-Chadne-zzar) while the latter was still Prince or Sar of the Chaldeans (Haddon) or "eSar-Haddon" (zzar-Chadne). Thus, there may be at least two, or two important, "Esarhaddons" in history. The first named "Esarhaddon" was "King of Assyria" after the death of Sennacherib. The second became Nebo's Esarhaddon or Nebo-haddon-esar the infamous Nebuchadnezzar. We need more information before that question can be fully-settled. However, it is now obvious, from that stele at Nahr-el-Kelb, that Ramesses II lived many centuries **after** the 13<sup>th</sup> century BC.

Under this reconstruction, we recognise the next Semitic dynasty of Egypt, freed from, or more able to withstand, Ethiopian domination, was the 19<sup>th</sup> or 26<sup>th</sup> dynasty. The two dynasties are really the same but appear as two separate dynasties 600 years apart because of the massive chronological errors. The 19<sup>th</sup>

Understanding what the "Behudet Winged Disk" really is leads to a proof that Merneptah of Egypt was a post-700 BC king. Egyptologists argue that the "slope" of the Tel at Beth She'an can give the appearance that Sety's 13<sup>th</sup> century BC fort could seem to be sitting above an 11<sup>th</sup> century BC fort. The "Behudet Winged Disk" will **prove** Merneptah, grand-son of Sety, could not have lived before King Hezekiah of Judah *circa* 700 BC. Hezekiah's version of this disk is seen below this box. We will look at Petrie's comments in Volume II. We will consider the possibility that "Behudet" means "from Judah" or "of the people of Judah". It is strange to find Astarte appearing in the 13<sup>th</sup> century BC. "Judah" could not be a nation-state or (formerly) independent nation in the 13<sup>th</sup> century BC. In the Biblical account, Judah only became a nation-state after the split with the other "Ten Tribes of Israel" in *circa* 930 BC (late 10<sup>th</sup> century BC). The 9<sup>th</sup> century is a more sensible date for the beginning of the Kingdom of Judah. The 7<sup>th</sup> or 8<sup>th</sup> century BC is a much more sensible date for the Astarte figure. The "winged disk" and the figure of "Astarte" are clearly attributed to the era of "Merenptah" the author of the "Israel Stele". The Stele says "Israel's Seed is destroyed; the Land raised to the ground". Recovered on a piece of stone buried in the sands of Egypt, the statement only makes sense in the 8<sup>th</sup> to 6<sup>th</sup> centuries BC. It makes no sense in the 13<sup>th</sup> or 12<sup>th</sup> centuries BC. We will repeat this important statement several times because of its key significance.



dynasty kings may have wanted a base closer to Assyrian power, for mutual assistance as it turned out when Scythians, Medes and Kurdo-Chaldeans attacked Assyria from about 620 BC. Also, the Egyptian kings probably wanted the capital as far away from Ethiopian threats as possible. Thus the 19<sup>th</sup> (i.e., 26<sup>th</sup>) dynasty had strategic reasons for establishing itself at Memphis, rather than at Luxor or Thebes. Ramesses, Seti and Merneptah either ransacked other sites to assist reconstruction, or they may have been trying to restore Memphis to reflect the former glory of Egypt. It would be simple to barge down the Nile huge pieces of masonry from Luxor or Thebes. They were used to rebuild Memphis as they literally shifted the Capitol north or downstream!

Thus we can develop another explanation for the evidence Petrie is beginning to uncover. First we see evidence of the dynasties that oppressed the Jews in the building programmes at Memphis-Pithom, possibly the latter 11<sup>th</sup> and more likely the 12<sup>th</sup> dynasties. We see evidence of that very early construction in Memphis. Perhaps the early 11<sup>th</sup> or late 5<sup>th</sup> dynasty city, one that may have been friendly to the Jews, is the original site. After the 12<sup>th</sup> dynasty, the scene depicts destruction. Memphis was probably abandoned. At least it ceased being the capital city, when the Hyksos were in control. According to the orthodox chronology, the Hyksos dynasties are the so-called 13<sup>th</sup> to 17<sup>th</sup> (refer Appendix J for an alternative model). By general agreement amongst archaeologists and Egyptologists, I think correctly so, the Hyksos were using Avaris in the Nile delta area or somewhere on the isthmus as their base. The 18<sup>th</sup> dynasty Egyptian kings re-established Memphis (Memphit or Pithom) after they expelled the Hyksos. That was when King Saul of Israel attacked the "City of Amalek" (I Samuel 15:5). Presumably Saul attacked the city of Avaris. But Egypt's 18<sup>th</sup> dynasty capital was Thebes. Memphis probably suffered again under the interregnum that I think existed between the 18<sup>th</sup> and 19<sup>th</sup> dynasties. Memphis went back into temporary decline. Finally, we have the 19<sup>th</sup> dynasty's re-construction and repairs. They seem to have been considerably more extensive than the 18<sup>th</sup> dynasty reconstruction. In that context the so-called 26<sup>th</sup> dynasty seems to be far less active than the 19<sup>th</sup> dynasty. It seems that is not really true. The 26<sup>th</sup> dynasty is the 19<sup>th</sup> dynasty! Hopefully that will be proved by the end of the book.

*"Over the region now occupied by the pond near the West Hall, there has been a building of Ramessu II, now entirely destroyed ... The large block of alabaster has the cartouches of Ramessu II on both of the faces and the inscription of 'The High Priest of Ptah, the Royal Son Kha-em-uas' ..... the black granite tablet has the names of Ramessu on one face, and that of Khaemuas on the other face."* (VMI. Chapter IV: "The Monuments 19<sup>th</sup> Dynasty". Page 8, para., 23).

Then Petrie reports: *"On Plate XX is one piece .... of the architrave ..... with the cartouche 'Ramessu Mery Amen'."* (VMI. Chapter IV. Page 8, para., 24).

When we go to the end of the paragraph, Petrie reports: *"the painted pottery no., 23 will be noticed with the objects of Merenptah"* (VMI. Chapter IV. Page 9, para., 24).

Although this is still an early stage in the inquiry, it is useful to review some statistics here. Volume II of the excavation reports is entitled "The Palace of Apries". However, the first heading in the text is "The Palace of Memphis". So far Petrie has referred to Apries just once (c.f., Volume I. Chapter I. Page 4, paragraph 10). "Merenptah" has been reported about nine times in connection with temples of Merenptah or objects from his era. Not to mention about seven references to Ramesses II, father of Merneptah. Psamtek II, supposedly Apries' predecessor (father?), is also mentioned just once so far. In view of these comparative frequencies, of both father and son respectively, the title of the second volume should perhaps be "The Palace of Merneptah". The front cover of Volume II should have been amended too. Why is it that a father and son of the 26<sup>th</sup> dynasty appear only once in the narrative so far, assuming the narrative accurately reflects the weight of findings at Memphis? Also, why is it that a father-son combination of a previous dynasty, the 19<sup>th</sup>, six centuries earlier, appears in Petrie's record of findings about 800% more times? Admittedly the statistical base is still small at this stage of proceedings. But the problem is worse. Why is there virtually no mention of dynasties 20 to 25? Is the 26<sup>th</sup> dynasty the same as the 19<sup>th</sup> with nothing in between?

Petrie's analysis reflects the *a priori* expectation that he was going to find much more evidence of Herodotus' "Apries" since he is supposedly much more recent than Merneptah. Apries is one of the last Egyptian kings before the Asians and Europeans take control of Egypt. He does find a little bit of evidence for Apries. That evidence is overwhelmed by material from Merneptah's period, presumably 600 years earlier. There is no doubt that Merneptah's material is there. Petrie easily linked it to the even more extensive remains of Ramesses II's city. There seems to be very little material from Apries' era, supposedly 600 years after Ramesses II and Merneptah. Where is the Memphis of the Apries of Herodotus? Petrie keeps on finding evidence of the Memphis of Merneptah. It is agreed, Merneptah clearly followed Seti the Great and Ramesses II, two great kings of the 19<sup>th</sup> dynasty. Merneptah may have been second in line after Ramesses. Possibly, there was another son of Ramesses II ahead of Merneptah. He (Amenmesse, Seti II?) might have reigned for four or five years. Precise details about the succession do not matter at this stage. These sons of Ramesses were elderly by the time their very old father died.

The mummy of Ramesses II does suggest he lived a much longer life than his contemporaries. He may even have outlived some of his sons.

Quite often, in the language, grammar or syntax Petrie uses in his sentences, one gets the feeling something odd is going on. It is as though Petrie is almost aware of an incipient problem. However, the established chronological paradigms in Egyptology and Classical Greece were too well set in concrete. Even in the second decade of the 20<sup>th</sup> century, Petrie was locked-in to an unworkable framework or chronology. For example, Petrie writes, “the painted pottery no., 23 will be noticed with the objects of Merenptah”. Petrie does not actually state why “No., 23” is there. He does not say whom it belongs to. One wonders if it is an object of “Apries” but in a context where it appears with many others belonging to “Merneptah”. We get the impression Merneptah is the last **Egyptian** king of Memphis. If Apries is that last king of Egypt, is he the same king as Merneptah? Everything else above Merneptah’s level at Memphis is Persian, Greek or Roman. One more thing is odd about that sequence. Where is the evidence of Chaldean conquest? Did the Chaldean-Babylonians occupy, dominate or conquer Egypt after they defeated Israel-Judah? Is that why Petrie found “Hittite” material we read about above in the Hittite “settlement”? Hittite material should not have been there if this was 600 BC. The Hittites are supposed to have been a 13<sup>th</sup> century BC power. Precisely what arrangement Nebuchadnezzar entered into with Egypt during his period of awesome power in *circa* 586 BC is very poorly understood at present. A solution to the chronological enigma we are discussing here will enlighten us on that subject. It is quite an important issue though few realise this. The Jewish prophet prophesied the Chaldeans would “smite the land of Egypt” (Jeremiah 46:13-19). The history books do not record that desolation (verse 19). As we shall see, that is because the history books record the Chaldeans of 600 BC as the Hittites of 1300 BC.

Petrie tends to invite questions with vague statements like this one about “the painted pottery no., 23”. One notices this considering the way the evidence is beginning to mount against his *a priori* position. Why bother noting No., 23 in particular if one is not going to say something about its significance?

Petrie’s problem is the weak chronological premise he is forced to adopt at the outset. He has to glean information from unreliable Herodotus. He has to rely on Herodotus’s hieroglyphic translations via second or third hand interpreters of that day (*circa* 450 BC). No doubt they differed from his own interpreters (AD 1910). Furthermore, Herodotus’ translations are presented to us through a 5<sup>th</sup> century BC Greek text. That leaves Petrie dangerously exposed to a double-counting caused by the dynastic confusion that starts with the view that Ramesses II was contemporary with Moses. Also, the Sothic Cycle theory possibly came into play. Of course these things are not Petrie’s fault. But, he is effectively re-reading Seti, Ramesses and Merneptah as Psamtek, Necho (or Nekau, see VMIII. XIII. 42. 73) and Apries, when really they are Seti-Psamtek, Ramesses-Nekau (Necho) and Merneptah-Hopra-Apries as is demonstrated in a table below.

### **Merneptah, Apries and Hopra**

As we progress, there will be more on this subject. We continue here from an earlier heading “Merneptah and Apries” (page 14). One line of investigation is to find any connection between Merneptah, Apries and “Hopra”. Merneptah seems to be in every place where we would expect to find Apries. About the time of Apries on the conventional chronology, the Bible refers to an Egyptian king called “Hopra” (Jeremiah 44:30). We will be looking at this later on when Petrie records his discovery. The Egyptian hieroglyphs for “Haa-ab-ra” can provide the following transliteration: “Apries”. Petrie does so on one of his illustrations. “Hopra” [Haa(o)-ab(’ph)-ra] can also be read from this. What readers are not told, at this stage, is that Merneptah’s title includes the words “Hetep-her-maat”. [Refer VMII. VIII.18.54., Plate XXI: Memphis. Lintel of Temple of Merenptah (Proteus)]. I suggest this could provide “Ho’ephir-maat”. Removing “maat” which is the term for bringing order out of chaos we arrive at “Ho-ephir<sup>a</sup>”. That is phonetically very close to “Hopra” which is related to the “Apries” from the Greek readings.

*Prima facie*, this again supports the idea that Merneptah, Hopra and Apries are the same person. We can also show that “Proteus” (°Pro’eus) is another name for the same king. Historians were in danger of creating three kings out of one man! That shows us how bad the state of Egyptology was then. Now, Herodotus’ Proteus has been quietly removed from most king-lists published these days. One suspects that is because Egyptologists realise he is either Merneptah or Apries. Assuming Proteus was either Merneptah or Apries, which one did the Egyptologists think he was? They never told us because one of the two-thirds of the problem remains. Instead of having three different kings for the same name or one man, they just have two now - Merneptah and Apries. In a game of musical chairs, one has been taken away. Who loses his chair next?

### **Hopra-Ophir-Africa-Pharaoh**

The variations among translations, including Greek glosses, between names like “Hopra” and “Apries” introduce us to the world of linguistics. The ancient scripts relied on consonants. We have to interpolate the vowels. We need to choose between options such as the ‘a’, ‘au’ and ‘o’ sounds. Or guess which one

to use. We see this in “Ophir” which is a place mentioned in the Bible thirteen times. (Refer table in section on Punt, Somalia and Ophir”, page 108). “Ophir” is the English translation of the four forms in the Hebrew (↔ אופיר, אופיר, אופיר, אופירה). An additional theory here is that “Ophir” as “אופירה” (↔ Auphirah, Aufri,ha) is really Africa. Meantime, we look at the theory that *ephir* in Egyptian might in fact refer to Africa. We also have to consider if the “Hophra” of the Jews is translated from an alternative for “Haa-ab-ra”. I suggested this could be the “Ho-ephir” in “Hotephir”-maat which is part of Merneptah’s name. Petrie believes this “Haa-ab-ra” is the “Apries” of Herodotus. Probably, Ho-ephir (Prophet of Africa) can be derived from “Hotep” which supposedly means “pleased” or “satisfied”, or smug (Hilary Wilson *op. cit.*, page 41). The latter meaning is probably an attempt to **derive** a meaning from the general context of Merneptah’s bombastic rhetoric. This is a forced meaning because the real history is not understood. Certainly Merneptah appears to be smug and pleased. But it is not the meaning of Hotep. There is another problem too. Is “Hotep” or H-T-P really ↔ P-T-H or Ptah? Thus “Merneptah Baenre Hotep-her-maat” could just as easily be “Merneptah Baenre Ptah-her-maat” or “Mernehotept Baenre Hotep-her-maat”.

If Hophra is actually a variant of *Ha* and *Ophir (ephir)*, it means Merneptah is claiming to be Prophet of Africa. This might make sense of Jeremiah’s sarcasm when he writes:

Behold, I will give Pharaoh Hophra king of Egypt (↔ חפרע מלך מצרים) (↔ חפרע - את) into the hand of his enemies .... as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar (נבוכדראצר) Jeremiah 44:30.

Jeremiah does not want to give this man the dignity of the title “King of Africa”. Let alone “Prophet of Africa” or “Leader of Africa”. Jeremiah would also have been angered by the self-satisfied assurance that Merneptah had before his downfall. In this model, Jeremiah went with the exiles to Egypt when Merneptah reigned. The Hebrew shows the similarity also between Pharaoh (↔ פרעה) and Hophra (↔ חפרע). They are not too dissimilar to Ophir written as (או-פירה). On first appearances, Jeremiah is not quite correct. “Hophra” should start with a *he* (ה) rather than *chet* (ח) if our understanding of Egyptian hieroglyphs is correct. In Hebrew, the difference between the two letters is seen by the little gap between the left vertical and the horizontal lines (ה and ח). It is a very subtle difference. The small gap in the *he* (ה) represents the freeing of the air channel in the throat to say “*he*”. The closure of this gap in the *chet* (ח) tells the reader to block the throat to say “*che*”. It is as though Jeremiah wants to say “Chophra” by clearing his throat of phlegm and spitting it out as he speaks. There is another reason for not wanting to say “Hophra”. An ‘h’ in Hebrew can represent the Spirit of God. Jeremiah certainly does not want to bestow spiritual blessings on the Egyptian king. So what he might be doing is to make a play on words. He substitutes a *chet* instead. Hophra does not have the Spirit of God and Merneptah clearly is not a prophet in Jeremiah’s eyes. He merely deserves the spittle from Jeremiah’s throat. Actually, “Chophra” could mean “cowboy”. That would be derogatory. (Refer Appendix C, “Explaining Some Scriptural Inferences”, for further discussion).

Jeremiah’s crude style constitutes his response to Merneptah-Hophra’s boast that “Israel’s Seed was destroyed”. Presumably that referred to Jacob the Patriarch of Israel. It was Jacob’s descendants who were affected. Abraham (Ishmaelites or Arabs and several others) and Isaac (Edomites) had other (non-Hebrew) nations descending from them. It was Jacob’s descendants that lived in Egypt. A thousand years later, Jeremiah went to his grave while Israel was still in exile. For a while Merneptah could gloat over Israel’s misfortune. If Jeremiah is a true prophet of the true God, and the evidence that he might be is growing, he is having the last laugh now.

This might be the real difficulty underlying the apparently chaotic analysis of ancient Egypt’s history. Jeremiah the ancient prophet of Israel might be laughing at the modern world’s expense as well. After all, the people of Israel have once again gathered in their ancient homeland. These days, Merneptah looks like a very silly, bombastic king indeed. The world hears little about Merneptah and Egypt these days. It hears a lot about Israel. The orthodox framework is comforting to its adherents. It blocks out of their minds a much deeper inkling. Perhaps one of the “gods” of the ancient peoples might exist, after all. The things he said about the past, present and future might suggest he does indeed exist. It would not take too much to figure out which particular god (God) that might be. Ironically, “maat” means “order from chaos” according to Stephen Snape in *Egyptian Temples* (1996., Shire Publications, Prince Risborough, Buckinghamshire, page 29). In order to silence nagging doubts in their minds, perhaps Egyptologists and their allies prefer chaos to order. That can lead to cognitive dissonance which has serious repercussions for its victims.

The name “Africanus” quite often appears in Greek, Carthaginian and Roman times. It would seem “Africa” as a general name for the huge continent, or island really, surrounded by oceans and hanging onto the Asian mainland by a flimsy isthmus, is a very old name. It is often used as a surname. People were known by their origins and “Africa” certainly was a well-known place. The current chronological confusion seems to have obscured this knowledge. Also, if Ophir in the Bible is **not** Africa, we seem to be left without a general name in the Bible for the African continent. Also, we are still stuck with the enigma of where Ophir is. With the information presented here, a *prima facie* relationship between “Ophir”, especially

in the form אופירה (Aufriḥa), and “Africa” seems reasonable. Certain names of countries are associated with Africa like Cush or Mizraim, or even “The South”. But they are only regions of Africa. If “Ophir” does mean “Africa”, that would bring the Bible closer to a complete geography. In “Ophir” (*Auphirah*), the huge continent of “Africa” is thus referred to in the Bible, filling an otherwise odd gap. Some commentators connect “Ophir” with India but the Bible has *Hodu* for India. The ethnicity of natives of southern India suggests past migrations of Africans to India from the coasts of Africa. That might explain some longstanding connection between Africa, or “Ophir”, and southern India. However, Africa is the original “Ophir”. India (*Hodu*) was probably a home for many people leaving Africa for trade or a better life.

### The Detail Continued

In Paragraph 25, describing the pond and nearby village:

*“This pond is due to former excavations for the early statues of the pyramid age ....”* (VMI. Chapter IV. Page 9, para., 25).

Here Petrie extends the sequence of dynasties which he finds evidence for, by one more period. Thus far, Petrie has mentioned the Pyramid Age then the 4<sup>th</sup>, 5<sup>th</sup> /6<sup>th</sup>, 12<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup>, 20<sup>th</sup>, 26<sup>th</sup> dynasties and the Ptolemaic period. But at least eighteen dynasties are still missing in his survey. Nevertheless it is still early days yet.

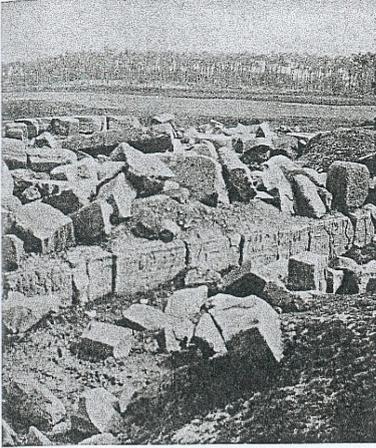
*“Plate XXII shews the details of the West Hall. The axial entrance-passage ..... bearing an added inscription of Merneptah, and another of Ramesses III below that ..... Among the loose blocks is a palm capital probably of the 12<sup>th</sup> dynasty; the lower part has been built into a wall, and the abacus cut away into a drum of a Ramesside engaged column. There are many pieces of engaged columns ..... They have all been re-used for architraves, or roofing, or core blocks in the pylon, in the West Hall ..... the inscriptions ..... were clearly of Ramessu II ..... They seem therefore to have been part of some building here made by Ramessu, who afterwards pulled it down and re-used the material in the West Hall. Such engaged columns are unknown elsewhere.” (VMI. Chapter IV. Page 9, para., 26).*

Here the 12<sup>th</sup> and 19<sup>th</sup> dynasties are again mentioned together. Once again there is evidence of Ramesses and Merneptah but they are building, or rebuilding, over or above the older 12<sup>th</sup> dynasty city. For example, “They have all been re-used for architraves”. This is clear evidence of one city being built over a much older city. In this case there is little evidence of any other dynasties or occupation by communities from other eras (‘dynasties’) in between the two cities.

Ramesses actually “pulled down” one building he had earlier built. Petrie says he “re-used” the material; “made by Ramessu, who afterwards pulled it down and re-used the material”. In modern economies, the life of a building can be quite short. Ramesses II had a long reign so this might be plausible. At times, in the post-Keynesian revolution, building programmes give a lift to, or “stimulate”, the economy. They are an easy way to quickly provide plenty of reasonably low-tech jobs to keep semi-skilled labour employed and able to feed their families. “Built-in obsolescence” can give economic planners an excuse to restart an economic programme. These programmes help maintain economic growth targets. But is that what is going on here? Perhaps Ramesses II may have been a forerunner to John Maynard Keynes, the great British economist and some Japanese or Chinese industrialists. This is an interesting topic for economists.

If Memphis was “from the beginning to the end of Egyptian history .... the great centre of civilization, government and trade”, why are only the pyramid age, the 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 12<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup>, 20<sup>th</sup> and 26<sup>th</sup> dynasties represented in the archaeological findings so far? Why are about eighteen dynasties missing? Even though Petrie found a little bit of evidence from a few other dynasties, the majority of his findings are mainly from the 12<sup>th</sup> and 19<sup>th</sup> dynasties. Where is the evidence for the 7<sup>th</sup> to 11<sup>th</sup> and the 13<sup>th</sup> to the 17<sup>th</sup> dynasties? The absence of the “13<sup>th</sup> to 17<sup>th</sup>” dynasties can be explained as part of the Hyksos period. The 7<sup>th</sup> to 10<sup>th</sup> dynasties are probably replications of the Hyksos dynasties (refer Appendix J). Memphis probably lay in ruins during the Hyksos period. But what then of the 21<sup>st</sup> to 25<sup>th</sup> dynasties?

There are too many missing dynasties, the Hyksos era excepted, but why does Petrie never point that out? There is a preponderance of 19<sup>th</sup> (“Ramesside”) dynasty activity. That includes deconstruction and rebuilding within the time of the 19<sup>th</sup> dynasty. All this is superimposed, so to speak, over the 12<sup>th</sup> dynasty and earlier dynastic sites. This seems particularly good evidence for the situation strongly hinted at in the Bible where the Jews built “Pithom and Raamses”. In *circa* 1500 BC, they built, or helped build, the original site (Pithom). Then hundreds of years later, either as contractors, refugees, exiles or émigrés they helped build, **and lived in**, the Ramesside site of the late 7<sup>th</sup> and early 6<sup>th</sup> centuries BC. They did not build “Pithom” and a Ramesside city, more or less at the same time, in the 15<sup>th</sup>, 13<sup>th</sup> or 12<sup>th</sup> centuries BC. Even worse for Petrie’s main hypothesis, the 19<sup>th</sup> dynasty seems to be yielding the volumes of material and level of activity we would expect to see from the 26<sup>th</sup> dynasty. Supposedly, the 26<sup>th</sup> was the last significant truly-Egyptian dynasty. So far, the 26<sup>th</sup> is relatively silent compared with the 19<sup>th</sup>. **Is the 19<sup>th</sup> dynasty actually**



MAIN DOOR WAY.



ADDED INSCRIPTION OF MERENPTAH.



GRANITE DWARF WALL OF ENTRANCE.



GRANITE COLUMNS IN WEST HALL.



PALM CAPITAL CONVERTED INTO ENGAGED COLUMN.



ENGAGED COLUMN OF LIMESTONE.

## the 26<sup>th</sup> dynasty? Are the Egyptologists avoiding the obvious?

There are supposed to be about 11 Ramesside 'kings'. Petrie says "Ramessu II" pulled down one of his own buildings. Did a later ramesside pull down the building of an earlier ramesside? The real problem here is that Egyptologists do not easily distinguish between different ramessides from the royal cartouches. The inscriptions seem to be silent about many of the Ramessides. Were there 11 of them or just 2 or 3? Have the inscriptions of some been allocated to others? Did most of these "ramessides" rule concurrently in some sort of constitutional experiment as Herodotus seems to suggest? One of the points that this reconstruction has to explain is why two "Nechos" in the 26<sup>th</sup> dynasty seem to be the counterpart of two Ramessides, including Ramesses II, in the 19<sup>th</sup> dynasty. There were two Ramessides in the 19<sup>th</sup> dynasty but the first reigned for just one year. Within a new chronological framework, a thorough and independent review of the names and titles of the Ramessides might uncover an answer to these questions. David Rohl reported a cognomen for Ramesses III that reads "Ne-tjer-hek-aiunu". In this title, can we see a possible reading of Nekau, that Petrie reports later on? (Refer, page 125, to VMIII. XIII. 42. 73).

Writing about a photographic plate Petrie says;

*"At the bottom is a view of the base of one of the colossi which stood in advance of the pylon entrance as described by Herodotos. This base is built of blocks of basalt; and the names of captive countries on the side are shewn in the next photograph ..... The face of the basalt fell away soon after being uncovered but the names were transcribed as soon as exposed; reading from the right they are 'Asy', 'Naharin', 'Kheta' . . (sic), 'Mad', 'Qedesh', 'Tasha' ..... (sic), 'Khilbu', and 'Mashuash'." (VMI. Chapter IV. Page 10, para., 27).*

Under the reconstruction these could be the Kheta (Kheda, Khalda or Chaldeans?), "Mad" (Medes?), Qedesh (Jerusalem, Arabic *El Kuds*, Hebrew *Kadesh/Kadosh*). Is "Qedesh" the Holy City of Jerusalem or the land where Jerusalem is the capital and site of a famous temple in the 7<sup>th</sup> century not in the 13<sup>th</sup>/12<sup>th</sup> centuries? Could "Khilbu" or Khirbu be an inversion (i.e., Khibru or Hibru) for Hebrew? The Egyptian hieroglyphic symbol for 'r' and 'l' is the same.

*"The clustered column with the figure and the name of Khaemuas was found re-used in the masonry of the temple of Merenptah ..... and the scene of Khaemuas has, by some, been supposed to have been altered from some earlier subject. The small columns of Ramessu II and III were found in the South West corner of the temenos". (VMI. Chapter IV. Page 10, para., 29).*

Here Merneptah, Khaemuas (a high priest of Ramesses II, see VMI. IV.8. 23) and Ramesses II are mentioned again though two Ramessides (II and III) are bracketed this time as both made "small columns ..... in the South West corner of the temenos". One might ask how the Egyptologists distinguish between the different Ramessides. Ramesses II and III were strong Egyptian kings. Egyptologists put them in the 13<sup>th</sup> and 12<sup>th</sup> centuries BC. So people debated which was "Pharaoh" when the Israelites were slaves there. The answer is neither (c.f., Dedication, page 1). They were Egyptian kings respectively before and during the Exile Period. For the new framework, we must determine which "Ramesside" is the "Necho" who fought King Josiah of Judah. Josiah; last significant king of Judah and descendant of David and Judah, son and descendant of Jacob-Israel; lost a battle against "Pharaoh Necho" who in turn was defeated by Nebuchadnezzar. Later, Nebuchadnezzar took Josiah's sons and relatives to Babylon and castrated the young men (c.f., Daniel 1:3, 8, 9, 11 & 18). Merneptah, son of Ramesses II, said "Israel's Seed is destroyed" (castrated?). That explains why Ramesses II must have been Necho, and much more!

In constructing a new framework, one also needs to consider the idea that most of these ramessides were actually the twelve "contemporary" kings referred to by Herodotus (*Histories*, Penguin Classics, page 188, Book II, page 147). Herodotus says Psammetichus emerged as "sole master" of Egypt after this constitutional exercise. I expect this "Psammetichus" is probably Seti the Great. This complicates matters a bit because it would mean the other "ramesside" kings ruled as contemporaries just **before** the 19<sup>th</sup> dynasty. At the moment, most of them are 20<sup>th</sup> dynasty kings. In that case we have an even more absurd situation where the "20<sup>th</sup>" dynasty actually preceded the "19<sup>th</sup>" which is really the 26<sup>th</sup>. Dr Velikovsky and his acolytes have put this idea to the Egyptologists in the past but everyone laughed. Is it so absurd? Certainly, the idea could make a lot of sense of Petrie's observations at Memphis. It seems no one in recent times has gleaned the information in these Memphis excavation reports to explore this possibility.

*"The fragment of an inscription, No., 2, is from a quartzite stele which had been reworked by Ramessu II .....". (VMI. Chapter IV. Page 10, para., 30).*

Again Merneptah (implied) and Ramesses II are mentioned. The 19<sup>th</sup> dynasty kings seem to be re-using material on a grand scale. This is further evidence of the point being made in the re-edit of the Torah: "And they built the cities (city?) of Pithom and Raamses"? Or should we read from the Hebrew, "They built the Pithom (The Raamses)" where "The Raamses" is a "Ramesseum"? In the Hebrew text both Pithom and Raamses have the definite article *et* or *Aleph, Tav* (↔ תא) preceding the names. The usual definite article

(ה) is not used. The earlier noun in the verse for cities is not pre-fixed with any definite article, hence “cities”. Allied to the fact that “Raamses” is clearly a Classical Greek reading of the name for an Egyptian leader, the grammar implied by the Hebrew definite article “et” alerts us to be careful how we should read this. Most modern translations assume the orthodox history. This should be reviewed in the light of this reconstruction of the history of Egypt and Memphis in particular and in the light of a new analysis of Petrie’s reports from Memphis. I suggest we should read Exodus 1:11 as, “They built the Pithom (The Ramesses)” rather than as, “They built Pithom and Raamses”. These are two cities (built by ‘Israelites’) on the **same site in two separate eras** rather than two cities on **two separate sites in the same era**.

### The Parthenon, Proteus and Merneptah

The following is quite a long digression. Perhaps it should be left as an appendix. However, Petrie does introduce three important items in a particular way. That is, he mentions the temples of Merneptah and Proteus in a context that **includes** the Parthenon. We know when the Greeks built the Parthenon. This historical evidence (comparative styles) is a critical clue in the following quotation. Petrie is using Herodotus to help him explain the discoveries although one still has to carefully consider the reliability of Herodotus here. In Chapter V, entitled “The Temple of Merenptah”, Petrie writes;

*“In the first chapter we have already considered the identification of the temple of **Merenptah** with the temple of **Proteus** in the foreign quarter [‘Tyrian Camp’, c.f., VMI. Chapter I. Page 3, para., 7]. We now notice the actual remains .... great outer gateway of Merenptah .... the sculptured scenes .... of Merenptah before Ptah .... Its thickness is formed of two or three slabs of stone one behind the other, like the architraves of the **Parthenon**.”* (VMI. Chapter V. Page 11, para., 32. Quotation continues on page 53 of this document).

It may be a casual reference to the Parthenon but it really triggers a necessary diversion to some related topics. Petrie has already said there was a region “strewn” with Greek material (7<sup>th</sup> century BC pottery, VMI.1.3.7). Here are the remains of a building that is similar in style with the Parthenon of Polis Greece *circa* 600 BC. However, this building is in the context of Merneptah’s Egypt of *circa* 1210 BC. According to the conventional or orthodox chronology Petrie has to comply with, the level of development reached by Mycenae (*circa* 1300 BC), is not supposed to arise in “Greece” for another 5 centuries at least. Classicists and historians called this gap “The Dark Ages of Greece”. It is not such a fashionable term these days - as they try to close the “gap”. The “Mycenaean Era” is the closest that we can describe as being “Greek” in the 13<sup>th</sup> century BC. One wonders if the “Greek material lying around” Merneptah’s level is therefore “Mycenaean” if “Merenptah” lived in the 12<sup>th</sup>/13<sup>th</sup> centuries BC and Mycenae is supposed to have flourished at the same time. However, if the “Greek” material “lying around” in Merneptah’s Memphis is **not** “Mycenaean”, then whose is it? This is where the Egyptologists and Classicists use circular logic to reinforce each other’s schemes though one suspects the Classicists are embarrassed by it. The problem arises in the work by Professor Moscati (see next section). The Parthenon is certainly not Mycenaean!

The reconstruction proposes that Athens began its rise to power after Mycenae’s debacle in Troy in *circa* 770 BC (or 670 BC?). This removes the end of Mycenae from the 14<sup>th</sup> or 13<sup>th</sup> centuries BC to the 8<sup>th</sup> century BC. The “Troy” of Priam, Paris and Hector, linked with Mycenae, was supposed to have been destroyed around 1200 BC but it too must therefore have been destroyed around 760 BC. Thus, if the reconstruction is correct, “Merenptah” (Merneptah) would also seem to be of that period. Merneptah could have lived in the mid-8<sup>th</sup> century BC at the very earliest. Much more likely he lived at the end of the 7<sup>th</sup> century BC. The statement on the Israel Stele means he could not have lived in the 13<sup>th</sup> century BC.

Only in the heading on Plate XXI does Petrie positively identify “Proteus” with “Merenptah”. This is discussed later in Volume II (VMII. VIII. 18. 54. Plate XXI). That is how long we have to wait before Petrie explicitly, without any equivocation, says Merneptah is Proteus. Earlier we asked if Merneptah, Hophra and Apries are three different names for the same person. We are considering whether “Proteus” could be <sup>a</sup>*Pro’eus* or Apries. The idea is plausible. As noted, Petrie’s language is curious. He never specifically says “Proteus” is “Merneptah”. This passage is as close as he comes to specifically identifying Merneptah with Proteus in the text. But only through, so to speak, a piece of mathematics. He writes, “We have already considered the identification of the temple of Merenptah with the Temple of Proteus in the foreign quarter”. He says this was mentioned in the first chapter but there he is also vague. It is a bit like saying A equals 1 and B equals 1; therefore A equals B. He does not explicitly say that “A is B”. The actual connexion is between the two temples. We are left with the deduction that Merneptah and Proteus are the same person without an explicit statement as such. Petrie himself obviously does not want to come to this conclusion. Of course, if Merneptah, Apries, Hophra and Proteus are all the same person, Petrie, or anyone else, is obviously going to have a difficult time sorting this out. That is why the language is vague or indirect. One has to labour the point because it is so subtle. Now that Classics and Egyptology are highly specialised topics it is not so easy to see that the edifices of these disciplines are unsoundly based. Lots of sophisticated knowledge, much of it very useful, is nevertheless built on a chronology of sand.

This is purely a bit of speculation at this early point but one could ask if Petrie is not actually hoping someone will see the problem. Was he trying to address another audience? His public debates with Cecil Torr (*Memphis and Mycenae*) suggest he refused to cooperate with a sceptical colleague. That often happens in research. Galileo refused to work with Johannes Kepler. Some people in the audience that were paying him to do the research wanted to hear that Ramesses II was the pharaoh mentioned in the Bible in Exodus 1:11, though not necessarily in Genesis 47:11. They wanted to be assured that a king called "Ramesses" lived when Moses did. They wanted archaeological evidence at Memphis which proved this. It did not matter if there was still a discrepancy of nearly 250 years between Moses' Biblical date (1500 BC) and Ramesses II (1250 BC). Petrie knew this could not be true but he was not sure just where Ramesses II, or Moses, did fit into the picture. Ramesses II, in the process of ransacking so many buildings, may have inadvertently destroyed any possibility of establishing a reliable chronology.

By 2002, ninety years after Petrie, some stunning new evidence had surfaced, e.g., the *Behudet* winged disk on Hezekiah's seal. It is easy for 21<sup>st</sup> century critics of Petrie *et al* to be unkind with the advantage of this new information coming to hand. Even these excavation reports, overlooked for 90 years or more, are in a sense *new*! They are important because they can *re-generate* a better understanding in the light of new evidence. The Archivists, Egyptologists and Classicists who look after the data for us should be congratulated. Petrie may have been unfamiliar with the Bible. Or, his system of theology, like that of many of his contemporaries, may not have been robust. Most systems of Biblical theology then and now fail to recognise the central role of Israel in the Biblical narrative. They also fail to give Israel a significant role in Biblical history as they apply it to Egypt's or Assyria's history. On the other hand, this is a result too of the reverse process whereby Egypt's history has been taken out of unison with Israel's history. There are many feedback loops in this dilemma which is why it is hard to write about the subject. To repair the structure, everything has to be broken down and rebuilt. The process may not be unlike Ramesses' treatment of Pithom-Memphis-*Raamses*. Hopefully, it will be more systematic and scientific.

In summary, apart from the title to the illustrations on Plate XXI in Volume II, Petrie never simply says, "Merenptah is Proteus". Most chronologists agree that Merneptah reigned between Ramesses II and III. If Proteus also reigned between these two Ramessides, who else could Proteus be if he is not Merneptah? The difficulty Petrie has is that implicitly "Merenptah" (Merneptah), Proteus, Apries (and the Bible's "Hophra") are the same person. Instead of finding three palaces and three temples, he will find only one palace and one temple. To get around his basic problem he is trying to ascribe the palace to Apries and the temple to Merneptah or Proteus. Using the Trojan War, Petrie thinks he can link "Proteus" with "Merneptah", but it is not clear if he thinks they are the same person or two different people. Obviously he would not think of linking those two names with a third person who lived 600 years later - Apries. Herodotus and other Greek authors supplied the names "Proteus" and "Apries". Only "Merneptah" seems to appear much in the archaeological evidence from the remains at Memphis, and very frequently. The few bits of evidence he finds for Apries should not be in the same context as Merneptah. (Or Proteus, assuming they are two different kings in the 13<sup>th</sup> century BC). That is because Apries (*circa* 600-580 BC) lived nearly 600 years after the Trojan War (supposedly *circa* 1200 BC). According to the stratigraphy being uncovered at Memphis, Apries **does** seem to be in the same level as Merneptah and Proteus!

### Reliability of Herodotus

According to Herodotus (*The Histories*, Book 2, page 111, reprinted in Penguin Classics, page 170, revised edition, 1972, reprinted 1974) at about the time of the Trojan War, Proteus was a "native of Memphis" who succeeded "Pheros", son of Sesostris. Modern commentators think Herodotus got some of his history wrong here. So Petrie is on dangerous ground trying to reconstruct things from Herodotus' accounts assuming they are of **any** use. If we are going to radically change the chronologies we may have to reconsider Herodotus in this passage. Specifically we may have to ask if Homer's Trojan War was about 600 BC not 1300, 1200 or even 780 BC. I say this because Proteus-Merneptah must have written his stele about Israel in *circa* 600 BC. Unless, as I have said, it referred to the destruction of Samaria in 722 BC. If the Fall of Troy was about the same time as the Fall of Jerusalem (586 BC) the two events may have been indirectly connected. I suggest that connection has something to do with the migrations of Chaldeans (Hittites) throughout Turkey (Asia Minor) in the 8<sup>th</sup> and 7<sup>th</sup> centuries BC. Agamemnon of Mycenae may have wanted Trojan Greeks to join his confederation to resist the Chaldean expansion in Asia Minor. Athens tried to concoct a similar confederation to resist the Persians 100 years later. However, dating the Fall of Troy to 600 BC creates another set of problems, especially regarding the Founding of Rome. I will have to ignore all that at the moment and try to set some boundaries on this discussion. So this book will have to be studied in the light of comments in this paragraph.

I may stand to be corrected, but Herodotus, for all his faults, never made a mess of his chronology like modern Egyptologists have. They are really the most at fault. As more evidence turned up they should have used Petrie's excellent field archaeology in these reports to deliver us the true account. Petrie had enough problems without having to reconstruct a whole new chronology. Even if he supported the prevailing chronology himself, more responsible, better equipped, better informed, data-rich, successive

archaeologists should have recognised the problem. They should have started correcting things. They have been warned in the past (Velikovskiy, 1970's). They have ignored more recent warnings (P. James, in 1991 and D. Rohl in 1995). This is sad considering all the Egyptologists' other good work. However, now that people from outside their industry have had to enter the debate they arch their backs at us.

Herodotus' commentators say "Pheros" is "simply the title 'Pharaoh'". "In the Greek form", we may add. We run into these Greek forms all the time. For example: "Ramesses" (or Ramoshe), "Thutmosis" (or Thutmose), "Moses" (or Moshe, משה) or even "Jesus" (Yeshua, ישוע). We usually refer to these people in the Greek form of their name. There would be confusion in modern churches if half the congregations started referring to Jesus and Moses as Yeshua and Moshe. But the commentators might want to check their Greek versions of Herodotus. Did Herodotus actually say or mean, "Proteus succeeded **as** 'Pheros'", son of Sesostris? Or they may have stumbled on an example of Herodotus' faulty memory when he came to write his notes in their published form. The editors say "Sesostris" is, or is meant to be, "Ramesses". I think that is correct. Also, it means Merneptah succeeded Ramesses. Everyone agrees with that. Of course it also means those things happened **much nearer to Herodotus' time, not in circa 1210 BC.**

So far, we are nowhere near a solution. How did the Greeks derive "Proteus"? As we noted above, the 't' in Hotepfir-maat can be omitted to render Ho'epfir-maat. "Hotep" as in Amen-hotep can be shortened to "hui" according to some experts within the fraternity of Egyptology. Certainly in English we see the 'tt' in butter dropped in speech and even sound like *bu'er* in south-western English dialects (e.g., Somerset). Of course spoken that way we virtually arrive at the French word for butter (*beurre*). A symbol like 't' can be used to link two vowel sounds as in *Ha* and *ab-ra* much as we do with an apostrophe ('). Ancient scripts tended not to deal with vowels as we do in English where we unsuccessfully try to give them full status in our writing. So this is a way, using the letter or sound 't', to deal with the problem of sounding two vowels together. This is where one vowel is at the end of the first word and the other vowel is at the start of the next word. It was a frequently occurring problem. Egyptian scribes dealt with this all the time. Early Greek historians, modern Egyptologists and present-day Englishmen or Frenchmen alike must deal with it. Each group, with its own slightly different frame of reference, has to re-interpret what the other might be telling us. Inevitably guesses have to be made. Some are right, others are wrong.

How does one fit the vowels if the consonants are written in the wrong order? Is Hotep really Ptah (H-T-P ↔ P-T-H)? Was the "em-hat" (M-H-T) in Amen-em-hat reversed in Pi-thom? Should we write in English Hat-em-Amen? Did Jewish scribes invert the consonants in Pi-thom (פתם)? Transliterating the Hebrew for Pithom we get P(פ)-Th(ת)-M(ם). These things make more sense if we get the chronologies correct. Let us assume the Greeks sounded the 't' in the hieroglyphs for "Proteus" when actually the symbol was used to indicate a break between two vowel sounds. By removing the 't' we get Pro'eus. Is this <sup>3</sup>Pro'eus or Apries? Above we showed how Ha-abra could either be Apries or Hophra. Now "Proteus" can look like Apries. Is "Proteus" effectively Jeremiah's Hophra too? In which case, he lived 150 years after the Trojan War but during the destruction of a much greater city than Troy, i.e., Jerusalem. That is possibly where Herodotus got his notes wrong. They told him "Proteus-Merneptah" succeeded Ramesses ("II" probably) when Jerusalem was sacked. Jerusalem would be far more important to Egyptians than Troy which would concern them far less. Herodotus had a fascination for Troy. He was far less fascinated by Jerusalem which would have been a run-down provincial town when he visited the "Holy Land". He called the Holy Land "Syria". Historians of Rome may be able to breath a sigh of relief. We will not need to shift the founding of Rome forward by 200 years.

If all this is true, Herodotus' *Histories* are clearly distorted and dangerously unreliable in places. However, we cannot ignore his work. Commentators (editors) agree about these distortions. On page 100 of Book II, (page 166 Penguin Classics) they note Herodotus' "Sesostris" is a " 'blown up' version of Senosret, Dynasty XII". The commentators or annotators are not necessarily to be trusted. They also said Josephus was wrong when they corrected his statement, "the woman who visited Solomon ruled Egypt and Ethiopia". They continue to say she was actually a queen of Sabea. That is one ancient name for modern Yemen. There is little doubt, in my view, in that example they are wrong and Josephus is right. Giving the commentators on Herodotus the benefit of the doubt, they may have a point about "Sesostris". Petrie says he is Ramesses II (VMI. I. 2. 4.). If Petrie is correct, Sesostris could not have been a king of the 12<sup>th</sup> dynasty but of the 19<sup>th</sup> dynasty. Though it is interesting that between these names, Ramesses and Sesostris, the 12<sup>th</sup> and 19<sup>th</sup> dynasties are coupled once again this time in an error. Does that error of itself point to a problem we have been delving into? We know from Petrie's observations that Ramesses II of the so-called 19<sup>th</sup> dynasty ransacked many parts of a lot of buildings of 12<sup>th</sup> dynasty Memphis. Do Herodotus' commentators reflect someone else's research which assumed that the name of Ramesses II on 12<sup>th</sup> dynasty buildings placed "Ramesses-Sesostris" in the 12<sup>th</sup> dynasty? That hypothetical observer would be forgiven for making this mistake. He would get support from people desperately looking to link Ramesses II with Moses and the Israelite sojourn in "Goshen" in Egypt in the 15<sup>th</sup> century BC. They would eagerly take "Ramesses II's" *signature*, so to speak, on so many former 12<sup>th</sup> dynasty buildings of Senosret and Amenemhat I and III, as evidence for their theory. That theory was that he (Ramesses II i.e., "Sesostris") was a 15<sup>th</sup> or 17<sup>th</sup> century pharaoh. Therefore, presumably he had to be of the 12<sup>th</sup> dynasty

assuming that was the true date for the dynasty. They did not want to hear that a 7<sup>th</sup> century king's name appeared on a 13<sup>th</sup>, 15<sup>th</sup> or 17<sup>th</sup> century BC monument just because he put it there. Or, simply to show he restored the buildings. Worse, they and others did not want to know all those dates were wrong anyway.

In mathematics, a minus times a minus equals a positive. Can one error pointing to another yield a positive, a plus or a correction? If this analysis is correct, "yes" it can! Herodotus' commentators inadvertently revealed that the chronology of ancient Egypt mainly rests on an erroneous placement of Ramesses II-Sesostris in 1250 BC. The mistake was complicated by the co-identifications between Ramesses, Sesostris and Senosret. This is also because our copies of Bibles, in the original languages, were edited slightly in the 5<sup>th</sup> or 3<sup>rd</sup> century BC for clarification. Hence they appear in modern foreign translations to imply that the Israelites built "Raamses" and "Pithom" **in the same era** (in Exodus 1:11). It is true they **did** work on the construction site in the Memphis of Ramesses II, probably when his son reigned there, but that was sometime in the late 7<sup>th</sup> century BC. "Raamses" was not a mid-13<sup>th</sup> century BC city, the usual date for Ramesses II. Let alone a 16<sup>th</sup> century or early 15<sup>th</sup> century BC city when ancient Israelites supplied bricks for "Pithom" according to the Bible's own chronology but for 12<sup>th</sup> dynasty kings.

On the other hand we could accept Herodotus' partly correct statement. Let us agree "Proteus was a native of Memphis" who succeeded "Pheros", son of Sesostris". Also let's assume Herodotus was confused by his notes on "Ramesses", "Sesostris" and "Senosret". We might have stumbled across something else interesting. Perhaps Herodotus also had notes that showed from his interviews the 19<sup>th</sup> dynasty Memphis was essentially built over the 12<sup>th</sup> dynasty city. He did not realise, or wrongly assumed from his notes, that 900 years separated the two cities. He probably had no idea how much time passed between 12<sup>th</sup> dynasty Memphis and 19<sup>th</sup> dynasty Memphis. Nor would his Egyptian guides have any idea how much time passed between the two cities. In fact, the only way one can get an approximately-correct date for the two dynasties is through a proper interpretation of the Biblical text. We have it in the format handed down to us by successive generations of Jewish scribes. They were thoroughly peer-reviewed by their contemporaries in their lifetimes and after they died. No one peer-reviewed or proof-read Josephus, Herodotus, Virgil or Homer.

Another point is that if there is a link between "Hophra" and "Pharaoh" through their semantic similarity to Ophir or "Africa" then "Pheros" could also be "Hophra". This would offer another thesis that "Apries-Proteus" was the son or successor of "Merneptah-Hophra", son or successor of Ramesses II. Or Merneptah-Hophra and Apries-Proteus were older and younger brothers respectively who succeeded for much shorter reigns because they were getting old themselves by the time the old man (Ramesses II) died. Rather than have these two sons of Ramesses in the same dynasty, they have been put into two separate dynasties, the 19<sup>th</sup> (Merneptah) and 26<sup>th</sup> (Apries), 600 years apart. Herodotus' statement might then mean, Proteus (Apries?), a native of Memphis, succeeded Pheros (Merneptah) son of Sesostris (Ramesses II). If by "native of Memphis" Herodotus means Proteus was not related to Merneptah and Ramesses II, perhaps he is the general who took over after Merneptah's demise at the hand of an angry Memphite lynch-mob. That would suggest Apries is the Ramesses III who took over. At the moment my preferred view is that Amasis was the third Ramesses.

**These ideas are put forward to show that alternative theories have to be explored though I am inclined to think at this stage that Merneptah, Apries, Hophra and Proteus are all the same person because they can all be identified with the fall of a very important city - not Troy of 1300, 1200 or even circa 770 BC but Jerusalem of 586 BC.**

We can compare the confusion we get from Herodotus with the order in the Biblical Jewish history in the Old Testament. It is the best informed source on ancient history to have survived from the pre-Roman world. Though not primarily intended to be an historical text as such, the Jewish scribes were nevertheless careful to make sure historical events were accurately recorded. Historical events in the Bible have to be interpreted within the wider theological perspective that saw them as being important. For the Biblical scribes, the theological perspective of what would become of "The Seed" of Genesis 3:15 and Romans 1:3 had the greater priority. That priority had the effect of ensuring the exactness of the historical data. No other ancient source gives us this assurance. Thus, *a priori*, apart from the problem mentioned in connection with Exodus 1:11, which is a matter of our *mis*-interpretation, not an error, the mistakes lie elsewhere. They lie in the misuse of Herodotus, in the misuse of Manetho via secondary authors or in the misuse of random archaeological discoveries in turn misused to reconstruct ancient histories. The archaeological discoveries were applied to random selections of Herodotus or Manetho with the Bible very much as a residual in the process, Exodus 1:11 and Genesis 47:11 apart. Even then, those verses were misconstrued. Sometimes, if Egyptologists could not decipher the hieroglyphs against the background of Manetho's and Herodotus' histories, then they resorted to the Bible. Unfortunately, they used what became a false framework for Egyptian history to *re-* or *mis*-interpret Biblical information they did extract.

To re-iterate, a classic illustration of this problem was the Egyptian reference to the "Sar" of the "Kheta" (or sometimes written "Khita"). Unable to make sense of these people from any other sources, they

descended on the “Hitti” (חתי), “Chitti”, or Hittites of the Bible. They seemed to have transported the “Hittites”, or sons of Heth (Genesis 23:10), from being a minor sub-tribe of the Amorites in Canaan to a great nation that dominated Turkey, Northern Syria and Iraq in the 13<sup>th</sup> century BC. That was in order to fit the Egyptian record which was bolstered by the discovery of Ramesses II’s treaty with Hattusilis at Boghazkoi. Although the Bible seems silent about the “Hittites” having an empire in Turkey (Asia Minor), it says the Assyrians in effect **did** physically transport or transfer the “landless Chaldeans” (Isaiah 23:13). Was that to Eastern Turkey? Wherever that place was, the Assyrians built cities for them. Were the Egyptians reporting this as the troubles in the lands of the “Kheta”? From the hieroglyphs, it is possible to call them the “Kheda” or “Khedeans” (Chaldeans) as ancient Greeks may have done. This is an example where a Hebrew *chet* (ח) was equated with an Egyptian *kaf* (כ). These letters do have important differences in the sounds when correctly enunciated by modern representatives of the Semites in the Arab folk and Sephardic Jews. Banished from the Middle East for ages and influenced by the Europeans, many modern Israelis admit they tend to “Europeanise” the difference between *kaf* and *chet*. Although the process by which Egyptologists and linguists equated the *Khet(d?)a* with the *Chitti* seemed questionable, it now appears to be a correct identification even if by an incorrect process. In the Bible, the *kaf* (כ) in Nebuchadnezzar (נְבוּכַדְנֶצַר) is turned into a *chet* (ח) in Ezra 4:2 (אֶסְרָחַדְדֹן or “Esarhaddon”). I believe both ‘names’ express the same title - Tsar of the Chaldeans. Perhaps that variation happened when they translated or transliterated scrolls from a *pre-Aramaic alphabet* (Phoenician ?) back into an *Aramaic alphabet* (Hebrew ?) by scribes reading and dictating to one another as Ezra 7:6 (“ready scribe”) implies.

In summary, it seems Herodotus went to Egypt and consulted locals there in *circa* 460 BC. He collected various stories and narratives from them. Eventually, he completed writing them up in his later years in Thuria, Italy. Either from his own notes or from his sources in Egypt, he unfortunately confused events concerning the life of “Proteus”. He separated them from events he recorded concerning the life of Apries. The separation may have occurred as a result of errors in his notes or from later errors he made when he used them as a source. Possibly, the Egyptians misled him. They may have been no wiser either. The Egyptians would have read the hieroglyphs from various monuments in different parts of Egypt. They too might not have realised that the monuments were inscribed by people using slightly different conventions (e.g., *Kheda-Chitti*). Writing conventions in Memphis may have differed from rules and conventions used in Thebes. This is not an unreasonable possibility. Translating information into his Greek language, Herodotus could have confused similar sounding names or turned the same person into two identities.

Modern scholars may have made or compounded the same mistakes. It is fair to say the difficulties involved do make such mistakes quite possible. It is the refusal to re-assess the situation in the light of important new information that is so upsetting. In fact, in this reconstruction, we are only realising this when we come to address another issue: How could anyone, whether “Merneptah”, “Ho’phra”, “Apries” or “Proteus”, have said “Israel’s Seed is destroyed, the land razed to the ground” in 1200 BC? Driven by his preference to rely on Herodotus, Petrie was effectively obliged to date Merneptah’s infamous statement (“Israel’s Seed is destroyed”) in the 13<sup>th</sup> century BC. Neither Petrie nor his colleagues ever thought what effect this might have on Israel’s history. Anyway, we will leave this conjecture here for the meantime and look at Petrie’s link between Proteus, Merneptah and the Tyrians. For that we will use the authoritative work by Professor Moscati on the Phoenicians and Tyrians.

### **Proteus, Merneptah and The Tyrians**

Repeating here the first section of the previous extract from the reports in (VMI. Chapter V. Page 11, para., 32):

*“we have already considered the identification of the temple of Merenptah with the temple of Proteus in the foreign quarter (‘Tyrian Camp’, c.f., VMI. Chapter I. Page 3, para., 7)”.*

Petrie is again tentative about his “identification” of the “Temple of Merenptah” with the “Temple of Proteus”. He is forthright in noting it is in the “foreign quarter”. We know “foreigners” were flooding Egypt in the days of Apries (*circa* 600 BC). It is assumed on the basis of the orthodox chronology that the Jews were near Memphis in *circa* 1300 BC. The Biblical chronology implies they had left Egypt *circa* 1485 BC. At this point there should have been an investigation to ask why the Tyrians were in a foreign quarter of Memphis presumably around 1200 BC or 600 years before Apries. There is nothing from the records of Tyre that would indicate this was the case in the 13<sup>th</sup> century BC. If Tyrians were with the Jews in 1485 BC, one assumes the Bible might have at least some reference to that other than the references to “*midol*” in Exodus 14:2 and Numbers 33:7. Egyptians of early dynasties traded with Byblos. But is it sensible from what we know of Tyrian exploration and colonisation, from other historians, to have foreign quarters or even colonies of “Tyrians” in Memphis in the 13<sup>th</sup> century BC? If anything, we should expect evidence of people from Byblos, not Tyre, living or working in Memphis in the 13<sup>th</sup> century BC.

Also, there is a fine economic distinction between: trading (importing and exporting), trade agencies, and housing the representatives thereof; and foreign quarters of refugees. This distinction might give us a clue

as to the nature of these foreigners' business in Memphis. However, if the people are not refugees, the foreign representatives live in the same suburbs as the people of the host nation. A foreign quarter is far more likely to be evidence of an émigré or refugee group. These groups congregate together in communities or suburbs in a host city. In that way they can help one another to compete and survive economically in the new place of refuge. A refugee also could mean someone like a Scottish Crofter who has lost the right to use common lands. So he takes a passage to India or New Zealand. He might even be a solution to a widespread problem of petty crime as in the case of "convicts" sent from London to Sydney, Australia. But when would the Tyrians fit any of these categories such as refugee or émigré in Memphis?

The following observations come from Sabatino Moscati in *The World of the Phoenicians* (Moscati's comments in bold, my commentary in ordinary type). These passages, including Moscati's quotations and the discussion of them, are indented to clearly separate them from the analysis of Petrie's work.

From a Biblical perspective, the Phoenicians were not able to expand their operations from the Atlantic to the Indian Ocean until from about 950 BC. That was with Solomon's help. He gave them secure access to the Red Sea Port of Etzion-Geber (Gebel = Byblos?). Thus the Tyrians' presence in a major colony in Egypt in 1200 BC looks suspect from that consideration alone. Moscati on pages 118 and 226 notes that:

**"the 'Phoenician' (Tyrian) circumnavigation of Africa took place in the time of Necho and on his orders in 600 BC."** Officially "Necho" (Nechos, *Nekau*) lived 5 or 6 centuries after the Ramessides. This is again evidence of the *alter ego* problem. Perhaps Necho was also a Ramesside. That is he was a Moshe of Ra. Ramesses is just a title. Instead of being pharaoh or king Necho, there is no reason why he could not also be "Ramesses Necho". The Ramessides are simply the later kings such as Necho but placed under the first part of their title as separate kings 5 or 6 centuries earlier. So "Ramesses-Necho" appears as a "Ramesses" in the 19<sup>th</sup> dynasty and as "Pharaoh Necho" in the 26<sup>th</sup> dynasty! This could explain the strange situation whereby Tyrians could be so prominent in Memphis from 1200 BC to 600 BC and, presumably, for some time after that. Quite a long time for a Tyrian presence in Memphis extending for at least 600 years! It is surprising no one seriously questioned the logic here. Obviously the Tyrian camp of Merneptah's Memphis is the same Tyrian community that helped Necho in "600 BC"!

On page 137, Moscati remarks that Virgil has "**Belus**", a Phoenician name for Baal, ruling Cyprus "**immediately after the Fall of Troy**". However, that creates problems for archaeologists who "**tend to find secure archaeological evidence only from the tenth century onwards**". That fits the Biblical dating for Tyre's expansion but is obscure if Troy fell in 1300 BC or 1200 BC. Then he quotes Gjerstad on page 138 saying "**Phoenician settlement (in Cyprus) could not be earlier than the 8<sup>th</sup> century**". Referring to the foundation of Carthage on page 150 Moscati writes "**Classical sources agree in ascribing the foundation of Carthage to 814-813 BC**";

and

**"There is a tradition going back to Philistus, a Greek from Syracuse of the 4<sup>th</sup> century according to which Carthage was founded ..... shortly before the Trojan War. The improbability of this tradition etc .....**". If this refers to the sacking of Priam's Troy, in the Trojan War that supposedly ended in 1200 BC or 1300 BC, this obviously is "improbable". The matter is resolved by bringing the sacking of Priam's Troy in the "Trojan Wars" forward in time to approximately 770 BC. That would allow Virgil's Aeneas to get to Italy to found his colony there by 757 BC. If the Trojan Wars took place in the mid 8<sup>th</sup> century BC, then of course it **is** possible to see Carthage being settled from a few decades before then. The statement **is** true. It is **our** historians' date that is wrong. The settlement of Carthage was partly a trading necessity. However, a mini civil-war in Tyre seems to have forced the expulsion of some Tyrians from the Levant (Lebanon). "Syracuse" (Tsora-cuse) is derived from the Hebrew *Tsora* (Tyre). Later the Assyrians came from outside to force another refugee stream from Tyre. According to non-Egyptian sources, neither of these causes, and they are the only two which are possible, happened in the 13<sup>th</sup> century BC. If those events happened much later in the 8<sup>th</sup> or 7<sup>th</sup> centuries BC, as Biblical, Tyrian, Greek and Roman records suggest, then Merneptah's Memphite Tyrian community drags him to around that time as well. And not just him but his father, Ramesses II and the entire 19<sup>th</sup> dynasty. The process of reforming Egyptian chronology does not stop there.

On page 151 of Moscati, this option is reinforced with quotes from Dionysius of Halicarnassus. He quotes "Timaeus" who places "**the traditional date of the foundation of Carthage 38 years before the first Olympiad, in 814 BC. Velleius Paterculus accords 667 years to the**

**history of Carthage, which would place it in 813 BC**". These dates correspond to within a year of each other. This suggests a high degree of reliability coming from two independent sources. When information incorporating the Trojan War is used by ancient writers in their statements the modern scholars get thrown into confusion. They are forced by twentieth-century Egyptologists' overall construction or framework of ancient chronology to place the Trojan War in the 12<sup>th</sup> or 13<sup>th</sup> centuries rather than in the 8<sup>th</sup>. Moscati continues, page 151, **"there is no archaeological proof of the existence of Carthage before the middle of the eighth century"**;

and

**"the earliest pottery ..... goes back to c. 800 BC"**. On page 283 Moscati quotes Velleius Paterculus again, **"that eighty years after the Fall of Troy, c. 1110, the Tyrian fleet, which ruled the sea founded Cadiz at the tip of Spain"**. The date "c. 1110" is inferred here by modern scholars on the basis of their false chronology. The date "c. 1110" belongs to modern scholars - not to Velleius Paterculus. The "Sea" is the Medi-Tyrrhenian.

Clearly Moscati rejects this last date because,

**"(an) archaeological point of view ..... allows us to go back to the eighth century"**. The evidence is crucial for this discussion because they find over there **"cartouches of pharaohs of the ninth century, but it is obvious they may have been imported subsequently"**. Then, getting even more precise and specific on page 284, **"from the eighth or seventh century we have a seal with Phoenician inscriptions of a certain Naamel, from Cadiz. Of the seventh century we have a seal of Psammetichus I..."**. Moscati, above, is forced by the Classical scholars' dates to infer that the Fall of Troy was in 1200 BC when he says "eighty years after the Fall of Troy c. 1110". A Tyrian-Phoenician camp in the foreign quarter of Memphis in Psamtek's or Psammetichus' time (*circa* 595 BC) ties in nicely with a seal of Psammetichus found in Cadiz in the "seventh century" (600s BC). But none of this evidence, including the "cartouche" of the "9<sup>th</sup> century BC pharaoh", ties in easily with the official time of Merneptah *circa* 1200 BC. Along with "Proteus", Merneptah is assumed to be contemporary with Mycenaean Greece and Priam's Troy. Psamtek and Psammetichus (see table below of comparisons of 19<sup>th</sup> and 26<sup>th</sup> dynasty kings) are merely alternative Greek names for the Egyptian title "Seti-Ptah-Maat" the grandfather of Merneptah.

Remember, this is the Merneptah who said of "Israel" that "her Seed is destroyed; the land razed to the ground". In my opinion, he is probably referring to Jacob the Patriarch whom God renamed "Israel" (refer table in Appendix D). Of course we can picture this quite easily in 586 BC. We can barely begin to put this well-known and well-reported statement into a context for Israel in 1200 BC. **This is a crucial issue.** According to the Bible, neighbours were attacking Israel from time to time in the four centuries between Joshua and King Saul. However, in none of these situations did Israel ever suffer damage to the extent implied in Merneptah's stele. **They did in 586 BC.** Some Egyptologists then try to say Merneptah's statement exaggerates the situation. Or they believe that when he refers to 'Seed' he is just talking about barley or wheat. In other contexts, this theoretically could be the case. The clear reference to what is obviously "Israel" is, in this case, the Patriarch called Jacob-Israel. "The Seed" refers to the descendants of the **man** named or surnamed "Israel". It is not a reference to the crops of the country *per se*. That is why Merneptah refers to "The Land". In Hebrew, the "land" is The *Eretz*. "Our land" is *Eretzainu*. The Egyptians used *Retinu*, obviously derived from *Eretzainu*, to describe the region of the Kingdom of Israel. We need a proper understanding of the way the Jews themselves referred to their ancient land. The same applies to their concept of the "The Seed" of Abraham, Isaac and Jacob (Appendix D). These men were their founder patriarchs. Understanding the "Seed of David" concept, inherited through the patriarchs, is the key to the dating of Merneptah's reference to "The Seed of Israel" and "The Razing of the Land".

There are problems explaining why there should be a Tyrian quarter in Memphis of Merneptah's day and in reconciling the Trojan War (1300 BC?) with the Tyrian-Phoenician expansion which began in the early 8th century BC. Archaeological and textual evidence implies Tyre's expansion did not begin with a 13<sup>th</sup> century Trojan War. One problem is resolved by placing the Trojan War in *circa* 780 BC. The other problem is resolved if we recognise that Seti, Ramesses II and Merneptah (13<sup>th</sup> century) are Psamtek, Nechos and Apries (7<sup>th</sup> century). **A proper understanding of Merneptah's "Israel Stele" helps a lot!**

Thus, we have found support for a potential solution to the chronological problems involving Proteus, Merneptah, Apries and the Great War of Troy by using related connections with the Tyrians (Phoenicians). We realise that a construction technique like that used in the Parthenon clearly dates from the 7<sup>th</sup> century BC. When Egyptologists saw it in a building in Memphis, that ought to have triggered a warning. Perhaps the bulk of the constructions in Memphis of the 18<sup>th</sup> and 19<sup>th</sup> dynasties were from the 10<sup>th</sup> century BC down to the Ptolemaic period. They were not, as supposed, from the 15<sup>th</sup> century BC to the Ptolemaic (3<sup>rd</sup>

century BC). Some of the much older ruins, that 19<sup>th</sup> dynasty kings “re-used”, probably do have a heritage going back to at least 1500 BC or even older. There is clearly a significant gap in time and styles between say the 12<sup>th</sup> dynasty and the 18<sup>th</sup> and 19<sup>th</sup> dynasties. The gap between these two Egyptian periods is punctuated by a chaotic era. It was the time of the “Hyksos”, or in our view, the Biblical Amalekites. In the Bible, that era corresponds to the period of Israelite history from Moses about 1485 BC to David *circa* 1000 BC. Moses, Aaron, Joshua and Hur fought Amalek on the way out of Egypt. During the period of the Judges, Amalek occasionally attacked Israel. Saul and David fought Amalek. Egyptologists put the Hyksos - Amalek interlude at about a century or so but this analysis puts it at more like 500 years. That is why there is such a great gap in time and style between the 18<sup>th</sup> dynasty and the 12<sup>th</sup> dynasty of Egypt.

Finally, in this interlude, now we can understand why Herodotus “unhappily spends four pages about Helen and the Trojan War” when he is talking about the Tyrian camp in Memphis. Now we can piece together different and apparently contradictory comments from ancient authors about the Phoenicians. We can now explain why the Phoenicians were freely able to travel westwards through the Mediterranean from the 8<sup>th</sup> century BC. The Mycenaeans and Trojans had exhausted each other in (civil) war in *circa* 790-780 BC. It is possible the Assyrians attacked and sacked Tyre at about the same time. Anyway, the archaeological evidence confirms this westward Phoenician expansion. That record says it could only have begun in earnest, from the 8<sup>th</sup> century BC. The logical deduction from statements by Moscati’s “classical authors”, and from the archaeological evidence, is that Troy and Mycenae fell in the mid 8<sup>th</sup> century. So, at the very least, the 19<sup>th</sup> dynasty of Egypt certainly must be removed to the 7<sup>th</sup> century BC from the 12<sup>th</sup>/13<sup>th</sup> centuries BC. Necho (Ramesses II) was very keen to get Egypt involved in lucrative Tyrian-Phoenician-Carthaginian commerce. He wanted to use the North African coastline between the Nile delta and Carthage (Tunisia) as a base. Probably, the plan was to trans-ship goods overland. Or he could build a canal between the Red Sea and the Nile Delta. Thus he could connect the Mediterranean and Atlantic with the Indian Ocean via the Red Sea. In this way he would be emulating Hatshepsut. Jews based in Egypt would be involved. They were no longer in control of the Kingdom of Israel that Solomon ruled. The Tyrians were happy to relocate to Carthage, Memphis or anywhere. The Jews would long to regain their ancient homeland. They were supposed to anyway.

The Tyrian camp at Memphis, associated with Merneptah, is much more logically placed in the 7<sup>th</sup> century than in the 12<sup>th</sup> or 13<sup>th</sup>. The fall of Troy and Mycenae *circa* 780 BC (using Aeneas and his founding of Rome as a possible connector here) paved the way for Tyrian (or Carthaginian) monopolisation of the Mediterranean in the 8<sup>th</sup> century rather than the early 6<sup>th</sup> century BC. These facts tend to support the date of Rome’s foundation. Later the Greeks and Romans would rise to challenge Carthage’s monopoly. In the Mediterranean (Medi-Tyrrhenian?) arena, Carthage repelled the Greeks and three times fought the Romans, losing on the third round. And from this perspective, it becomes a moot point whether the Tyrian quarter in Memphis was a refuge, colony or trading post. If it was a colony, of which entity? Was it Tyre or Carthage?

### The Detail Continued

On Page 11, paragraph 32, which we have interrupted here with a major digression, Petrie had been discussing the stone slabs “like architraves of the Parthenon”. We now continue the quotation:

*“They are cracked through, and the whole was anciently in danger of falling. The Egyptians ..... closed this gate and shored it up by the walls of brick, buttressing it in front. Behind it ..... were chambers which completely filled up the area ..... but ..... they have no connection with the temple and are entirely later”.* (VMI. Chapter V. Page 11, para., 32).

Here Petrie does not explain why these chambers are of an “entirely later” period. Temporal gaps like this are already an embarrassment and the architraves are reminiscent of the Parthenon. To briefly dismiss these chambers as being “entirely later”, without a reasonable explanation, deepens the suspicion that the archaeological evidence points to a completely different temporal or chronological framework for the Memphis that Petrie is observing. A bit further on in the next paragraph he says:

*“Two great blocks of red granite with the name of Merneptah formed the foundations ... (para., 34) .... But all of these houses are later than the temple, probably built during a few centuries before the Ptolemies.”* (VMI. Chapter V. Page 11, para., 33 & 34).

Now Petrie is saying the “houses are later than the temple” and worse, they are “a few centuries before the Ptolemies”! The Ptolemies did not rule Egypt until 300 BC, yet Merneptah is 1200 BC. Does Petrie really expect us to believe a period of time covered by the word “later” plus another “few centuries” effectively amounts to 900 years or nearly a millennium? Can he not report any more evidence of occupation and construction than a temple in 1200 BC and some houses “later” a “few” centuries before the Ptolemies in 300 BC? When were these houses really built? A “few” centuries before the Ptolemies might be 700 BC. That means between 1200 BC and 700 BC there was no development in that part of Memphis. This

seems hard to believe considering Petrie's original parameters for Memphis. He told us there were over 3000 years of "continuous occupation" at Memphis from the "beginning to the end" (VMI. I. 2. 3). Perhaps Memphis was only occupied as a major city a couple of times in the first millennium BC. As we shall see, there is in fact some evidence for this statement.

Part of the answer to the riddle of these houses is simple. "Merenptah" (Merneptah) lived in 586 BC. His "Israel Stele" must surely imply on any grounds of common or technical sense, that a span of only 250 years from 586 BC to 330 BC is required to cover the period of the temple foundation, the houses and the Ptolemies. Or does he mean this is the gap of time between the precincts of Apries' era (586 BC) and the Ptolemaic era (330 BC) or about 250 years? The text in Petrie's excavation report clearly implies it is Merneptah's temple foundations and the "later" houses that are in view. Of course if "Apries" is merely the Greek form of "Hophra", and Merneptah is also "Hophra" (or Ho'ephir<sup>a</sup>), there isn't any problem at all.

We could simply re-write the sentences for Petrie thus:

*"Two great blocks of red granite with the name of Merenptah-Apries (580 BC) formed the foundations ..... all of these houses are later than the temple, probably built during the two and a half [not "few"] centuries before the Ptolemies (330 BC)" (VMI. Chapter V. Page 11, para., 33).*

Sadly, it seems, Petrie's audience and financial supporters cannot see the problem. Later audiences and readers of the excavation reports did not see the problem either. Examples like this, reveal poor analysis in the reports. The field archaeology is excellent, but not the analysis. Presumably, they were reviewed by the committees which employed Petrie. Who actually examined them? What did they do with them? Were they just shelved like most committee reports in modern governments? Did this standard of analysis reflect the prevailing standards immediately preceding the "Great War"? If so, it is no wonder the 1914-18 world war was such a stupid massacre. Or "miscalculation" as the historians euphemistically refer to it. Do the same low standards now operate in the twenty-first century as international relations once again reach a new low? Is this the standard of analysis in The White House, Westminster or United Nations' Headquarters in New York in the 21<sup>st</sup> century AD?

This extract from his reports really betrays where Petrie had hoped to find himself in contrast to where he actually is. He had hoped to show that the temple was of the era of Apries. He had hoped to show that the palace was Apries' too. Apries was the last Egyptian king before the conquests by the foreign powers of Persia, Greece and Rome. Petrie has already had to take a step back and downgrade the palace to belonging to "Memphis" which is stating the very obvious. The more he progresses the less he can definitively ascribe it to Apries. He can ascribe a nearby temple to Merneptah. He has to. The name Merneptah is on it in black and white, or carved in stone. Though some of its constituent parts may have been stolen from other sites. Between Merneptah and Apries, Petrie faces a gap of nearly 600 years but that gap is not reflected in the archaeological evidence. I think other readers have been struck by this obvious conundrum. There probably was a period of about 250 years spanning the construction of Merneptah's temple in *circa* 586 BC, the houses built a bit later on, and the Ptolemaic period. But he is forced to place Merneptah in the 13<sup>th</sup> century BC, about 900 years before the Ptolemies. If he shifts Merneptah forward in time by 600 or 650 years his problem disappears. He can do this because a well-trained Bible student can point out that "The (Destroyed) Seed of Israel", mentioned in Merneptah's very public statement, refers to the equally well-documented Babylonian (Chaldean-Kurdish) sacking of Jerusalem in 586 BC. It does not refer to an undocumented event in the 13<sup>th</sup> century BC.

Petrie was forced to use a framework that simply did not support the evidence being surveyed. That may have been a matter of politics. Perhaps there was pressure from some Biblical archaeologists or theologians. They wanted to secure the identification of Ramesses in the Bible with the readings from the hieroglyphs dated to the 13<sup>th</sup> century or preferably to the 15<sup>th</sup> century BC. They might have been well-meaning. Sadly, they did not want to consider, nor ever thought to consider, the possibility that Raamses or Rameses in the Torah was a later bit of editing into the text. A subtle change to the text simply reflected a currently known name for a city at the time of the edit (i.e., *circa* 500-200 BC). Had these archaeologists known their Hebrew better they might have easily understood the point. Instead, they were too devoted to Classical Grecian or Roman perspectives. To this extent they were anti-Semitic because they preferred to interpret their Bibles from a Greek or Roman perspective, background or training rather than from a Jewish or Hebrew perspective. The latter includes a primary reliance on an understanding of the Hebrew Scriptures rather than on the Greek translations. This is still a huge problem in the 21<sup>st</sup> century Churches. That is why they still appear to be losing members. Or they are left with uncritical adherents. Consequently, very few people listen to them or to any important messages they have for the world.

I digress for a moment to consider another problem for churches then and now. There are legitimate reasons why Bible students dare not tamper with the Biblical text. However, Exodus 1:11 is one occasion where some judicious interpretation would have been better for the Church. Instead a slavish adherence to an overly narrow and rigid interpretation of a doctrine took control. The same problem could be affecting

Jewish synagogues as well. "Raamses" is, after all, just the name of a foreign place. It is not Jerusalem, the Great Holy City. The "Doctrine of the Inspiration of Scripture" never forbade a scribe to put an alternative or later name of a place in the Biblical text. The practice applied to a foreign or domestic place. For example, Jerusalem had two other names (Jebus and Salem). Hence there is no violation of the sanctity of the Scriptures by reading the Hebrew in Exodus 1:11 as I do. We can read it to reflect the fact that we have the names of **two different** cities on the **same site** but in **two different eras**. As the archaeological evidence at Memphis will show, the Israelites helped build both cities in both eras as well. The same applies to the third last chapter of Genesis. There the issue also occurs in regard to the part of Egypt called Goshen. Later in the same chapter it is called the "Land of Rameses". Jacob-Israel's descendants settled there (Genesis 47:11). If Jewish and Christian theologians since the early 1900s had taken this line of thought then the obvious connection we are making here *vis-a-vis* Merneptah's Israel Stele could have been understood. Sadly, the opportunity is still being missed.

To put things into a proper historical perspective, and to recap to assist the reader, in *circa* 600 BC, not 1200 BC, Merneptah was ruling from Memphis-Pithom. It was near a region ("Goshen") formerly inhabited by Jews of Jacob-Israel's time between 1900-1500 BC. Merneptah was probably aware of the historicity of the Jewish Exodus in *circa* 1485 BC. He may have known about the damage to Egypt in the "Ten Plagues". Merneptah would have been aware of these impacts on Egypt in 1485 BC. There was a sudden departure of millions of people in "The Exodus". Many people do not believe in the Biblical record of the Ten Plagues. Even if one considers only the economic impact of an overnight exodus of skilled labour, it must have been a massive disaster for Egypt whichever way one looks at it. In 586 BC, Nebuchadnezzar had effectively destroyed the last bastion of the Jewish state that had existed from 1445 BC to 586 BC, about 860 years. Hence, there were many refugee Jews now back in Memphis in 600 BC. That was 900 years after the *Exodus* if one includes the forty years' wandering in the desert while the rebellious Jews had died out. In 600 BC, in temples they had built for themselves in Memphis-Pithom, Jews were worshipping foreign gods or images. Cambyses, perhaps instigated by the likes of Jeremiah, went in and destroyed them. Jeremiah, one of Israel's greatest prophets, lived nearby amongst these refugee Jews. He was telling them to get back to Judea and pay their tribute moneys to Nebuchadnezzar. They replied, "our plight is because we stopped offering incense to the 'Queen of Heaven' not because we upset Jehovah". Merneptah-Hophra, his pride swelling because the Jews had come running back to Egypt for shelter, was cursed by Jeremiah. The prophet said, "Hophra" would meet the same fate at the hands of his enemies as the last Jewish king had (Jeremiah 44:30). This can only be speculation but Jeremiah may have written that curse in response to Merneptah's own bombastic statement on the famous "Israel Stele". Presumably, the stele was in a prominent place for as many as possible to see. So Jeremiah made a play on words (refer above) using one part of Merneptah's long bombastic title ("Hotephir"-, "Ho'ephir" or "Hophra") with the old word for an Egyptian king, "Pharaoh". He put the two together to write in jest in Jeremiah 44:30, "Pharaoh Hophra king (or in Hebrew *melech*) of Egypt (Mizraim)".

### **The Stele of Merneptah or Apries?**

There is another question to be asked. Does the so-called "Stele of Merneptah" actually belong to an Apries-Hophra of the 26<sup>th</sup> dynasty (600 BC) and not to Merneptah at all? We still have the problem that Merneptah of the 19<sup>th</sup> dynasty (1200 BC) is also named something that looks like Hophra (Ho'ephir-maat). If it is Apries' Stele and not Merneptah's then it may be that the thesis here does not stand. Nevertheless, a case would then have to be put to return the stele to its true authorship - Apries of the 26<sup>th</sup> not Merneptah of the 19<sup>th</sup>. **Even that would be a valuable exercise and, personally, a vindication of some analytical skills.**

Shifting the stele's authorship to Apries probably does not really help. It makes one problem even worse. Why is the only mention of "Israel" in a public Egyptian document not made until *circa* 586 BC? At least at the moment this single mention of Israel in Egyptian literature is dated to the 13<sup>th</sup> century BC. There it was once believed it could refer to the attempt of Pharaoh to kill all the baby Jewish boys. But the Jewish literature clearly says the infanticide failed. Why would an Egyptian pharaoh refer to a failed programme of infanticide? Did Saddam Hussein make public declarations that he had massacred thousands of Kurds or Marsh Arabs in the 1990s when he had failed to complete his objective? On the other hand, the Jews' own literature does say a lot about castrations, razing of the land, desolation of Israel and total degradation, when referring to the events in 586 BC. It was those events that would seem to confirm a statement of the type made by Merneptah. The Jewish prophet Jeremiah begged to differ regarding the long-term outcome and pointed to a ray of hope far down the tunnel of darkness (Jeremiah 46:27-28).

Unfortunately, it is almost impossible to get Egyptologists to discuss the issue. If one does stumble across a potentially qualified individual, he or she is likely to say "this is not my (i.e., the expert's) area of expertise", or "I'm only a field archaeologist". Others avoid the subject because it is a "Biblical" issue and "that does not concern my area of expertise".

None of the literature on the subject of Merneptah and his stele ever suggests that the stele belongs to Apries. The literature never suggests the stele does **not** belong to Merneptah. The discussions in the literature never consider why Israel should be in this state of degradation in 1210 BC. Occasionally, people suggest that it referred to the destruction of some crops by some invader. Why should an Egyptian king comment on that? Merneptah's comment seems to refer to something really terrible and abnormal. All Jewish sources agree 586 BC is the only period for a devastation on the scale obviously implied in Merneptah's Stele. The Jews say that only the sackings of Jerusalem by the Romans (70 and 135 AD), or the Holocaust of 1933-45, are regarded as having anything like the same terrible impact on Jewish society or nationality.

There is nothing in Jewish history in the 13<sup>th</sup> century BC, and no other documentary evidence since, that even remotely parallels the severity of the events of 586 BC, AD 70, AD 135 or AD 1933-45. Other events like Purim in 5<sup>th</sup> century BC Persia resulted in no Jewish deaths. Nevertheless, that event is very well-documented. It was a narrow escape from a terrible disaster planned by Haman the Agagite. It was also important because it showed how Mordecai and Esther responded correctly to a situation in contrast to their earlier colleague, King Saul. He attempted to cut a deal with the enemy Agag of Amalek. Saul (1000 BC), Mordecai and Esther (450 BC) were all from the Clan of Kish, a sub-tribe of Benjamin. In some Jewish quarters, the sacking of 586 BC is still regarded as the worst disaster of all.

Merneptah-Hophra's comment even reflects the Jews' own remorse concerning this event for example in Jeremiah's *Lamentations*. Jeremiah did not appreciate Hophra's gloating and saw beyond Hophra's own dismal demise to a great hope for Israel, beyond the grave, so to speak. Merneptah (or "Hophra") gloated that Israel's independence from Egypt in 1485 BC had turned sour. Now when he was king, the Israelites looked to him for protection. So he naturally wanted to make the most of this. He advertised the situation as much as he could. Fortunately, we picked up one of his advertisements. It gives us a firm anchor on which to date him in history. Regrettably, Egyptologists put him 600 years earlier.

After considering an alternative option, the conclusion here must be that the stele **is** correctly attributed to Merneptah of the 19<sup>th</sup> dynasty. The related problem, why "Israel" is only mentioned here, either 1210 BC or 586 BC whichever way you take it, is easily answered. Merneptah wrote "Israel" because he was referring to the descendants of Jacob-Israel. Normally, Egyptians referred to Israel as Retinu, upper or lower as the case may be. Merneptah distinguished Judah (B'ehude-t) from the rest of Retinu. Under Israel's close relationship with Tyre and Sidon, the Egyptians called the whole region "Punt".

It is Merneptah's date in history (1200 BC) that is wrong. He really belongs to the date given to Apries of the 26<sup>th</sup> dynasty (*circa* 600 BC). He really is Apries himself. Various problems of interpretation of the hieroglyphs misled Herodotus and modern scholars. Herodotus relied on local experts. They confused him so that he failed to see that "Proteus" and "Apries" were the same person as Merneptah. Or he misinterpreted his own notes later in life and confused himself. Modern Egyptologists failed to see that Merneptah-Hophra and Apries were the same person. Thus Apries is an *alter ego* of Merneptah as Dr Immanuel Velikovsky suggested decades ago. It seems incredible that such a mistake can not only be made by Herodotus but by the modern scholars as well. Worse, the mistake has survived for another hundred years. Our era is supposed to have had the most rigorous peer review system the "western" universities have ever seen!

### The Detail Continued

*"The longest wall [of the Merneptah Temple] ..... was therefore intended for defence against the south, and was thus the enclosing wall of the Tyrian camp named by Herodotus. But it was not an early feature as it lies over the house ruins of the same ground level as the rest of the plan. Probably, it is early Ptolemaic, a defensive work for the Greek garrison stationed in the foreign quarter."* (VMI. Chapter V: "The Temple of Merneptah". Page 11, para., 34).

It is interesting that the wall was used for "defence against the south". The 19<sup>th</sup> dynasty of Merneptah, according to the reconstruction, might expect attacks by the Ethiopians who had been expelled from Egypt by the Assyrians. As recently as about 680 BC, Tirhaka "The Ethiopian" had attacked not only Egypt but probably North Africa and even Europe from his base at Thebes. Tirhaka may even have been the last of the "Amen-Hotep-her-maat" (Amun's prophet or leader of Africa). An Ethiopian threat may still have been possible. Egyptians probably built this wall in the middle of the 7<sup>th</sup> century (650 BC). Perhaps during the reign of Merneptah's predecessor (Ramesses II). That would be approximately 300 years before the Greek and Ptolemaic period. Furthermore it was the "enclosing wall of the Tyrian camp named by Herodotus" which we gather must also date from Merneptah's period. So why does Petrie then say, "But it was not an early feature"? Of course, if built in 1200 BC it would indeed be a very early feature in contrast

to the Greek period. But if Merneptah is *circa* 600 BC (and Ramesses II *circa* 650-600 BC) the wall could still have been useful as “a defensive work for the Greek garrison stationed in the foreign quarter” three centuries later. All this just points to the situation I found at Beth She’an, Israel, in August 2002. It is very strange that Saul did not build his fort on the foundations or walls of the supposedly earlier Egyptian forts of Seti and Ramesses. According to the conventional chronological framework, they had been there for two to three centuries previously. Why did Saul build his fort below or underneath an old or derelict Egyptian fort? It is nonsense, of course. Saul built his fort before the Egyptians went there. Saul built his fort at least 300 years before Seti not 300 years after Seti. It may well have been Seti who built this wall that Petrie found.

By Ptolemaic times, the Ethiopians were no longer much of a threat so why concentrate on defence from attacks from the south? About 250-300 years earlier in *circa* 580-630, the Ethiopians **were** still an important threat. So was it a Ptolemaic wall or an Egyptian wall for Merneptah’s soldiers of whom about 30,000 were Greek or Ionian (c.f., Herodotus)?

In Memphis, it seems Greeks must have had a bit more common sense than Saul. They based their defences on the earlier (existing?) Egyptian temple wall of Merneptah rather than try to burrow underneath it. No concern about desecrating a sacred temple wall here. But a “Greek garrison” as opposed to a Macedonian-Greek, Mycenaean or Ptolemaic garrison, in the “foreign quarter” is presumably pre-Ptolemaic (or pre-Macedonian) and post-Mycenaean. They are not very useful parameters when we are not sure when the Mycenaean Age began and ended. When the Greeks, and later the Ptolemies, had become very influential in northern Egypt the term “foreign-quarter” surely no longer applied. That is not a particularly easy parameter to measure either.

I would suggest this could only be a “Greek garrison” when Memphis, still under domestic Egyptian control, was hosting friendly or allied peoples or using Greek mercenaries. We might even ask if the Greek garrison might have been there to protect Merneptah. Especially if Jeremiah’s curse (or prophecy, Jeremiah 44:30) were to come true! Instead of being a “not early feature” this “long wall intended for defence” could have been a contemporary feature. Or someone built it soon after Merneptah. As discussed above, if we turn to Herodotus to help us we have to be careful not to embed his errors into our analysis. But the man cannot be ignored on every count.

Thus, carefully and cautiously, we note what Herodotus (*Histories*, Book II, page 166, page 195 in Penguin Classics) said and Petrie’s quote above (VMI. Chapter V: “The Temple of Merneptah”. Page 11, para., 34):

“At the news of their defection [i.e., Amasis and the ‘Egyptians’], Apries armed his mercenaries (a body of 30,000 Carians and Ionians, who were with him at Sais, where his palace was - a large and noteworthy building), and advanced to the attack, the Egyptians under Amasis marching to meet them. The two forces encountered one another at Momemphis (sic) and prepared for the coming battle.” (Herodotus)

“The longest wall [of the Merneptah Temple] ..... was intended for defence against the south, and was thus the enclosing wall of the Tyrian camp named by *Herodotus*. But it was not an early feature as it lies over the house ruins of the same ground level as the rest of the plan. Probably, it is early Ptolemaic, a defensive work for the Greek garrison stationed in the foreign quarter.” (Petrie)

What we can do here is assume that “Apries” in the excerpt from Herodotus is Merneptah. So now we see that Merneptah actually has a considerable force of Ionian (Greek) soldiers at his disposal. As mercenaries they would be expected to build their own defences as part of their contract. To the archaeologist excavating these defences 2500 years later, the construction techniques of the Ionian Greeks would be quite obvious. They would have left their own rubbish, graffiti or mementos there. The archaeologists would easily find that evidence. Assuming the wall of Petrie’s “Merneptah temple” is 13<sup>th</sup> century BC, later use of it as a defensive position in a military situation in the time of Apries (6<sup>th</sup> century BC) obviously would require it to be differentiated as an “earlier feature”. It is not “earlier” if Merneptah and Apries are the same person in the 6<sup>th</sup> century BC. Nor would it be Ptolemaic either. Apries’ Palace, a “large and noteworthy building” according to Herodotus and Petrie (presumably) must be at Memphis (Momemphis). Both the temple and palace that Petrie keeps mentioning must belong to Merneptah. No wonder he finds little evidence of Apries in comparison to Merneptah. “Apries” is actually more of a nickname for him like Jeremiah’s “Hophra”. One is the Greek rendition (Apries). The other is the Jewish name (Hophra). The same probably applies to Nechos and Necho as we shall discuss later. Greek influence is seen in Memphis of the Ptolemaic era (from 300 BC) and in the time of Apries (586 BC). It also seems to be there in Merneptah’s era (1210 BC). That cannot be correct if Merneptah is 1210 BC. [To assist the

reader, the confusion here concerns the setting of the Mycenaean era. It was essentially “Greek” but it has to be dated in the 13<sup>th</sup> century BC. That setting is dependent on Mycenae’s links with Egypt of the 18<sup>th</sup> and 19<sup>th</sup> dynasties. The argument here is that these settings are incorrect]. Physically, the longest wall could not have been as early as 1210 BC because it lay “over the house ruins” which were clearly much more recent than 1210 BC.

It seems we can put some faith in this segment from Herodotus. In this section of his book, he was dealing with what were for him comparatively recent events involving Merneptah and some Greek mercenaries. Contemporary Greek sources could have confirmed this for him. Here, Herodotus is not delving into speculation on Egypt’s much more ancient history. So we can more confidently use this passage from Herodotus in parallel with Petrie’s comment (VMI. V. 11. 34). Both fit well with each other, except that we need to recognise that Merneptah and Apries must be the same person. Also, perhaps, Amasis was south of Memphis when he decided to launch a *coup d’état*. Herodotus probably makes a small error when he writes “Momemphis”. As stated it should read Mem-Pit, Mem-phit or in Herodotus’ version Momem-phit. This seems to be just a doubling of the consonant ‘m’. “Mem-phit” should be “Phit-Mem” thus “Momem-phit” must be “Phit-momem”. In the Hebrew for Pithom there is just one ‘m’ (*mem*, מ). But did Herodotus transliterate a Semitic *mem* as ‘m-m’ rather than interpret a (possibly Hebrew-) symbol (𐤎 or מ) as an alphabetic sound? If so, it strengthens the case made here that Memphis→Mem-phit is ↔ Phit-Mem→Pithom. (Refer to the section on “The 12<sup>th</sup> and 19<sup>th</sup> Dynasties at Memphis” in Tarkhan I & Memphis V, Eighteenth Year 1912).

Herodotus says the defectors defeated Apries. Later the mob captured Apries and “strangled” him to death. Apart from the detail of the strangulation, this is exactly what Jeremiah prophesied of Hophra, the king I assume to be Merneptah. Many outsiders give their opinions on the Jewish prophets. Rarely will they ever discuss what actually qualified a Jewish prophet’s writings for inclusion in the Scriptural Canon. The most important criterion was that their prophecies divide into two main classes. The first category, or short-term prophecies, had to be fulfilled within their lifetimes. The second category were those that would be fulfilled beyond their lifetime. The latter class could not be tested until much later of course. The first class could be tested by the prophets’ contemporaries and had to meet a standard of accuracy of 100%. This event concerning Apries, assuming he was Hophra, might well have been used to propel Jeremiah forward as a candidate for canonisation. It is futile to say that evidence like this can be used to prove Jeremiah was a prophet of the one true God. It is equally futile to ignore the standards of peer-review the Jews applied to their scribes and prophets. These standards should be much more highly-valued than contemporary Greek or Egyptian standards. Such Jewish evidence or data, recorded under such demanding standards, ought to be given much greater weight in our analysis. Sadly, the reverse applies.

Jewish prophetic writing underwent a very difficult form of testing, or peer review. If we are interested in getting a true record of our ancient history, then surely it is worth giving this source very serious consideration. Jeremiah’s contemporaries thoroughly peer-reviewed his books. Later observers reviewed them too. Herodotus, on the other hand, was in Egypt at least 100 years after most events he reported had taken place. He collected these accounts from the locals. He published them many years after his travels. He was in retirement in faraway Sicily. He wrote his book on his own. None of his contemporaries could peer-review his work. In that manner, Herodotus bequeathed his accounts to posterity. Jeremiah was in Egypt, on the spot, in Merneptah-Apries’ day. A century and a half before Herodotus got there. Thus Jeremiah is the authority we should be using to review Herodotus, or any historian of the period. At the moment, it is the other way around. Herodotus is used to review Jeremiah. **Hopefully, this research will persuade “scholars” to review their procedures and in that process eventually exonerate Jeremiah.**

Finally in this section, we note that “Amasis” brought the Egyptian army to confront Apries-Merneptah and his “Greek” mercenary army. Amasis probably arrested Merneptah. However, he could not save him from an angry crowd. Or, he contrived not to save him from the mob. This may be why there is confusion about Ramesses III starting a new dynasty. Once again, the evidence points to Amasis being Ramesses III. “Amasis” is probably just a corruption of Ramesses. We cannot be sure though. We need further information. But it might partly explain why the 26<sup>th</sup> dynasty is nearly 100 years longer than the 19<sup>th</sup> in the orthodox chronologies. “Amasis II” of the 26<sup>th</sup> dynasty, who ruled for 44 years, is really the Ramesses III of the 20<sup>th</sup> dynasty. At the moment, in the conventional framework, Amasis II-Ramesses III remains in the 26<sup>th</sup> dynasty rather than being put in the following dynasty. That would explain about half the 100-year discrepancy.

Herodotus suggests Apries was based at Sais. That is probably an error unless “Sais” like “Pithom” was a suburb or district of Memphis. In Budge’s *Dictionary of Hieroglyphs*, “Heri P-Temai” is a “suburb” of Memphis. Perhaps “Sais” was a suburb as well. Merneptah, who is Apries, was probably taken into

custody by Amasis at Memphis ("Momephis") in his "noteworthy" building or palace (c.f., Herodotus, *Histories*, Book II, page 195).

*"The small objects from the courtyard of Merenptah are shewn .. [page 12] .... some pieces are probably foreign ..... Others are hardly of Egyptian manufacture, as the Taurt Head ..... one piece of glazed tile of Sety II."* (VMI. Chapter V. Pages 11-12, para., 35).

Here Petrie lists many objects but he can only name the Egyptian King Seti II in the list. They are from the "courtyard of Merenptah". Generally, they seem to be of "foreign" origin. If Egypt was not actually overrun with foreigners it certainly seemed to be awash with their commercial products. This might be similar to the experience of western countries in the 1970s when Japanese products started flooding their markets. Or from 2000 AD when low-cost Chinese products seem to be all over the place. We know Greeks and Libyans (Carthaginians?) were colonising northern Egypt and North Africa from the 7<sup>th</sup> or 8<sup>th</sup> centuries BC. As noted, these might have been refugee flows from conflicts such as Troy, the Assyrian destruction of Tyre, or from the civil wars in Mycenae in the aftermath of Troy. They could have been economic refugees, political refugees or migrants of various sorts. Precisely what was happening has been obscured by the problem of chronology we are dealing with here. This problem presented analytical difficulties for Petrie as it did for everyone else. No one could work out what was going on in a 13<sup>th</sup> century BC context. Source documents explaining the reasons for the refugee flows were all written in an 8<sup>th</sup> to 6<sup>th</sup> century BC context. They were written in the countries of origin like Greece, Turkey, Lebanon or Libya - or Israel for that matter. The Egyptian version of these disturbances is recorded in what Egyptologists believe was a 13<sup>th</sup> century BC context.

Thus, the presence of such large volumes of imported ("foreign") material in Memphis of the 13<sup>th</sup> century BC, under the orthodox or conventional framework, is impossible to explain. Petrie begins this extract by saying the items were "foreign" then reduces this to "hardly of Egyptian manufacture". Previously, he has referred to "7<sup>th</sup> century Greek" (VMI.I.3.7) and "early Greek pottery" (VMI.I.4.7). This time he is less specific. Petrie has to use the term "foreign" when Merneptah is in the context. Or does he really mean "Mycenaean" on the orthodox model which allows for the Mycenaean Period in the 13<sup>th</sup> century BC? He can say "Greek" if Apries (586 BC) is in view but as we can show, it is Merneptah's courtyard (supposedly 1200 BC), not Apries' that is noted here in paragraph 35.

*" ..... the chisel, No., 30, was found in the sand bed of the West Hall, lost there by some mason of Ramessu II. .... Beside the objects described above, there is a Roman lamp and holder of bronze."* (VMI. Chapter VI, "The Later Antiquities". Page 12, para., 36).

A chisel of Ramesses II in the "Later Antiquities" or even the Roman period? If Ramesses lived in *circa* 1250 BC, this chisel is 1200 years out of context. According to orthodox chronologies, the later "Ramessides" lasted for nearly 200 years after Ramesses II to *circa* 1050 BC. If Ramesses II lived in *circa* 650 BC it is about 600 years out of context. If this was a chisel lying in a Roman context belonging to one of the last Ramessides it might only be 400 years out of context in the 'real' chronology. That is like finding an implement of the period of Charles II in London near the surface of the modern city. That can happen! It's an unlikely thing to happen. Occasionally, it does happen for various technical reasons. Or, there might have been an accident or an earthquake. Or, the item was kept as an heirloom. It is unlikely a chisel would be kept as an heirloom. Since about ten kings took the title "Ramesses" it might be fair to suggest the chisel could belong to any of them. Of all the possible scenarios, the most unlikely scenario is that it belonged to a mason in the days of Ramesses II in the 13<sup>th</sup> century BC. It suggests Ramesses II, and the other 10 ramessides, lived much closer in time to the Roman period - perhaps by 600 years!

**Once again we have a small but significant clue that the background chronology needs serious and fundamental review.**

*"..... The building of Siamen ..... of mud brick ..... hitherto the only sculptures of this king [Siamen] were on a few blocks of granite at Tanis, and not a single piece existed in any museum; to obtain 6 lintels and many door jambs was therefore a valuable result ..... The building in the south-west of the Ptah temenos was apparently a late and irregular work. The bases of the colonnade are of varying sizes; upon one stood a column of Ramesses II, but it may not have originally been placed there."* (VMI. Chapter VI. Page 12, para., 38).

It would be surprising if there was not quite a lot of “irregularity” in building specifications if Memphis is “Pithom-Ramesses”, two cities in two quite different eras. One city is virtually on top of the other. The two cities are, temporally speaking, as much as 900 years apart but on the same physical site like *Ebacorum* and York in England. The 19<sup>th</sup> dynasty, particularly Ramesses II, over-emphasised its achievements though the building programmes may have been restoration movements like modern historic places trusts. This “emphasis” or bombast might be reflected in the Biblical statements about Ramesses, Pithom, Memphis and “Hophra”- Merneptah.

“Siamen” (Siamun) is supposed to be the 6<sup>th</sup> of 7 kings of the 21<sup>st</sup> dynasty. His title also reads “setepenamun” which hints at the name “Seti”. Very little evidence of this king has been recovered. Ostensibly, he ruled Egypt during a critical period of Israel’s history (978-59 BC). One wonders whether he can truly be credited with this status. One also wonders if this list of kings should even be defined as a “dynasty”. Has this so-called dynasty been inserted into the record when some other dynasty should properly be there, for example the 18<sup>th</sup> dynasty? Or was he a short-lived historical personality, perhaps another “Seti” (Psamtek), who controlled Memphis for a short time after Apries? Or does the building belong to Seti the Great, grandfather of Merneptah (a.k.a. “Apries”) therefore, presumably, in about 670 BC?

There is little chance of gathering any evidence of ‘regular’ building specifications. However, we can assume Egyptians used Jewish labour on the early site, known then as “the Pithom” (quoting Exodus 1:11). The Biblical text suggests they were only working on the brick substructures (refer photograph on Plate XII: Memphis, Palace of Apries). Jews in Egypt in the later ramesside period may have helped construct buildings etc. At that time, Jews may well have used construction techniques that differed from the Egyptians and used different standards of measure. Other migrant groups (Phoenicians ?) might have done likewise. That would certainly lead to “irregularity”. We have very little direct archaeological evidence that Jews helped with construction in Memphis in the 7<sup>th</sup> century or later. Though it is certainly plausible based on the Book of Jeremiah. Jews of the 7<sup>th</sup> century BC were refugees and probably arrived in Egypt with only their ‘shirt on their back’. Construction jobs may well have been the only available work for them in the short term. However, there is one item discussed below where there is a reference in ancient Hebrew to Ahasueras King of Persia (5<sup>th</sup> century BC) on a piece of masonry. We will see what Petrie has to say about that. (Refer “An Inscription in Old Hebrew”, VMII.IV.12.37).

Construction “irregularities” might have been common if the workforce had large numbers of workers from different countries. Especially if they were contracted to build specific buildings and left to their own procedures for individual projects. This is most likely to have been the case in the 8<sup>th</sup> or 7<sup>th</sup> centuries BC and onwards. The 18<sup>th</sup> and previous dynasties, assumed here to be prior to the 9<sup>th</sup> century BC rather than the 16<sup>th</sup>, would not have allowed so much foreign labour such independence. Everyone agrees that Memphis returned to its earlier status as “Capitol” after the “Theban Period” (or the 18<sup>th</sup> dynasty essentially). The debate is about the actual date this happened. I assume here that a lot of Memphis’s restoration, or expansion, took place in the 7<sup>th</sup> century BC. Then it was quite possible that a lot of skilled workers from Israel, Greece, Lebanon, Carthage, Turkey or “Chaldea” (eastern Turkey, refer Kurds, Nebuchurdezzar etc., below) migrated to northern Egypt for work. Many of them may have been refugees.

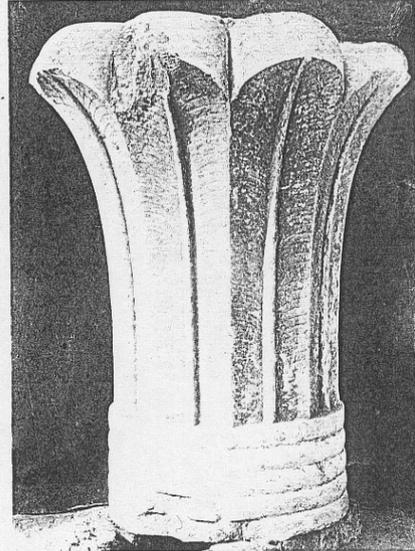
*“..... the northern has cartouches of Ramessu II with ..... ‘p si ankh’ at the side. The southern block has cartouches of Shesonq I. Plate xxxi: The lintel of Siamen has been noticed above. It is of a far better work than has generally credited to the 21<sup>st</sup> dynasty, almost equalling the style of Sety I; and it shows how well the Memphite School was maintained.” (VMI. Chapter VI. Page 13, para., 38).*

Here Petrie notes the lintel of “Siamen” (Sete-penamun) “is of a far better work .... almost equalling the style of Seti I.” Did Egyptologists ever stop to think this is work from Seti I’s reign (“Seti the Great”) or Sete? Petrie’s statement about the Memphite School’s pedigree or heritage is irrelevant if cartouches with the name of Seti of the 19<sup>th</sup> dynasty have been applied to a non-existent king or minor regional chief, who ruled nearly 300 years later according to the orthodox chronology. That would be in a dynasty that does not really exist as such (i.e., the 21<sup>st</sup>). Egyptologists should not be speculating on the highly improbable survival of an architectural school in ancient Egypt for several centuries or even a millennium. They would be better to focus on the way they apply hieroglyphs to various kings. They should have reviewed the entire chronological basis for the dates they had given to these kings. Also, they should have reviewed how they decide who actually could claim to be king of Egypt or king of “Egypt and Ethiopia”, the “South” or the “Suten” (The Sudan). To be fair, they do acknowledge this latter aspect is a problem and they do investigate it. A review along these lines would also determine just how many dynasties really existed before we begin to re-write the history of ancient Egypt. It would also determine just how far in time Egypt’s dynastic history truly goes back to - e.g., 3000 BC or 2300 BC? Hence the real task here is to establish “**A New Framework for Ancient Middle Eastern History**” as the subtitle to this book suggests.

Note brick substructure in bottom-left photo



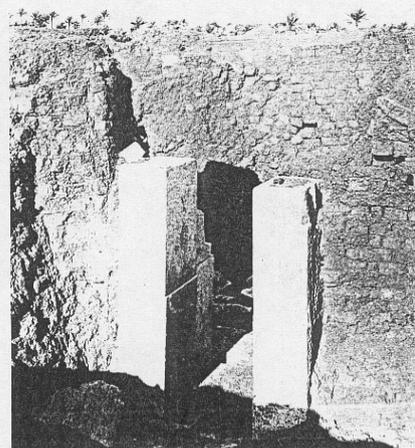
GREAT COURT AND WORK CHAMBER.



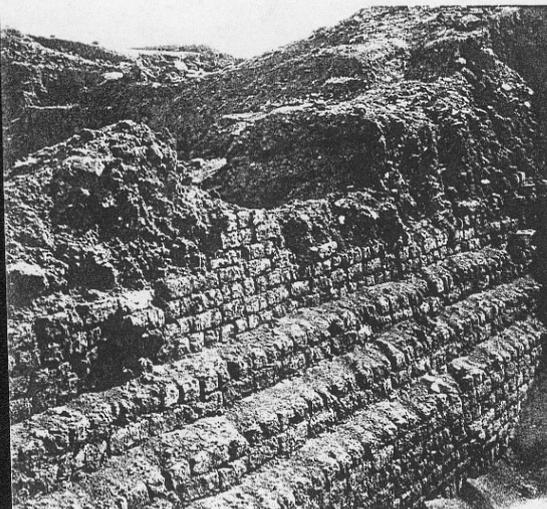
PALM CAPITAL, NORTH CHAMBER.



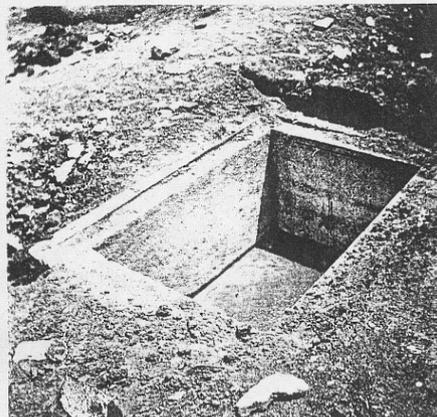
CAPITALS OF 50-FOOT COLUMNS, NORTH COURT.



DOORWAY OF WEST CHAMBER.



BLOCKING OF OLD ENTRANCE IN FOSSE.



MONOLITH CIST IN GREAT COURT.

*"The breccia statue .... the middle of the back inscription is entirely worn away by rubbing ..... In the 3<sup>rd</sup> column ..... a cartouche which can hardly be any other than that of 'Nekht-hor-heb' ..... was the first of his dynasty, and his father was not a king ..... The style of work would agree well with this date of the 30<sup>th</sup> dynasty." (VMI. Chapter VI. Page 13, para., 39).*

It is extraordinary that in these two paragraphs (38 and 39) we jump from the 21<sup>st</sup> to the 30<sup>th</sup> dynasties. Furthermore, these references are two rare observations about material from the 21<sup>st</sup> and 30<sup>th</sup> dynasties. What about some evidence of the 22<sup>nd</sup> to 29<sup>th</sup> dynasties? We were told at the start that there had been a continuous presence of occupation on this site over 31 dynasties. When we do get some rare observations from two little discussed dynasties we jump nearly 600 years again. Furthermore, language like "a cartouche which can hardly be any other than that of 'Nekht-hor-heb' " does not inspire confidence that it is his cartouche. One wonders if some *a priori* consideration forces this language. Petrie almost seems desperate to link the 19<sup>th</sup>, 21<sup>st</sup> and 30<sup>th</sup> dynasties and give this as an example of the great (3000-year) antiquity of Memphis.

In this section, nine dynasties are missing. Any reviewer should ask, why there is no reference to them. As we shall find out, Petrie is not going to find any materials attesting to the actual or physical existence of those missing dynasties. He found only one or two examples for two dynasties after the 19<sup>th</sup> i.e., the "21<sup>st</sup>" and "30<sup>th</sup>". Even the dynasty he is looking for, the 26<sup>th</sup> referred to by Herodotus, yields little evidence of its existence especially compared to the 18<sup>th</sup> and 19<sup>th</sup> or even the 5<sup>th</sup> and 6<sup>th</sup> dynasties. Sure he has Manetho's king lists, and other lists composed by ancient Egyptians and others, that might on paper suggest these "dynasties" of kings existed. Where are they at Memphis - of all places, the one place Petrie most expects to find them? We are therefore left to ask whether they exist at all as kings of Egypt presiding over a central government covering the Nile lands and perhaps parts of the modern Sudan. Throughout all of his six Memphis reports the 22<sup>nd</sup> to 29<sup>th</sup> dynasties are almost completely absent. No pottery or buildings of any significance are to be found testifying to their existence. He certainly does not report any examples in his text. Any dateable item mentioned by Petrie is recorded in the quotations here.

*"Plate XXXIV; The scarabs were found partly scattered in the general excavations, but rather more than half came from the Merenptah temple court, which was filled up with later houses. A very few are as old as the 12<sup>th</sup> dynasty; probably Nos., 1, 2, 6 & 7..... (of the) Hyksos age there may be 8, 9 & 10. The 18<sup>th</sup> dynasty produced 3, 4, 5, 12, 16 (Amenhotep III), 17, 20, 21 and perhaps 82; but the rest with 'Men-Kheper-ra' are probably of a later date. It is difficult to decide how many may belong to the 19<sup>th</sup> dynasty; but probably 23, 26, 27, 28 can be safely put there. No 29 is of red jasper and probably the name is intended for Ramessu VI. After this we can only date No., 63 of Siamen, 21<sup>st</sup> dynasty, 103 which is Greek work in dark green jasper of the 26<sup>th</sup> dynasty; and 104, probably of the same age ..... The rest are difficult to discriminate in age; some may be rough work of an earlier date ..... or be later imitations." (VMI. Chapter VI. Page 13, para., 41).*

This is a very interesting paragraph. It is perhaps the most important and most representative statement of the archaeological material Petrie recovered concerning the Egyptian dynasties that actually ruled in Memphis. (Excluding the Hyksos 'dynasties'). At this relatively early stage in the narrative of the report of the six-year campaign, Petrie himself virtually summarises the actual history of Memphis: as the new framework being suggested here attempts to do. The true sequence of dynasties might be the 12<sup>th</sup>, desertion under the Hyksos, then the 18<sup>th</sup>, 19<sup>th</sup> (= 26<sup>th</sup>), and 20<sup>th</sup> (= 21<sup>st</sup>). A few dynasties in Memphis probably preceded the 12<sup>th</sup> e.g., 1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup>, 5<sup>th</sup>. It is extraordinary this mini-survey of the data did not become the basis for a framework for Egypt's ancient or pre-Persian history. The information from Memphis reported here could be representative for Egypt generally. Especially from the 12<sup>th</sup> dynasty when Memphis (as "Pithom") first seems to have been established as the capital city of Egypt (or "Capitol").

Only the 12<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup>, 20<sup>th</sup> (Ramessu VI), 21<sup>st</sup> and the 26<sup>th</sup> (one item) dynasties ("Hyksos" apart) are specifically mentioned. Other dynasties such as the 7<sup>th</sup> to 11<sup>th</sup>, 13<sup>th</sup> to 17<sup>th</sup>, which includes the Hyksos period, the 22<sup>nd</sup> to 25<sup>th</sup> and the 27<sup>th</sup> to the 30<sup>th</sup> are marked by their absence. The 21<sup>st</sup> is "Siamun" (Setepenamun, Seti?). Is it really the 19<sup>th</sup>? Petrie's statement "it is difficult to decide how many may belong to the 19<sup>th</sup> dynasty" on the contrary suggests that the majority were from that period. "Rather more than half" were found in the "Merenptah temple court". The language continues to be tentative. He writes, "the rest are difficult to discriminate in age". That is probably correct. It is not then reasonable to say that some are "earlier" while others are "later imitations". If he cannot tell what age they were, how can he say which were "earlier" and which were "later imitations"? Statistically-speaking, one might expect Petrie to find a more representative distribution of articles for each era or dynasty that existed at Memphis. That is from the "1<sup>st</sup>" to the "30<sup>th</sup>" dynasties. Even if Memphis had been plundered for centuries after the Roman period, or in modern times. His survey methods are astonishingly good and very sound as the excavation reports

do testify. Scarabs are usually regarded as reliable indicators of eras much like coins can be in European excavations of the Roman era or later.

**If 19<sup>th</sup> dynasty scarabs are the most common, why does Petrie not consider this to be the last Egyptian dynasty before the conquerors? He does not because he thinks and expects the 26<sup>th</sup> dynasty is the last Egyptian dynasty in Memphis. If the 19<sup>th</sup> dynasty is not the last Egyptian dynasty in Memphis, then why is material from dynasties 20 to 25 and 26 itself so sparse? Why does the 19<sup>th</sup> dynasty seem to be closely related to Persian and Greek cultures in Memphis? Those are the questions to keep in mind as we continue.**

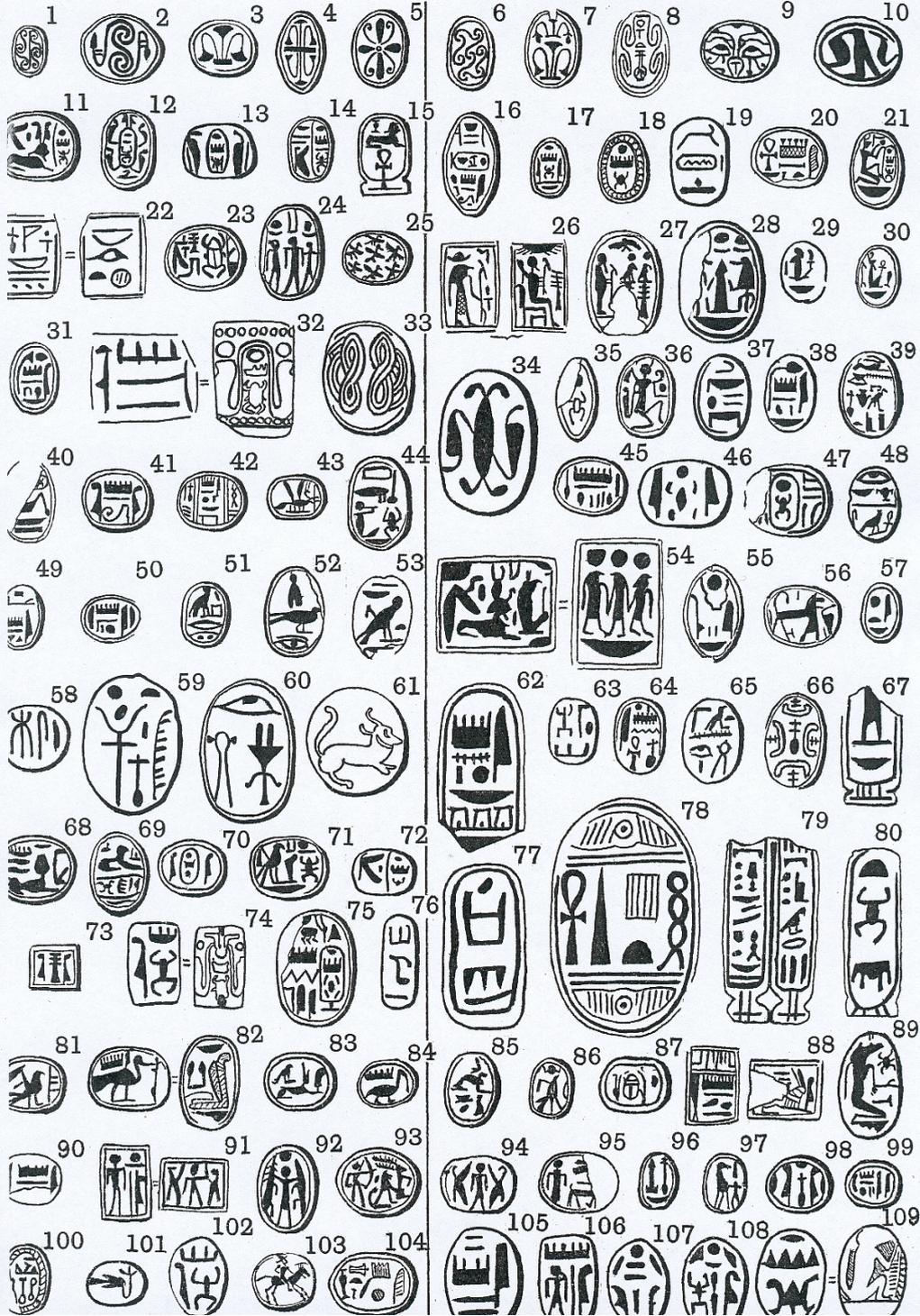
We assume Egyptians at Memphis of one period retained heirlooms from earlier periods in their houses or temples. Statistically, we would expect this to be no more common than in our day. But why would there be "later imitations"? Again it is possible that later potters or builders copied much older styles. However, as with today, this is uncommon compared to prevailing contemporary styles. In an archaeological setting we might expect to find some occasional examples of earlier pieces or later imitations. The language Petrie uses as in "the rest" suggests he has found many more examples than one would expect to find on the basis of statistical probability. Since we are assuming here that the 19<sup>th</sup> and 26<sup>th</sup> dynasties are the same then obviously something which is "26<sup>th</sup>" dynasty would look like a "later imitation" of the 19<sup>th</sup> dynasty style. Also, within the 19<sup>th</sup> dynasty, there would have been quite a wide range in quality. Presumably, it started with the better quality during Seti's reign and during Ramesses II's era. Standards would decline toward the end of Ramesses' long reign and during the post-Ramesses II era culminating with Merneptah (Apries of the 26<sup>th</sup>). That also could explain the "later imitations".

Thus Petrie's observations here once again help the thesis being pursued in this reconstruction or in this **"New Framework for Ancient Middle Eastern History"**. This new framework suggests that an early and powerful Egyptian regime operated from Memphis. Tentatively, we call it the "12<sup>th</sup> dynasty period". That was probably contemporary with the second half of the Israelite period in Egypt i.e., 1700-1500 BC. The Bible called Egypt's capitol "Pithom" (Exodus 1:11), or later, "Migdol" (Exodus 14:2) or "Raamses" (Exodus 1:11). In 1485 BC the Israelites departed ("The Exodus"). Egypt fell into a mess. The Egyptians were exposed to the Hyksos invaders who ruled for 400 years or more. The Hyksos period is the same as the Amalekite period of domination of the Middle East referred to by the Bible (*circa* 1485-1000 BC). Memphis would have been derelict through that period. The 18<sup>th</sup> dynasty saw the installation of a united Ethiopian and Egyptian monarchy from *circa* 1000 BC. Its kings re-built Memphis to some extent though Luxor and Thebes to the south were still the main centres of 18<sup>th</sup> dynasty influence. They were the 18<sup>th</sup> dynasty capital cities at one time or another. This union broke down. Next, Egypt came under an Assyrian-Ethiopian tussle for control for at least a few decades. It may have been longer depending on the actual date for the conclusion of the 18<sup>th</sup> dynasty *circa* 800 BC. There may have been intervening invasions and short occupations by "Libyans". The "Libyans" could have been Carthaginians or "Sons of Irem". These "Iremites" were probably descendants of Hiram of Tyre (Phoenicia) who had established themselves in Carthage. They are associated with the Men of "Punt" and "N-M-Y". Re-arranging or reversing the letters N-M-Y, we derive Ammon (Y-M-N, Hebrew עמון). There is a small chance Yemen is meant because that was a Phoenician base where the Indian Ocean meets the Red Sea. However, the hieroglyphs are much more likely to refer to Ammon which was near the Gilead. It had been famous for spices, myrrh and balm (Genesis 43:11). Ammon lay on the other side of the Jordan River in the modern nation of Jordan.

In the confusion between the 18<sup>th</sup> and 19<sup>th</sup> dynasties, Memphis would have declined for a while. Possibly, it became a strategic post during a long period of struggle for control of Egypt. Presumably, the Assyrians eventually gained the upper hand. They either installed the 19<sup>th</sup> dynasty or paved the way for the 19<sup>th</sup> dynasty to emerge. At some point the 19<sup>th</sup> dynasty based itself in Memphis. Then Seti the Great and Ramesses II had their massive building programmes there in the 7<sup>th</sup> century BC. Due to unfortunate errors made by Herodotus, and perpetuated by modern scholars, the kings of the 19<sup>th</sup> and 26<sup>th</sup> dynasties got a double-billing. Firstly, either with their names under an Egyptian title or their Greek title and secondly with their names under their Greek or corresponding Egyptian title. Hence we have Seti (short-Egyptian title) in the 19<sup>th</sup> or "Psammetichus" (Greek form of a longer portion of the Egyptian title) in the 26<sup>th</sup>. Seti's successor was Ramesses II (Greek form of the Egyptian title) or "Necho, Necos" of the 26<sup>th</sup> (Hebrew or Semitic nick-name followed by the Greek form of that name). In this case, the positions of the Greek and Semitic forms are reversed just to confuse things more. Ramesses II's probable successor was Merneptah-Hophra (Egyptian) or "Apries-Proteus" (Greek) in the "26<sup>th</sup> dynasty" list. Amasis (Ramesses III ?), probably the last true Egyptian king (20<sup>th</sup> dynasty ?), closes off the main Egyptian period. From then on, the Persians, then Nectanebo in a final and brief Egyptian interlude, the Persians again briefly for a decade or so, the Greeks (including the Seleucids and Ptolemies) and finally the Romans take over. Some might say, the Greco-Roman "West" still controls Egypt .

GENERAL.

MERENPTAH TEMPLE.



Unfortunately for Petrie, he insisted on a 3000-year continuous occupation at Memphis. He expected to find evidence of at least 26 pre-Persian dynasties there. But in these reports he is really only revealing evidence for about five dynasties. It is not that he has excluded evidence for the others. He just does not find any. The Hyksos period (or 'dynasties') is an agreed exception to this proposition. Though the length of Hyksos tenure of northern Egypt is debated. It was anywhere from 150 years (on the orthodox chronology) to about 500 years on the revised chronology or model used here (c.f., Appendix J, page 178). Even then, two dynasties (19<sup>th</sup> and 26<sup>th</sup>) have probably been duplicated. The evidence for the 21<sup>st</sup> dynasty is very flimsy at the best. Thus we are down to *gideon-esque* proportions. We have only three dynasties of any significance - the 12<sup>th</sup>, the spectacular 18<sup>th</sup> and, most commonly of all, the 19<sup>th</sup> dynasty. Some or even most of the other kings and dynasties that apparently exist in Manetho's and other king-lists, in various guises, probably did exist. At the most, they were probably minor chiefs who may have held local hegemonies during periods of strife or interregnum. Also, some were probably priestly families handing down their office from father to son. These priests were like royal families and much like the ancient priest-kings who had once governed Egypt. Some priest-kings may have moved back into the role of government. Unfortunately, the Egyptologists, or Egyptian scribes in the 3<sup>rd</sup> century BC, inserted all these lists into **sequences**. They should have put the supranational rulers (pharaohs) into the main canon of pharaohs, and lesser dignitaries into parallel lists of minor kings or priest-kings that ruled different parts of Egypt at various times. Instead, they constructed a series of Egyptian kings that effectively is about 700 years too long. Egyptologists do acknowledge the dynasties overlap to some extent. However, there is also duplication of dynasties and intermediate eras (including the Hyksos era) which they do not admit.

### A Tidbit for Christian Theologians

*"a roughly cut block ..... with the dedication 'In the name of the Father and of the Son and of the Holy Ghost'".* (VMI. Chapter VI. Page 15, para., 45).

As though to encourage his religious backers some of whom were on his Board of Directors, Petrie discusses the Ptolemaic-Roman-Christian period. Here he looks almost like a politician pandering to one of the electorates. Petrie's observation here is interesting. It is evidence of a very early Christian belief in the Trinity. The origin of the Trinity concept is a subject of much debate in theological circles. Petrie's discovery here is potentially quite embarrassing for modern or modernist theologians of the late 20<sup>th</sup> century. They need not worry because few Christian students have ever seriously bothered to scan this sort of archaeological material. If they were to do so, they might have useful ammunition to fire back at the sceptical theologians who believe the "Trinity" was a late addition to Christian Theology or that it was simply an idea adopted from India or the ancient Far East. Nevertheless, Petrie's archaeological skills are very evident. His field archaeology is to be admired. His management of the excavation and his skills in record management, classification and archives are brilliant. As for politics, he had to be the consummate politician. He had to massage the evidence he uncovered to fit the *a priori* assertion that Ramesses II must have been pharaoh when the Israelites built the cities of Pithom and "Raamses" in Egypt. If he had said the evidence is beginning not to fit that theory, would he have lost his funds? If he had said the evidence suggests Ramesses II was a contemporary of the late Assyrian and Chaldean periods would his backers have been devastated? **Actually, the Great War intervened. Suddenly, people had rather different priorities.**

### The Detail Continued

*"The finding of the foreign quarter of Memphis was one of the main objects of the opening campaign there. But the discovery of the portraits of the foreigners was not even thought of; and only gradually was it realised that we had before us the figures of more than a dozen different races, see Plates XXXV to XLIV. The date of these models is indicated by the Persian figures (16, 18) probably made during the Persian occupation."* (VMI. Chapter VII "The Terra-Cotta Heads". Page 15, para., 46).

At the start of his reports, Petrie was linking the Tyrian "foreign" quarter with the era of Merneptah (1210 BC). Petrie says, "The finding of the foreign quarter of Memphis was one of the main objects of the opening campaign". If it was an "object", it was a less evident object than expecting to find continuous evidence of Egypt's history spanning 3000 years and some 26 dynasties. He is not being honest here. In fact, because the foreign quarter seems to be so influential, it seems he has stated this "object" as an **afterthought**. Really he must ask why a foreign quarter, which is presumably "Tyrian", should be there at all from the 15<sup>th</sup> or 13<sup>th</sup> centuries onwards. He should not expect to see such an influential and sizeable foreign quarter until the 6<sup>th</sup> or 7<sup>th</sup> centuries BC. Not if we go by the records of the Greeks, Persians, Jews and others. Furthermore, one very famous example of an early foreign population in Egypt, the ancient Hebrews, conspicuously lived away from the great Egyptian city, in "Goshen" not in the city they built. They lived in a sort of "Bantu-stan" like those the mid-20<sup>th</sup> century South Africans constructed. Probably,

part of their arduous “labour” was to transport bricks from Goshen to Memphis for the base-constructions on which the ornate buildings of “Pithom”-Memphis rested. This “foreign quarter”, spoken of in this extract, is a major suburb of Memphis. It seems to be populated by Tyrians and Jews, and perhaps Chaldeans, or “a dozen different races .... indicated by the Persian figures”. It must surely be a phenomenon of the 7<sup>th</sup> or 6<sup>th</sup> centuries, not the 13<sup>th</sup> or 15<sup>th</sup> centuries BC. Rather than pretend he had been looking for this quarter when he had **not** stated this at the start of his report, **Petrie should have been questioning the chronology.**

Petrie’s phrase it is “difficult to discriminate in age” (refer above, VMI. Chapter VI. Page 13, para., 41) is jargon for “it is difficult to tell how old they are”. In this passage, in a chapter headed “The Terra-Cotta Heads”, we find “the date of these models is **indicated** by the Persian figures”. The Persian period is between 550 BC and 330 BC. Surely this dates the “foreign quarter” to near the Persian period. That is a lot later than the 19<sup>th</sup> dynasty period supposedly in the 13<sup>th</sup> century BC. This becomes more intriguing when we move forward five volumes to the following discussion taken from the last report in Memphis VI. It concerns a portrait of Nefertiti with a Persian hairstyle. This is too important to leave alone until we discuss Volume VI.

In “Riqqeh and Memphis VI” by R. Engelbach, with chapters by W.M. Flinders Petrie, 19<sup>th</sup> year, 1913, we read:

*“Figure 9 is a **very surprising piece of work** which would have been put to a late period by the style of the hair; but which is certainly a figure of Queen Nefertiti by the cartouches of the Aten upon her arm and chest.”* (VMVI. Chapter XIII. Page 32, para., 76).

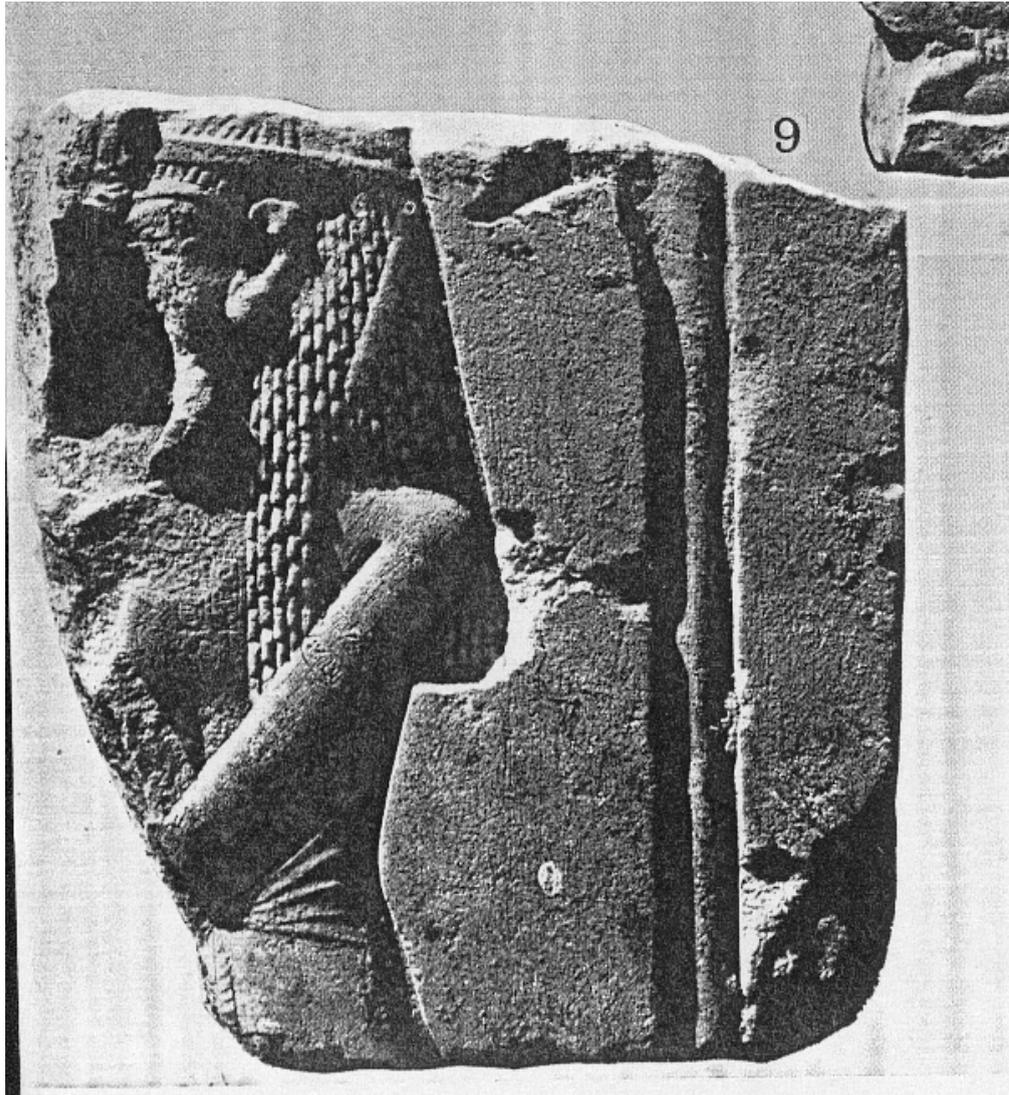
This comment refers to a photo on Plate LIV, No., 9. In the photo one can see the Aten cartouches. The woman’s hair, even to the most untrained observer, is obviously a classical Persian or Persepolis style. Usually, it is seen on warriors and such-like in the excavations in Iran. It seems from one of the El Amarna Letters (I.Velikovsky, *Ages in Chaos*, Volume I) that Tushratta of the Mitanni (Medes) was father-in-law of Akhenaten. Nefertiti was Akhenaten’s first wife. The so-called Mitanni and Peleset (Philistines or “Sea Peoples”, see Appendix E) of the 12<sup>th</sup> to 14<sup>th</sup> century BC Egyptian records are actually the Medes and Persians in the reconstruction or “**New Framework**”.

We should return these dynasties of the 12<sup>th</sup> to 15<sup>th</sup> centuries BC to their proper place in world history or world chronology. Then we come to around 800 BC instead of 1400 BC or 1350 BC for Akhenaten and Nefertiti. That is much closer to the height of the ancient (or Biblical) Persian and Median era. Nefertiti in 1400-1350 BC would look strange or out of place in Persian styles but not in 800 BC. The Persians occupied Egypt in 525 BC. This still means there is a gap of 300 years between Nefertiti in say 800 BC and the Persian occupation. That is not as big a problem as a gap created by the difference in 1400 and 525, nearly 800 years. It is not implausible for a Persian hairstyle like this to last for 300 years. For a hairstyle to last for 800 years certainly seems very unlikely. Obviously, the piece is indeed “**surprising**”. Even Petrie’s suggestion that an artist in a later period sculptured Nefertiti this way is odd if it was nearly 800 years later. Why would he do that? Did the artist have an example from Persia to copy from? Was the artist Persian or Egyptian? No wonder Petrie finds it a “**very surprising piece**”.

Petrie’s suggestion might be plausible if a Persian of the 6<sup>th</sup> century BC wanted to remember a Persian queen-consort who lived in Egypt in the 9<sup>th</sup> century BC. He might have sculptured her in the contemporary Persian style of his century - the 6<sup>th</sup>. Would or could the Persians of the 6<sup>th</sup> century BC, assuming they had sculptured the “piece” 800 years later, have known that she had even existed? Also, assuming Nefertiti was a Mede, why would Persians of the 6<sup>th</sup> century BC have been that interested even if they were allies with the Medes? The Jews of the 6<sup>th</sup> century BC remembered Moses as a man of the Egyptian Court in the 15<sup>th</sup> century BC but we have historical records to sustain such a statement. At the moment, we have nothing like this from Persian records. With existing evidence, we should place Nefertiti in a much more recent context than 1350 BC.

We are used to the famous and very Greek-looking bust of Nefertiti. If it is not a Ptolemaic or even Roman piece of art, it will be the period of Polis Greece (500 or 600 BC). As Dr Velikovsky explains in *Oedipus and Akhnaton*, Abacus, London, 1960, the Greeks were interested in her as the jilted wife of Akhenaten who was the father of Tutenkhamen. “Akhenaten” is Velikovsky’s candidate for the king who inadvertently married his own mother as depicted by the famous Greek Play, “Oedipus”. The Greeks liked to mock the ancient Egyptians in the same way the world mocks the United States over the Clinton *fiasco* with Monica Lewinsky. Romans probably enjoyed *Oedipus* too. Between firstly the Egyptologists’ placement of this queen in *circa* 1350 BC (“14<sup>th</sup> century BC”); secondly this “**surprising piece**” of Nefertiti in, let us say, a 7<sup>th</sup>

Figure 9: "A Very Surprising Work"



Reference: Volume VI. Chapter XIII. Page 32. Paragraph 76

or 6<sup>th</sup> century BC Persian style; and thirdly a 3<sup>rd</sup> to 6<sup>th</sup> century BC Greek portrait of her in a bust; we have a nearly thousand-year stretch where this woman pops-up in various guises. It is no wonder modern people are impressed by Nefertiti. However, her real significance is affected by the framework for chronology used by the Egyptologists and by the possibly notorious events surrounding the Egyptian Court when she was queen-consort there. Rather than reinforce the mystique surrounding her, or dwell almost exclusively on the very strange circumstances surrounding Nefertiti and the end of the 18<sup>th</sup> dynasty, it would be far better for our so-called modern society to reconstruct Egypt's history properly - warts and all.

Petrie's discovery of this "very surprising piece of work" indirectly supports the claims made in *Centuries of Darkness* (P. James *et al*, London 1991) and *Test of Time* (D. Rohl, London 1995). They write that Tutankhamen's tomb revealed untouched (virgin) material for Carbon-14 testing and those results turned up dates of 860 - 800 BC. He was, presumably, Nefertiti's step-son. If those carbon-dates can be verified (discussed below), the Medo-Persian motif for Nefertiti is hardly surprising or much less surprising. Really, it is not surprising at all. After the Medes and Persians had conquered Egypt it would be natural for the victorious Medes, who probably used similar art-styles to the Persians, to memorialise their princess. They knew her well from their history of just a handful of generations previously. From a Median perspective, she had been badly treated by the Egyptians. She left Media (*circa* 800 BC not 1350 BC) to marry an Egyptian prince who became king of Egypt. It is much more feasible for an Egypt-based contemporary of Nefertiti *circa* 800 BC, or an admirer two or three centuries later, to portray this queen in her native hair-style assuming styles in Media-Persia of the 9<sup>th</sup> and 6<sup>th</sup> centuries BC were similar. Instead of being a "very surprising piece", under a re-arrangement of the chronology, it is not at all surprising. All we wonder about is some of the *fine detail*. For example, how long was the style in vogue? What is the precise date of the sculpture? Was it contemporary with the queen's day or perhaps later when the Persians invaded? Perhaps the sculpture was carved between those two eras when some Persian travellers, businessmen and others lived in the "foreign quarter" of Memphis anywhere from 860 to 525 BC.

#### **"The Terra-Cotta Heads"**

*"The date of these models is indicated by the Persian figures (16, 18) probably made during the Persian occupation 525 to 405 BC and the archaic Greek (No., 56) which is of the 6<sup>th</sup> century BC [i.e., the 500s] .... Only about half a dozen Greek figures and the Indian women (36) are moulded and these may well be about 200 BC. A very rough variety of the Scythian horseman .... of about 300 BC. We may then probably date the great majority ..... to about 500 to 300 BC .... and the few moulded hollow figures from 300 to 200 BC."* (VMI. Chapter VII, "The Terra-Cotta Heads". Page 15, para., 46).

Here Petrie actually defines a Greek period as "6<sup>th</sup> century BC". This era he calls "archaic Greek". The use of terms like "archaic" is a convenient way of avoiding precise dates. It is also a way of encompassing long periods in one word. Very handy when there is mass confusion in the background schemes of chronology. Dictionaries define "archaic" as "belonging to or characteristic of a much earlier period". Classicists would probably define "archaic" as that period between the Mycenaean era and the Polis Greece. Although it is a term they would use more for the 8<sup>th</sup> to 6<sup>th</sup> century BC end of that long spectrum. Petrie is struggling to include 6<sup>th</sup> century Greek terra-cotta heads in the classification "archaic". This was the time of the great Pythagoras. Perhaps Greek standards in terra-cotta heads were behind those for architecture or for other ceramic products. Below we will see how Petrie gets himself into further trouble on this issue in VMI. VII. 17. 52: *The Detail Continued* page 63.

The selection of terra-cotta heads reveals a community familiar with Greeks, Persians, Indians and Scythians. Jewish types may not have been there because they (generally) did not portray any likeness human or otherwise. Clearly it is the period of the great cosmopolitan Persian Empire. However in Memphis it seems to be very difficult isolating this Persian era from the 19<sup>th</sup> dynasty. The 600 years or 7 dynasties of history that should lie between these terra-cotta heads and the 19<sup>th</sup> dynasty, which is really the 26<sup>th</sup>, is mostly missing.

Then Petrie writes:

*"Plate XXXV are all probably Egyptians with some southern mixture. Of these, 5 to 13 are the regular Egyptian figures of a woman ... such were made as early as the 18<sup>th</sup> dynasty and on to Greek times."* (VMI. Chapter VII. Page 16, para., 47).

If the Nefertiti piece showing a 14<sup>th</sup> century Egyptian queen in a 6<sup>th</sup> to 8<sup>th</sup> or perhaps 9<sup>th</sup> century Persian style is “surprising” then why doesn’t Petrie find this range of dates for the terra-cotta pieces also “surprising”? The orthodox or conventional date for the 18<sup>th</sup> dynasty is *circa* 1500-1300 BC. But “Greek times” were from 600 BC, at the earliest, to 300 BC or later. Presumably by “Greek” he does not mean here “Mycenaean”. If he did, the statement, using conventional chronology is reasonable. Of course, the chronology itself is unreasonable so that does not help and Petrie knew it - or must have wondered. Many “Greeks” lived in northern Egypt or on the Mediterranean Coast probably from 600 BC. However, the “Greeks” or Macedonians did not conquer or rule Egypt until 300 BC. The “Philistines” who did arrive at the Gaza Strip, possibly in the 14<sup>th</sup> or 15<sup>th</sup> century BC, were “Greek” in some ways. We can tell this from their art-work. “Greek” in the context Petrie means is probably from 600 BC at the earliest. Thus the phrase “18<sup>th</sup> dynasty and on to Greek times” is a span of up to 900 years which seems too wide for a casual comment to the effect; “made as early as the 18<sup>th</sup> dynasty and on to Greek times”. One should try to be more precise than that. Exactly how do we define “Greek” in these circumstances? This has been a problem for a long time and is mainly the result of a chronology that is seriously wrong. The chronology which expands Egypt’s history by 600 years effectively does this to Greek and other histories. If it were not for the Bible, they would have done this to Jewish history too. Actually, by having the Biblical record, the Jewish history did not suffer from this problem. It was ignored or disbelieved instead.

Once more, Petrie’s comments would be much more reasonable if we re-date the 18<sup>th</sup> dynasty to approximately 1000-800 BC. We know there was strong interest in terra-cotta things amongst Phoenician peoples. We have seen that the Tyrian-Phoenicians lived in Memphis for a considerable time in the foreign quarter. Incorporating Moscati’s evidence with evidence from the Bible concerning Tyre, the great period of Phoenician-Carthaginian-Punic control of the world’s oceans seems to have started from 950 BC. It ended with defeat by the Romans in the 3<sup>rd</sup> century BC after the Third Punic War. If we look at things this way, then it does seem more reasonable to say these “terra-cotta heads were made as early as the 18<sup>th</sup> dynasty” (say 850 BC) “and on to Greek times” (say 600 BC).

The problem is that Petrie is once more forced to fudge his words. He uses vague language because of primary errors in the background model of chronology. By reworking the chronological model, Petrie’s passage on Page 16, Paragraph 47 could be re-written thus:

“Of these (i.e., figures of Egyptians, with some southern mixture), Nos., 5 to 13 are the regular Egyptian figures of a woman. .... Such were made as early as the 18<sup>th</sup> dynasty (850 BC) and on to Greek times (600 BC). Also the 18<sup>th</sup> was the dynasty which united the “North and South” c.f., Hatshepsut (where ‘sut’ is the *suten* or *‘swt’*). So we expect to see “some southern mixture” from the 18<sup>th</sup> dynasty until Greek times.”

As things stand, Petrie cannot write the paragraph that way. He must put the start of the 18<sup>th</sup> dynasty in the 15<sup>th</sup> century BC rather than in the 10<sup>th</sup> century BC. The late 18<sup>th</sup> dynasty would then of course be in existence in *circa* 850-800 BC. So, by re-writing the passage in the context of the adjusted chronology, the styles only have to last for about 250 years, rather than about 800 years, which is a far more likely scenario. It is the same with Nefertiti’s hair style. It is accepted that fashions and styles may not have changed as frequently then as they do in modern times. Today, many very different styles are found in just one century in one country. But to argue the opposite, that styles did not change over 800 years, seems highly improbable simply because no civilisation seems to have lasted since 2000 BC for any more than about three hundred years on average. The Hebrews were probably one rather unusual exception. Even Egypt shows distinctive differences in styles etc between different “Kingdoms” (i.e., “Old”, “Middle” and “New”) or between different dynasties (e.g., 18<sup>th</sup> and 19<sup>th</sup>).

### **Foreign Colonies, Itinerant Workers and Traders in Egypt**

Continuing at paragraph 47:

*“It is remarkable that all the Egyptian figures are women; whereas out of 44 others there are only 3 foreign women and 3 Greek women. This points to the immigrants being mainly men; and perhaps the Egyptian women were those living in the foreign quarter.”* (VMI. Chapter VII. Page 16, para., 47).

To put this passage into a context we need to consider the economic circumstances. Why so many mainly male immigrants? Refugees, colonists, émigrés or economic refugees will normally consist of men and women and families. In the first phases of a “colonial” movement, there can be a preponderance of men appearing in a new land. Historians of Carthage say that Necho of Egypt contracted or commissioned the

Phoenician-Carthaginians to circumnavigate Africa around 600 BC (refer Moscati above). Thus a “foreign quarter” of Indians, Scythians, Tyrians, possibly Carthaginians, Persians and Greeks seems unquestionable in Necho’s time. This evidence at the Memphis of Ramesses and Merneptah points to some sort of foreign quarter in their day, supposedly 1300-1200 BC. It is a lot harder to explain the presence of a foreign quarter of this size and variety of ethnicity in Egypt from our knowledge of these peoples from their own historical sources in the 13<sup>th</sup> century BC. Compared with Egyptian data, and excluding commercial data, we have fewer written records of these peoples from their homelands in the 13<sup>th</sup> century so it is hard to reproduce an historical record from those lands about emigrants to Egypt then. We can for the Phoenicians and Carthaginians (from the 8<sup>th</sup> century BC), Greeks (600-300 BC) or for the Jews from *circa* 1900 BC to 500 BC. Thus, Historians arguing for the existence of such a cosmopolitan Memphis in the 13<sup>th</sup> century BC only base their information on reports like this one from Petrie. They argue that is why the ancient Egyptians did not notice the relatively insignificant Jewish or Hebrew sojourn in Goshen (Egypt). But that is circular reasoning based on wrong, misleading or insufficient information.

It is strange that no one has seriously questioned this situation. According to Jewish sources, the Israelites had left Egypt in the early 15<sup>th</sup> century BC. They were firmly established in “Canaan” by about 1445 BC. According to the orthodox chronology, the “Exodus” must have been in the 13<sup>th</sup> century BC or from 1200 BC. The Jewish records mention only themselves in Egypt in the second millennium BC. They imply that other groups were actually kept out - and they helped Egypt do this. Biblical sources imply that the Israelites were there by **special invitation** through Joseph, Egypt’s “Jewish Prime Minister”. According to the revised chronology, between 1485 BC and 1000 BC, the Hyksos controlled Egypt, though they seemed not to have “colonised” it as such. The Hyksos took over **after** the Jews left. Nobody else went there in the Hyksos period except, perhaps, people who were prepared to be allies of the Hyksos (Amalekites). Inexplicably, according to Petrie’s survey, the Jews and the Hyksos are two peoples that do **not** seem to figure prominently in the 13<sup>th</sup> century BC data excavated from Memphis. **Thus we have many nations present whose ‘histories’ are silent on migrants to Egypt in the 13<sup>th</sup> century BC. Two nations that ought to be there between 1900 BC and 1000 BC, according to external documents, are not there at all. The Jews ought to have been there from 1900 to 1500 BC; the Hyksos from 1500 to 1000 BC.**

According to Persian, Greek, Carthaginian and Roman sources, they themselves did not “colonise” Egypt in any significant numbers until from the 7<sup>th</sup> century BC. Quite a lot of Jews, according to their own records, **went back** to Memphis in the late 7<sup>th</sup> century. This sort of external evidence does exist in the Egypt of Necho’s day but not in Merneptah’s day or during the 18<sup>th</sup> or 19<sup>th</sup> dynasties. Considering the reconstructed model being proposed here, the orthodox chronology has a Necho II who ruled between two kings called Psamtek and then Apries after Psamtek II who ruled for just 6 years. That would mean that Necho II could be the 26<sup>th</sup> dynasty *alter ego* of Ramesses II. If this is the case, a foreign quarter of construction workers (mainly men and their “Egyptian girlfriends”) may have started in Ramesses II’s reign in *circa* 640 BC.

Trying to work out history from data about migrants is like putting together a jigsaw puzzle with 90% of the pieces missing. But if we re-arrange the pieces that we do have into a better position, we might at least be able to work out whether the scene is a landscape, animals in a farmyard or a busy marketplace in town. By bringing most Egyptian dynasties forward by 500 to 700 years (except the 11<sup>th</sup> and 12<sup>th</sup>, by about 200 years) we can make more sense of the data in the 7<sup>th</sup> rather than the 13<sup>th</sup> century BC.

Summarising a key point here, it is important to note that so far Petrie has **not** been able to find any significant evidence in Memphis of items from the days of the 26<sup>th</sup> dynasty of Psamtek, Necho and Apries in the 7<sup>th</sup> century BC. Even though these people, and their presence in Memphis, are mentioned quite extensively in the documents of other nations. After all, Necho or Necos is the one who did the famous deal with the Carthaginians to circumnavigate Africa. Necho was a prefigure of Ferdinand and Isabella of Spain and Columbus. Where is Necho at Memphis in Petrie’s reports? This is extraordinary because one normally expects that more recent historical periods would yield more data than much older eras. You would expect to find much more evidence of the 26<sup>th</sup> dynasty and Necho, for example, than of the 19<sup>th</sup> dynasty kings Ramesses II or Merneptah. Even if Petrie had found a lot more 26<sup>th</sup> dynasty objects, what about the paucity of material from the 20<sup>th</sup> to the 25<sup>th</sup> dynasties at Memphis? Foreign countries seem to be silent about their nationals being in Memphis during the 19<sup>th</sup> dynasty in the 13<sup>th</sup> century BC. It is hard to argue these people did not read or write at all in their lands of origin. There is evidence they conducted business using writing while they were in Egypt (Memphis) supposedly in the 13<sup>th</sup> century BC. The silence, in the land of origin, such as Tyre, Greece or India, about people leaving their land of origin to go to Memphis in the 13<sup>th</sup> century BC must be because these migrations did not take place in the 13<sup>th</sup> century BC. They are actually migrations of people, coming to Memphis, that started about the 7<sup>th</sup> or 6<sup>th</sup> centuries BC. We should now be clear that the migrations took place in the 7<sup>th</sup> or 6<sup>th</sup> centuries BC. We are not sure whether they were economic migrants or refugees. That is still hard to determine. Both classes could

have been there. Depending on circumstances in their country of origin. At the moment, it would be pointless trying to identify each class on the information available to us from these reports and with the chronology in such a mess.

The evidence of the “foreigners” in Memphis can also be an indication these people were itinerant workers. They may have been attracted to Egypt by a domestic labour shortage caused by big Central Government expenditure in construction projects. The Memphis of Seti and Ramesses II reflects such profligacy. They rebuilt and expanded Memphis near the Nile River Delta. Assuming Seti and Ramesses II are “Psamtek” (or Psammetichus) and one of the two Nechos respectively, this was a time when Memphis was also within easy access for Greek and Phoenician traders and businessmen from the Mediterranean. All they had to do was navigate up one of the fingers of the Nile to join the main river near Memphis. They mingled with traders sailing down the Nile, downstream from the “South” (Africa), which explains the “southern mixtures” Petrie writes about. Africa’s and Egypt’s exports to Asia went down the Nile which flowed north.

Unfortunately, **importing** much needed goods from Asia, Lebanon, Tyre or Israel to southern Egypt, or up the Nile to Thebes, was difficult especially when the Nile was in full flood during the “inundation”. There were other solutions. For example, on the assumption the 18<sup>th</sup> dynasty was contemporary with the early kingdom period of Israel, we know Phoenicians (Tyre, Byblos and Sidon) were using various trade routes with the Israel of Solomon and the Egypt/Sudan/Ethiopia of Hatshepsut (i.e., the queen who *sheba’d* or ruled Ophir-Africa). Hatshepsut’s “Punt” (Pun-icia) was accessible by the Red Sea and the Nile’s trade routes (c.f., “Pun-t” where the ‘t’ is the Egyptian plural much like our ‘s’ plural and P-L-S-T or P-R-S-t in Appendix E, the “Philisti” and “Peres” of Persia). Also, of course, there was conventional overland access through the Sinai Peninsula linking Egypt with Israel and the Phoenician cities of Tyre, Byblos and Sidon. However, to avoid the Philistines in Gaza, the Red Sea route to Eilat may have been preferable.

Thus, the waterways integrating the export trade from Africa to Asia down the Nile with imports from Asia via the Red Sea were important. Traders could bring Asian goods to Egypt via the River Jordan, the Dead Sea, the Aravah, Eilat, the Red Sea, and across the desert from El Quseir to Thebes and Luxor. Consignments could then go down the Nile to other towns further north or up the Nile to towns further south. “Aravah” means willows. The name suggests there was a lot more water, then, in the Jordan-Eilat valleys of the “Aravah”. Later seismic activity or environmental degradation may have had much to do with this area losing its water. Despoliation of the surrounding lands has also altered rainfall patterns. This region, especially or particularly in winter, was obviously a major water-way in Biblical times. There may have been narrow isthmuses like bridges between the various lakes, including the now “Dead Sea”, of the Aravah. That might have been another reason for calling this region the Punt-land or land of bridges. Amenhotep III also wrote about “Punt”. He said, “as I look to the sunrise, I come to the land of Punt”. In those days, maps were oriented to the East, as “oriented” implies. Modern maps are “oriented” to Magnetic North which confuses the modern interpretation of Amenhotep’s comment. From this perspective or “orientation”, it becomes obvious that the isthmus between Egypt and Israel (or Africa and Asia) was considered to be like a bridge. “Punt” or “bunt” in Welsh, and “pont” in French are “bridges”. One crossed the isthmus or bridge that separated the Red Sea from the Mediterranean to get to or from Africa or Asia.

The 18<sup>th</sup> dynasty, based much further south at Luxor and Thebes, had found it more economical to bring logs of cedar wood from Lebanon downstream via this Jordan River/Red Sea network. Ancient Egyptians called the Jordan the *Mou Qedi*. Mou Qedi means “river that flows upside down”. Using the Jordan-Mou Qedi: the Aravah’s seasonal ‘ponds’ (*punts*), when it was in flood; and the Red Sea; it was easier to bring cedar logs from Lebanon to Luxor or Thebes than having to ship them across the Mediterranean Sea and up the strongly flowing Nile. Pierre Montet and others claim the Mou Qedi was the Euphrates. Here we assume it must mean the Jordan. The name “Jordan” comes from the Hebrew *Yardana* “to go down”.

Under the chronological reconstruction, by the time of the 19<sup>th</sup> dynasty (*circa* 670) United Israel had collapsed. Thus, the Tyrians or Phoenicians (including Byblos, Sidon etc.,) had to abandon their great East-West linkages from Malaysia to Cornwall and rely on “Asian” middlemen. Phoenicia began to concentrate on its West-Mediterranean expansion and settlements of Tarshish (Spain, Portugal, Brittany, Britain, Morocco, West Africa). Thus the circumnavigation of Africa must have been an attempt to find another sailing route to the far east. That is why Necho II (Ramesses II?) financed this expedition. It was like the Spanish helping Christopher Columbus. England’s Elizabeth I commissioned her sailors in her own peculiar way (state-sponsored piracy). This is another reason for suggesting there was a Tyrian presence in Memphis in the 19<sup>th</sup> or 26<sup>th</sup> dynasty (the two assumed to be the same here). But it was in the 7<sup>th</sup> century BC not in the 13<sup>th</sup>. The trouble is, the Egyptologists obviously do not want to change their whole scheme. They do not want to admit they have placed the 19<sup>th</sup> dynasty in the wrong century and in the wrong millennium. They would then have to admit most other dynasties are about 600 years out of place. Worse, they would have to explain that many so-called dynasties did not *exist* at all. Certainly not in the

way “dynasties” are normally described as a term for kings who rule over a central government for a few generations at the very least (c.f., Tudor, Stuart, and Hanover dynasties).

But the change in fortunes *vis-a-vis* the arrangements established by 18<sup>th</sup> dynasty Egypt-Ethiopia, Solomon’s Israel and Hiram’s Tyre, began to unravel from about 800 BC (9<sup>th</sup> century BC). This seems to agree with the physical data from archaeological excavations throughout the Mediterranean reported by Moscati and, now it seems, from Memphis also. Thus a Tyrian base in Memphis from the 8<sup>th</sup> or 7<sup>th</sup> century is easily explained. It is, however, rather enigmatic in the 13<sup>th</sup> century. Even if it could have been in the earlier period, the **presence** of the Greeks, Scythians, and Indians who seemed to be there with the Tyrians, and the **absence** of Jews or Hyksos, is virtually impossible to explain on the basis of what few known facts we have from the countries of origin of these “foreigners”. The Greek pottery etc., found in the foreign quarter almost always seems to be of the 6<sup>th</sup> century BC at the earliest. Also, it is not really possible to say that the Greek presence in the Tyrian and foreign quarter of the 13<sup>th</sup> century BC was of the era we call “Mycenaean” (i.e., either *circa* 1300 BC on orthodox chronology or *circa* 800 BC on the revised chronology). From Biblical evidence (*ibid* “Migdol”) it might be plausible for some sort of “Tyrian” presence in Memphis between 1200-1250 BC. There is certainly some known correspondence between Egyptian officials of the 6<sup>th</sup> dynasty and Byblos. But Byblos is not Tyre. The very specific connection with Byblos seems to have been to do with a burgeoning paper-manufacturing trade using papyrus. Actually, “papyrus” is a mis-pronunciation of “Byblos”. The ‘p’ and ‘b’ are similar sounds. And one has to read ‘r’ for ‘l’ because of Egyptians’ difficulty in distinguishing these sounds in speech - like modern Asians seem to.

So there is an alternative interpretation that makes possible sense out of Petrie’s findings. But it depends on a massive restructuring of the currently accepted model of Egyptian chronology. Once again we have to shift the 19<sup>th</sup> dynasty to the 7<sup>th</sup> and 6<sup>th</sup> centuries BC and recognise that it is identical to the 26<sup>th</sup> dynasty. If Petrie **is able** to uncover a lot more evidence of the 26<sup>th</sup> dynasty and the intervening dynasties (20<sup>th</sup> to 25<sup>th</sup>), to at least equal the considerable presence of the 19<sup>th</sup> dynasty, this alternative explanation collapses and Petrie’s original assumption is supported.

#### **Amu - Amalek**

Petrie’s analysis now takes the following turn in regard to the foreign presence in Memphis, referring to three items on Plate XXXVI:

*“The great mover in promoting this foreign mixture was the Persian Empire. By that magnificent creation the world-peace was established from the Indus to the Balkans, roads were made, trade was encouraged, and masses of men were moved from land to land in the army, so that Scythian and Indian fought side by side in Greece. .... In No., 16 we see the Persian Great King ..... the high-bred Aryan type is well shewn ..... Herodotos mentions of the Persian cavalry “that on their heads some of them wore brazen and wrought steel ornaments”. .... No., 20 is the most vigorously modelled head of all. It is carefully finished, the detail of the ears being precise. The flesh parts are coloured red and the hair black. The type is that of the Semite as shewn in the **chief of the Amu** at Benihasan (19) but sturdier and fatter owing to a settled life. It probably represents the Syrian or Jewish trader.”* (VMI. Chapter VII. Page 16, para., 48).

In this paragraph, Petrie is virtually admitting that the only time such a cosmopolitan mix could possibly have existed at Memphis was during the Persian occupation. He has to avoid saying this too directly because the so-called 19<sup>th</sup> dynasty of the 13<sup>th</sup> century BC seems to be either a contemporary of an early phase of Persian-Egyptian intercourse or a predecessor not long before the 6<sup>th</sup> century Persians. That would be odd unless he wants to argue that after the 19<sup>th</sup> dynasty, Memphis fell into disuse or into virtual village-status between 1200 BC and 550 BC. That argument destroys his original assertion, repeated below, that Memphis was a great centre throughout Egypt’s history:

*“The history of this capital of Egypt extends from the first king to the last Roman Emperor. Menes founded Memphis; and the Roman Governor, John Makaukas, signed the capitulation to the Arabs .... from the beginning to the end of Egyptian history, Memphis was the great centre of civilisation, government and trade.”* (VMI. Chapter I. Page 2, para., 3).

If this statement is true, then why is there such a big silence between the 19<sup>th</sup> dynasty and the 26<sup>th</sup> dynasty immediately followed by the Persian Period? This is the same problem we meet in Jaffa at the Ramesses Gate. The 26<sup>th</sup> dynasty is supposed to be the one that preceded the Chaldean and Persian eras. The Chaldean era, about 70 years, was short-lived in comparison to the Persian (200 years). The answer to this, once again, is that the 26<sup>th</sup> dynasty must be the same as the 19<sup>th</sup>. Therefore, most of the dynasties in between these two dynasties either did not exist or they ruled different regions. Alternatively, they were just prestigious families, lines of priests or regional nomarchs of Egypt.

Petrie introduces the “Chief of the Amu”. This is the tribe that is probably referred to when Josephus writes of the “Hyksos” (supposedly 17<sup>th</sup> and 16<sup>th</sup> centuries BC). It is generally supposed Hyksos means “Shepherd Kings” or “rulers of foreign lands”. Hyksos appears to be an early Greek term for the people Egyptians generally knew as the “Amu” or “Yam”. Amu or Yam are the words the Egyptologists usually read in the hieroglyphs. Egyptologists choose the version they prefer depending on the interpretation or interpolation of vowel signs in the hieroglyphs. Again, there may have been variations from scribe to scribe. This is a foreign name with no absolutely correct way to transliterate into ancient Egyptian. In the Bible, “Amalek” (“*Gămāh-lēhk*) is written “עמלק” (↔ Y-M-L-K). Note the Hebrew Ayin (ע) resembles the English ‘Y’. Usually it is transliterated ‘A’ because that’s easier than “<sup>n</sup>G”. If we add the Semitic or Hebrew work for king (מלך, *malach, melech or melek*) to “Amu” we get the near-equivalent “Amu-Melech” (↔ מלכ-אמ) or Shepherd(er) Kings. “Amalek”, the English spelling I use, is an ancient foreign name without any absolutely correct way of transliterating into Hebrew or English. The Hebrew words for angel (מלאך, *mal’ak or mal’ach*) and king (מלך, *melek or melech*) are very similar and were probably easily confused or interchanged in puns (see below). Whether we use ‘a’ or ‘e’ as vowels between the consonants (‘k’ or ‘ch’) is probably a moot point. Putting aside the linguistics, the proposition is that the “Amu” or “Yam” seem to be the Amalek of the Bible. Thus Petrie’s observation is very interesting in a Persian era context as we shall see. Petrie equates this “semitic ... type” to a Syrian or Jew. When he says “trader” he obviously sees this “Amu” as one of the intermingling peoples of the Persian era.

As Petrie notes, the Persians brought many nations together. **The Persians brought old foes together as well.** According to Egyptian records, the Amu or Yam (which might be Amu- or Yam-Melech, -Malach or -Malakh) were semi-nomadic sheep- or goat-herders. They probably organised into small tribes. They probably came from the region of the Arabian peninsula and the deserts of the Sinai and southern Jordan. So the Shepherd Chiefs, Shepherd Kings or Amu Chiefs are probably the Amalekites who were the main protagonists of the Israelites in the Bible.

According to Biblical chronology, during the period from 1485 BC to 1000 BC, or nearly 500 years, Amalek was very powerful. If the Yam or Amu of the Egyptian records are the same Amalek (עמלק) we read about in the 15<sup>th</sup> century BC Hebrew account (Numbers 24:20) then this is the nation that was “The first of the nations” (*Roshit Goyim*, ראשית גוים). Modern commentators try to avoid the obvious. They do not accept the Hebrew means “chief nation” in the sense we would use this term of the USA today or Britain a century ago. Bible commentators and historians never say much about the powerful Amalekite nation. Archaeologists generally do not know much about “Amalek”. Certainly everyone seems to agree that the Amalekites could not possibly have ruled supreme over Egypt between 1500 and 1000 BC. The Biblical text, especially about Israel’s king being “greater than Agag” (Numbers 24:7), means commentators, historians and archaeologists have no option but to take the Biblical statements at face value. It should not matter what archaeology or history, in its currently chaotic state, might appear to otherwise tell them. The alternative is to say the Biblical statements have no real meaning at all. If one is honest about it. Of course, that is the view most people adopt. It is not the reader who values the Bible who has to be honest or face up to a new truth. It is the Egyptologists, and all those people who accept what they say, who have a problem. Amalek, the Yam - or Amu-Malach and the Hyksos are the same group. They were the most powerful force in the Middle East between 1500 BC and 1000 BC.

To help the reader here, I now have to go through some important Biblical background to explain the significance of Mr Petrie’s observation about the Amu in the Persian Empire.

The Prophet-Judge Samuel ordered King Saul to go up and take the “City of Amalek” (1 Samuel 15:3). Saul disobeyed the order to slay everything including the “ox and sheep, camel and ass”. When Samuel came to review Saul’s progress he asked, “What means this bleating of the sheep in mine ears?” This is an oblique but important reference to the other name for “Amalek” - the Shepherd Kings. Samuel found Saul, against instructions, ready to incorporate Amalek’s sheep into Israel’s flocks. There is a parallel and a contrast here with King David. He was a good shepherd who looked after the sheep of Israel and protected them from the evil shepherd kings of Amalek. This motif is also recorded in the New Testament where Jesus is “The Good Shepherd” in contrast to the Scribes, Sadducees and Pharisees (most of them anyway) who were by implication bad shepherds. Just as one good shepherd, King David, used to look after Passover lambs in Bethlehem, Jesus, also born in Bethlehem, “The Good Shepherd”, was also The Passover Lamb at the Crucifixion. The juxtaposition of Israel and Amalek as good sheep and bad sheep, as having good shepherd kings and bad shepherd kings is usually lost on (mainly gentile) adherents to the Christian faith. The historical background is missing. This is probably the best example one can find anywhere in the Bible where the message has been removed both from its true Jewish context and from its true historical context. It is one reason why many people have a poor understanding of the Bible, including the majority of theologians. Needless to say, making this point does not make one ‘popular’ in churches.

A reference to Amalek going into Egypt, as the Israelites came out, is noted in Exodus Chapter 17:8-16. A phrase in Psalm 78:49, which is about the ten Plagues, is usually translated as “sending of evil angels” (*mishlakhat malakhei roim*, משלחת מלאכי רעים). This reading of “evil angels” or “angels of evils” does describe the Bible’s view of this nation. The scene has evil shepherds and evil shepherd kings. It is a nation led by the most evil shepherd king of all. He is the leader of the fallen angels, evil angels or demons i.e., Satan himself. However, the grammar might look better if it is read *mishlakhat malkhei roim* (מלאכי רעים). The second reading can be interpreted from the Hebrew as “Invasion of Shepherd Kings”. This comes immediately following a summary of the Ten Plagues of Egypt. Exodus 17 notes Amalek (Amu - Malach?) coming toward Egypt as Israel flees out of Egypt. From Samuel we learn that the Amalekites have lots of sheep. Samuel refers to the “bleating of sheep”, an obvious reference to “The Shepherd Kings”. From many earlier Egyptian records we have evidence of a people called the “Amu” invading Egypt.

The reading in Psalm 78:49 “sending of evil angels” is based on the Biblical Hebrew we read today. It has modern points (dots and phonetic markings) used for vowels. However, on the basis of just the alphabetic characters it is not so easy to read the phrase this way. Though it is clearly an intended meaning. Alternatively, by removing the *aleph* (א) from “malakhei” (מלאכי) to render “malkhei roim” (מלאכי רעים), one gets a possibly better reading of “shepherd Kings”. (Dr Immanuel Velikovsky, *Ages in Chaos*, page 65, Abacus Edition, is, I believe, the first to have noticed this). The modern Hebrew texts with pointers and vowel sounds are more recent **interpretations** by Jewish authorities. They are an innovation from the 11<sup>th</sup> century this era. Often they are useful aids. Sometimes they support an incorrect interpretation. Modern Orthodox Jews will not quarrel with, or debate, the interpretations of earlier scribes. Nevertheless, even the later Jewish scribes lost recollection of some important **historical** details. Modern Jews and many of their more recent sages are no longer aware of the above ranges of interpretation.

Modern experts, in many fields of expertise, have been affected by the chronological and historical problems mentioned. Sometimes linguists need a proper understanding of history when trying to work out the meaning of some words. Especially in ancient languages that do not normally indicate where vowels occur like modern languages which use letters or symbols like ‘a’, ‘e’ or ‘o’. The same problem applies to Egyptian hieroglyphs. No doubt, many ancient texts have been interpreted within a false chronological framework. As far as the Bible is concerned, this is almost entirely a problem for the names of foreign places, foreign titles and foreigners’ names. This does not affect the general or basic text which is native, natural or orthodox Hebrew. Psalm 78:49 may also be affected by a complication created by the original scribe who wanted to make a subtle or clever play on words (Charles Taylor, *Rewriting Bible History*, page 110). The psalmist wanted to equate “evil angels” (or demons) with “shepherd kings”. This was to show that they were a terrible people, almost demonic in their ways. This was a very important duality or dual-purpose meaning. He does get the message across as long as one is aware of the historical background. Unfortunately, most people are not aware of it. Or they are no longer aware of it. This sort of issue no doubt pervades the reading of the Egyptian hieroglyphs at least as much as the ancient Hebrew, or other ancient texts. A reconstruction of the chronologies of the period is vital if we are to make proper sense of the information (words).

According to the Bible, the Amalekites (*circa* 1500 BC to 900 BC) had been more or less eliminated from the scene by the Persian period (500-300 BC). Some of the descendants of their kings named “Agag” had retained their tribal identification until Persian times. Also, “Agag” has been mistranslated into Egyptian king lists as Apophis or Pepy. (Refer VMII. VI.15.46 and Appendix J). One of these “Agagites” became a significant personality or chief minister in the court of the Persian king Ahasueras (Esther 1:1). The Bible says Ahasueras ruled from India to Ethiopia. Petrie observed this in his survey of the different cultures in Memphis in the 6<sup>th</sup> or 5<sup>th</sup> century BC. This chief minister in Persia was Haman the Agagite. This is why Petrie’s observation of an “Amu” (or Amalekite or Agagite) at the time of the Persian Occupation is really crucial. From the model being developed here, there is every reason why he **should** have found an image of this type in Egypt in the Persian period. It is not surprising to those familiar with the *Book of Esther*. After a promotion, everyone revered Haman except Mordecai the Jew. He would not bow down to Haman (Esther 3:2). From the outset, without direct explanation at this early stage in the narrative (*Megillah*), Mordecai clearly disrespects Haman. This has long been an intriguing question for serious readers of this interesting, lovely and often humorous book. There is no apparent or justified reason for Mordecai’s attitude at the beginning of the Book. Yet it is obviously the case. At the end of the book such hatred is justified and reasonable. From other parts of the Bible, as I am trying to explain, we can work out why Mordecai had no respect for Haman. Mordecai recognised Haman as an evil Amalekite through his Agagite ancestry.

Thus, and perhaps accidentally, Petrie has made a very important observation here without realising it. I suspect this will one day be realised as one of his most crucial observations. I appreciate people will not

see it that way right now. We can also use this evidence to show that the Hyksos did have an Asian component as some investigators surmise. This may be archaeological evidence for a significant or traditional Amalekite presence in Persia. Perhaps the Agagites even fancied themselves as the real rulers of Persia. Therefore they wanted to overthrow their rivals the Achaemenid regime. There may be some threads of information here that might give us a better reading of the *Book of Esther*. This third party evidence from Memphis, discovered by Petrie, supports a rationale for the events in the *Book of Esther*. Obviously, propelled into a position of great power in a different imperial age, there was an opportunity for a man of "Amu" descent to avenge his ancestors' demise at the hand of the Jews. Furthermore, because of the Jews' obvious loyalty to the Persian kings, Haman knew he would have to eliminate the law-abiding Jewish citizens of Persia in order to overthrow the Achaemenid regime. This would make sense to the people of the time; probably in the early 5<sup>th</sup> century BC. It would make little sense to a modern generation of archaeologists and historians. Time and chronological error have cut them off from the mainstream of 15<sup>th</sup>, 10<sup>th</sup> and 5<sup>th</sup> century BC Middle Eastern politics and ethnic tensions.

Understanding the Biblical view of Amalek is enhanced by a literal interpretation of all the textual statements (Psalm 78:49 perhaps an exception) and the added benefit of reconstructed history. For example, the Bible says the "Lord will have war with Amalek from generation to generation" (Exodus 17:16). As noted above, Amalek is described as the "chief of the nations". This means "first" in the sense of premier, head or basically "Number One". Amalek was not just a minor desert tribe but a massive conglomeration of often unruly tribes. Agag and Amalek were like Attila and his Huns. Commentators either gloss over this Biblical statement of Amalek's supremacy or they re-interpret it as an allegory. They do not need to. Egyptologists should accept that Amalek and the Hyksos were the same groups, broadly speaking. Amalek-Hyksos dominated the world stage for several centuries. In the wider Middle East, this was a dark age of nihilistic supremacy. How this state of affairs occurred may be debatable but it did exist. For Israel; the Bible seems to indicate that even if "Amalek" is no longer "top nation" it would continue to have war with the Chosen Nation of God i.e., God's "Firstborn" or Israel.

There are plenty of candidates for "Amalek" in the modern world. For example, Julius Streicher yelled out "PurimFest 1946" as the noose went around his neck at the Nuremberg gallows. He saw the connection between the Nazi regime, the hanging of ten Nazis at Nuremberg, the evil plot of Amalek in the *Book of Esther*, the hanging of the ten sons of Haman, and the Biblical reference to their hanging which seems to relate to "tomorrow" (Esther 9:13). Very few commentators familiar with Streicher's last words are aware of the curious wording of this portion of the *Book of Esther*. Few others are aware of the enigmatic circumstances surrounding Streicher's final hour. Hermann Goering preferred to be shot rather than hanged. Streicher did not know about Goering's 11<sup>th</sup> hour suicide. How did Streicher know that only ten Nazis were to be hanged in the final count at that *eleventh* hour? Did an evil angel or demon possess him? Was that demon in Persia in the 5<sup>th</sup> century BC? Did the demon see the connection? Did the observers hear the demon yell out through Streicher's vocal cords? This is straight out of the Bible! Or, it is like one of those Hollywood movies where a powerful alien is able to maintain many identities over thousands of years. Is this a Hollywood reel (movie) or real history? Should we be heeding warnings from the New Testament parallels? If we are supposed to be heeding the 'Old' and 'New' Testaments is that why this history has been destroyed? Even unbelievers of the main theme of the New Testament are worried that its ethics are being undermined in the modern world to everyone's disadvantage and dismay. Therefore, it is extremely important that the historical record should be correct, or corrected.

In the days of Ezra, the Jewish scribes had to restore the religious books after the return from The Exile. They had the major task of collecting the books into a canon. Later, the Jewish leaders had to decide whether to include the *Books of the Apocrypha* in the Biblical Canon (*Tanaach*). The Apocrypha recorded events as recent as about 160 BC. As it happened, the scribes kept the Apocrypha out of the Bible. Although *The Book of Esther*, which supposedly bordered on being "apocryphal", escaped the cut. By that time, "Shepherd Kings", in the phrase in Psalm 78:49, probably had little meaning. Especially if, as suggested, a play on words was intended. I conclude a play on words was a deliberate intention in the original text. It was a very clever pun. Perhaps too clever for later people to understand. However, if the pun was not intended, then an aleph (א), either accidentally or deliberately, was inserted into "malkhei" (מלכֵי) or "kings" in the compilation of the Old Testament (Hebrew *Tanaach*). That rendered the meaning, roughly translated, "evil angels" or "demons". Certainly "demons" were a significant feature of Jewish theology by the Roman period. So "evil angels" would seem like a more sensible meaning of the phrase "malakhei roim" to a 3<sup>rd</sup>, 2<sup>nd</sup> century BC or later editor/redactor. In contrast, "shepherd kings" or "malkhei roim" might seem to be unusual in the 2<sup>nd</sup> century. The "shepherd kings" or "Amu - Malach", on the other hand, are obviously the Hyksos known to modern archaeologists but placed in error in the wrong era.

We know Josephus, writing in Greek, referred to the "Shepherd Kings" somehow translated from "Hyksos". He composed his work in Rome after he had gone over to the Roman side. He obviously had some

information on a people called “Shepherd Kings-Hyksos”. It was a little bit distorted. He wanted to reinforce Israel’s antiquity. Therefore, he suggested that his Jewish ancestors, the descendants of Jacob-Israel, had entered Egypt under Hyksos-Shepherd King domination. In fact, by the time the Jews became a significant population in the north of Egypt, they acted as a bulwark against the Amu, Yam or Asian-Arabian invaders that the Egyptians seemed to fear so much. The Egyptians feared the Amu with good reason and, initially, they were thankful for the Israelites’ role in this respect.

This is why I think the Jews could have been the only foreign nation allowed to stay in Egypt when they lived there. A cosmopolitan Memphis (or Memphit ↔ Pithom) in 1500 BC or even 1300 BC is just far too unlikely. The Israelites themselves were there by a very special or possibly unique invitation (Joseph). Therefore, the foreign presence Petrie saw in the archaeological record at Memphis must have been of a much later period, i.e., the 19<sup>th</sup> dynasty, which should have been placed in the 7<sup>th</sup> century BC. There was no significant foreign presence in Memphis in the 12<sup>th</sup> or earlier dynasties. The 19<sup>th</sup> dynasty was placed in the 13<sup>th</sup> century BC in order to harmonise the Israelite presence in Egypt (Goshen, not Memphis), in Moses’ time, supposedly with an Egyptian king called “Raamses”. The international character of Memphis from 600 BC onwards was dragged into the 13<sup>th</sup> century BC by an erroneous chronology.

Concluding this section, very early in their escape out of Egypt, Israel had to confront Amalek who was intending to invade Egypt. They fought in a major battle in the Sinai region. Israel’s opponents were the “Amu” that Petrie found evidence of in Memphis. Unexpectedly, he also found the Amu in the Persian period. They were the “Amu - Malakh” (↔ עַם-מַלְכִּי ?) or Shepherd(er) Kings. The main difference between “עַם-מַלְכִּי” and “עַמְלִיק” of Numbers 24:20 (see above) is the deletion of one *mem* (מ) or *mem sofit* (ם). The other difference is the last letter: the *kh* (כ) becomes a *k* (ק). Neither difference is especially important in the context of different language or ethnic groups. All that is needed is a little bit of common sense to realise foreign scribes might have written different versions from indigenous scribes. To understand the problem, one simply needs a little knowledge of different alphabetic scripts used by different ethnic groups. One does not need a PhD in linguistics. However, and most importantly, a sound knowledge of the correct chronological structure for ancient Middle Eastern History based on a reconstructed history of ancient Egypt is vital and crucial. The correct history is missing from most analyses.

### **Understanding Modern Middle Eastern History**

The Persian Empire certainly must have inherited many ancient racial squabbles. It had a vast dominion like the Ottoman Empire which ruled many similar territories two millennia later. Some of those ancient squabbles are still problems in the Middle East. Now the United States thinks it can succeed where the Persians and Ottomans failed. Good luck to it! Naivety like that shows the importance of properly understanding the ancient history of this region. A good understanding of history is a necessary but not sufficient requirement to resolve modern political crises. An example is the Kurdish or Chaldean Question. (Refer discussion following VMII. II.17. 50).

From an economic perspective, a proper resolution to the many crises in the Middle East would give the greatest economic return from any other investment. This is obvious. The region has a very strategic situation, oil, agricultural, horticultural and other resources. There is a huge potential for tourism because of the heritage of the region. Unfortunately, people fear to even enter the region. In the hands of a small group of specialists in Egyptology, Archaeology and History, everyone is confused about the wider Middle East. For example, the currently incorrect framework completely obscures the great work of the Jewish kings David and Solomon, 3000 years ago, in bringing peace to the Middle East. They brought peace, justice, law and order, and economic welfare (an economist’s jargon) to the region we refer today as “The Middle East”. The Jews have demonstrated in the past their willingness to share their blessings and to leave neighbours to rule themselves independently and in peace (Shalom, Solomon).

If the current nonsense is allowed to continue, a Middle-East Kurdish-Crisis on a stupendous scale could erupt largely because of false history. Indeed, a proper understanding of the ancient history of the area could be used to defuse what are at the moment soul-destroying “narratives”. False histories, or histories lacking certain basic facts, will lead to people killing each other because of legitimate ancient fears and rivalries. A proper understanding of history could present a legitimate basis for the Jewish, Kurdish and other people to live in their countries in peace and prosperity with all their neighbours. Perhaps, once again, Israel could even guarantee the peace for its neighbours as David and Solomon did in the 10<sup>th</sup> century BC. Once peace and a certain amount of trust is established, no one will want to fight anyone else there. If the Twenty-first Century institutions cannot achieve this, they are not worth the paper their constitutions, mission statements or articles of association, are written on.

## The Persian Invasion and Relations with Egypt

*"In view of these connections there seemed no difficulty in accepting the Indian colony in Memphis as being due to the Persian intercourse from 525 to 405 BC."* (VMI. Chapter VII. Page 17, para., 50).

It is agreed that the Persians invaded and ruled Egypt between 525 and 405 BC. But where is the Egyptian record of this invasion? Previous to the Persians, the Chaldeans had defeated Egypt, Israel, the rest of Turkey and all of the Middle East. No one has produced the Egyptian record of that. Under the reconstruction, the Chaldeans are the Hittites. Their presence in Memphis is not as pervasive at Memphis as the Greek or Persian influence. There are reasons for that which need to be discussed elsewhere. One is that the Chaldean Empire was comparatively short-lived. The main point is that both the Chaldean and Persian invasions are silent in the recorded Egyptian texts because Egyptologists have transferred them to the Hittites and Sea Peoples. It is worth repeating from a previous paragraph (48) Petrie's sweeping reference to the vast Persian domain of the 5<sup>th</sup> and late 6<sup>th</sup> centuries BC. In the Persian example we find Memphis littered with "this foreign mixture" brought by the Persian occupation:

*"The great mover in promoting this foreign mixture was the Persian Empire. By that magnificent creation the world-peace was established from the Indus to the Balkans, roads were made, trade was encouraged, and masses of men were moved from land to land in the army, so that Scythian and Indian fought side by side in Greece ...."* (VMI. Chapter VII. Page 16, para., 48).

The Persian influence was powerful, pervasive and relatively long-lasting. The Egyptologists could not miss it in the archaeological record. What they do not tell us is that it is only from the archaeological record, Greek and Jewish sources that they know about Persian subjugation of Egypt. We find plenty of archaeological evidence of Persian influence in Egypt. For example, the sculpture of Nefertiti in a Persian hair-style. There is very little textual evidence, for example in the records of the kings of Egypt on their monuments etc. The Medes and Persians seem to have made their first entrances into Egyptian history in the late 18<sup>th</sup> dynasty, probably with the Princess Nefertiti of the Mitanni (Medes). Persians and Medes are united today in the Republic of Iran. Modern Egyptologists have incorrectly written the Persian invasion into the Egyptian record as the so-called history of the Sea Peoples in the 13<sup>th</sup> century BC. As noted above, the Persians have lost some of their identity in the Egyptian historical record to one of the so-called Sea Peoples - the "P-L-S-T" (See Appendix E). Egyptologists translate this "Philistines". To repeat, it should be read "P-R-S-t", not "P-L-S-T", hence "Persia" from *Peres*. The reader of other books on the subject will not be aware of this. If one reads commentators on the subject one will note that an actual Egyptian **written** record of Persia's 6<sup>th</sup> century BC invasion is never commented on. It is a subtle point. One gets overwhelmed with reports of the archaeological detritus and reports from foreign countries about Persia's 6<sup>th</sup> Century BC invasion. But, there is a *virtual* or *apparent* silence on this from Egyptian texts!

A careful observer will note that the details of the Persian presence in Egypt mostly come from external sources. These are supported by distinctive stylish motifs sculptured on the Egyptian monuments. Borrowing a hair-style, as in the example of Nefertiti (refer above) is quite an intimate form of cultural intercourse. Ramesses III, probably later in his reign, fought a protracted campaign against the P-L-S-T not long after the demise of Merneptah and his 19<sup>th</sup> dynasty. Officially, Ramesses III is a king of the 20<sup>th</sup> dynasty in the 12<sup>th</sup> century BC. Under the reconstruction being proposed here, as "Amasis II" (570-526 BC), he was probably still king of Egypt about the time of the downfall of the Chaldeo-Babylonian Empire (*circa* 539 BC) or certainly at the death of Nebuchadnezzar in 562 BC. As king of the putative 20<sup>th</sup> dynasty he ruled for 31 years rather than 44 years as implied by the 26<sup>th</sup> dynasty date. Determining the precise length will have to wait. The Chaldean Empire, with Nebuchadnezzar being its most infamous king, ruled the Middle East for a comparatively brief period (*circa* 610-550 BC) between the Assyrian (*circa* 800-620 BC) and Persian (*circa* 550-330 BC) periods of dominance.

As noted in Appendix E, the P-L-S-T whom the Egyptians fought, supposedly in the 1100s, were actually the Pe-Re-S (t) or Persians. There is a lot of written information about them in the hieroglyphs but of course that information is said to be about the "Philistines" (P-L-S-T) not about the "Persians" (P-R-S-t). The era of the so-called "Sea Peoples" (P-L-S-T) is very well documented (textually) in Egypt. It has been posted to the wrong century, or worse, to the wrong millennium hence to the wrong nations as well. Conversely, while we find a significant record about the Sea Peoples in Egyptian records of the 13<sup>th</sup> and 12<sup>th</sup> centuries, Egyptologists and archaeologists are pushed to find corresponding records in other countries of that time. Sea Peoples were clustered around the Mediterranean Sea. We cannot find 13<sup>th</sup> or 12<sup>th</sup> century BC records in these countries which refer to coordinated invasions of Egypt from the Mediterranean and from the east (Persia). Furthermore, Petrie's archaeological and textual evidence for Merneptah and his successor Ramesses III at Memphis seems to indicate they lived only a few decades before the Persian period of the 6<sup>th</sup> century BC. Merneptah, Ramesses III's predecessor, lived when

### The Ramesses Gate at Jaffa

I am grateful to Mr Robert Deutsch for telling me about this site. It is a pity I had not visited it earlier. The "Ramesses Gate" is in the Old City of Jaffa. This is an archaeological site near the museum. The central piece is a mock gate. It is a copy of the original built in the reign of Ramesses II. The base of the gate sits a few feet below a Persian footpath (*circa* 500 BC). There is a Greek wall (*circa* 300 BC) above the footpath. The gate bears the cartouches of Ramesses II (*circa* 1250 BC). The top of the gate sits a few feet above the stones of the Greek Wall. However, there is no Israelite settlement between the gate's base and the Persian footpath. On the modern road above, which passes between the sea and the site, there are public information notices telling tourists about the many uses made of the port of Jaffa in Israelite times. The two most obvious examples were for the receipt of Hiram's wood from Lebanon for the temple (*circa* 950 BC) and Jonah's departure point for Tarshish (*circa* 780-750 BC).

Why is there no appearance of Israelite construction around the gate? If Ramesses II was there in 1250 BC, the Persians in 500 BC and the Greeks in 300 BC, why nothing of Israel in 1485-586 BC? Even if Egyptians did not secure control of Jaffa until after 900 BC, we would expect some Israelite occupation reflected in the material evidence. If Ramesses II was Necho who defeated Josiah just before the Chaldeans, Persians then Greeks took control of Jaffa, then Israelite constructions must exist below the Ramesses Gate.

One observer said, the Ramesses gate was an "amateur" dig. It is supposed to have been an authorised investigation. There should be a review of these archaeological investigations at Jaffa and Beth She'an. The evidence at Jaffa confirms my suspicions about the chronology of the forts at Beth She'an. I believe any sensible observer would come to the same conclusion. There could be some very unusual explanation. ***Prima facie*, a need for the review of the entire chronological scheme is called for. A fully-independent inquiry should be established to investigate the problem.**

"Israel's Seed" had been destroyed. As I insist, that must surely have been *circa* BC 586. This surely means that Ramesses III, who probably succeeded Merneptah, must therefore have fought the Persians [P-R-S(-t)] not the Peleset nor Philisti [P-L-S-T]. The Egyptian material on the Sea Peoples must be the record of that struggle as Dr Velikovsky first suggested. Thus, considering the Merneptah Stele, which said "Israel's Seed is destroyed", and connecting this with the Amu style sculpture and Haman the Agagite or Amalekite (*circa* 500-450 BC) noted above, it is not surprising that Ramesses III, ascending the Egyptian throne immediately after or not long after Merneptah, fought the Persians.

The problem is that the Egyptian hieroglyphs for "Persians" are probably being incorrectly read "P-L-S-T" for "Philistine" (See Appendix E). For "Philistine(s)", the Jews wrote Ph-L-Sh-T-I (פלשתִי, singular) or Ph-L-Sh-T-I-M (פלשתִים, plural). In the Hebrew word, the 't' is nearly always an alphabetic symbol to represent a sound. Sometimes, as in the suffix 'ot' it does stand as a plural like ancient Egypt's 't' or the English and French 's'. In the Hebrew name for Philistine, a *yod* or 'i' in English follows the 't' or *tav* (ת). In the Egyptian name (P-L-S-T), the 't' is at the end of the word where it acts as a determinative plural in Egyptian. At the end of a word, or placed last in a cluster of Egyptian hieroglyphs it does not always have the status of a full alphabetic sound. The symbol or suffix 't' denotes a plural or "many" hence "peoples" like the English 's'. In Hebrew, the 't' is an integral or an essential part of the name of the people. The 't' in the Egyptian may not be pronounced like the letter 's' in English. Also, in French the 's' for the plural is silent in pronunciation. Transliterating into English, the Egyptian singular, supposedly for "Philistine", should read "P-L-S" but then cannot be read "Philistine". The Hebrew singular for Philistine reads "P-L-Sh-T-I". Since the Egyptian for Persia would be "P-R-S" and ancient Egyptians often substituted 'l' and 'r' in their hieroglyphs, it seems far more sensible to conclude that it was **not** the Philistines ("Plishtim" ?), supposedly P-L-S-T in Egyptian, in the coalition that supposedly invaded Egypt in the 13<sup>th</sup> or 12<sup>th</sup> century BC. It was the Persians (P-R-S) who really conquered and subjugated the Egyptians. Unfortunately for the Egyptologists, the Persians defeated Egypt only in the mid-6<sup>th</sup> century BC - **not the 13<sup>th</sup> or 12<sup>th</sup> centuries BC**. In summary, the "P-L-S" of the hieroglyphs should be read "P-R-S" (Peres or Persia).

#### **The 19<sup>th</sup> and 20<sup>th</sup> Dynasties, Beth She'an, Persians and Philistines**

This is why my observations at Beth She'an (August, 2002, 2004/5, 2008) and Jaffa (2004/5, 2008) are so important. They help us to understand what was happening between Ramesses III (20<sup>th</sup> dynasty) and the "P-L-S(-t)" or "P-R-S". Following Velikovsky, the assumption here is that they are the mid-6<sup>th</sup> century BC Persians. (Refer "The Ramesses Gate at Jaffa" on the facing page).

To recap, at Beth She'an in central Israel there is a tel, or small hill, with a couple of forts on the summit. Below the tel is a large flat area. This flat area was the site of Scythopolis a large town. Scythians presumably at one time, then Greeks, Romans and Byzantines successively populated the area. The Greeks would have settled the area from around 300 BC. The Romans obviously liked the area and continued settlement there. The Roman era merged into the Byzantine period until a massive earthquake flattened the place around 700 AD. The tel was near the site of King Saul of Israel's last war against his enemies *circa* 1000 BC.

According to Biblical texts, Saul's main enemies were the Philistines and Amalekites. Those texts never indicate or imply the Philistines were any threat to the Egyptians. As we have discussed, Amalek certainly was a terrible enemy of the Egyptians. Rarely did the Philistines dominate Israel though they were often troublesome, especially with help from Amalek. The Philistines were able to defeat a weakened Saul but they were no match for David. It is surprising this has never been a factor in discussions on the identity of the "P-L-S-T" who theoretically posed such a great threat to Egypt in the 12<sup>th</sup> century BC. If the Philistines were merely an irritant or nuisance to Israel, why were they such a major calamity for the Egyptians? Real threats to Egypt only ever came from powerful forces in Europe or from the Asian hinterland. They were threats to Israel as well. The Philistines hardly met any of these conditions. Egyptologists and many commentators on the history of the period ignore this evidence, or lack thereof. In effect, they disregard the Biblical input to this question. They write many pages on the Egyptians' battles with the Sea Peoples (including the "P-L-S-T"). Most accounts now include the "Philistines" who supposedly fought with the Sea Peoples against Egypt. They even draw pictures of "Philistines" in story books or in history books. On these images are the familiar plumed helmets we see on the warriors of Persepolis, Persia. They had been reproduced by the Egyptian artists on monuments in Egypt that celebrated some short-term and short-lived victories against the Persians. These battles supposedly took place in the 13<sup>th</sup> or 12<sup>th</sup> centuries BC. In reality, they were 6<sup>th</sup> or 5<sup>th</sup> century BC battles for influence in Egypt. Indigenous Egyptians were defending themselves against various Greek city-states and Persians vying for influence or control over Egypt. Sometimes the Egyptians forged alliances with some of the invaders to help repel the others. Sometimes Greek mercenary soldiers helped the Egyptians. It is very hard to unravel all the strings of these ever-shifting alliances with all the chronological confusion around us.

In the 1990s, archaeologists re-continued excavations that had uncovered part of the tel at Beth She'an. From the fort there, King Saul (1000 BC) observed his Philistine enemies attacking him from the south and west. These excavations followed an earlier study by Professor Amihai Mazar, "Beth Shean in the Iron Age: Preliminary Report and Conclusions of the 1990-1991 Excavations", *Israel Exploration Journal* 43 (1993) pp. 201-229. Led by Professor Mazar of the Hebrew University of Jerusalem, Israeli archaeologists later excavated forts of Seti the Great (19<sup>th</sup> dynasty) and Ramesses III (20<sup>th</sup> dynasty). As noted, these forts lie **above** the fort of King Saul. By convention, Ramesses III is about 1180-50 BC and Saul 1000 BC. Obviously one expects to find the 13<sup>th</sup> and 12<sup>th</sup> century forts lying **below** King Saul's. However, according to Professor Mazar one has to take into account the "slope" of the tel. He said to me that it only "appears" that the older forts are "above" the more recent fort. Others who have visited the site, in response to my observation, have suggested an earthquake, especially like the one that destroyed Scythopolis in the 7<sup>th</sup> century AD, might have put everything out of alignment. It is unlikely an earthquake pushed the more recent fort of Saul below the older forts (*circa* 13<sup>th</sup> century BC).

In a telephone conversation I had with Professor Mazar, he claimed support for a 13<sup>th</sup> century BC dating for the higher forts from carbon-dating evidence based on samples of wheat grains. His comment on carbon-dating was the last point he used in his defence during my conversation with him. It was a residual defence really. I do not think he trusts carbon-dating data as a rule. David Rohl tells us in *A Test of Time* (Appendix C, page 385) that "Israeli archaeologist A. Mazar refuses to use C-14 dating for Palestinian archaeological remains of the 4<sup>th</sup> and 3<sup>rd</sup> millennia BC". It seems he is prepared to use "C-14" dating for the end of the 2<sup>nd</sup> millennium BC. My impression was that it was only a last-gasp defence. He has to accept the *status quo* too.

Even if we accept that the slope on the summit of the tel explains the situation the way Professor Mazar supposes, there is one obvious problem. Unless Saul was stupid it begs the question why he constructed a fort on a tel below and behind the ruins of an older fort. Presumably he wanted a good view of the surrounding territory. Why put his fort in a situation where he could not see his enemies to the west and south? Was he trying to hide from them? Strangely, Saul did not re-build the old Egyptian forts or build on top of them. Did Saul not want to build on top of Egyptian graves? Ironically, Seti and Ramesses II (19<sup>th</sup> dynasty) were adept at re-modelling, re-using or plundering palaces, temples, cities and forts back home in Egypt for their own buildings, and at Beth She'an. Evidently, Saul would or could not re-build an old Egyptian fort. Perhaps it is no wonder Saul lost his throne and kingdom.

After Saul's death, Israelite kings would have had little strategic use for this tel in the middle of united Israel. People would have lived in the town on the flat land below the tel. They would hardly be bothered climbing down or up a hill to commute to work each day. Probably, because of the sad demise of Saul there, Israelites in succeeding generations would not rebuild on what amounted to a holy site or graveyard. Anyway, everyone agrees there were no later Israelite settlements or forts on the tel at Beth She'an. In fact, Saul's fort may have been the **only** Israelite construction on the tel. Where the disagreement lies is in the Egyptian forts. Did Egyptian kings build them several centuries **after** Saul had died? Did they build them near the time "Israel's seed" had been "destroyed" according to Merneptah, son of Ramesses II and grandson of Seti the Great (19<sup>th</sup> dynasty)? And was that time the mid or late 7<sup>th</sup> century BC, not the 13<sup>th</sup> or 12<sup>th</sup> centuries BC?

From the Biblical record, an Egyptian presence in central Israel two or three centuries before Saul (1300-1000 BC) is highly unlikely. Admittedly an argument from silence is not necessarily conclusive. The Bible clearly reveals that Egyptians were helping to defend both Jewish states, or using both states for diplomatic leverage, after Israel divided into two kingdoms five years after Solomon died (930-586 BC). In Ahab's time, Egypt was nominally Israel's ally, and Judah was probably an ally of Egypt too. It does seem as though Israel and Judah tried to make peace then as well. Ahab and Jehoshaphat seem to have united their families in marriage. That may have been part of a plan to cement a new union of Jewish states. But the venture collapsed with terrible effects for both countries. However, one of Judah's last kings (Josiah) chose to obstruct the army of Pharaoh Necho of Egypt (*circa* 610 BC). It might be reasonable to suggest an Egyptian fort could have been erected at Beth She'an from 800 BC on the basis of inferences from the Biblical text. But "Israel", or the "Northern Kingdom", sometimes called Samaria, was supposed to be an ally, or satellite state. It may have been responsible for the 'forward defence' of Egypt, once again a bit like the buffer state the ancient Hebrews had been in Goshen, Egypt (*circa* 1500 BC). Most of what we know about Egyptian foreign policy was about taking armies to "Asia" or "Retinu" for battles or to enforce tribute. But leaving soldiers stationed in "Retinu", Upper Retinu (Israel) or Lower Retinu (Judah), would not be culturally-sensitive. The Egyptian exchequer would take a dim view of having to pay for such things. It would only be after the irretrievable breakdown of the Jewish kingdoms that the Egyptians would have felt pressured to occupy Beth She'an in a military fort. However, that situation did not occur until after 700 BC at least for Upper Retinu (Israel-Samaria) or 600 BC for Lower Retinu (Judah).

Nor is there any evidence for Egypt helping with Israel's defence before Kings Saul, David or Solomon at Beth She'an or anywhere else. This could not just be an oversight. The Bible says a lot about Israel's or Judah's reliance on Egypt in later times, after Solomon. If that had been the case before Saul, or during the period of the Judges, it is inconceivable there would not have been at least some sort of evidence from the Biblical text. For the 400 or more years between Moses and Saul, the idea of "Egypt" occupying the Land of Milk and Honey would be obnoxious to the Hebrews. It would have been at any time but that did not stop the Israelite scribes from mentioning it. Some nations did temporarily cause trouble for Israel between Moses and Saul (1445-1000 BC) - Midian, Moab, Philistia, Mesopotamia, Amalek and others - but never Egypt. Egypt is conspicuous by its absence from this list. Even a "Mesopotamian" king (actually "Aram Naharim", Syria-Assyria?) was briefly in charge of Israel (Chushan-rishathaim, מלך ארם נהרים, כושן רשעתים, Judges 3:8). Though later in verse 10 he is King of Aram (Syria). A push by "Mesopotamia" deep into Israel should surely have rung alarm bells in Memphis. The Euphrates and Tigris Rivers were flooding Israel. Did the Kingdom of the Nile watch impassively? Apparently it did between *circa* 1500 BC and 800 BC if one takes the Biblical record at face value. Egyptologists decide not to. Therefore, they invent some Egyptian history to fill the gap. Only after *circa* 800 BC did Asian (Syrian) advances invite responses from Egypt. The Bible reports on those political developments. Why is there a silence in the Bible about Egypt during the 600 years of Judges and early kings of Israel? Supposedly, Egypt was more concerned with domestic issues than the problems of Asia. The true answer is that Egypt had been conquered and subjugated by the Amalekite Empire for nearly 500 years (1485-1000 BC). Only plucky Israel kept Amalek at bay. The Bible says that Israel withstood her enemies when she obeyed the Laws of Moses. Only after Israel divided and weakened after 930 BC did Egypt begin to assert control over events in Israel and Syria.

Curiously, there is evidence that an Egyptian could be a slave of an Amalekite in the period of King David. In one of the least well explained passages in the Bible, I Samuel 30:11, David of Israel rescued an Egyptian slave from a band of Amalekites. In theory, one could suppose an Egyptian who had been with Egyptian forces at Beth She'an when David and Saul were rivals, fell into the hands of an Amalekite raiding party. But there is no supporting evidence for this. When the reconstruction offered here is considered, an Egyptian slave of an Amalekite - Hyksos - Shepherd King makes a lot of sense anywhere between 1485 BC and 1000 BC. It also means Egyptian kings were in no position to maintain forts in Central Israel in the 15<sup>th</sup> to 10<sup>th</sup> centuries BC.

Seti the Great (19<sup>th</sup> dynasty) might well have needed a fort at Beth She'an in the south of the "northern" kingdom of Israel, just north of the Kingdom of Judah in the middle of the 7<sup>th</sup> century. Seti and his son (Ramesses II) were under great pressure from the "Chiefs of the Kheta" (Chaldeans or Kurds) based in eastern Turkey. One of these "chiefs" began advancing steadily into "Syria" and Mesopotamia. The tel at Beth She'an, a place shunned as a fort by the Israelites after Saul, could very well have been Seti's base for forward defensive purposes. It would be ideal for his strategic needs especially if he controlled Megiddo on the heights at the western end of the Valley of Israel (Jezreel). Once again, Egypt was using Israel as a bulwark against another potential invader. This time the defensive line stretched from Haifa on the coast, through Megiddo to Beth She'an looking out across the Jordan River. A one-off example of a stratigraphic enigma is not sufficient proof of a wider problem. However, when considered along with Ramesses III's fort (20<sup>th</sup> dynasty), 60 to 100 years later, the thesis put forward here gets stronger. Eventually, as Merneptah also says in his "Israel Stele", the "Hatti Lands" were "pacified". It was probably a euphemism for "Egypt was now paying them tribute". Egypt's Maginot Line in central Israel failed.

This thesis says the "Hatti lands" were the new lands of the re-settled Chaldeans (Kurds). They had migrated from Ur and Babel in Southern Iraq (Southern Mesopotamia) after a major agrarian disaster probably sometime after 800 BC (Isaiah 23:13). From about 620 BC, the Chaldeans had conquered all of Mesopotamia (including Assyria). They did this from their new base, built for them by the Assyrians, in the "Hatti lands" of Eastern Turkey. The Kurds or Chaldeans were Seti's and Ramesses II's main strategic worry. After the Medes and Persians overthrew the Chaldeans (539 BC) the Persians became Ramesses III's worry. Merneptah may well have been paying taxes and tribute to the Chaldeans. He probably paid the Chaldeans from the taxes he collected off the immigrant labourers and businessmen who made money in Egypt. They might have complained about these tolls. Or Merneptah tried to collect a surcharge on them. The peasants and merchants revolted and Merneptah lost his crown.

Now, suppose Ramesses III is fighting the P-L-S-T in say the 12<sup>th</sup> century BC or the 6<sup>th</sup> century BC. We are simply considering strategy and military logistics here. Let's agree for a moment that the peoples he is campaigning against are the Philistine - Sea Peoples, not the Persians, and he is using the fort at Tel Beth She'an. How does he manage to establish a significant military presence in Beth She'an a long way behind the lines of these Philistines? If this was 600 BC the Philistines would have defeated Saul at Beth She'an 400 years earlier. If it was the 12<sup>th</sup> century BC the Philistines had yet to defeat Saul in 100 years

time. In either era, militarily and strategically, the Egyptian king would have been exposing and stretching his supply lines in a very risky manner. His motive would be to try and strike at the Philistines from behind. Presumably from Beth She'an, of all places, because that is where his fort has actually been found. The Egyptian strategists were far more stupid than the generals of World War I. Most modern observers and tourists arriving at Beth She'an would not know that Ramesses III was based in Memphis. Nor would they know he was struggling to hold the line there against the "Sea Peoples" who supposedly included the Philistines (P-L-S-T). I could see the problem here if "Philistines" were the military opponent. There is no problem in my mind if Persians in the 6<sup>th</sup> century BC were the opponent from the north. From the Egyptian fort you can look over Saul's and see the north quite easily. You cannot see the south or west from Saul's fort because the Egyptian fort blocks the view. Furthermore, judging by the evidence, most commentators agree Ramesses III was reaching back into southern and central Egypt to bolster his defences under the increasing strain of a very massive and sustained onslaught of "Sea Peoples" from the north and from the Nile Delta.

Under those circumstances a well-fortified Beth She'an by Ramesses III, used in the fight against the Philistines, seems very unlikely. He must have put it there after a Chaldean retreat and before a Persian advance. His window of opportunity would have been short. If Ramesses III was trying to set up forward defences against the **Persians** (not the P-L-S-T but the P-R-S-t) advancing from Mesopotamia or Syria in the mid-6<sup>th</sup> century BC then Beth She'an is an ideal base for him. He could possibly have foreseen the end coming for Chaldean-Babylon and moved quickly to fill a vacuum at Beth She'an before the Jews or Persians could move in.

It is possible the Egyptologists really have no idea which pharaoh's hieroglyphs are up there at Beth She'an. That seems unlikely after Egyptologists have been learning to decipher them for nearly two centuries. A hieroglyph of the gnomon of pharaohs is supposed to be a precise science, at least for the more significant pharaohs, although there are some problems. How or why Ramesses III built a fort at Beth She'an in 1100 BC for the Philistine-Sea People campaign is difficult to explain. However, based on the hieroglyphs it is also impossible to ignore the presence of Ramesses III's soldiers at Beth She'an. It is a conundrum. There is a lot of Biblical commentary on Egypt's other military, strategic and imperial activities especially from about 925 BC onwards. On the other hand, the Bible says nothing about this Egyptian campaign supposedly *circa* 1100 BC. Egyptian records indicate it was a very substantial campaign. If the Egyptians and the Jews were fighting the Philistines in Israel-Canaan, why didn't they consult each other on battle plans or strategy? If the Philistines were under attack from both mighty Egypt and Israel, how come they were such a nuisance?

The reason for the Bible's silence on Ramesses III's campaign is that it happened in the 6<sup>th</sup> century. By 586 BC, the Biblical historical books of the history of the "Land of Israel" had been closed off after the demise of Judah at the hands of Nebuchadnezzar (Nebuchadrezzar or Nebu-Churd-ezzar the Kurd-Chaldean). The Books of Daniel and Esther were concerned about Jewish events in Babylon and Persia. Ezra and Nehemiah returned to Israel with some of the 'Diaspora Jews' almost a century after the demise of Ramesses III.

Thus we put Ramesses III and the 20<sup>th</sup> dynasty into the mid 6<sup>th</sup> century, from *circa* 580 BC. The campaigns against Persia and the Greeks probably started about 30 or 40 years after the death of Merneptah who had written "Israel's seed has been destroyed". Probably, Ramesses III was still king of Egypt at about the time of the fall of Babylon to the Medes and Persians. Or it is possible a later Ramesside, either IV or V, appears here, because the cartouches have been confused. This is the sort of detail that will have to be sorted out when the overall chronological framework is overhauled or restructured. It is useless trying to spend too much time doing this now. Too much detail at the moment is just speculation. We must concentrate on getting the broad chronological framework or outline correct. Assuming it was Ramesses III's fort that was the second Egyptian fort at Beth She'an, he had the opportunity to put in some forward defences against the Persians at Beth She'an in the latter days of the Chaldean Empire which was relatively brief as empires go. Also, the Bible records Nebuchadnezzar going crazy for a while. Perhaps Ramesses III took that opportunity to move in on Beth She'an in the 570s or 560s BC. The details will have to wait for the new framework to emerge.

To fortify Beth She'an would be a reasonable objective for Egypt. Ramesses III would recover that magnificent lookout over much of Israel to the north. He would have a strategic outpost overlooking a key part of his communication lines from Eilat at the Red Sea to the Galilee. The Jordan River Valley could once again be opened up to import logs from Lebanon via the Galilee-Jordan-Dead Sea and Aravah run. From Eilat, Ramesses III could ship Lebanese (Phoenician) cedar logs to El Quseir on Egypt's Red Sea coast. Then he could take them overland to Thebes. There, the wood could be used for its sap and its embalming properties (Psalm 104:16 and see VMII. III. 9. 23). Egyptians used cedars to decorate or clad

buildings. Perhaps most importantly for Ramesses III, he could transport logs from Lebanon through this route to build ships away from the theatres of war in the Delta region. These ships could be sailed down the Nile for defence against the "Sea Peoples" who, after all, and as the name implies, were master mariners. Incidentally, that is another reason why the Philistines were unlikely candidates as "Sea Peoples". To successfully defend Egypt, the king, assumed to be Ramesses III, but possibly including later ramessides, needed a navy. The "Sea Peoples" he was fighting were the Greeks (Athenians, Spartans, etc.,) possibly Carthaginians, and later the Persians who were not initially a sea-faring nation as much as the others. All these groups were competing for supremacy, especially for supremacy over Egypt.

We know from Greek and Carthaginian sources how complex and bitter the battle for Mediterranean sea-prowess and Egyptian ports (bases) was from the 7<sup>th</sup> century BC onwards. A lot of this was a battle for resources, commercial advantage etc. Sea prowess was always important of course but there are times when struggles can become climactic. There is very little evidence this was the case in the 12<sup>th</sup> or 13<sup>th</sup> centuries BC. Navies participated in the Trojan war. By convention, that war was supposed to have taken place then. Of course it took place nearly five centuries later. Likewise, this struggle faced by Ramesses III is wrongly assumed to have been in the 12<sup>th</sup> or 13<sup>th</sup> century BC. Some historians link the Trojan War with the Sea Peoples Theory using the orthodox chronology. If chronologies are wrong by six hundred years, a real-time gap of two or three centuries between two different wars can easily be fudged. Ramesses III's fort at Beth She'an in West-Central Israel, sitting above King Saul's and built to protect against the P-L-S-T, makes little sense if the P-L-S-T are the Philistines. They were entrenched on the Gaza Strip near the junction between Israel, the Sinai and the Nile Delta of Egypt. It seems incredible to suggest that Ramesses III could establish a military base so far behind the Philistine - "Sea Peoples" lines even if the orthodox history is correct and he did fight the Philistines!

We have already seen some of the problems for Petrie at Memphis effectively created by dating the Trojan War in the 12<sup>th</sup> or 13<sup>th</sup> centuries BC. These battles between the Sea Peoples and the Egyptians located in the wrong era by the Egyptologists pose a similar set of problems. The battles of the Sea Peoples and the Trojan War, and the dates thereof, are two military campaigns on which much modern analysis of ancient history depends. Both campaigns are placed in the wrong millennium. Probably, on either chronological framework, a couple of hundred years should separate the Trojan War from the Sea Peoples' invasion of Egypt. They may be found to have been contemporaneous. Perhaps the worst problem, as Professor Moscati shows, is that archaeological excavations over many parts of the entire Mediterranean Basin consistently show a Punic-Phoenician-Carthaginian colonisation throughout the Mediterranean **only from the "8<sup>th</sup> century BC" onwards**. Many ancient authors attribute the beginning of this westward expansion to about 80 years before the Trojan War of Homer's narrative. Modern chronologists (and Hollywood) place that war in the 13<sup>th</sup> century BC. That opens up a five or six century gap, not just 80 years, between the Trojan War and the start of Phoenician colonisation on the basis of what the archaeologists read in the discoveries at excavations on Phoenician-Carthaginian sites. It also opens up a five-century gap between the statements by the Classical authorities about the founding of Rome and the Trojan War when we use 20<sup>th</sup> century AD chronologies based on theories of the late 19<sup>th</sup> and early 20<sup>th</sup> century AD Egyptologists. These are complex links and there are big gaps in the dates. They should not be there. *Centuries of Darkness* by Peter James *et al* is the best source on these chronological gaps for the reader who wants to explore this problem. Mr James *et al* describe how the problem pervades archaeological sites from Britain to Iran and from Germany to the Sudan. Unfortunately, they failed to accept that the gaps they identified averaged more than 250 years which was their conclusion from their evidence.

If we adjust for the implicit chronological error, represented by this "gap", or chasm really, and relocate Ramesses III (conventionally 1190 BC) to 550 BC, give or take a couple of decades, then it is the Persians he must be watching in his lookout or fort at Beth She'an. The Persians defeated the Chaldeans virtually overnight when they captured Babylon. If he had not already done so, Ramesses III quickly took his chance and fortified Seti's old fort at Beth She'an. Seti had originally used the same site as a forward post against the Chaldeans. That gave Ramesses III the chance to re-assert Egypt's authority over its former area of influence. The Persians and Medes were having none of that. They quickly kicked the Egyptian armies out of Israel. Eventually, the Persians overwhelmed Egypt too. The Persians would have no use for forts on the tel at Beth She'an. Under their sweeping advance, the area fell deep within Persia's area of autonomy. As the Bible tells us, the Persians gave Israel back to the trustworthy Jews. The Jews remained very loyal to them. There was some Jewish influence in the highest courts of Persia (c.f., Daniel, Esther, Mordecai, Ezra, Nehemiah). For the Persians, there was no further use for the fort on the tel at Beth She'an ("Tel Beth She'an"). However, the site at the foot of the tel was ideal as a city for many reasons both commercial and for life-style. For nearly a thousand years it was a popular settlement for Greeks and Romans after the Persian Empire collapsed.

That is why there are only three, rather short-lived, military forts on the top of the little mound or hill (“tel”) at “Tel Beth She’an”. Their use for military purposes suited three very unusual and very short-term circumstances. [That is why Beth She’an will be so important for the “**New Framework**”]. Saul needed a fort for a defence against Philistia and, in **his** mind only, against David of Judah. Seti the Great needed a fort to see when the Chaldeans (or Kurds or Chief of the Hatti lands) would advance south. The Egyptians were soon kicked out by the Chaldeans who had no use for the place. The Persians defeated the Chaldeans and the Egyptians under Ramesses III went back for a while to build a second fort. They were forced out by the advancing Persians who also had no use for the fort. Then Ramesses III and probably one or two successors retrenched themselves within Egypt’s borders to repel the invaders.

Once the Persians expelled the Egyptians from Israel, the battle came to the Egyptian front door. This is where it gets even more complex. The archaeological record at Memphis could help us unravel this complex era in international politics. It cannot do this until it is interpreted within the correct chronological framework. Although the evidence is buried under farmland. The 6<sup>th</sup> century BC Egyptians tried to get help from Greek mercenaries in Athens or Sparta, and possibly from Phoenicia’s Carthage. The latter had always been on good terms with Egypt when the Phoenician cities of Tyre, Byblos and Sidon were major trading partners with the Egyptians. The Greeks had been welcome as tourists and occasional visitors. Later, the *tourism* turned into a flood of immigration (c.f., London AD 2000 -). *Greek* seemed to be spoken on every corner of the street. Foreigners outnumbered ‘indigenous’ Egyptians. The native Egyptians reacted badly to losing their hold on the Delta of their precious Nile. Petrie does **not** find the foreign quarter in Memphis in a context that clearly belongs to Apries’ era of which he expected to find much evidence at Memphis. Instead, the “foreign quarter” at Memphis, which Petrie has expertly described, seems to be within the context of **Merneptah’s** Egypt. That was supposedly in the 13<sup>th</sup> century BC. Yet it yielded Tyrian, Greek, Persian, Scythian and even Indian items of the 7<sup>th</sup> century onwards.

Actually, in the physical, tangible archaeological record at Memphis, there is not much to be found of Apries’ period anyway! Herodotus refers to him and the Bible has one reference to “Hophra” (Jeremiah 44:30) the Semitic reading for “Apries”. If these names are merely nick-names for “Merneptah Baenre Hotepirmaat” then modern chronologists, Egyptologists, archaeologists, classicists and linguists are in real trouble. At first the residents in the foreign quarter of Memphis seemed welcome, probably for economic reasons. They were able to build temples for the worship of their own gods. The Egyptians even seemed willing to trade gods and goddesses. Some theological compromises were the result of this. Or the foreigners were adopting Egyptian gods such as Hathor and calling “her” Athena. But all this seems to agree with Egypt in the time of Herodotus’ Apries. Unfortunately, on-site at Memphis, in the surely more reliable archaeological record, Petrie finds all this in the context of Merneptah Baenre Hotepirmaat whom he seems to also name as “Proteus” (<sup>a</sup>Pro’eus?) not Apries.

In a theory that is now looking very weak, several Egyptian dynasties after the 19<sup>th</sup> are supposed to have maintained Egypt’s independence for another 600 years **after** the “Sea People” campaigns until the Greek era. Conversely, the 6<sup>th</sup> and 5<sup>th</sup> century Egyptian records of the complex rivalries and sea-battles involving Athens, Sparta, Egypt and Persia were never written by indigenous Egyptians! Greek, Persian and some Jewish records of the 6<sup>th</sup> century conflicts exist until today. The Egyptian records have been misplaced as a series of battles with the so-called Sea Peoples and Pereset in the 12<sup>th</sup> or 13<sup>th</sup> centuries BC.

Exactly what Carthage did during these campaigns is not clear. Perhaps they kept out of it as much as they could or just profited from merchandising. They were secure in their base in North Africa (as “The Sons of Irem” or “Hiram”). The 6<sup>th</sup> century crises and Persia’s expansion, as they affected Egypt, are mainly recorded in Greek sources. The native Egyptian record of this complex situation is lost to another era. This is probably as close to time travel that man will ever come.

Hopefully, the last few paragraphs helped to explain the enigma of two 13<sup>th</sup> or 12<sup>th</sup> century Egyptian forts at Beth She’an appearing on top of an Israelite fort of the 11<sup>th</sup> century BC. As a last bastion to defend his conclusions, Professor Mazar says that Carbon-14 dating of wheat seeds found on Tel Beth She’an confirms a date for Seti’s and Ramesses’ forts in the 13<sup>th</sup> and 12<sup>th</sup> centuries respectively. This is unreliable because Beth She’an lies near the age-old wheat-growing region of Israel. Even Israel gets windy weather from time to time. The wind in any one era could have lodged seeds of any other era within the detritus of Beth She’an at any time or anywhere on the summit of Tel Beth She’an. Carbon-dating wheat seeds from the tel is about as random and unreliable as one can get. Wheat seeds are notorious for having widely varying baking scores, kernel hardness etc., from crop to crop or season to season. These variables in wheat grain quality probably have major but misunderstood or unknown impacts on the whole carbon-dating process. There would be far too many variables to consider. One could do a “C-14” dating of many seeds and be reasonably assured of finding a seed that gives a reading to match the 13<sup>th</sup> or 12<sup>th</sup> centuries

BC. In theory, given ideal circumstances and protected from any possible source of contamination, one might be more assured of that reading's reliability. In circumstances like those at Tel Beth She'an, most scientists, or anyone with a brain or common sense, would not bother trying to rely on carbon-dating of wheat seeds.

If we can get precise dates for Tirhaka's (See Appendix B) eventual defeat by the Assyrians, the Assyrian sacking of Thebes (663 BC ?), and the accession of Psammetichus I in Memphis (i.e., Seti the Great), then we should be a bit closer to dating "Seti's" fort on top of Tel Beth She'an. "Seti" is "Psammetichus" and he was king of Egypt as Herodotus correctly says in his *Histories* (PCE, page 185). Really such an exercise should be left alone until we get the wider framework arranged. For example, Herodotus' *Sethos* might have been contemporary with Sennacherib and his debacle in Judea in 700 BC. Would Sethos still be king in 663 BC? It could be possible unless we have to insert a second "Seti" here who is son of the first. Perhaps the Assyrian sacking of Thebes was a bit earlier in 690-663 BC. The additional information we need is to find out whether Pasmmetichus-Seti was able to fortify Beth She'an early in his long reign as part of a defensive alliance with Assyria or later in his reign as Assyria began to lose grip on power. Essentially this gives a range of dates between *circa* 690-663 BC and 630 BC. With the texts we have, either on paper or on stone, and a sound background chronology, we have no need for crude methods like carbon-dating. In fact, because it is such a crude tool, it really is being used for its penchant for inaccuracy to bolster a completely bankrupt chronological framework. The general public and many amateur supporters of modern archaeology are not aware of this problem. If they were, one would hope they would demand better service. Considering the prodigious achievements of chemistry, nuclear or chemical weapons excepted, the professors of that brotherhood (union) ought to be disciplining some of its members for degrading the discipline's reputation. Although, also considering the destructive weapons chemists have produced, perhaps it is little wonder they have helped Egyptologists and archaeologists to destroy world history. Western Society is not emerging out of all this with much of its reputation intact.

As stated above, one might be prepared to give credibility to material subjected to carbon-dating from the Tomb of Tutankhamen because it was dry, air-tight and secure from any contamination whatsoever. Tutankhamen's possessions yielded results for the 9<sup>th</sup> century (*circa* 860 BC) which is close to the time he is expected to have lived under the reconstruction or in the New Framework. Tutankhamen's situation is a special case, and a powerful piece of evidence for the reconstruction, but not sufficient to build a theory or framework on.

Some additional discussion on the topic of carbon-dating is discussed under Appendix F, "Correspondences in Carbon-dating and in Stone".

### The Detail Continued

"No., 56 is of the archaic Greek type of face and hair, **but not made by a Greek of that age**; it is rather the Egyptian version of an early Greek." (VMI. Chapter VII. Page 17, para., 52, Plate XLII).

It is unbelievable that someone could write a sentence like this. Presumably, "archaic Greek" means before the period of Polis Greece, or perhaps post-Mycenaean. It probably refers to an approximate date of 700-600 BC. What then does "early" Greek mean? Does it mean "earlier" than "archaic" Greek but after the Mycenaean period? One wonders why an Egyptian, whose country had reached consistently high artistic standards for centuries before the Greeks reached an equivalent standard, would bother making a version of a less sophisticated or "early Greek" version. Under the Mycenaeans the Greeks achieved better styles than later Greek material, supposedly not matched again for nearly 500 years in Greece until the Polis period. Should one really believe that? No, the chronology is wrong. Some might even say the standards of Polis Greece failed to match the Mycenaean. Incredibly, students of Classics do not ask why it took the Greeks nearly 500 years to achieve a former standard!

The current framework of chronology requires 500 years or so to pass before Mycenaean standards would be met by the later Greeks. Petrie says "item No., 56" is "archaic Greek" though incredibly it is "not made by a Greek of that age"! Somehow it is an "Egyptian version of an early Greek"! This parallels the mystery of why Greek written in the linear-B script of the 13<sup>th</sup> and 12<sup>th</sup> centuries should bear remarkable similarity to, and sophistication of, the Greek language of the 6<sup>th</sup> or 7<sup>th</sup> century BC. In the proposition here, by re-adjusting Egyptian chronology, Greek chronology returns to a sensible structure. The Mycenaean period, linked to Egypt by correspondence with the late 18<sup>th</sup> dynasty in the 14<sup>th</sup> century BC and by correspondence with the early 19<sup>th</sup> dynasty in the 13<sup>th</sup> century BC, should be returned to the 9<sup>th</sup> or 8<sup>th</sup> centuries BC. It collapsed in the wake of community stress after the Trojan Campaign presumably in the mid 8<sup>th</sup> century BC.

Once Greek society started getting back on its feet after the disaster of Troy, probably a few decades after the Phoenicians first settled Cadiz *circa* 750 BC, higher standards of art and craft returned. But it is only a guess at the moment when Greece began to recover from the Trojan disaster. For ancient Greece, the Trojan War was like the Punic Wars nearly were for Rome, Iraq might yet be for the West, or World Wars I & II were for Britain. It broke Greek society apart. The Trojan war was a huge disaster for the Greeks even though they eventually sacked Troy. The Greeks won the siege but lost the war. It was a civil war really assuming the Trojans were Greeks. But an even greater disaster occurred when Egyptologists and archaeologists combined to misplace the histories of Greece and Egypt and put them into the wrong millennia.

I prefer to keep this chronological investigation in a strict sequence following Petrie's reports. However, here it might be useful to take another example of this problem of Greek styles from Volume II where we find another curious example of an artistic style. In the following year's excavations in Volume II, entitled "Palace of Apries", Petrie found the following:

*"The work on and around the temple of Merenptah has produced some fragments which shew how richly decorated it must have been, as Herodotos writes in describing this temple of Proteus. The glazed tile work comprised: Base of a cartouche of Sety I ..... Pottery of various ages was found. A scrap of Mykenaeen vase, about 1400 BC. A handle of a Cypriot bowl 1300-800 BC ..... flat dish probably of Rhodian origin ..... A well-modelled hollow terra-cotta figure of a lion ..... A little to the south of the Merenptah temple ..... a digger found an alabaster figure vase ..... Such ..... belong to the 19<sup>th</sup> dynasty in Egypt, but the design of this is obviously of the Greek island-figure class". (Volume II. Chapter VI. Page 15, para., 45).*

In addition to the item that is an "archaic Greek type", though not made by a "Greek of that age", being instead an "Egyptian version of an early Greek", if one can understand all that, we have three more curiosities in this paragraph. Together with a "Mykenaeen vase about 1400 BC", we have a "Cypriot bowl of 1300-800 BC" and an item of the "Greek island-figure class". All three items (two vases and a bowl) seem to be in a 19<sup>th</sup> dynasty context. This is a classic example of how the 19<sup>th</sup> dynasty is used to date Greek items found in Greece and its islands. **Actually the whole analysis is built on circular logic but most students, readers or commentators usually fail to realise this.** Every branch of History, Archaeology, Egyptology and Classics is now so specialised it is always assumed each one 'has its act together'. Here, Petrie is effectively trying to date the Egyptian stratum by reference to the Greek items that *a priori* were dated by the Egyptian links with the 19<sup>th</sup> dynasty which was in turn *a priori* dated on dubious assumptions. They include:

- most importantly, a mistaken interpretation of the Hebrew syntax of Genesis 47:11 and Exodus 1:11 regarding Pithom (Memphit-Memphis) and "Raamses";
- the use of the bankrupt Sothic Cycle Theory;
- carbon-dating of clearly contaminated samples; and
- over-reliance on Herodotus' notes written decades after he made the observations.

The Cypriot Bowl is possibly the most interesting item here. It is given a wide range of dates covering a period of 500 years. If a style can "range" over 500 years it does not say much about the so-called science of sequencing ceramics. This skill is so proudly defended. Here it seems more of an art, merely guesswork, or worse, a shambles. The Cypriot Bowl could be as recent as "800 BC". That's amazing in a 13<sup>th</sup> century context but not so silly if the 19<sup>th</sup> dynasty started around 700 BC. The items from Rhodes and the "Greek Islands" also suggest much later Greek pieces, dating from about 700 or 800 BC. There is little real evidence that smaller Greek islands or Rhodes were trading with Egypt before the 8<sup>th</sup> century BC. It seems scarcely imaginable that these small islands could have had industries capable of exporting to Egypt as early as 1200 BC. Objects from Cyprus, Mycenae, Rhodes and Greece are present in Memphis. If we bring the Fall of Mycenae to between 750-700 BC in the wake of the exhaustion from the effects of the Trojan Campaign and if Merneptah's temple was actually constructed *circa* 600 BC it certainly could have "Rhodian", "Greek" or "Cypriot" material of the 7<sup>th</sup> or 8<sup>th</sup> century BC lying around the site. But it's very unlikely that could be true for 1210 BC.

By comparing the extract from Volume II Chapter VI with the extract from Volume I Chapter VII, a really dubious set of dates is exposed. Before looking at a third example of this below, the "clumsy copy of a Mykenaeen wave pattern", we cannot overlook the vague language used once again in reference to Merneptah and Proteus:

*“The work on and around the temple of Merenptah has produced some fragments which shew how richly decorated it must have been, as Herodotus writes in describing this temple of Proteus” (VMII. VI.15.45).*

Here we see Petrie effectively only equates Herodotus’ “Temple of Proteus” with “the Merenptah temple” by referring to the rich decorations which adorned both in common. Strictly speaking, he has still not precisely said they are the same place or that Proteus is Merneptah! It is hard to imagine he means anything else by these phrases so why not say so more clearly? With this style of language he again leaves open the idea that Proteus and Merneptah are **not** the same person and that he is just comparing them. He has several problems. He is working from Herodotus’ less-than-reliable notes. He needs to place a powerful Ramesses in the same era as Moses of Israel. “Apries”, “Proteus” and “Merneptah” (son of the most powerful Ramesses II) have to be accommodated within the range of excavated material and strata at Memphis. But this trio has to be accommodated within dates that on one hand have to be near the time of Moses (for Ramesses and Merneptah, father and son) while on the other near the time of Herodotus (for Apries). Overall, that is a period straddling 900 years or nearer 600 years if one goes by the adjustment that brings Moses from 1500 BC to 1200 BC and Ramesses II from 1500 BC to 1250 BC. Moses lived another 40 years after the death of Ramesses II assuming they were contemporaries. Although they were not of course. Moses was 120 when he died. Ramesses II would have been about 80 when he died judging by his mummified corpse. There has to be about 600 years between Merneptah and Apries! But where does “Proteus” fit? Is he near the time of Merneptah or is he in fact Merneptah? Or, did he rule at the same time as Apries? Remember, “Proteus”, by silencing the ‘t’, could be ‘Pro’eus or “Apries”. Or, by taking the “Hotepir” segment from Merneptah Baenre Hotepirmaat and again silencing the ‘t’ to get Ho’ephir do we also get the Greek “Apries” (Hophra)?

So the point we keep coming back to is this. Bizarre, horrible or incredulous as it may seem. Herodotus wrote about Apries as two different individual kings of Egypt. It is not clear, directly from Herodotus, how many years separated “Proteus” from “Apries”. Some experts have pieced together a chronology he was working with (Lloyd, *op., cit*). The site at Memphis presents Merneptah 95% of the time, and Apries about 5% of the time. They are supposed to be two individual kings. They appear in the same stratigraphical context. However, they were supposed to have ruled there in different eras supposedly 600 years apart.

Unfortunately, if anything, Merneptah and Apries seem to be the same person and to have the same temples and palaces! Actually, all three are the same person. Although I have not proved that yet. Merneptah (Proteus?) is omnipresent by comparison with Apries. There seems to be no evidence of “Proteus” at Memphis. Nobody even bothers to ask why not. But it is hardly much better with Apries. At least his name pops up a couple of times. He lived 600 years after Merneptah but we see or hear very little of him amongst Petrie’s discoveries. I am jumping the gun a bit here and should leave further evidence to speak for itself but since we are near the end of the first volume, it might help the reader to realise that one would have thought we should have been seeing more evidence of Apries’ contribution to Memphis than Merneptah’s since he was a much more recent king. Since Apries is theoretically about 600 years after Merneptah, statistically speaking, we should find a lot more evidence of Apries. We should see more evidence of Proteus than Merneptah but less of Proteus than Apries who is the most recent of these three kings assuming the conventional chronology is correct. Everything is the wrong way around. We see a lot of stuff from Merneptah’s reign, the earliest of these three kings. There is nothing from the man in the middle - Proteus. Finally, only a tiny bit of evidence of Apries, the most recent of these kings by far, is lying around in the Memphis Petrie is observing.

This unusual contrast between three kings - “Proteus”, Merneptah and Apries - who might be the same person straddling three positions in time between 1200 BC and 600 BC and a wide variation in “Greek” styles continues with the following:

*“ ..... A large coarse stamp ..... bears some unusual signs ..... The circles seem ..... like a clumsy copy of a Mykenaeen wave pattern .... This shews then a mixture of Egyptian and foreign design.” (VMII. Chapter VI. Page 16, para., 46).*

The stamp just “seems like” a “clumsy copy of a Mykenaeen wave pattern”. However, the vase mentioned in the previous paragraph (VM II.VI.15.45) is definitely “Mykenaeen”. It is dated at about 1400 BC according to the orthodox chronology. That is quite early for Mycenae. But why bother trying to **imitate** a Mykenaeen wave pattern. Why do a “clumsy” job of it? It is modern Egyptologists’ chronology that is clumsy. Why put a clumsy imitation on the market? Would anyone buy it? Perhaps buyers in that period were not very discriminating. Most people, including theologians, have bought the Egyptologists’ chronology.

Petrie concludes it is a “mixture of Egyptian and foreign design”. On the basis of known history from a wide range of other countries, this was far more likely to be produced in Memphis in about 600 BC onwards than in Memphis in 1400 BC. The only large foreign population that does have a clear and concise record from its own written (and peer-reviewed) history; a history that also claims to have been in the vicinity of Memphis anywhere near 1400 BC; and a population that was engaged in commerce or construction there; is the ancient Hebrews. However, Israel left Egypt (Goshen) in 1485 BC. The Jews returned in large numbers to Memphis around 610-580 BC. If anyone went into Egypt after the Jews left, it was the Amalekite - Hyksos. It is unlikely those barbarians bothered doing a “clumsy copy of a Mykenaeen wave pattern” on pottery.

Returning to the quotation earlier in Volume II (Chapter VI. Page 15, para., 45), it might be useful here to consider why the Cypriot bowl was only dateable within a 500 year range between 1300 BC and 800 BC. This problem occurs because Cypriot material on the island of Cyprus often resembles items of the same type on the mainland of Lebanon or Syria. For example, at Ugarit or Ras Shamra. Archaeologists usually date items found at the mainland sites by reference to links with Egypt. Whereas Cypriot material is often dated by reference to Greek or Phoenician links which in turn are linked to Roman history. Cypriot material dated 800 BC frequently seems almost identical to the same item dated at 1300 BC at Ras Shamra or Ugarit (c.f., *Centuries of Darkness*). This is another example of the problem raised by Moscati. He noted that Classical authors say the Phoenician-Carthaginian expansion across the Mediterranean occurred a few decades before the Trojan War. The Mykenaeen is an absolute date (1400 BC), and an absolutely wrong date too for that matter. The Cypriot date is variable or within a range i.e., 1300 BC to 800 BC. How can one date be so definite, the other so vague? No one disputes that there is definitely a “Mykenaeen” (or Mycenaeen) influence in the samples described. What must be argued is the *a priori* assumptions behind the whole chronological framework for Greece’s history as well as Egypt’s, therefore Mycenae’s as well. We can dismiss the carbon-dating evidence and, I suggest, the theories of thermoluminescence dating of pottery samples. In theory, these tools might be useful under strictly controlled circumstances. Tutankhamen’s tomb, in respect to carbon-dating, might be one such circumstance. When Petrie, or anyone else, gives an absolute date and then in the next breath a range, that ought to be a warning that something does not fit. Of course, it would be sensible to shift the Mycenaeen date down to the lower range for the Cypriot pieces, i.e., from 1400 BC to about 800 or 900 BC.

### **The Mycenaeen Problem**

The chronological problem splits the histories of other nations. It is not just a problem for Egypt and Israel, two very close neighbours. The histories of more distant nations get prised apart as well. The Mycenaeen period of Greece had to be forced apart, by the chronology problem. Egyptologists prised the Mycenaeen Period away from its closely related mainland Greek societies of Athens, Sparta (post-Troy) etc., which rose to power two or three generations later. The latter era is called the Polis Greece. Mycenae was a few miles west of Athens and a few miles north-east of Sparta. The histories of Athens and Sparta are 500 years away from Mycenae’s history. In real time, there was a small gap of perhaps only 50-100 years. The period of “Greek”, including “Mycenaeen”, intercourse with Egypt should, in theory, have a fixed period of reasonably steady development. We would expect this to incorporate the “archaic”, from perhaps 850 BC, with the Mycenaeen period ending *circa* 750 BC. About 700 BC, Phoenicians (*Tyrian-Dorians* ?) and perhaps some émigré-refugee Jews (*Ieo-Ionians* ?) began to settle the Greek peninsula. They brought with them new alphabets and new *philosophies* which were readily adopted. This is when the Linear-B script, deciphered by Michael Ventris’, fell in to disuse. The new era of (*Ionian-Dorian* ?) Polis Greece began to rise from 650 BC. The pieces of Greek or Mycenaeen pottery or statues Petrie seems to be discovering at Memphis do reflect a normal steady development. The length of this period, judging by Petrie’s “Memphite” collection of pottery and other items, is probably a period of no more than 250 to 350 years prior to the Ptolemaic period (300 BC). Unfortunately, Petrie is trying to stretch this period to cover nearly 900 years between Merneptah (1200 BC) and the Ptolemies (300 BC). The Classicists have extended Greek chronologies to adjust to the *inflation* or falsification of the Egyptian chronology.

There is much to re-evaluate if this reconstruction is more fitting than the orthodox chronological model. That re-evaluation has to incorporate one further problem. We might conjecture here that the spectrum of “Greek” influences, including the Mycenaeen, showing up in Memphis by Petrie’s excavations, ranges from *circa* 850 BC to 550 BC. In 539 BC Chaldea-Babylon fell to Medo-Persia. Then Persia annexed Egypt so Greek exports to Egypt may have been interrupted until Alexander arrived (330 BC). From then on Greek objects are described as “Ptolemaic”. There is a lot of reconstructing to do before we can refine this conjecture into more precise dates. It is possible that the Persians prevented any trade between Greece and Egypt between 550-330 BC. There may have been trade restrictions that favoured Persian Empire exporters at the expense of Greek or Phoenician exporters. That might explain why we seem to see

Mycenaean pieces **before** instead of **after** “early” or “archaic” Greek pottery in Memphis then a 200-year cessation in Greek imports into Egypt. What seem to be missing are Classical Greek pieces (viz 550-530 BC). That could be because the great era of Greece coincided with Persian domination of Egypt. Possibly, Greek trade and commerce with Egypt might have whittled away to virtually nothing. If this was an important factor then it certainly complicates the situation when the chronology is so badly distorted. It complicates any attempt to unravel the confusion.

As we shall see in Petrie’s second volume about “Apries Palace”, the archaeological evidence seems much more related to the “Temple of Merenptah” (Merneptah). It is more often in “Merneptah’s” temple that the Greek material seems to appear rather than in the “Palace of Apries”. We do not read what he found in the “Palace of Proteus”. Apries lived *circa* 600 BC but Merneptah is theoretically about 1200 BC. Petrie is having to spread out a 300 or 400 year Greek art (pottery) sequence; although perhaps excluding a 100-150 year gap for pre-Classical and Classical items prohibited by a trade embargo; inside an 800 or 900 year span. To fill the gap between the “Mycenaean” (supposedly from 1400 BC) and the Archaic Greek (supposedly from 700 BC) he has to invent a stage called an Egyptian version of an “early Greek”. How one could possibly distinguish between an Egyptian version of an “early Greek” style and a Greek original of an early Greek may be, arguably, beyond the understanding of a non-specialist. However, it really stretches the imagination in common sense or in economic terms. Therefore, it should be dismissed as a non-argument. Certainly there are differences between Mycenaean, Archaic, Classical, Red and Black Attic Ware etc. But distinguishable differences between an indigenous “early Greek”, on one hand, and an Egyptian version of an “early Greek”, on the other, verge on the ridiculous. A sensible person should ask why an Egyptian, or a Greek, would want to copy an inferior Greek example. It complicates matters that there may also have been a real gap caused by an interruption to trade for a century or two.

Archaeologists have well-defined, though not necessarily correct, ceramic sequences for the Greek mainland. They stretch the changes in styles over a thousand years or more giving quite long periods of currency for each major division. Throughout more modern times, over the last 2000 years, we see more frequent changes in styles. The archaeologists have to stretch the Greek sequence over 1000 years because of the Mycenae-Troy-18<sup>th</sup>/19<sup>th</sup> dynasty connection. Really the sequence should run for something like 500 years, e.g., 850-330 BC instead of 1300-330 BC. The evidence from Petrie’s excavation reports at Memphis suggests that is exactly what has to happen when it is examined against the chronology being suggested here. There is no need to spin out Egyptian history by adding an “early Greek” period and perhaps an Egyptian version of an “early Greek” style either before or after that. The problem is a parallel to the Persian hair-style shown on Nefertiti which seems to be 500 years in advance of its time or a 500-year old anachronism.

The problem shows up too in other material found at Memphis. For example, “an archaic Greek type of face and hair” that is **not** “made by a Greek of that (Archaic) age”. Instead, Petrie has to conclude “**it is rather** the Egyptian version of an early Greek” (VMI. VII.17.52. Plate XLII). As stated above, the language is quite vague. However, once again, no one asked if there was something wrong with the overall chronological structure enforced by a false application of the Exodus 1:11 reference to “Raamses” with Manetho’s system of dynasties and Herodotus’ work. Petrie cleverly twists the language to fudge the issue. He does not do this deliberately or fraudulently. He is forced to by an incorrect *a priori* chronology. Frequently one reads that even the early pioneers of scientific archaeology admit that Manetho’s system is “late and inaccurate” and that the secondary sources quoting Manetho, that delivered his system to our age, are “confusing”. We have, as they say, only a “second-hand” record of Manetho. Certainly, it was quite reasonable to start systematic investigations using what they had of this *Manetho* as a guide. But they should have considered jettisoning it when really difficult anachronisms appeared. I have talked about the problems we have with Herodotus. However, I suspect the Biblical reference to a City of “Raamses”, and associating this “Raamses” with the Mosaic era, began to be the real driver of error here. Most likely, “Raamses” is a later Jewish edition for the much older city of Pithom which we know was the name of a “suburb” of Memphis according to Wallis Budge’s Dictionary of Hieroglyphics (*Heri P-Temai*, page 1022).

Alternatively, in this analysis, we can test Petrie’s statements against a model that is more broadly based on a Biblical chronology. The model also uses other sources such as Moscati’s analysis of histories concerning the Phoenicians, Josephus’ History and, after careful review, Herodotus’ material. Biblical writings are thoroughly peer-reviewed by a disciplined Jewish system of audit. Put into modern jargon, we can say that the scribes who delivered the Biblical chronology down to our age went through a far more rigorous peer-review process than Manetho, Josephus, Herodotus etc., or, it would seem, even our own modern scholars. Also, it is fair to note that some items can occasionally get out of context in an archaeological site, for example, by falling down to lower levels because of natural causes like an earthquake. But there seem to be far too many instances of oddities or strange things like this. At least

three generations of archaeologists have continued to fudge the language. In the 1990s, some members of a new generation (Peter James *et al*, David Rohl,) tried to raise an alarm from within the profession but to no avail - so far. They were dismissed as students of Dr Immanuel Velikovsky and ignored.

### Concluding the Detail in Volume I

Concerning Plate XLIII and Plate XLIV, not reproduced here, Petrie writes:

*"These are later Greek works, some apparently grotesque. Such are often found in Ptolemaic sites"* (VMI. Chapter VII. Page 17, para., 52, Plate XLIII);

and in regard to Plate 44;

*"These came from the Merenptah temple and seem to be Mediterranean work of pre-Classic time"* (VMI. Chapter VII. Page 17, para., 52, Plate XLIV)

Plates XLIII and XLIV take us to the Ptolemaic era (300-100 BC) then back to the Merneptah era (1200 BC). It is a guess what is meant by "pre-Classic" unless we assume it is Greek work of the 7<sup>th</sup> century or thereabouts. The language is tentative. It is curious that these two plates numbered sequentially as 43 and 44 should refer to such completely different periods. If Merneptah did live in 586 BC, as we suggest, any Greek pottery he had in his temple would be "pre-Classic", therefore of a style current only a few decades before this famous Greek Period. Again, there seems to be something clearly wrong with the chronological framework. The "Merenptah Temple" seems to be littered with material that is either 'Greek' or Persian of the 7<sup>th</sup> or 6<sup>th</sup> centuries BC. It is not surprising Petrie wondered if it belonged to Apries but he could not explain why Merneptah's signature was all over the place instead of Apries'. Therefore someone should have asked whether Merneptah ought to have been placed in the 7<sup>th</sup> or 6<sup>th</sup> century BC. It was still the early days of "scientific archaeology", and of this excavation, but surely someone could have said something. Apparently Cecil Torr did. He lost his argument. Then they ignored him. Merneptah's statement on the Israel Stele ("Israel's Seed is destroyed .." etc.,) should have alerted Petrie or anyone else, once they were aware of it. Even if he was not, later generations of archaeologists surely should have asked the question. Who knows what the so-called "Biblical Archaeologists" were thinking. They just seemed determined to make Ramesses II and Moses contemporaries at all costs. Petrie's supporters who supplied the finance should have said something. In the context of a supposedly 13<sup>th</sup> century BC king, a statement like "Mediterranean work of pre-classic time" (VMI. VII. 17. 52. Plate XLIV) is simply not acceptable. If one pays money for archaeological research, what does a statement like that tell one?

In Chapter VIII entitled "The Inscriptions" By Dr J.H. Walker, we read:

*"Merenptah offering to Ptah in his shrine. In the centre at the top of the tablet is the winged disc "the good god of Edfu, lord of heaven". On the left is the cartouche of Merenptah "Lord of the two lands, 'Ba-en-ra', Beloved of Amen".* (VMI. Chapter VIII. Page 19, para., 55, Plate XV, No., 37, c.f., I.III.8.21) and;

*"Inscription with cartouches of Ramesses II .... Lord of the two lands, 'User-maat-Ra', 'Setep-en-ra ..... Ramessu-mery-amen', like 'Ra' .... Thy name of Smiter of the Asiatics."* (VMI. Chapter VIII. Page 20, para., 57, Plate XXVI).

In fact, the "Asiatics", in the form of the Chaldeans, smote Ramesses II, a significant fact that will have important repercussions once the true framework for Egyptian history is restored.

The "winged disc" (earlier noted as the "usual Behudet Winged Disc") is fully discussed below when Petrie himself refers to it in his report (VMII. II. 7. 18. Plate VIII). It has turned out to be a crucial link not only between Merneptah and the last days of the Judean kingdom *circa* 600 BC but also between the rise of the 19<sup>th</sup> dynasty, after the stunning defeat of Sennacherib, and Hezekiah. This crucial information has only been available since about 1997. Hezekiah was the last great king of Judea. According to some clay impressions of seals that have just turned up in the last few years (1997), Hezekiah used the same symbol, the "Behudet Winged Disc", on his seals. (See VMII. Chapter II. Page 7, para., 18, Plate VIII). The "disc" is associated with the "Good God" of-, or at-, "Edfû" who is also "Lord of Heaven". Relocated to the correct place in history, this disk can be associated with the "Angel of the Lord" that saved Hezekiah, Egypt and Phoenicia. It is from Judea. That is why it is entitled "Lord of Heaven". Situated in the 13<sup>th</sup> century BC, no one is going to associate this with the great event of Hezekiah's reign. But placing Merneptah and the rest of his dynasty back where it belongs, as the 26<sup>th</sup> dynasty, the problem is resolved. Eventually it will be called the "6<sup>th</sup> dynasty" perhaps. Only about 6 or 7 dynasties seem to have had any real control of Egypt

and this was either the penultimate or last dynasty.

### Re-assembling the 19<sup>th</sup> and 26<sup>th</sup> Dynasties

In the two quotations above, we have examples of incomplete titles for the pharaohs found on inscriptions - "Ba-en-ra", "User-maat-ra" and "Setep-en-ra". (For a discussion, "is 'Setep-en-ra' ↔ Tahpanhes"? See Jeremiah 44:1 and Appendix G). According to Hilary Wilson, these names or "titles" were used consistently over long periods of time whereas in other texts there may have been changes over time in the way symbols and signs were used. Often they have survived to our day only as scraps or fragments. Various scribes may have written them with different understandings of hieroglyphs.

In VMI.VIII.19.55, "Merenptah" has the cognomen "Ba-en-ra". Another part of his title, not mentioned there, is "Hetep-her-maat" or "Ho'epfir-maat". (Refer VMII. VIII.18.54. Plate XXI). That is presumably how David Rohl and other commentators derive "Merneptah Baenre Hotepirmaat". Another thing to note is that Ramesses II is "Setep-en-ra". One might just tweak it slightly to "Sete-p(ba?)-en-ra". Therefore why not name this king "Sete" or "Seti"? Again this might sound like nitpicking but the table (facing page) showing some of the kings of the 19<sup>th</sup> and 26<sup>th</sup> dynasties suggests why this might be of more than just passing interest.

"Ramesses II" might just as easily be named "Seti II". The suggestion that the 19<sup>th</sup> and 26<sup>th</sup> dynasties are the same requires that Seti I and Ramesses II of the 19<sup>th</sup> who ruled a total of 81 years were the Psamtek (Psammetichus or Seti-Ptah-Maat) and Necho II who ruled a total 69 years. "Amasis II", a title that might be a corruption of "Ramesses", was probably the Ramesses III who started the 20<sup>th</sup> dynasty. He was effectively the last king in the 26<sup>th</sup> dynasty because Psamtek III (not shown in table on facing page) who followed him ruled for just 1 year.

In the left-hand column of the table (facing page), for some of the kings of the "19<sup>th</sup> dynasty", the names or titles are in the Egyptian or Semitic form, except for the Ramessides (I & II). In the right column, the 26<sup>th</sup> dynasty, the names or titles are in the Greek form except, probably, Necho. The Egyptian "Seti-Pta(c)h-Maat" is probably "Psammetichus" (or "P-S-Mat-tach-us") and Hophra is Apries. This leaves the title Ramesses to be equated with Necho in the second section of the table where the order is re-arranged slightly. Assuming the explanation for "Necho-Ramesses" (see below) holds, in the second part of the table below we have a very good sequence. It shows about 5 kings ruling for 101 years for the 19<sup>th</sup> dynasty and 102 years for the 26<sup>th</sup> dynasty with 2 kings named "Seti" (or "Sety") in parallel with 2 kings named "Psamtek" or "Psammetichus". Also, there are 2 kings named "Necho" in parallel with a "Ramesses". These pairs are followed by a "Merneptah-Hophra" who is the same as "Apries-Hophra". These lists are poorly compiled anyway by the Egyptologists. They still rely largely on their corrupted sources on Manetho. However, assuming there is at least some fact on which this official list is based, the re-arrangement in the second half of the table might be a legitimate alternative.

Ramesses II is also called Ozymandias though the etymology of this from the Egyptian sources is uncertain. "Ramesses" is simply the Greek form of the Egyptian or Semitic title or phrase, the "Moshe of Ra" (Born of Ra). It means nothing of itself because 11 other kings also used the title. Although "Seti-Psammetichus" and "Merneptah-Hophra-Apries" have strong linguistic or etymological correspondence, there is nothing like that for Ramesses-Necho. This is similar to the problem with identifying Thutmose III with Shishak or *Shīshak* (שִׁשַׁק, Strong #7895) from the Bible. Logically, on the basis of the current chronology for the 18<sup>th</sup> dynasty, Thutmose III must be "Shishak" if Hatshepsut was "Queen Sheba". The Bible's "Shishak" might be derived from a Hebrew or Semitic root "to overflow". It could be a sarcastic reference to the king, viewing him as the Nile overflowing his neighbours. [Refer Biblical Hebrew: Strong #7895 Shishak or *Shūwshaq* (שוּשַׁק), Strong #7783 *Shūwq* (שׁוּק) to overflow or Strong #6231' *ashaq* (עַשַׁק) to overflow and gain deceitfully]. Thus for "Necho" we might develop a similar etymological principle using a nick-name (see below, "Ramesses II's Nick-name"). The Greeks probably derived "Necos" from the Hebrew Necho (see below).

The parallels between the names and frequencies and the lengths of the reigns of the principal kings of these two lists (dynasties), especially in the light of the Merneptah-Hophra and Apries link, suggest a strong relationship between the two dynasties. Petrie's excavations at Memphis yield plenty of evidence of a Seti, a Ramesses and Merneptah, and in that order, but strangely surrounded by Grecian and Persian debris or artistic motifs, especially in Merneptah's reign. Petrie's excavations at Memphis yield virtually nothing of a Psamtek (Psammetichus), a Necho or Apries. As already stated, normally one would expect to find more evidence of a later dynasty (e.g., the 26<sup>th</sup>) than at least two or three earlier dynasties (e.g., the 12<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup>) especially when we find so much evidence of re-use of 12<sup>th</sup> or 18<sup>th</sup> dynasty structures by

A suggested re-arrangement of the kings of the 19<sup>th</sup> or '26<sup>th</sup>' dynasties

19 <sup>th</sup> Dynasty (Number of years) First 6 out of 8 monarchs in total		26 <sup>th</sup> Dynasty (Number of years) 6 out of 10 monarchs in total	
Ramesses I (1)		Necho I (Necos) (8)	
Seti I (15)	Sub-total: 81 years * Assumes co-regency	Psamtek (Psammetichus) (54)	Sub-total: 69 *
Ramesses II (66)		Necho II (Necos) (15)	
* Merenptah (Merneptah-Hophra) (10)		* Psamtek II (Psammetichus) (6)	
* Amenmesse (3)		* Apries (19)	
* Seti II (6)		Amasis II (44) - 20 <sup>th</sup> Dynasty (?)	
<p>* The order of these kings might be wrong. Ramesses I to Seti II of the 19<sup>th</sup> dynasty is 101 years. Assuming Amasis II should not be in the 26<sup>th</sup> dynasty, Necho I to Apries is 102 years. The closeness of these years suggests the 26<sup>th</sup> dynasty could be an <i>alter ego</i> of the 19<sup>th</sup> as I. Velikovsky once suggested. It is possible one or two other sons of Ramesses II briefly reigned before Merneptah. Ramesses lived to be a very old man and his sons could have been quite old by the time they reached the throne. I have placed the official dates for the 26<sup>th</sup> dynasty kings in the right-hand column below. Using the dates for the 26<sup>th</sup> dynasty kings below gives us an idea of the dates when the putative 19<sup>th</sup> dynasty kings ruled. The dates for Seti I and Ramesses II suggest both co-reigned for a period as father and son or King and Crown Prince. The table above could then look like this one below:</p>			
Ramesses I (1)		Necho I (Necos) (8) 672-664 BC	
Seti I (15)		Psamtek (Psammetichus) (54) 664-610 BC	
Ramesses II (66)		Necho II (Necos) (15) 610-595 BC	
Amenmesse (3) / Seti II (6)		Psamtek II (Psammetichus) (6) 595-589 BC	
Merenptah (Merneptah-Hophra) (10)		Apries (19) 589-570 BC	
Total: 101 years		Total: 102 years	

the 19<sup>th</sup>. All that needs to be done under these circumstances is to find some clear link between the name Necho and Ramesses II and the case is closed.

### “Necho”: Ramesses II’s Nick-Name

“Necho” was the Egyptian king who defeated King Josiah of Judah in *circa* 610 BC. If the Jewish scribes gave Ramesses II a nick-name, for whatever reason, presumably sarcasm, the logical place to look is for Hebrew words which have a component “Necho”. The closest is “nechoshet”. That is Hebrew for copper or bronze. The Hebrew for brass (copper) is נחש (n<sup>o</sup>châsh). When referring to a copper-head the Hebrew is “nechosh harosh”. “Nechosh” would be Necos in Greek. Bronze is copper hardened by tin. In contrast to iron, both are weak either separately or in alloy. On their own, or strengthened in an alloy, they are reasonably robust and useful.

Another name from the Bible might help us. Ahasueras, the Persian King mentioned in the Book of Esther, ruled a huge empire but he is presented as a sort of buffoon and drunkard in the Bible. Another form of this name, “Artaxerxes”, is written אחשורוש (’Āchashvêrôwsh). In Hebrew his name is literally *Ahash* the *rosh* or head. The Greek name for the Persian kings called Xerxes is related to this name. Here, the אחא probably stands for Xerxes. Probably, “Xerxes” is also a title. In Volume II (MVII. IV. 12, 37) Petrie discussed a piece of Hebrew graffiti mentioning one of these Persian kings. These Persian titles probably mean “Shah” or perhaps “shashah” (king of kings or shah of shahs) or “Aachash”. Therefore, “Achashverosh” is the Persian for “Shah” and the Hebrew for chief (*rosh*). The ‘v’ is simply the Hebrew conjunction “and”. In other words, this man is “Shah and King” or literally “Shah and Chief” or “Shah and Head”. It could be derogatory such as in English where “egghead” or “empty-head” are sarcastic terms.

In Jeremiah’s case, as with his “**Pharaoh Hophra, King of Egypt**”, the redundancy of using both “pharaoh” and “king” is noted. The combination appears twice in the table below. It is rich sarcasm of course. However, it is possible to surmise that the *rosh* was omitted in Necho’s case from the fuller term *nechosh harosh* so that the original sarcasm of calling him a copperhead in the vein of egghead or empty-head has been lost. When the translators of the Greek versions of the Bible came to this name they simply transliterated it to Necos. In the Bible, this Necho or Necos is mentioned nine times.

References to Pharaoh Necho, King of Egypt, in the Bible (Note “נכה” in Kings and “נכו” in Chronicles and Jeremiah)			
II Kings	23:29	פרעה נכה מלך מצרים	Pharaoh Necho King of Egypt
	23:33	פרעה נכה	Pharaoh Necho
	23:34	פרעה נכה	Pharaoh Necho
	23:35	פרעה נכה	Pharaoh Necho
II Chronicles	35:20	נכו מלך מצרים	Necho King of Egypt
	35:22	נכו	Necho
	36:3	מלך מצרים	King of Egypt
	36:4	מלך מצרים ..... נכו	King of Egypt ..... (and) ... Necho
Jeremiah	46:2	פרעה נכו מלך מצרים	Pharaoh Necho King of Egypt

The reason for calling “Necho” a copperhead is that the Egyptians had access to copper and tin, the latter from their Phoenician allies. But they did not have iron or the high grade iron the Assyrians, Chaldeans, Ethiopians (possibly), Greeks and Romans could get. Thus Egypt’s bronze weapons were inferior to the iron weapons of their opponents. Ramesses II and Merneptah armed their soldiers, who included in Merneptah’s case Libyan, Asiatic and European mercenaries, with bronze swords of the cut and thrust type. [Refer “A Bronze sword from Ugarit with cartouche of Mineptah (Ras Shamra, Syria)”, by Claude F. Schaeffer, College de France, in *Antiquity* 1955, page 226]. However, if your opponent’s iron sword came down on you and you raised your bronze sword to defend yourself it would probably soon break.

Ramesses II is universally regarded as having received a major defeat at the hands of the Hittites (Chaldeans) at the Battle at Qadesh (Kadesh). The Chaldeans probably had iron swords. The English fled from Bannockburn when some Knights Templar joined the battle with their massive steel swords. In his public record, Ramesses II tried to put a positive spin on the outcome (a loss).

As the Apostle Paul put it, “though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling symbol” (1 Corinthians 13:1). Might the same be said of Ramesses II? Even today we say to someone who is lucky, “you are tinny”. Though Ramesses II had a lot to say about himself, without the iron, he had no real metal, he was just a copper-head or tin-head. He tinkled as though made of tin or brass. He claimed to be a “smiter of the Asiatics”. Judah’s King Josiah was in two minds when he went to war with Necho. One faction at the Jerusalem court was pro-Egyptian. The other was pro-Chaldean. Though Ramesses-Necho beat Josiah’s army, the latter’s intervention was enough to crucially delay Ramesses’ army and see him eventually defeated at the hands of the Chaldeans (“Hittites”: c.f., Kheta - Hittites - Kurds or Chaldeans).

That Ramesses II had such a long reign was possible because he was a useful buffer for the Assyrians against the Ethiopians. Ethiopians had tried to come to the aid of the Trojans 150 years earlier (Memnon the Black, Virgil’s *Aeneid*, Book 1, line 692). Ethiopians were always a threat from the south. Nebuchadnezzar, son of Nabopolassar the Chaldean, was probably Ramesses’ adversary from the north in the latter years of Ramesses’ reign. Until the Chaldeans began to seriously threaten the Assyrians, Egypt was preoccupied with other matters. Earlier in his reign, Ramesses II was probably supporting Assyria. Again these suggestions will have to wait for the overall chronology to be sorted out before finer details can be understood. Later in his reign, or because of his disastrous defeat, Ramesses II had to sue for peace with the Chaldean-Babylonians. Of course, under those circumstances, any illusions he had of grandeur were laughed at. He was a brass farthing or something of little real value. Being charitable, Ramesses’ building programme might have been part of a cultural restoration. Even from that perspective, he was pretending to be grand by pinching his predecessors’ great structures.

A subsidiary question arises from this model. Did the Greeks get the name “Necos” from the Jews or from another Semitic source? The answer may have to wait until we can put the wider framework into place. We know the Greek words *Petra* (rock) and *Skēnoo* come from Semitic (or Hebrew) sources. “Petra” is a Grecian form of Bozrah a place known for its rock structures and fortress-like and sheepfold-like attributes. *Skēnoo*, a Greek word used to describe situations where the gods came to dwell with man, comes from the similar Jewish concept of the Shecinah Glory of God who dwelled in the Temple and Tabernacle. Also, we find in the hieroglyphs the Egyptian word for “hovering over” or “alighting” is *Skheniu* (Budge, Volume II, page 693). These connections show that Greece owed much to the ancient Middle East, in particular to the Hebrews. However, the pervasive and all-consuming chronological problem facing us has obscured these links. Nevertheless, some links still succeed in emerging like strange echoes from the past but most are buried or destroyed. In the case of the Temple of Hatshepsut, and its resemblance to Solomon’s temple, a crucial link was inadvertently buried and preserved under rubble (by Thutmose III) until 1948.

## Conclusion to Part 1

What is emerging here is the idea that Memphis is really Memphit, or ↔ Phit-Mem. It was formerly known as Pithom in the Bible. The name is possibly derived from a reversal of the alphabetic symbols in the hieroglyphs for the “em-hat” in Amen-em-hat (Amen-M-H-T). Hence the “Place (Pi) of T-H-M” or “Pithom”. Thus far, Mr Petrie appears to be looking for evidence of the 26<sup>th</sup> dynasty as the end or ‘Terminus’ of indigenous control of Egypt. However, the 19<sup>th</sup> dynasty seemed to be the “Terminus” instead. It was a very odd situation because in Petrie’s preconception he should have been finding evidence of the 26<sup>th</sup> dynasty as the “Terminus”. The evidence supports the incredible and almost bizarre idea, originally raised by Immanuel Velikovsky, that the 19<sup>th</sup> and 26<sup>th</sup> dynasties were the one and the same dynasty.

The king lists of the 19<sup>th</sup> and 26<sup>th</sup> dynasties look suspiciously similar if one re-arranges them into their Egyptian and Greek forms. But to do this, two pairs of names are a problem from conventional etymological principles. They are Ramesses I and II and Necho I and II. “Ramesses” or “Moses of Ra” is a bombastic title. Any Egyptian king who dared to take such a title would invite a sarcastic retaliation like “copperhead” [Nechosh- (or Nechos-) Harosh] from the Jews devastated by Josiah’s death. Ramesses-Necho had a long reign but like the card player who is lucky with his cards he achieved this through no skill of his own. Merneptah probably inherited the same ego and had the same fortune - for a short time.

The site at Memphis seems to mostly reveal societies of the 12<sup>th</sup> dynasty and 19<sup>th</sup> dynasty. It can be argued that both were built with the aid of Jewish construction teams. The former were an enslaved

people in the 12<sup>th</sup> dynasty (*circa* 1500 BC). The latter were probably hired refugees in the 19<sup>th</sup> dynasty (*circa* 620-580 BC). Hence this presents a strong case that the sites “Pithom and Raamses” mentioned in the Bible were not **two capital** cities of Egypt in **different locations** of the **same era** but **two capital** cities on the **same location** in **two very different eras** - one in the 15<sup>th</sup> or 16<sup>th</sup> century BC, the other in the 7<sup>th</sup> and 6<sup>th</sup> centuries BC.

Two interesting footnotes to end Part I. One version of the *Septuagint* used by Apostoliki Diakonia of the Church of Greece adds a third city, called Heliopolis (Ηλιοπολις), to the “Pithom and Raamses” of Exodus 1:11. Heliopolis is clearly a Greek city of the Polis Period (after 600 BC), or the later Ptolemaic era, and built much later than Pithom although perhaps not more than a century after the Egyptians rebuilt Memphis-Pithom as “Raamses”. Heliopolis is a much later guess, presumably by Greek or Hellenistic readers of the Scriptures, as to the identity of the city or cities built by the Jews. Our oldest copy of the Hebrew text, the *Masoretic*, has not borrowed this option from the *Septuagint* as it probably has with “Raamses”. It is very unlikely we will ever find a copy of an old enough (or very old) text that will settle the argument. For now, the archaeological record, supported by what reliable texts we can find, will have to suffice to settle the argument. Background problems, such as the inadequacy of carbon-dating, Manetho’s and Herodotus’ unreliability, and modern Egyptologists’ stubborn adherence to a false chronology of Egyptian kings that even Sir Isaac Newton realised had to be wrong, pollute the environment we have to work in.

The Vulgate (Latin) version of the Bible says, “urbes tabernaculorum Pharaoni Phiton (sic) et Ramesses” (see <http://www.sacred-texts.com/bib/vul/exo001.htm#011>). This is also interesting because the Latin “tabernaculorum” implies a place where God or the king appointed by God, under the concept of the Divine Right of Kings, lived or dwelled. That implies one city. But two are mentioned in Exodus 1:11. The only way to reconcile the conundrum is to accept the theory here that “two cities on the same site in two different eras” are indicated in Exodus 1:11, not “two cities in the same era on two different sites”. Every king has one place of *tabernacling*. Any chess player knows that. The King can only move from one place to another at any time. The archaeological evidence that Petrie was uncovering at Memphis was beginning to support this contention (theory) even during the first year of excavation.

## PART II

### Memphis II

Fifteenth Year, 1909, "The Palace of Apries Memphis II", by W.M.Flinders Petrie. London School of Archaeology in Egypt, University College, Gower Street, W.C.

#### The Detail (Continued).

*"The greater part of our work was spent up on the large mound at the north end of Memphis, which we found to be the site of the royal palace of Apries". (VMII. Chapter I, "The Palace of Memphis". Page 1, para., 1).*

This volume dealing with the excavations of the second year at Memphis, the fifteenth year of the overall campaign in Egypt and Palestine, is boldly titled "The Palace of Apries". Yet the title of the opening paragraph is, "The Palace of Memphis". This suggests Petrie is really not sure who this palace belonged to. The palace has foundations which obviously belong to earlier eras:

*"The walls are all of black mud brick, with stone linings around the lower part of the halls ..... They vary in age, some being patched on the top with the later brickwork, some being built up from the floor of Apries, while many extend down far into the mound, covered with plaster, and evidently served for previous palaces. It may be said that the level of Apries is inserted some way up the older walls, with some repairs, and some new construction added. The disentanglement of the history of construction, and of the changes of levels, will need careful work in future; but for the present we only deal with the level of Apries. The history of these changes seems clear. As a dynasty decayed, the roofs were not kept in good state ..... new walls were built ..... (the) whole palace was restored at a higher level. Thus about seventy feet depth of artificial construction stands between the primitive ground level and the floor of Apries". (VMII. Chapter I. Page 1, para., 2); and*

*"In the reconstruction of Apries a new approach to the palace was laid out". (VMII. Chapter I. Page 2, para., 3); and*

*..... "Returning now to the Great Court ..... The walls on all sides are older than the work of Apries, and descend far below his floor level.....". (VMII. Chapter I. Page 2, para., 5).*

How far is "far"? How old is "older"? In the opening paragraphs Petrie calls for "careful" work to "disentangle" the evidence. He cannot be any more certain than "it may be said". The model he has set for himself is one of continuous settlement at Memphis from its very early days until late in the Roman period. However, the model is giving him a lot of trouble. One can see why. About 31 dynasties are supposed to have established themselves in Memphis for nearly three thousand years up to the Roman period. About 26 are truly "Egyptian". An alternative model being proposed here suggests that only some of the older dynasties like the 5<sup>th</sup> and 12<sup>th</sup>, then more recent dynasties such as the 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> ever ruled in Memphis. From around the time of the so-called "20<sup>th</sup> dynasty", the Chaldeans, Persians then Greeks and Romans conquered and subjugated Egypt. For a provisional structure of the dynasties, as it perhaps ought to be, refer Appendix J, "The Hyksos Dynasties of Egypt".

Petrie's vague language probably reflects the problem created by having the "26<sup>th</sup> dynasty" as a repetition of the 19<sup>th</sup>. The Egyptologists made a big mistake here. They did not realise that some of the kings Herodotus mentioned like Psamtek, Necho and Apries whom they put into the 26<sup>th</sup> dynasty, were the same as Seti, Ramesses II and Merneptah whom they placed in the 19<sup>th</sup> dynasty. Many other dynasties, inherited from the research of Manetho, were probably a mixture of minor kings. They may have been dynasties of priests handing office down from father to son. Many of these identities were not kings of Egypt at all. Or they were not kings of "Egypt and Ethiopia" as in the 18<sup>th</sup> dynasty. This is sometimes noted in technical journals but rarely said in public. It is indeed a big mess. Petrie's uncertain and oblique language in these reports often reflects that. However, unlike many of his predecessors, Petrie has been careful and systematic in the way he handled the excavation. Unfortunately, he was also careful not to upset the basic chronological premises on which the research data was being interpreted. In the twenty-first century of this era, three generations later, the whole thing has become a nonsense. The archaeologists know it. Now they say "the detail does not matter, it's the principles that count".

## Unusual Standards of Measure

*"The contents up to the ledge do not agree with any of the large standards of measure used in Egypt or other countries".* (VMII. Chapter I. Page 3, para., 5).

Viewed from a conventional 19<sup>th</sup> dynasty perspective, the period in question is theoretically 600 or 700 years before the 6<sup>th</sup> century BC Chaldeans and Persians subjugated Egypt. However, if the 19<sup>th</sup> and 26<sup>th</sup> dynasties are actually the same dynasty, we are effectively dealing with a period that begins much later. Probably, it was less than 100 years before the Chaldean era of Nabopolassar and Nebuchadnezzar (Nebuchadrezzar or Nebo-Churd-ezzar) in the late 7<sup>th</sup> century BC.

There might already have been a Jewish presence in Memphis by then but we are certainly not talking about the Mosaic period of the Exodus or pre-Exodus (1900-1500 BC). We are talking about the period of the last kings of Judah beginning with Manasseh, Amon and Josiah. This period concludes with Zedekiah when Jeremiah began his writing - the eve of the Exile to Babylon (from *circa* 610 BC). Petrie notes the "standards of measure" are not common to Egypt or other countries. As Merneptah said in his "Israel Stele", Israel was "razed to the ground". If Jewish builders and architects were in Memphis at this time (placing Merneptah in 600 BC rather than 1200 BC where the Egyptologists put him), it would be very difficult for modern archaeologists to compare measures used for construction in Israel in the 7<sup>th</sup> century BC with measures used in Memphis. If the measures of construction in Memphis were actually Jewish, how would we know? Considering most of Israel's and Judah's contemporary buildings had been completely destroyed. Since no other measures appear to match those at Memphis at the time of Merneptah who in reality is the same as Hophra or Apries of the 26<sup>th</sup> dynasty, perhaps they are Jewish or Israelite. Of course it would also be very difficult working out what sort of measurement standards the Israelites of Moses' era used though their work at Pithom seemed to consist of making bricks anyway.

Elsewhere in his reports Petrie refers to Egyptian, Jewish, Punic (Tyrian or Carthaginian) and Roman dimensions for a cubit in "City of the Shepherd Kings", Ancient Gaza V, chapter XVII, page 38, paragraph 102. Another issue that might cast light on a source for these unusual measurements comes from what we know about some emigré Jewish colonies elsewhere in Egypt from the late 7<sup>th</sup> century BC. The Jewish community at Edfû was one such colony.

### A Jewish Colony at Edfû and the Winged Disk

We know Jews were living in Edfû and Elephantine, in southern Egypt, from the 6<sup>th</sup> century BC. We even know Elephantine had a Jewish military colony. *Mercenary* soldiers were common in these times as they were in the Western forces in Iraq (AD 2003-). Mercenaries, engineers and soldiers, jacks-of-all-trades in the one package, were often involved in constructing defences. Jeremiah warned the fleeing Jews not to go to Egypt. Edfû would possibly be out of the reach of the Chaldeans who sensibly seemed unwilling to expand their boundaries too far. Sennacherib was bent on conquest of Egypt as well as Judah in 701 BC. According to the Bible it was the "God of Israel" who saved "Judah" from the Assyrians through the "Angel of the Lord". Presumably, he effectively saved Egypt too. So from 700 BC Jewish soldiers might have been most welcome in Egypt as allies. This "angel" must be what is represented by the "two-winged sun disk" on a seal of King Hezekiah, according to a report of a new discovery in *Biblical Archaeology Review* (BAR, July/August 2002, Vol. 28, No., 4, pages 42-51). However, BAR assumes it was an "Egyptian Emblem". Was the writer aware of statements about a similar emblem in Egypt? Did he know about item No 40 on Plate XV Petrie's Memphis Volume I which is stored in a New York Museum? (Refer Appendix H; "Hezekiah's 'Egyptian' Winged Disk"). Anyway, we have already referred to the following example:

*"Merenptah offering to Ptah in his shrine. In the centre at the top of the tablet is the winged disc "the good god of Edfû, lord of heaven". On the left is the cartouche of Merenptah "Lord of the two lands, 'Ba-en-ra', Beloved of Amen* (VMI. Chapter VIII. Page 19, para., 55, plate XV, No., 37);

and from Volume II;

*"... the figure of the king smiting two foreigners ..... above him is inscribed 'Ptah of Merenptah Hetep-hermaat'." ..... The king holds this same sign in his left hand. Above Horus the inscription reads: "He of Behudet (Edfû), the great god presiding over the shrine of the 'North'. [Jerusalem?] (VMII. Chapter VIII. Page 18, para., 54, Plate XXI).*

Realising the adoption of a pagan Egyptian emblem is a bit strange, because of what we know about Hezekiah's attitude to foreign idols, BAR says Hezekiah "was not importing any meaning" from the use of

this emblem. Why assume it was an Egyptian emblem? We suspect there is a complete mess in Egyptian chronology. So it seems far better to assume instead that the disk originates from an event involving Israel. This time the God of Judah-Israel appeared to protect Egypt too (from Sennacherib). In *circa* 1485 BC, at the Red Sea, the “Angel of God” (Exodus 14:19) came between the Israelites and the Egyptians. That intervention contributed to the destruction of the Egyptian Army (and possibly Amenemhat IV).

The “winged-disk” or “two-winged sun disk”, assuming it refers to “The Angel of the Lord” that protected Hezekiah and Judah, also saved other countries from Assyria [e.g., Phoenicia and Chaldea (or the “Land of the Hittites”, see page 131)]. It did not save Judah, Egypt and Phoenicia from the Chaldeans of Nebuchadnezzar. Merneptah obviously delighted in identifying himself with this winged disk. He offered sacrifices to it. On the seal of Hezekiah, it is a symbol that is clearly related to an event in 701 BC. That means “Merenptah Ba-en-ra” or “Merenptah Hetep-her-maat”, supposedly 1210 BC, must be identified with an emblem that became popular in the Middle East from 700 BC onwards not in 1200 BC. We must also remember that Seti the Great, Merneptah’s grandfather, supposedly about 1300 BC, built a fort at Beth She’an. That fort must have been at least three centuries after King Saul’s fort (1000 BC) because it seems to sit on top of Saul’s (presumably older) fort.

We should also note that the third part of his usual title in VMII. VIII. 18. 54., Plate XXI, the “Hetep-her-maat” (Hotep-her-maat or Ho’phra-maat), is excluded from Petrie’s quotation in Volume I. Later, we shall see that Petrie uses Plate XIX (refer VMII. Chapter V. Page 14, para., 42) to identify Apries with “Haa-ab-ra”. If that cartouche can be read “Apries” by a Greek, which is quite likely, one can also read “Hophra” from “Hetep-her-maat” or “Hotep-her-maat”. On the other hand, to avoid the obvious, Petrie may have excluded “Hetep-her-maat” from the title “Merenptah Ba-en-ra” in case anyone might make the connection between “Haa-ab-ra”, “Hophra” (from Jeremiah 44:39) and Apries from Herodotus. Anyone might then conclude that Merneptah-Hophra is Apries! Actually, Professor Kenneth Kitchen in *Ramesside Inscriptions* does seem to do this. He never refers in that volume to “Hetep-her-maat” but does refer to “Merenptah Ba-en-ra”. The former, assuming Kitchen has included this inscription in his transcript, seems to have been translated into English. The latter is merely transliterated. In fact, it does not seem to be ever translated. This is a very subtle distinction. It may seem oblique. However, translating one part of a king’s title into English and merely transliterating the other, simply throws people off the scent. Petrie also seems to be hiding the trail but his reports, if carefully read, do give the full name away. David Rohl, in *A Test of Time*, writes his name “Merenptah (Baenre-hotephirmaat)”.

We may not have any sure way of knowing whether Jewish measurements were used in the construction of part of the “Palace of Apries”. We can almost be certain that “Apries” is the “Merneptah” whose cartouche was “on the left” of the drawing of the “Winged-disk” of Edfû or the “behudet” winged-disk (VMII. Chapter VIII. Page 18, para., 54, Plate XXI). This is the *Behut* of Edfû as in Wallis Budge’s *Dictionary of Place Names in Egypt*; the *Behdet* from *Understanding Hieroglyphs* by Hilary Wilson; and Petrie’s *Behudet*.

Confirming that Merneptah, Apries and Jews at Edfû were contemporary, we may be able to help Petrie who writes, “the contents up to the ledge do not agree with any of the large standards of measure used in Egypt or other countries”. If they turned out to be “Jewish” measurements used in the later city’s construction (i.e., “Raamses” of the late 7<sup>th</sup> century BC), it would not be surprising. Certainly not on the basis of the model of chronology used here to construct a new framework for ancient Egyptian and Middle Eastern History. Also, if the wider context of the Biblical claim is correct, i.e., that they built “Pithom and Raamses” for Pharaoh, one assumes the Jewish contribution would have to be considerably significant to fairly reflect that statement. Considerable enough that they could claim to be some of the main contractors for the later city. They probably only made bricks for the earlier city (Pithom). If they were using measurements familiar to themselves and they simply contracted to do particular projects, then a strange measuring system might well appear in parts of the 19<sup>th</sup> (i.e., 26<sup>th</sup>) dynasty city of the late 7<sup>th</sup> century BC.

Of course, by placing the 19<sup>th</sup> dynasty back in the 13<sup>th</sup> century BC, many people were thrown off the track. That may have led some to think the measurements might belong to Jews of the Mosaic era (*circa* 1500 BC). That would be almost impossible to determine. Unless we took measurements used for Solomon’s temple in *circa* 970 BC as a guide. That also seems impossible. However, it might be interesting to go to Deir el-Bahari and size-up the temple there. Assuming it is modelled on Solomon’s temple we might find if there are any un-Egyptian standards used there which might also correspond with unusual measurement standards at Memphis.

Furthermore, as will be discussed later, the appearance of Jewish letters using the ‘Aramaic-Hebrew’ script, apparently on a 13<sup>th</sup> century BC foundation, mentioning a 6<sup>th</sup> century Persian king (see VMII.

Chapter IV. Page 12, para., 37) really did confuse the earlier archaeologists. They were thrown off the scent because the roles of the Israelites in Pithom and Memphis-Raamses were quite different. In the former, their role was to manufacture the base brick material. In the latter, they probably designed and built palaces, temples and defensive structures, perhaps managing entire projects. If this is true, no scribe could overlook the unique fact that "Israelites" had built both Pithom (1500 BC) and "Raamses", or parts of a "ramesseum" in Memphis (Memphit-Pithmem-Pithom), at the end of the 7<sup>th</sup> century BC.

### The Detail (continued)

*"About the middle of the Great Court [i.e., of Apries' palace, refer Plate XII, facing page 42] are lying the drums and capitals of limestone columns, inscribed on each quarter": 'horus, uah ab; suten baty; nebti, neb khopesh, Horus (on) nubti, suaz tau; Haa-ab-ra; si en ptah'.*" (VMII. Chapter I. Page 3, para., 6. Refer Appendix G for further detail on *Haa-ab-ra; si en ptah*).

Here we have a possible reading of "Haa-ab-ra" as "Haa-aph-ra" because the 'b' and 'p' in Egyptian are interchangeable. This is the same for English where two similar symbols are used for 'b' and 'p' also in the upper case for 'B' and 'P'. There is very little difference in the way the two sounds are spoken. An Egyptian of today will say, "Egypt is very 'boor' (poor)". When you listen to even the modern Egyptian speaking, the 'p' in 'poor' sounds very much like a 'b'. But the 'p' also has what is called the fricative where the sound changes to an 'f'. In English 'f' ('F') is also expressed by using the combination 'ph'. In English, 'F' and 'P' (Hebrew פ) are almost identical symbols but the 'F' has an opening to represent the air flowing through the lips. The 'P' is a representation that the lips are closed when making a 'P' sound. Pursing the lips a bit tighter results in the sound 'B'. We can only guess which sound the Egyptian hieroglyph is meant to represent, or even, for that matter, how ancient Hebrews expressed their corresponding alphabetic sounds (ב and פ). We have to guess how the ancient Egyptians pronounced the particular alphabetic symbols for 'P' and 'F'. The use of a double *aleph* (Hebrew, א), the equivalent to the Greek *alpha* (A) or two letters 'a' is sometimes used to signify a different type of vowel e.g., 'o'. So Haa-ab-ra can be seen as *Haa-aph-ra* or *Ho-ph-ra*. That would be the same as the "Hophra" that Jeremiah 44:30 refers to.

The title in the quotation above includes the phrases "si en ptah" and "Haa-ab-ra". If we interpret the "Haa-ab-ra" as "Hophra", the name could be **'si en ptah Hophra'**. The pharaoh who wrote "Israel's seed is destroyed" is usually entitled Mer-**en-ptah** Baenre **Hotephir**-maat (or **Ho'ephir**-maat). As mentioned above, from Volume I Petrie's team found "a cartouche of Mer-en-ptah ..... Ba-en-ra" (VMI. VIII.19. 55., Plate XV, No 37). Here, presumably in the "Palace of Apries", Petrie effectively reveals the above inscription "si en ptah Hophra". Combining these and eliminating the common syllables, we get "Mer-en-ptah Ba-en-ra Hophra". In the text of his report Petrie never actually says the inscription "Haa-ab-ra" belongs to "Apries". Later, Petrie will report another cartouche of Merneptah. (Refer: VMII. Chapter VIII. Page 18, para., 54). He seems to be avoiding the obvious again - Apries and Merneptah are the same man! But the historians, archaeologists and Egyptologists have turned him into two different personalities 600 years apart from each other. Velikovsky realised this but did not check these Memphis reports.

In Appendix G, the idea that "Si-en-ptah" and "Tahpanhes" (Jeremiah 44:1) are different arrangements of the same Egyptian hieroglyphs is considered. This is another clue that the Egyptologists' Memphis of 1200 BC is really Jeremiah's Memphis in 600 BC.

We should note that some modern discussions of Merneptah agree on a spelling of "Merneptah" instead of "Merenptah". This is another example of how flexible one must be transliterating or translating ancient Egyptian hieroglyphs into modern English. Earlier, in Volume I, we looked at inscriptions ascribed to Merneptah and Ramesses II. It is possible for the entire body of knowledge about hieroglyphs to be wrong. The entire science or art of Egyptian Hieroglyphs may therefore be myth rather than fact. In which case it would be a waste of time analysing hieroglyphs. That would mean most books on Egyptology are a waste of money and time. To the extent that one cannot sort out the chronological fact from the chronological fiction in them, all books about ancient Egypt are out of date from the day they are published.

However, I assume the hieroglyphs are reasonably well understood. Otherwise there would be little point pursuing this discussion. It is assumed that the readings are reasonably accurate, as far as they can be with all the practical difficulties involved. Really, it is the background chronological framework that is causing the problem. Hieroglyphs are no longer much of a mystery. Basically, they are a simple system of alphabetic symbols like an alphabet with additional pictures to help one determine the meaning of a word where the arrangement of consonants indicates more than one possible reading. These "determinatives" help the reader to differentiate between similar words if the context does not make it obvious. Sometimes one reads the sound for the determinative before the alphabetic sounds as in the 'b' in "b'ehude-t" where

the 't' can be both a determinative meaning "many" or an alphabetic sound to confuse things a bit more.

There is no serious problem with the reading of hieroglyphs. It is the chronological structure that is at fault. The false chronology distorts our picture of history. That in turn affects our interpretations of the hieroglyphs. In the text, Petrie is unable to ascribe "Haa-ab-ra" to Apries because he probably realises it could just as easily belong to Merneptah. "Hotephir<sup>a</sup>" equals "Haa-ab-ra" and Jeremiah wrote this as "Hophra" (הפרע for חפרע). The Egyptian forms are probably alternative versions by different scribes. Even if Petrie did not think about this, because he never seems to explicitly consider this possibility, one is tempted to ask if he is aware of this at a deeper level. Or worse, he is desperately trying to ignore the obvious to please his financiers. One reason for suspicion is that the temple seems to belong to Merneptah but the palace seems to belong to Apries. Surely, on the basis of the text in Petrie's report, both the temple and the palace belong to the same period, or dynasty, if not to the same king. Otherwise, the temple, assuming it belongs to Merneptah, survived 600 years until Apries built his palace. He has to write the text of these reports in such a way as to get around this obvious conundrum.

It would appear that the king in question is Merneptah Baenre Hotepirmaat (or Ho'ephir<sup>a</sup>-maat). The very same "Hophra" in "Tahpanhes" (Jeremiah 44:1) that Jeremiah ridicules in Jeremiah 44:30 (refer Appendix G). If we really want to understand the history of ancient Egypt we would be far better off using a chronological model based on **all** known dateable events in the Biblical record, not just on the supposed "Exodus-Raamses" link (Exodus 1:11). Then we should fit the data discovered in Egypt, as in this example, within a framework based on dateable Biblical evidence. The Merneptah-Hophra connection, perhaps quite by accident, is a crucial link in that process. Instead, a foreign-to-Egypt system of reckoning has been imported by modern Egyptologists to explain the data from Egyptian archaeological sites. Some commentators who are critical of the present chronological structure blame the problem on use of the "Sothic Cycle" and carbon-dating methods which are unreliable. It now seems from Petrie's reports that pressure in the early Twentieth Century to identify Ramesses II with the city that the Children of Israel "built for Pharaoh" (Exodus 1:11) was the driving force behind this chronological confusion. Petrie's excavations at Memphis, rather than dispelling the link, sustained it because of unsound analysis, despite excellent field work. Unfortunately, in subsequent decades, the Bible's historical and chronological framework was consequently restructured to fit in with the false Egyptian model. Hence, for example, Moses supposedly led Israel out of Egypt in the 1200s BC ("13<sup>th</sup> century") not in the 15<sup>th</sup> century BC (probably 1485 BC) as the Bible's internal chronology indicates.

### **Merneptah-Hophra and Hatshepsut-Sheba: New links for Ancient Egypt's History?**

The identification of Merneptah of the 19<sup>th</sup> dynasty as Hophra of the 26<sup>th</sup> dynasty is not the only crucial link we can make. Queen Hatshepsut of the previous dynasty, the 18<sup>th</sup>, has been overlooked as the only realistic candidate for the "Queen of Sheba" (refer forthcoming book about *Hatshepsut and the Sign of Sheba*). Josephus said this Sheba was a "woman" who "ruled Egypt and Ethiopia". To date, as Egyptologists know, Hatshepsut is the only "woman" who ruled "Ethiopia and Egypt". She is the only queen who indisputably held the Twin Crowns. Only Hatshepsut was the Queen of the North and South. In the word *sut* (s<sub>o</sub>ut<sub>h</sub>), Hatshepsut had the same title the ruler of Memphis adopted as we see above in the "suten baty; nebti" (VMII. I. 3. 6) which is the "south and north" (or *suten*), "nebty" being the "Two ladies", patron goddesses of north and south (Hilary Wilson, pages 53-4). The last syllable of Hatshepsut's name probably emphasises her origins, from the south rather than from the north, perhaps through her mother's heritage. Probably, her father Thutmose I was a northern or Semitic Egyptian. The country just south of Egypt today is "The Sudan" or "The Suten". Hatshepsut's temple evokes the words of *Song of Solomon* 2:14. On page 6 of Volume II, in paragraph 15 and referring to Plate IV, Petrie refers to the "Suten mes block" and "these indicate the name 'upuati' of the south". (See also below, VMII. III. 8. 20; VMII. III. 9. 23; and VMII. III. 9. 25, Plate IV). This is further evidence that "suten" means "of the south" and supports the view that the *sut* in Hatshepsut means "south". This is particularly important because the "Queen of Sheba" is referred to as the "Queen of the South" in the New Testament of the Bible. Furthermore, a *seba* (or *shepa*) in Egypt was a student of hieroglyphs (Hilary Wilson, page 101). Hatshepsut, the student of hieroglyphs, came to hear the Words of Solomon.

In a much later report of the British School of Archaeology in (*City of the Shepherd Kings and Ancient Gaza V*, by E.J.H. Mackay and Margaret. A. Murray, Vol., 64, 1952, Page 8, Plate IX. No 45) another piece of evidence for *sut* referring to the south is in the phrase "nesut biti" or "the Royal Title of upper and lower Egypt".

However, the scarab where this appears has a picture of a bee and a plant. The Egyptians probably made papyrus from this plant. Hilary Wilson (*op.cit.*, page 54) advises they were symbols of royal authority,

though why, as she says, no one knows. Wilson, who has written this primer on hieroglyphs, is obviously reporting what the Egyptologists believe. She says “Nesu-bit” means “He of the Sedge and the Bee”. (C.f., scarab # 43, Plate XXXIV, after page 44). Petrie writes “Nesut-biti”. This shows how readings change subtly over the years or from Egyptologist to Egyptologist. From a Hebrew perspective the “bee” is derived from the word *devar* which means “word”. Often it is used as the “Word of God”. The Egyptian King probably saw himself like James I and Charles I of Scotland and England as being privileged to rule by divine right. So the bee, together with the papyrus, can clearly symbolise the written word of the divinely-appointed king. The so-called worker bee gives signals or signs, by doing a sort of dance in the hive, to explain where she found the pollen and nectar. This is in a code that only the other bees of the same hive understand. The hieroglyphs might also have been a sort of code that contained a certain amount of encryption. There may be rules for interpreting them that have been lost to us. Anyway, these are Wilson’s words (*op.cit.*, page 55), no doubt authorised by the best brains in Egyptology:

“It is pointless to contemplate why these particular emblems should have been chosen to represent the two parts of Egypt, the sedge for the south and the bee for the north. They had been used for that purpose for so long that even the Egyptians themselves probably could not have explained their origins. It was simply enough to know what they represented when using them as writing signs (*fig.20*).”

That’s not correct. The cartouches (c.f., scarab 43, Plate XXXIV) of the royal authority of Hatshepsut and most kings of Egypt can be easily explained by reference to the Hebrew use of the symbol for both ‘word’ and ‘bee’ - *devar* or *devorah*. Wilson, reflecting official or orthodox Egyptology, says these symbols represent the “north and south”. Of course it could just as easily mean that the symbols of Egyptian royal authority were extended, from time to time, to include the south with the north. For example, the ‘Lilly of France’ still appears on the Royal Coats of Arms of the English monarchy. Or is that symbol actually the ‘Papyrus of Egypt’, the most ancient symbol of kingship and of the role of monarchy in codifying the law in writing? No doubt successive Egyptian monarchs likewise employed their ancient symbol for the North and South even though they may not have had any authority over the south nor seriously claimed it. It is not “pointless to contemplate” the meaning or purpose of these “emblems”. The Egyptologists have got themselves in such a tangle they autocratically decide within the cabal to rule the subject out of bounds. One would think that a basic knowledge of Hebrew would have rung some bells when the Egyptologists saw the extensive use of the symbol of the bee in Egypt. Apparently not, it would seem. As *BAR* July/August 2002 demonstrates, they would rather believe King Hezekiah of Judah used a dung beetle for his letter-seals than a bee. The Hebrew for “wording” is *deborah* (דבורה) which means “bee”.

Thus: Merneptah, probably the same man as Apries, and the king who said “Israel’s Seed is destroyed”; Hatshepsut’s temple in the context of *Song of Solomon* 2:14; and the bee as a symbol of royal authority in Egypt and Israel; give us a new basis for linking ancient Egypt’s history with Israel’s and with others’.

J.H. Breasted in *History of Egypt*, Hodder and Stoughton, London, page 470, refers to Apries as “the Ha’abre of the Egyptians, or the Hophra of the Hebrews”. He also refers (page 470) to the Israel Stele of Merneptah with the words: “Israel is desolated; her seed is not”; and “Palestine has become a [defenceless] widow”. The word “widow” is used by Jeremiah to describe Jerusalem’s situation in 586 BC (*Lamentations* 1:1). On page 587, Breasted writes “in the summer of 586 BC Jerusalem fell; it was razed to the ground”, and “the Judean nation was annihilated”. It is just as surprising that Breasted did not see the similarity between the hieroglyphs for Merneptah and Apries and wonder if there was a duplication of these kings or that they were the same person.

Normally, because some titles were commonly adopted, one might just dismiss this as a coincidence. In Merneptah’s case it is different for two reasons. First, on any sensible logic, there is a massive difficulty placing the Merneptah Stele in the year *circa* 1200 BC given the obviously catastrophic nature of Israel’s situation according to the text of the stele. Second, at Memphis there seems to be an extremely close connection between Merneptah, and his father Ramesses II, and material bearing Greek artistic styles of *circa* 7<sup>th</sup> century BC. The connection extends to the Temple of Merneptah with the Palace of Apries even though 7 dynasties and 600 years separate the two under the orthodox chronology. Surely there is a strong case that Merneptah and Apries are duplicated. As we continue to try to re-sort the messy chronologies of the 19<sup>th</sup> and 26<sup>th</sup> dynasties, it seems likely these two dynasties were also duplicated. Furthermore, it means the 18<sup>th</sup> and 20<sup>th</sup> dynasties would have to be relocated in historical time. In fact, there is a chain reaction and the whole edifice comes tumbling down. **Thus, it seems, the only reason this chaos must continue is because the costs of unravelling it are too great.** There simply are far too many vested interests that prefer to avoid reform. An economist can see this better than anyone because economists understand peoples’ behaviour in the balance between costs and benefits.

## The Detail (Continued)

Concerning the “Great Court” of this palace, supposedly belonging to Apries, Petrie writes:

*“The plan of the whole palace is closely on the same lines as the mansions of the 12<sup>th</sup> dynasty”.* (VMII. Chapter I. Page 3, para., 7).

In the thesis here, wherever the city of Pithom, or the cities of “Pithom and Ramesses” were actually located, Egyptians used Jewish labour to construct them. Scholars assume there were two cities. However, they assume both were built during the Oppression (*circa* 1500 BC). It is agreed here that the Jews (Israelites) made bricks for the first city (Pithom) during the Oppression as “slaves” living nearby in “Goshen”. For the second city (“Raamses”) in the Babylonian Exile Era (from *circa* 600 BC), when they possibly again made bricks, it’s more likely that as contractors they constructed buildings, temples etc. For that reason, the second, or later city, Memphis-Ramesses, may have had an émigré Jewish contribution. Petrie seems to have found a Jewish quarter there. How long it had been there and whether it was a commercial or refugee quarter is not clear. Modern governments have difficulty differentiating between “economic” and “political” refugees. Exodus 1:11 might be making the point that Ramesses and Merneptah routinely pulled down older cities to use the material for construction of their own cities. When the Jews of the late 7<sup>th</sup> century came to live in Memphis, they were effectively living in the same city their ancestors had once helped to build. It may have been a sort of in-joke amongst Jewish people at the time. It was almost *deja vu*. Their ancestors helped build the city in the 15<sup>th</sup> century BC as slaves. Now they were there building the city again in the late 7<sup>th</sup> century or early 6<sup>th</sup> century BC as refugees. Indeed, the Jews had helped to build both “Pithom” and “Raamses”. It must have seemed to Jeremiah that they were back to square one. It was all snakes and ladders. Note Petrie’s words, “the plan of the whole palace is closely on the same lines as the mansions of the 12<sup>th</sup> dynasty”. Thus, Jews working for a 19<sup>th</sup> (or 26<sup>th</sup>) dynasty king were helping to build a palace along the lines of an earlier (12<sup>th</sup> dynasty) building for which their ancestors had provided bricks. **This is really what Exodus 1:11 is telling us.**

Petrie’s comment above implies that the whole 19<sup>th</sup> dynasty city “is closely on the same lines as the mansions of the 12<sup>th</sup> dynasty”. There are two cities - Pithom of the 12<sup>th</sup> dynasty and above it, 900 years later on the Biblical reckoning, Memphis (Mem-Phit?, ↔ Pit-Mem, Pithom?) of Ramesses and Merneptah. Since Pi-thom can be read as the abode or dwelling (*Pi*) of “Thom”, “T-H-M” or perhaps ↔ “M-H-T” we realise “Memphis” could be the Pi-Merneptah or the Pi-Ramesses as well as the Pi-M-H-T or “Place of Amen-emhat”. Indeed, we have here **two cities** on the **same site** of **two different eras**, not **two cities** in **two different sites** in the **same era**. Of course Memphis was just one of several *abodes* of these kings or one of several cities where there were Government buildings. However, Memphis must have been the regional “capital” (for the North perhaps), “store” city, or place where kings stocked their capital, as economists would recognise “capital” - i.e., the “Capitol” like Washington D.C., London or Paris.

In the next chapter about a “sculptured pylon”, Petrie writes:

*“Quite independently of the work on the Apries Palace .... ”.* (VMII. Chapter II., “The Sculptured Pylon”. Page 5, para., 11).

This is the first direct statement that there has been some work on the “Apries Palace” which adds to the suspicion that in reality Apries and Merneptah are one and the same person so the palace and temple belong to this one king. Petrie continues:

*“a discovery of a different age was made there, in the course of beginning part of the clearance ..... heaps of .... blocks of limestone were found ..... They had evidently belonged to a large pylon intentionally taken down”* (VMII. Chapter II. Page 5, para., 11)

and;

*“The dating of this pylon is not fixed by any inscription, and depends wholly on the style.”* (VMII. Chapter II. Page 5, para., 12).

As Breasted and other commentators note, both Ramesses and Merneptah were pillagers, though it might be a possibility that they were simply trying to restore some of Egypt’s ancient monuments (‘treasures’). Merneptah, however, even seems to have pillaged from his father’s monuments (Breasted p 471-2). Maybe this is another reason why Jeremiah held Merneptah-Hophra in special contempt.

## A New Model for the Dynasties of Ancient Egypt?

*"I can but conclude therefore that this pylon is of the early part of the 12<sup>th</sup> dynasty, and probably represents the investiture of Senusert I in the 20<sup>th</sup> year of the reign of his father Amenemhat I."* (VMII. Chapter II. Page 6, para., 12).

This is one of the best pieces of evidence to suggest that between the 12<sup>th</sup> dynasty and the 18<sup>th</sup> and 19<sup>th</sup> dynasties there was very little substantial occupation or activity at Memphis. Put another way, Petrie has to allow for another five dynasties to elapse between the 12<sup>th</sup> and the 18<sup>th</sup> then another five between the 20<sup>th</sup> and 26<sup>th</sup>. Even on the conventional chronology, which Egyptologists (privately) admit is full of major errors, there is a 1000 year period between the end of the 12<sup>th</sup> dynasty (supposedly in 1760 BC) and the start of 26<sup>th</sup> dynasty (715 BC). The latter is regarded as being the 19<sup>th</sup> dynasty in the model being explained here. That is roughly the same length of time between Moses' Israel (*circa* 1485 BC) and Israel in the Exile period (*circa* 600 BC). Anyway, at Memphis, are there any signs of the other ten dynasties?

On this reconstruction, it is obvious that the "blocks of limestone" of the 12<sup>th</sup> dynasty, that were lying around, came from a pylon that was "intentionally taken down" for the 19/26<sup>th</sup> dynasty. That was presumably as part of a 19<sup>th</sup> dynasty restoration exercise. Assuming we can bring Hatshepsut and the 18<sup>th</sup> dynasty forward by 500 years as well, due to the link between Solomon and Queen Sheba, we can conclude that nothing much was built at Memphis between the end of the 12<sup>th</sup> dynasty and the 18<sup>th</sup> and 19/26<sup>th</sup> dynasty periods. The Hyksos domination is thus extended to 500 years from the 150 years usually given by Egyptologists. The Hyksos era presumably separates the 12<sup>th</sup> dynasty (now assumed to end *circa* 1500 BC) from the 18<sup>th</sup> (now assumed to begin *circa* 1000 BC). Periods of Ethiopian, Assyrian and possibly Libyan domination separate the 18<sup>th</sup> (ends *circa* 800 BC) from the 19<sup>th</sup> (*circa* 700-580 BC) by an estimated 100 years.

**These dates are stated this way, for now, only for the purpose of setting a new basic framework for the dynasties in their correct millennia and centuries. Further information, once the dust settles from the collapsing orthodox or conventional edifice, will help us to refine these dates by decades or years.**

Seti the Great (probably from the early 7<sup>th</sup> century BC) will be found to have re-established an independent Egyptian nation. This independence enabled Ramesses II and Merneptah to revel in the temporary wealth and status that returned to Egypt freed from the tribute they paid to Ethiopia or Assyria. But the Chaldeans opened the door for the Persian, Greek and Roman dominations and all others since. Ramesses III (probably "Amasis" of the Greek historians) of the putative 20<sup>th</sup> dynasty tried to stem the Persian tide after the 19<sup>th</sup> dynasty, but he failed. Nectanebo tried to regain independence from the Persians just before Alexander came through but he could not stop Egypt's inevitable domination by foreign powers either.

The period of Assyrian domination could have been after Jonah's amazing venture to proselytise the Men of Nineveh (*Book of Jonah*). Unfortunately we cannot give a precise date for this event. The point to stress here is that Assyria may have had a king, kings or a government that briefly acknowledged Israel or Judah's place in history. That was a relatively short period. However, if Assyria at the same time controlled Egypt, it is possible they might have restored the column of Senusert. Assyrians placed the "Winged Disk of Judah" (Behudet Winged Disk) on the column to remind the Egyptians that Judah's God now favoured them, not Egypt. It would also be an Assyrian reminder to the Egyptians that the God of Israel-Judah had punished them hundreds of years earlier. However, that would place Jonah after 700 BC. Some commentators place him as early as 860 BC. If he fled to "Tarshish", Jonah would have lived after 800 BC. More likely, on this basis, Jonah lived closer to 700 BC. Then emigration to Tarshish (Portugal, Spain, Morocco or possibly even Britain) became 'fashionable'. This still does not rule out an Assyrian king changing Senusert's pylon before 700 BC. It would require him to know about the angel of God from another Jewish source between 900 and 700 BC. If Jonah went to Nineveh after Sennacherib, one would have to assume a new Assyrian regime there, perhaps even a change of dynasty. Did they murder Sennacherib after Jonah preached to Nineveh? Unfortunately there are too many imponderables at this stage to look at these scenarios. One very good reason for reconstructing the chronology is to help us sort out the ancient history of Assyria (Iraq).

So the new picture still needs a lot of work before it is properly coloured in. It is still like a jigsaw with a lot of pieces yet to be placed. There are questions about the dynasties that ruled Egypt before and during the Israelite sojourn, a period of several centuries before Moses. Did the 12<sup>th</sup> dynasty suffer the plagues of Exodus and the invasion of the Hyksos-Amalekites? Is that why it ended? Another problem is that just as the 19<sup>th</sup> and 26<sup>th</sup> dynasties seem to have been clearly duplicated, is it possible that kings from completely

different eras have been grouped together in one dynasty? Or were contemporary kings ruling different parts of Egypt lined up sequentially one after the other in dynastic lists? If they were wrongly listed in these ways, who did this? Was it Ramesses II's *Ra Shepses*, Manetho or modern archaeologists? The so-called 12<sup>th</sup> dynasty might be affected by this problem. It has three kings named "Senuseret" (a.k.a., Senusert or Senosret) and four named "Amenemhat". The 11<sup>th</sup> dynasty might likewise have been affected. It had three kings named Inyotef (Inyosef). Were they the ones friendly to Joseph? Refer to Appendix K.

The 18<sup>th</sup> dynasty itself suggests another arrangement might be considered since it predominantly consists of four kings called "Thutmosis" and four kings called "Amenhotep". Since this dynasty appears to be a union between two kingdoms, perhaps there were power-sharing arrangements whereby "Ethiopia" held the throne for the term of one king or perhaps two or three and "Egypt" held the throne in the alternate periods. Perhaps dynasties should be re-arranged along titles of their kings. Perhaps the kings of each dynasty distinguished themselves from other dynasties by a unique title. So the 19<sup>th</sup> and 20<sup>th</sup> should perhaps be the one dynasty since they mostly consisted of ramesseids and the 11<sup>th</sup>, 12<sup>th</sup> and possibly the 18<sup>th</sup> should all be split into two. For the meantime, to prevent the issue from becoming too complex, it is better to continue to refer to the dynasties as they are currently accepted. Later, more disentanglements may have to be considered once a new basic framework gets off the ground.

### The Detail Continued

Continuing with paragraph 12 of Chapter II, in a note on styles, Petrie reports:

*"... that inimitable quality is never found after the 12<sup>th</sup> dynasty. When the copyist is saturated with the quality of the early work, all later styles of the 18<sup>th</sup> or 26<sup>th</sup> dynasties seem coarse and easy, and the 19<sup>th</sup> or Ptolemaic work merely invites improvement at every turn, and can scarcely be made worse".* (VMII. Chapter II. Page 5, para., 12).

Memphis is again the home to just a few dynasties: 12<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup>, "26<sup>th</sup>" and Ptolemaic. Petrie does not mention the 20<sup>th</sup> dynasty here. None of these later dynasties can surpass the 12<sup>th</sup> for "that inimitable quality". Concerning building quality, ancient the Jews had helped to build the 12<sup>th</sup> dynasty city (Pithom) in *circa* 1500 BC. In Israel, they had constructed the great "Temple of Solomon" (*circa* 950 BC). Unfortunately, there are no remains of it to attest to their skills in designing and constructing that building. We only have texts referring to Solomon's temple. There are no remains of it. Unless, of course, Hatshepsut's temple at Deir el-Bahari is a copy of Solomon's temple (c.f., pages 111 and 139-40). If it is, Hatshepsut's temple gives us an idea of the grandeur of Solomon's Temple on Mount Zion. Concerning the frequency of dynasties represented on the site, the 19<sup>th</sup> is the same as the 26<sup>th</sup>, and the 18<sup>th</sup> was more interested in its base further south in Thebes etc. Thus, the principal dynasties represented in Memphis are the 12<sup>th</sup> of the so-called "Middle Kingdom" and the 19<sup>th</sup> of the so-called "New Kingdom". There is no doubt the glorious 18<sup>th</sup> dynasty was represented there too. But the 12<sup>th</sup> and 19<sup>th</sup> dynasties predominated, in particular as capitals and places of central government.

It is curious too, in the above statement, that Petrie couples the 18<sup>th</sup> with the 26<sup>th</sup> dynasty and the 19<sup>th</sup> with the Ptolemaic dynasties. Since it is argued here that the 19<sup>th</sup> and 26<sup>th</sup> are one and the same, the 19<sup>th</sup>/26<sup>th</sup> would look back to the 18<sup>th</sup> and forward to the Ptolemaic. Memphis was of secondary importance to the 18<sup>th</sup> dynasty after Luxor and Thebes. It is perhaps not fair to compare the effort of 18<sup>th</sup> dynasty kings at Memphis with the 19<sup>th</sup>, 26<sup>th</sup> and Ptolemaic kings. In effect, as far as Memphis is concerned, Petrie is comparing the 19<sup>th</sup>/26<sup>th</sup> dynasties against the older backdrop of the more impressive 12<sup>th</sup> dynasty. Memphis-Pithom of the 16<sup>th</sup> century BC was more impressive in its day (*circa* 1500 BC) than Memphis-Ramesses of the 7<sup>th</sup> century BC (700-600 BC). That is a very interesting and probably correct conclusion but sadly it lies buried in the rubble that is modern Egyptology.

Velikovsky's "Thom", or, more likely, "Amen-T-H-M ↔ M-H-T" might have been the last king to rule Egypt before the chaos emanating from the Jewish departure and the Hyksos invasion. Assuming this "Thom" or 'Amen-T-H-M' and his army were indeed lost in the Red Sea, Memphis-Pithom, or 'pi of Thom', might have been his capital city in the 12<sup>th</sup> dynasty. As noted in Part I, since the second edition, I have been seriously looking at the possibility that "Amenemhat" is "Thom" or "Amen-Thom". Queen Neferusobek succeeded Amenemhat IV and held the throne for 4 years. Amidst the chaos of the end of the 12<sup>th</sup> dynasty, the Egyptians relied on their queen. Presumably, she could not help them against the Hyksos-Amalekites. Did the 12<sup>th</sup> dynasty effectively end with Amenemhat IV who lost all his army where the Red and Reed Seas met? (Refer "The 12<sup>th</sup> and 19<sup>th</sup> Dynasties at Memphis" and Petrie, VMV. VIII.32.44, page 140). This makes sense of Exodus 14:2. The fleeing Israelites were caught between Migdol-Memphis-Pithom and Pihahiroth. The latter was horizontally across from Memphis where the Reed and Red Seas now meet.

In the New Kingdom, before the foreigners (Persians, Greeks and Romans) took over for good, only one or two truly Egyptian dynasties used Memphis as their capital. They were the dynasties of the Ramessides (19<sup>th</sup>, i.e., the 26<sup>th</sup>, and the 20<sup>th</sup>). In other words, from a Jewish perspective, after the return of the exiles, when the Scriptures began to be canonised and written in Greek, the old city they had helped to build was now the site of "Ramesses" the Greek form of "Ramoshe". This 'ramesseum' was built in the 7<sup>th</sup> century BC not in the 13<sup>th</sup> or 15<sup>th</sup> centuries BC. Perhaps, one should add, the Memphis 'Ramesseum' was re-built using materials commandeered from other parts of Egypt. Also, this was the last time Memphis was capital of Egypt.

### **Summary of the Histories of Israel, Egypt and Phoenicia 1500-500 BC**

Thus the history of Egypt and Israel on the model being proposed here goes something like the following. The Jews were in Egypt in 1500 BC, probably at the end of a dynasty known as the 12<sup>th</sup>. They departed in extraordinary circumstances - the famous Exodus. From *circa* 1485 BC, Egypt was prostrate. The buffer nation in the north of Egypt departed, i.e., the Jews (Children of Israel or The Seed of Israel). Now there was nothing to prevent the Amu - Hyksos from invading. The Egyptians called them "Amu" - Malach or the Shepherd - King(s). They were "an abomination unto the Egyptians" (Genesis 46:34). The Jews called them "Amalek". The Hyksos-Amalekites plagued the Egyptians, Jews and everyone else for the next five centuries. Then Saul of Israel, from the north, and Ahmose of Egypt and others, from the south, combined to defeat Amalek - Hyksos at the "City of Amalek" (I Samuel 15:5). Amalek's "city" was the Hyksos' Avaris (or El Arish ?) referred to in Egyptian records.

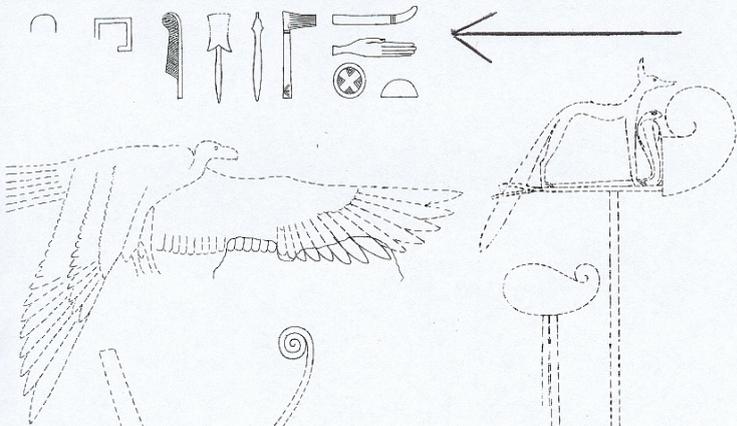
About 1000 BC, under the 18<sup>th</sup> dynasty of Ahmose, Thutmose I, Hatshepsut and Thutmose III, Egypt and Ethiopia united. Thebes became the capital and administrative base. Israel united under the Davidic dynasty in Jerusalem. The Phoenician trade centres of Tyre, Byblos and Sidon were probably in a confederation of some sort. All of these countries entered into an era of peace with each other. This era provided a "peace-dividend" and prosperity. Unfortunately, the whole thing unravelled after two or three generations. Thutmose III (Shishak) invaded Israel and Syria after, as he said, "the Asiatics fell into dispute". He cunningly fomented the dispute by harbouring the fugitive Jeroboam from Solomon's soldiers. The 18<sup>th</sup> dynasty declined in its turn. Civil war erupted in Tutankhamen's reign. The Ethiopians invaded Egypt *circa* 800 BC perhaps because of disputes about which country should hold the throne of the united kingdom. The Assyrians liberated Egypt from Ethiopia probably *circa* 700 BC. The Assyrians may have put the first Ramesside dynasty in power which initially relied on its ally Assyria for security. Thutmose III and Amenhotep III were the last of the truly independent kings of Egypt with any real clout. Thutmose is known as the Napoleon of Egypt. The weaker Ramessides were based in Memphis, the old seat of power ("Pithom") in the days of the oppression of the Jews. It was an important city for the 18<sup>th</sup> dynasty but it was the Ramesside capital.

In Egypt, sometimes there were periods of chaos before centralised government regained control. We do not know how reliable he is, but Herodotus (Penguin Classics, page 188, Book II, page 147) says:

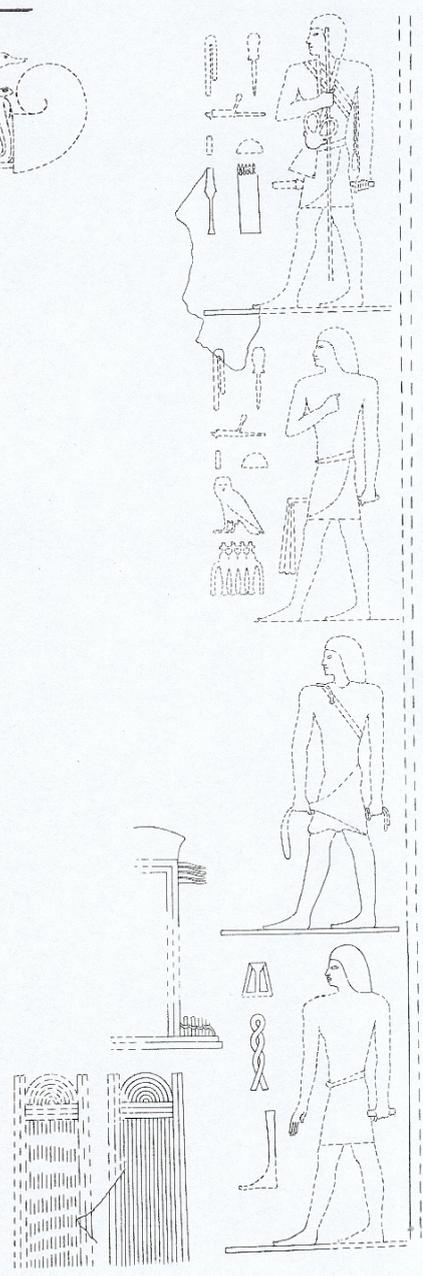
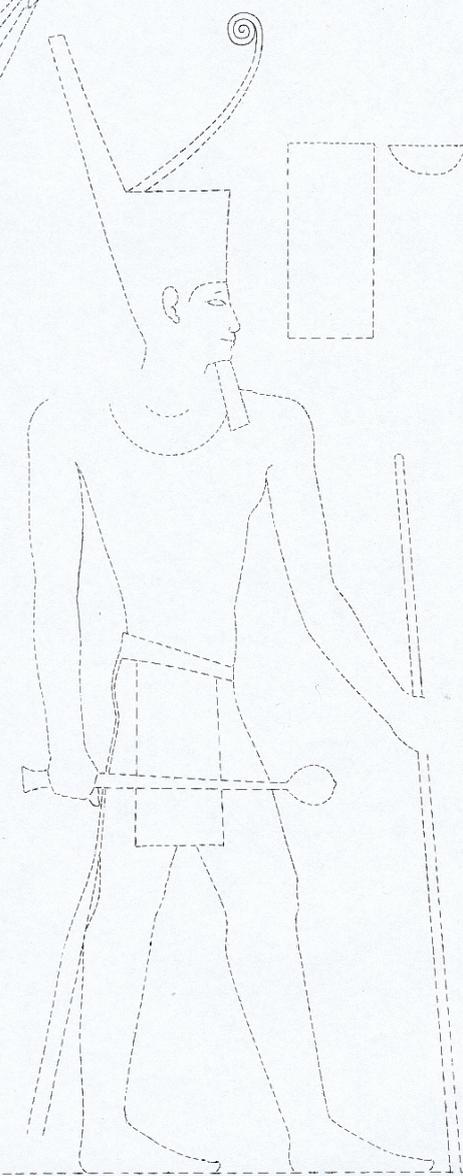
"After the reign of Sethos, the priest of Hephaestus, the Egyptians were freed for a time from monarchical government. Unable, however, to do without a king for long, they divided Egypt into twelve regions and appointed a king for each of them. United by intermarriage, the twelve kings governed in mutual friendliness on the understanding that none of them should attempt to oust any of the others, or to increase his power at the expense of the rest."

Psammetichus emerged as "sole master" of Egypt after this constitutional exercise (Herodotus, *ibid* page 191). It is curious that the previous king was named Sethos. This is simply the Greek form of Seti. Two Seti's reigned in the 19<sup>th</sup> dynasty. The first Seti we know of in the 19<sup>th</sup> dynasty seems to be more of a warrior than priest. In all of this confusion, modern Egyptologists have misplaced Seti in the 13<sup>th</sup> century and separated him from Psammetichus by 600 years. Or is "Seti" actually this "Psammetichus" (or Seti-Ptah-Maat) who took control of Egypt after this constitutional experiment failed.

From Herodotus' comments, we can be certain that during breakdowns in central government, various nobles would set themselves up as kings. Obviously we are unable to sort out who was who or who held real power. Manetho no doubt had the same problem. In 300 BC, he would have difficulty sorting fact from fiction during periods such as the 11<sup>th</sup> century BC before the 18<sup>th</sup> dynasty took over and then in the breakdown after the 18<sup>th</sup> dynasty collapsed. For even earlier dynasties he must really have been in the dark. Many of the so-called pharaohs may have ruled as contemporaries with others. Instead, modern analysts, and perhaps Manetho as well, have placed many of these kings in sequences grouped into



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dynasties we are now familiar with. But this procedure had the effect of stretching out Egypt's history over a much too long period. Also, the effect dislodged the parts relevant to Israel's, Greece's and Phoenicia's histories and placed them elsewhere. The Egyptian history in relation to these other countries has been pushed back several centuries in time. Exodus 1:11 appeared to require Ramesses II to be placed somewhere between the 16<sup>th</sup> and 13<sup>th</sup> centuries BC to fit with Moses. Initially they placed Ramesses II in *circa* 1500 BC then relocated him to *circa* 1250 BC. But the dynastic lists also required a longer period for Egypt's history to make way for so many kings who were assumed to have ruled sequentially and with equal status. In this new framework, we remove all the padding and distill the orthodox framework into about six supra-national dynasties, after the 5<sup>th</sup> dynasty, interspersed with a few periods of inter-dynastic chaos or subjugation by invaders; for example, the 500 year Hyksos - Amalek period.

### The Behudet Winged Disk

We now come to a crucial place in the detail where Petrie refers to the "usual behudet winged disk" which has been mentioned above. This time the discussion is in reference to Plate VIII (Memphis Volume II). The arrangement of the hieroglyphs for the word "behudet" differs from other examples. (Refer arrow ← on Plate VIII and compare with the arrangement of the hieroglyphs on Plate XV, No., 37 reproduced on the front cover and on the next page). Variations in the way the hieroglyphs are arranged help us to understand why or how we get different translations into English. To further complicate these particular hieroglyphs, it is clear that two are alphabetic sounds (*eh* or *ah* and *deh*) and one is a determinative for a place (*b-*). The fourth hieroglyph is part-determinative and part-alphabetic. It is the 't' or Egyptian plural like the 's' in French and English. As I have noted above, we are not certain if this 't' was pronounced by the ancient Egyptians but we do pronounce it in English just as we do with our letter 's' when that alphabetic symbol is used as a determinative for a plural. However, the ancient Egyptians may have let their 't' remain silent as the French do with their plural ('s'). [It is irrelevant to this discussion but it is also interesting to ask why the French and English differ from each other in this regard.] Petrie writes:

*"Of this scene there are very few pieces. There is not length enough for the **behudet** inscription in either of the scenes above, hence it must come here as its direction precludes its fitting the other side of the pylon. But its position may be anywhere to the left of the Jackal Standard .... Of the vulture there is a fragment of the wing. As there is the tail of the vulture next to the fan it is impossible that the wing belonged to the **usual behudet winged disk**."* (VMII. Chapter II. Page 7, para., 18, Plate VIII).

Note the term "usual". Petrie is still writing about the palace pylon originally belonging to the period of Senusert I of the 12<sup>th</sup> dynasty. Why is Petrie looking for a "behudet winged disk" in that era anyway? Why is it a common or "usual" emblem? The argument here dates the first use of this emblem possibly in the 18<sup>th</sup> and certainly in the 19<sup>th</sup> dynasties. Those dynasties are dated by the new chronology in *circa* the 10<sup>th</sup> to 6<sup>th</sup> centuries BC rather than the 16<sup>th</sup> to 12<sup>th</sup> centuries BC. At the moment there is only circumstantial evidence the symbol was used in the 18<sup>th</sup> dynasty. It really seems to be a peculiarly 19<sup>th</sup> dynasty phenomenon. Here Petrie seems to be looking for it in the 12<sup>th</sup> dynasty. That is because at that time "Ramesses" was being associated with Senusert I of the 12<sup>th</sup> dynasty. Pressure for that association was driven by the desire to extend Moses' antiquity as far back in time as possible. However, the early 12<sup>th</sup> dynasty was too early to be associated with Moses. It better fitted the time of Abraham or Joseph. It now looks like the end of the 12<sup>th</sup> dynasty, pushed forward about 250 years, can be associated with Moses. 12<sup>th</sup> dynasty kings Senusert I-III might well have been the first pharaohs of the Oppression of the Israelites.

If anything can be concluded from this, Ramesses II's scribes, *The Ra-Shepses*, are showing us that the kings of the 12<sup>th</sup> dynasty were oppressors of the Jews' ancestors. Assuming they were not "Assyrians" (refer above), this may have been an attempt to insult the Jews then living in Memphis. Or it may have been a way of saying, "we are friends now". Even today, the modern Spanish, Germans, British and Americans say to the Jewish folk, "we would not do to you what our ancestors did to your ancestors". This is another plausible, and in my view preferable, scenario that might explain why the Behudet Winged Disk could appear on a 12<sup>th</sup> dynasty panel restored in the Ramesside era. Ramesses II (Necho) of the 19<sup>th</sup> dynasty could have been responsible for this. In the early 20<sup>th</sup> century, 'modern archaeologists' got confused between Ramesses' own monuments and those he restored under his own label or brand. Ramesses II (if he is "Necho") certainly did not want to fight Josiah of Judah (II Chronicles 35:20-21). It is interesting "Necho" (assuming he is Ramesses II) believed he had the support of "God". Perhaps that is why the '19<sup>th</sup>/26<sup>th</sup>' dynasty of "Ramesses-Necho" used the winged disk that Hezekiah of Judah first coined nearly 100 years earlier (701 BC) when Sennacherib invaded Judah (*Ehude*). This is one of the most important finds from my 2002 research tour. I virtually had documentary proof from the ancient Egyptians themselves that the chronology by modern historians must be defective because they themselves clearly ascribed the disk's origin to "Judah" despite what most websites on the internet might say.

Thus we find Petrie has labelled the title of Plate VIII as “Palace Pylon of Senusert I (?)”. To the Egyptologists of 1909, this pylon was a 12<sup>th</sup> dynasty original. Why would it be showing this disk or the word “b’ehude-t”? Surely it could not be a reference to “Judah” then! Some might try to argue that because Judah became the spokesman for all the sons of Jacob-Israel in The *Book of Genesis*, Senusert could be referring to “Judah”. But what the “winged disk” had to do with Judah then would be enigmatic. Obviously this argument falls down without straining some facts, and ignoring others, to fit an elaborate theory. By the early 1900s, the Biblical data required a radical re-appraisal of the models being inferred from the relatively new and burgeoning archaeological evidence coming out of Egypt. Instead, after much fruitless manipulation of the data, the Biblical evidence was quietly shoved aside (mostly) and models were developed mainly from Egyptian evidence in isolation from other non-Egyptian material. There was not a proper audit of this process. Later experts were stuck with its results.

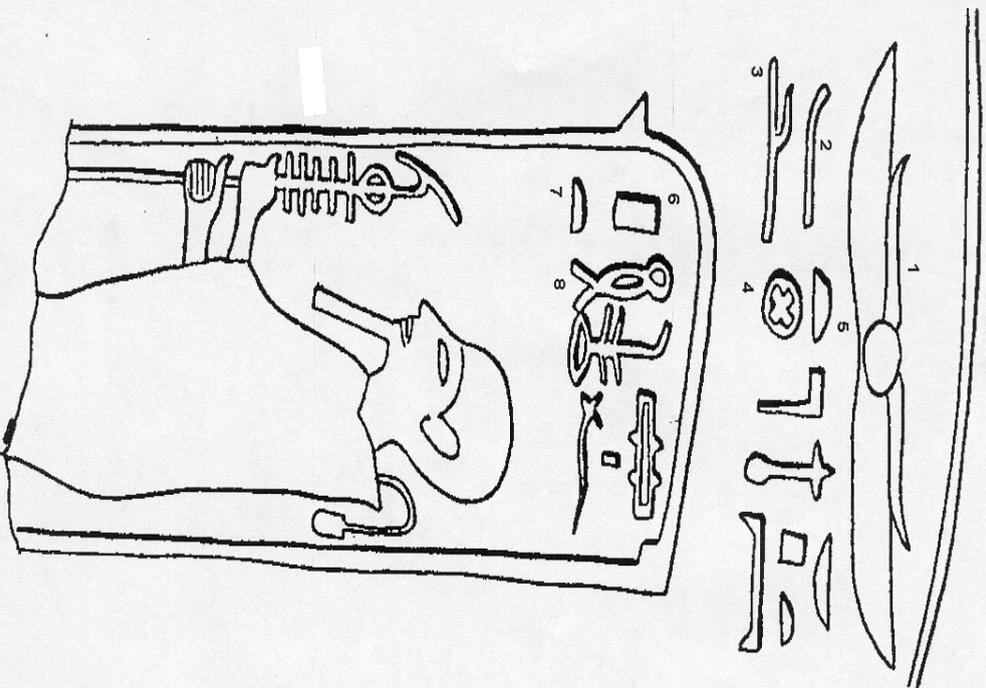
The “Winged Disk” could not be a reference to the “Angel of the Lord” who took the life of the “first-born” on the night of the First Passover. The Biblical text and Jewish *Haggadah* for *Pesach* (Passover) clearly shows “God” dealt all the punishments. However, the “Angel of the Lord” did meet Moses at the “Burning Bush” (Exodus 3:2) and the “Angel of God” separated the Egyptians from the Israelites at the Red Sea (Exodus 14:19). Senusert I may have introduced the policy of oppressing the Israelites. Ramesses’ scribes may have bequeathed us with this important piece of information when they restored some of Senusert’s ancient Pithom-Memphis. Today we are missing the point because we have lost the historical background, principally because of chronological errors. Ramesses’ scribes knew about the Angel of the Lord from Jewish records. Their immediate predecessors were alive when Sennacherib’s army was destroyed (700 BC). Ramesses’ and his scribes’ motive for ascribing it to Senusert or anyone of the 12<sup>th</sup> dynasty was to show that Egypt of the early 19<sup>th</sup> dynasty respected Judah in contrast to 12<sup>th</sup> dynasty kings’ attitude to “Israel”. (Above, I suggested an Assyrian king restored the monument in this way to snub the Egyptians). They may even have been trying to say Israel-Judah’s God was now their god too. Perhaps, it was an early example of ecumenicism. The irascible Jeremiah took a quite different point of view.

This tells us is that Egypt’s 19<sup>th</sup> dynasty was contemporary with the last kings of Judah (Manasseh or “Menashe” and Josiah). Many references in correspondence to “Menashe” are thought to refer to this “Tribe of Manasseh”. They settled land on the east side of the Jordan River in the modern-day state called the “Hashemite Kingdom of Jordan”. They may have been mistakenly linked with correspondence about or from **King Menashe** of Judah (686-642 BC). So 19<sup>th</sup> dynasty Egypt owed its independence to Hezekiah of Judah and his God’s Angel defeating Sennacherib. Ramesses II’s scribes trying to restore their own record of Egypt’s ancient history used Jewish records to fill in gaps. That was in the 7<sup>th</sup> century BC not in the 13<sup>th</sup> century BC. However, after Nebuchadnezzar’s razing of Israel, Merneptah mocked Israel.

If 12<sup>th</sup> dynasty kings like Senusert I did use this symbol then it pre-dates the nation of Judah, and Hezekiah, therefore this thesis fails. But, the evidence building from Petrie’s survey at Memphis shows that later kings ‘overwrote’ earlier steles and pylons. After sorting out the confusion, we might conclude that the 12<sup>th</sup> dynasty started oppressing the ancient Israelites. It did not use the “Behudet Winged Disk”. Ramesses II’s scribes (or perhaps Assyrians) wrote the hieroglyphs during a restoration programme. But Ramesses’ scribes could not fit the object there - unless someone else later removed it. We are left with the hieroglyphs on the sculpture without the drawing. One could argue that 19<sup>th</sup> dynasty scribes associated Senusert with “ehude” or the “winged disk of ehude” as a retrospective comment. To be fair to Egyptologists, of any era, or with any amount of background, they would be virtually unable to recognise a “retrospective comment” made by a 7<sup>th</sup> century BC scribe about a 15<sup>th</sup> century event. One would need to stumble across an unusual set of data to see the point. No planned approach could discover this. It is a matter of serendipity, revelation or even Revelation. Theoreticians are well aware that there are some ‘unexplainable’ factors that pervade the quest for knowledge. The Bible, properly read or interpreted, **does seem** to provide the necessary data. The Academy does not want to accept that these days.

In other Egyptian examples, the hieroglyphs seem to be associated with a two-winged object with two smaller wings or four wings in total. The main object on Hezekiah’s seal (refer diagram on the next page and Appendix H) seems to have two main and two subsidiary or inlaid wings. Of course the objects and materials found at Memphis are the evidence archaeologists have to work on. But it is also obvious that the ramessides salvaged, restored, or shifted remains of earlier kings to adorn their own buildings.

More appropriate to the subject at hand, this is another piece in a jigsaw of many bits of evidence favouring the thesis that the 12<sup>th</sup> and 19<sup>th</sup> dynasties were the only two dynasties that established Memphis as capital and premier city of Egypt. The Egyptians might have been rebuilding Memphis-Pithom because Israel was now in decline and Egypt (temporarily) on the rise. The Egyptians may have been scoring political points. Like the Hellenists 300 years later, the Egyptians may have been elevating themselves to



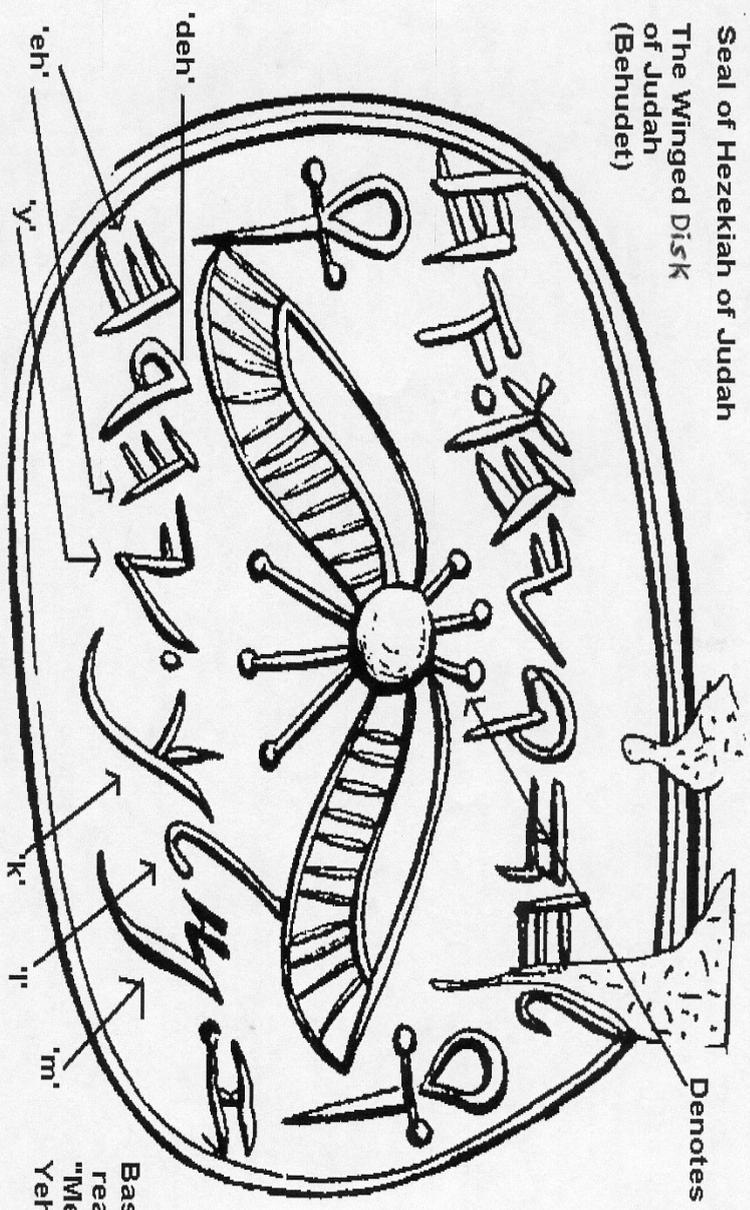
The illustration to the left is Merneptah Baenre Hotephir-maat worshipping Ptah and "other gods". It is seen on items 37 and 40 of Plate XV (15) of Volume I,

- (1) Behudet Winged Disk.
- (2) Hieroglyph for 'a', 'ah' or 'eh'.
- (3) Hieroglyph for 'd', 'de' or 'deh'.
- (4) Determinative for a place. In ancient Egyptian and modern Hebrew this is expressed as "B" or from, in or of. It is a preposition in grammar. Here it is read as the first sound in the word.
- (5) Determinative for a plural or denoting "many" as one would find in a town, region or country. Either pronounced 't' or as in the French plural ('s') it is not pronounced.
- (6) Hieroglyph for 'p'.
- (7) Hieroglyph for 't'. This is also the same as the determinative 't' for many or a plural as in 5. Normally written as 't' as in "Ptah" but may be silent as in "pe-ah".
- (8) Hieroglyph for 'h' or 'ah' where the emphasis is on expressing the 'h'.

To read "B'ehudet" from these hieroglyphs, one has to read the determinative 'b' (4) first, followed by the letters 'eh' (2) and 'deh' (3) then the other determinative 't' (5). The 't' is probably not pronounced so we should read "B'eh-(u)-deh". The 'u' is interpolated and we find this situation on the seal of Hezekiah which has only recently been published in Biblical Archaeological Review (July/August 2002). The Jewish king also leaves out the 'u' in his "y-eh-de-eh" or Yehudah (Judah). These ancient languages do not normally use vowels although we do find the Jewish scribes using the 'u' (Hebrew vav) sometimes. This makes things difficult! Hieroglyphs 6, 7 & 8 read "p-t-ah" or Ptah. Here the 't' seems to be pronounced and written by most Egyptologists. If it is just a separator between two vowel sounds as in "pe" and "ah", it probably should be read and spoken "p-ah". This is probably a principle that should be applied to words like Hotephir-maat, Punt, Sut or Swt, Pereset or Peleset, Khent-en-otfir etc. Thus Merneptah Baenre Hotephir-maat (1210 BC) could easily be Merneptah Baenre Hophra-maat and the same person as Jeremiah's Hophra (586 BC).

"Determinative": A sign attached to a word in any of various forms of writing (as hieroglyphic) to indicate its class, number or other feature, thereby serving to distinguish the word from its homographs (words spelled alike but differing in derivation, meaning or pronunciation). [Webster's Third New International Dictionary]

Seal of Hezekiah of Judah  
The Winged Disk  
(Behudet)



The Hebrew letters are in the pre-Aramaic script here. The 'y-eh-de-eh' at the lower left corresponds to the 2 and 3 of the hieroglyphs on the lower left of the winged disk in the drawing of Merneptah's offering to "Ptah and other gods".

Base of seal  
reads:  
"Melekh  
Yehudah"

equal partnership with the Jews in representing God to the nations. Most Archaeologists, Historians or Egyptologists do not understand this was a very important issue in the 'Old World'. It is a competition that still brings, for example, Islam and the Churches of Christendom into conflict today. Proper Christianity, however, is where individuals see themselves as grafted into a place of spiritual blessing with Israel. Not competing with or taking-over but partaking in certain elements. Not forcing anyone to make a decision but leaving it to the individual to exercise choice. By 600 BC, Egyptians were depicting the God of Israel by the "winged disk of behudet". They believed this God now favoured Egypt where once He had punished Egypt severely. *Ipsa facto*, Israel had angered God too much (c.f., *Koran*, Surah 17:4). This explains why the putative Ramesses II (or Necho) believed he was speaking with God's authority in II Chronicles 35:21. Unfortunately, these messages are completely lost in the current chronological mess.

To be fair to Egyptologists, the seal of King Hezekiah (*Melech Yehudah*) has only recently appeared on the scene. Since the late 1990s AD, it may have been part of a private collection. It is rare for definitive evidence like this to surface. Of course there is the question of the authenticity of BAR's clay seal. (Refer "Fake or Real" below). When archaeologists began excavating ancient Ninevah they realised it would indeed take three days to "journey" the whole city (Jonah 3:3). Apologists could silence the sceptics who had long scorned that Biblical claim. Thus, Egyptologists should have realised Merneptah was a pharaoh of the Exile, not the Exodus, when Petrie discovered the "Israel Stele". Reading between the lines, this clay impression of one of Hezekiah's seals came from an unauthorised collection. However, Mr Deutsch, a serious student himself, assured me it had originally emerged from an authorised excavation of an ancient Israelite site - "not in Israel itself". This illustrates how robbers, opportunists and amateur archaeologists over the centuries have not made things any easier for "scientific" Egyptologists.

I suggest the symbol on this clay impression, compared with the Egyptian copy, settles two issues. Firstly, the clay seal is not a forgery. Secondly, it shows Merneptah must have lived in the 7<sup>th</sup> century BC. A basic knowledge of Hebrew alerted me to a particular reading of the Egyptian hieroglyphs for "b'ehude-t". The 'b' is standard Hebrew or Semitic for 'of' or 'from'. The place is 'ehude' or 'Ehuda(h)'. It is almost certainly "Judah". Again, 't' here is an example of a plural, or 'the many' or 'peoples of' as in 'Pelese-t', 'Pun-t', 'Su-t' or 'Pa-ta-yah-t'. The Jewish seal itself did not have the 'u' (or *vav*, ו) that is normally found in the Hebrew Yehudah (*Yehûwdâh*, יהודה). It just had the *yod* (י), *he* (ה), *daleth* (ד) and second *he* (ה). These letters are written in the symbols of the 'Phoenician' script (for foreign readers). Nor does the Egyptian hieroglyphic representation contain a 'u'. I believe that point proves the new clay seal is not a forgery. A forger would inscribe the regular full form of Yehudah using a Biblical text as a guide. Neither the Jewish nor Egyptian versions have the 'u'. Surely no one would dare to suggest image No 37 on Plate XV (see front cover or page 12) is a forgery. However, Egyptologists sometimes interpolate a 'u' in their transliterations from the Egyptian example e.g., Petrie - "Behudet". Others refer to it as "Behdet" which is strictly or literally more correct. It seems the Egyptian example says the winged object displayed on Plate XV No 37 was Judean. That agrees with the new seal that has only recently become public knowledge through the pages of BAR. The real problem is not that a forgery might have been given genuine status in an article published in BAR. The issue is that the chronology Egyptologists have given us is virtually a forgery. I am not alleging the Egyptian chronology is a deliberate fraud, just a colossal mess.

With some obvious embarrassment, the BAR article tried to explain that although Hezekiah had adopted the emblem from another country (Egypt) he was not "importing meaning" from it. Otherwise it would seem contrary to the forthright Biblical view that Hezekiah was trying to abolish religious icons from foreign lands. By writing this, Mr Deutsch in BAR is really saying the textual record in the Bible is meaningless. Most people are content to accept that attitude. Either the words in the Bible **mean** Hezekiah ruthlessly eliminated foreign religious symbols from the land **or they do not**. This so-called "Egyptian" symbol Petrie found at Memphis, placed, as we do, alongside the new seal pictured on the front cover of BAR, would seem to diametrically oppose BAR's claim. The Egyptian version attributes the origin to Judea (Judah or "Ehude"). It is absurd for Hezekiah, or anyone, to expect they could adopt a symbol, especially if it was Egyptian, and not expect other people to absorb its meaning. It is highly absurd to think that when placed on a prominent place like the King's own seal. Modern people might operate that way with things like jewellery, or with words and symbols on tee-shirts. Once, I saw a man wear a shirt with "Ezekiel" emblazoned on the front. He had no idea who Ezekiel was. It was just "cool" as far as he was concerned. King Hezekiah had a more thoughtful approach to symbols he adopted for his purposes. Sincere, faithful and God-fearing kings of Judah like Hezekiah only adopted an emblem for very specific reasons. Symbols they used were full of meaning. For example the bee, symbol of the king's royal authority, appeared on other clay impressions of seals used by Hezekiah to seal his correspondence. In modern marketing this is precisely what branding is. Symbols cannot be meaningless. Otherwise, all expenditure on brands and icons would be a waste of money. An unsavoury reality of modern commerce is that "branding" does yield huge dividends. So Hezekiah's use of this symbol is packed with meaning. The meaning is the Angel of

God delivered Judah, and other nations in effect, from Sennacherib of Assyria. If anyone had imported something, or the “meaning” of an object, it was the Egyptians!

Clearly, what we learn from the “behudet winged disk” is that something in the sky yielded positive results for both Egypt and Judah in *circa* 700 BC. Possibly, it was visible to Egyptians. According to the Bible, it certainly was visible to the people of Jerusalem in Judea. The Egyptians acknowledged that the *ehude* peoples, or Judeans, were the direct beneficiaries. “Judah’s” cities had been under attack. Judah was liberated from a massive Assyrian threat. The Egyptians were indirect beneficiaries. They were able to assert full independence from their erstwhile liberators (Assyria). Sennacherib could have been on the way to sack Memphis after destroying Jerusalem. Especially if the Egyptians had been in rebellion against Assyria. Perhaps that is why Sennacherib was on a programme of conquest in the South. The Assyrians were also concerned about the event. Later, two of Sennacherib’s sons murdered him. Perhaps the Assyrians felt Sennacherib was in deep trouble with the “gods”. Better to be without him they probably thought. However, a century later, the Jews turned up in Memphis because Nebuchadnezzar **did** succeed in destroying Jerusalem. Merneptah perhaps thought it prudent to offer sacrifices to this “winged disk”. Or, he was gloating because the “winged disk” could not or did not save Israel in 586 BC (see Appendix C). The Bible makes several references to surrounding nations who laughed at Israel’s misfortune then.

On Plate VIII, Petrie was trying to find a place for this “winged disk”. He could see the hieroglyphs for the emblem [top centre, marked on the plate with a ← (facing page 82)]. They were on the surface of the 12<sup>th</sup> dynasty pylon that he was studying (originally built *circa* 1600 BC). Presumably after *circa* 1600 BC, someone had tried to add the object but only the hieroglyphs now remain. The person who pillaged the pylon was perhaps a 19<sup>th</sup> dynasty king ostensibly *circa* 1250 BC on the orthodox chronology but really of the 7<sup>th</sup> century BC. BAR is trying to apologetically explain the appearance of a similar object usually found alongside those hieroglyphs, although it does not illustrate an Egyptian example, on a seal of Hezekiah. BAR assumes it had been an Egyptian icon, many centuries, or **for many centuries**, before him. To BAR, Hezekiah’s adoption of this “generally accepted icon of royal power” is just that and no more. It is still strange that Hezekiah, of all people, would “appropriate” an icon of Egyptian royalty.

Petrie’s “behudet winged disk” and Hezekiah’s icon of royal power are the same thing. Whether the 18<sup>th</sup> dynasty adopted the symbol is not clear. Refer to Appendix H for some discussion on this point.

According to the Bible, Assyria had successfully defeated most nations around it. The “Rabshekah” made sure the Jews of Jerusalem were reminded of that in no uncertain terms. It is assumed here that Assyria had liberated Semitic Egypt from Cushite Ethiopia after the demise of the 18<sup>th</sup> dynasty. Though it probably dictated terms to the Egyptian Semites and expected some gratitude. Probably, the Egyptians would grow to resent this if the Assyrians lorded it over them. Possibly, Egypt had virtually become a province within the Assyrian Empire and now they were rebelling. Jerusalem was beyond the reach or influence of mighty Sennacherib. Most scholars will not accept this. They probably regard this analysis as fanciful. In the revised context, and considering the world-wide reaction (see Herodotus) to the destruction of Sennacherib’s army, then it becomes obvious the term “behudet” must refer to Judah.

Herodotus says the destruction of Sennacherib’s great army (Herodotus, *Histories*, Page 141, Page 185, Penguin Classics Edition) took place in “Syria”. That shows just how quickly the Jews’ profile had declined by his day. Even the original name of their country was forgotten. Or, ‘Israel’ was just incorporated within the Persian province of “Syria”. The Jews (Judeans) recovered their status considerably in the Roman period. However, during Herodotus’ lifetime they were just another ethnic group located in some cities of the vast multinational Persian empire. Likewise, modern Egyptologists do not recognise the letter ‘b’ in “behudet” as standard Hebrew (or ancient Egyptian) for ‘in’ in the sense ‘from’ as in *b’eretz* (in or from Israel) and cannot see that “ehude” is probably *’hudah* or Judah. As we have asked, did Egypt in fact import this style from Judea? Or did Judeans, Phoenicians, Egyptians and Hittites (see pages 75 and 131), all stunned by the event in the sky (an “Angel of the Lord”, II Chronicles 32:21), spontaneously adopt the symbol together? Might the symbol represent Hezekiah’s deliverance from the army of Sennacherib at the hands (wings) of an “Angel of the Lord”? This most famous event from Hezekiah’s reign even prompted the secular and hedonistic English poet to write:

“The Assyrian came down like a wolf on the fold  
And his cohorts were gleaming in purple and gold  
The sheen of their spears was like stars on the sea  
When the blue wave rolls lightly on deep Galilee.”

(*The Complete Poetical Works of Lord Byron Volume II*, George Routledge & Sons, London.)

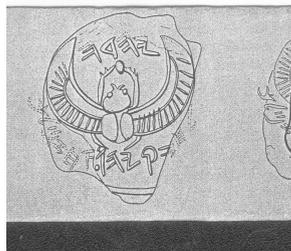


### Fake or Real ?

If these seals of Hezekiah shown in BAR's July/August 2002 issue are fakes, what difference will that make to the thesis? It probably makes no difference. One problem is that even if they are fakes, they may nevertheless have been copied from originals. If they are forgeries produced many centuries ago, or even in the time of Hezekiah, the design presumably had to be based on something that would be convincing to the public of that day. The lower image is a bee (Hebrew, devar, *devrah* or *devorah*) symbolising the King's word. One problem for archaeologists is that even if the Behudet Winged Disk (upper image) was found *in situ*, then it supports the idea that indeed a super-natural event did take place. Once the item is removed from the situation in which it was discovered it really loses a lot of value. Unless it was removed under the strict protocols of an authorised archaeological excavation. (Mr Deutsch assures me the "Winged of Hezekiah" was found under authorised circumstances). Proving the item is a forgery really makes little difference to the argument. Anyway, my case is built on a lot of other evidence at hand.

However, we could think of something a little bit more nefarious. What happens if someone, like this author, is aware that the historical framework of the Middle East is itself a fake. Might that someone place an object on the market to upset the *status quo* or have some other agenda in mind? He or she might simply be taking advantage of the chronological confusion (corruption) for their own pecuniary gain. That is only made possible by the fact that the chronology is obviously fake. To be a successful fake, any item would have to bear features that modern 'experts' would identify with ancient images, memorabilia etc. Taking this scenario further, and knowing how previous attempts at chronological reform have failed to gain any traction, our theoretical forger might have something else up his (or her) sleeve. For example, could he have the original ring? Might he have the letter closed by the seal? What is in the letter? Is our theoretical forger trying to finesse the Egyptologists?

Who might that person be? (C.f., Daniel 12:4).



If Byron can see the significance of this event which delivered Judah, why can't Egyptologists? It also allowed Egypt, Phoenicia and Hittite-Chaldea (c.f., VMIII. XIII.42.73. Plate XXXVI, Number 39) to move toward independence from a severely degraded Assyria. That might be the reason why all four nations adopted the emblem. The use of this symbol was ushered in by some tremendous event. Many other nations further away might also have been in awe of it and explains the origin for the symbol on military uniforms today. The destruction of Sennacherib's army was seared on the minds of that and succeeding generations. In the *Tanaach* ('Old Testament' of the Bible), the event is recorded in three books, *Kings*, *Chronicles* and *Isaiah*. No other Biblically-historical event gets as much coverage in *Tanaach*. It gets three extensive narratives in three separate books, within the *Tanaach*. BAR and Egyptologists ignore this element in the recorded histories of both the Bible (peer-reviewed) and Herodotus (not peer-reviewed).

The dates for Hezekiah of Judah and Sennacherib of Assyria are two of the most reliable dates to be found in all ancient history. They are secured by so much other sound data. Yet the one great event that propelled these kings into world history so prominently is usually ignored. Or, at best, even so-called defenders of the Biblical record like Kenneth Kitchen simply refer to the destruction of the army by the Angel of the Lord in oblique terms ("food poisoning or whatever"). Very few people take it literally. Historians cannot have it both ways. The security of the dates for these kings ultimately rests on an acceptance of the uniqueness of the major event that settled the contretemps between Sennacherib and Hezekiah. Surrounding nations noted this too. That is why we still have such good records from that era.

Herodotus' report states that Sennacherib lost his army to a plague of field-mice which gnawed at the bowstrings of his soldiers. Herodotus was obviously picking up on reports of observers who gingerly approached the scene many days after the event. They must have seen vermin on bodies lying rotten on the ground. Few observers consider this aspect of Herodotus' report. Actually, Herodotus' report indirectly tends to confirm the Biblical report (event). At the very least, something really dramatic took place. Kenneth Kitchen says the catastrophe was the result of "food poisoning or whatever". (Kitchen, K. *On the Reliability of the Old Testament*, page 41. Wm. B. Eerdmans Publishing Co., Grand Rapids, USA, 2003. Reviewed in *Bibliotheca Sacra*, April-June 2005 by Eugene H. Merrill). Others may like to believe the cause of this event was a massive catastrophic event caused by some sort of planetary discharge as Velikovsky (*Worlds in Collision*) himself believed. Obviously, neither Velikovsky's opinion, nor the Biblical statement that the "Angel of the Lord struck" can be **proved** along conventional scientific principles of empirical observation. Essentially, it was a one-off, unrepeatable event. How does one **prove** or **disprove** the existence of a one-off or once-only event? On the other hand, did a gang of field mice really defeat mighty Sennacherib (c.f., Herodotus)? Did food poisoning finish them all off (c.f., Kitchen)?

Nevertheless, the common use of this symbol of the two-, four- or six-winged disk since the days of Hezekiah (701 BC), in Egypt, Israel, Phoenicia and New Chaldea (Kurdish or Chaldean settlements in Eastern Turkey) cannot be doubted. The analysis here, for the first time, does give a reason for the appearance of this symbol in the records of at least two nations as reported from archaeological findings. BAR says the "Hittites" ('New' Chaldea) then, as now, living in modern-day East Turkey used the symbol. [For a Hittite example, refer drawing No 39., on Plate XXXVI: Memphis., Palace, Sealings, Persian Age" (VMIII. XIII.42.73) facing page 132]. Also, the Phoenicians used it. Somehow the symbol has to be linked to the Judean kingdom of Israel. As far as Egypt was concerned, Assyria was either conqueror, ally or liberator. If the latter, Assyria was an ally that demanded its pound of flesh in tribute. It was the more independent-minded Judea that was under threat from Sennacherib than Egypt on this occasion. Plucky (or 'faithful') Hezekiah called on his God. He resisted the regional bully. It should be noted that Hezekiah was not worshipping the disk like the Egyptian king. Probably he was acknowledging the occasion of an angel of God doing something really remarkable or unusual. Likenesses of Cherubim adorned the Ark of the Covenant. This was not idol worship. Sadly, pride probably became a bit of a problem for Hezekiah later in life. His intentions in using the symbol became less than humble. But, neighbouring kings were in awe of this man. So, he was upset when he fell sick (Isaiah 38:1) because he could not enjoy the status of being the king who resisted Sennacherib. In the end, he let the Babylonians survey Jerusalem (Isaiah 39:1-2). Later, Nebuchadnezzar found crucial strategic data in Babylon to plan his attack on Jerusalem.

In Egypt, "the usual behudet winged disk" is presumably found in a 13<sup>th</sup> century context rather than an 8<sup>th</sup> or 7<sup>th</sup> century BC context. Egypt's (false) chronology is the standard by which others are measured. Therefore, the phenomenon found in Israelite, Phoenician (Carthaginian ?) or other sites has been inappropriately dated. Or one must assume it was a later "import". Though why three other countries should much later conjointly adopt this rather obscure Egyptian symbol is not explained. There has got to be a more sensible solution. Is the object published in BAR a fake? (Refer facing page, "Fake or Real?"). Even so, "it is scarcely likely that a forger would adopt a form without precedent." (Hemp, 1956). One solution is to recognise it was originally a Judean symbol from the beginning of the 7<sup>th</sup> or end of the 8<sup>th</sup>

century BC. It was a symbol that came to be used for a special reason. Accounts of the event received by Herodotus made a great impression on him in *circa* 450 BC. He took that information to more distant observers in Greece. Where else this impact reached can only be speculated on for now.

### The Detail Continued

*"From the presence of the palanquins of the 'suten mes' or royal children [or children of the south?] and from other objects, it is clear that these scenes are connected in some way with the 'sed' festival .... In a discussion of this festival, three years ago in Researches in Sinai, I concluded that the ceremony was connected with the slaying of an old king and investiture of his successor, which is found in ancient Ethiopia and in modern Africa and India". (VMII. Chapter III "The Subject of the Pylon Scenes". Page 8, para., 20).*

Petrie identifies two similar ceremonies in "ancient Ethiopia" and "modern Africa and India". The "suten" here is not directly connected with the south (Ethiopia). This time, Petrie interprets it as "royal children". (See also VM II. III. 9. 25, our page 92). Elsewhere, "suten" is connected to the south as in the "suten baty" (VMII. I. 3. 6) or "south and north". We also find "suten" with the *nebti* or two goddesses of the south in VM II. VIII. 19. 55, our page 116. We refer to the "Suten" as "The Sudan". Petrie connects "suten" with Ethiopia in these quotations, sometimes obliquely. This ceremony seems to be in an 18<sup>th</sup> dynasty context. The 18<sup>th</sup> dynasty united the North and South. Thus an investiture involving the "north and south" would not be surprising. It was an example of two nations forming a union as in the case of the United Kingdom of England and Wales, and Scotland. When the British monarch goes to England, Scotland, Wales or former colonies like Canada or New Zealand, it is traditional for him or her to attend formal occasions. These are marked by ceremonies peculiar to those places, for example Maori welcomes (huis). Anyone familiar with "The United Kingdom", her monarchs, or former colonies and empire, can identify with the "sed" festival and the "suten mes". "Suten Mes" simply means "born in the Sudan". The name "Moses" is derived from this word "mes". This is the Greek form of course. The Semitic would be "Mesh" or "Moshe".

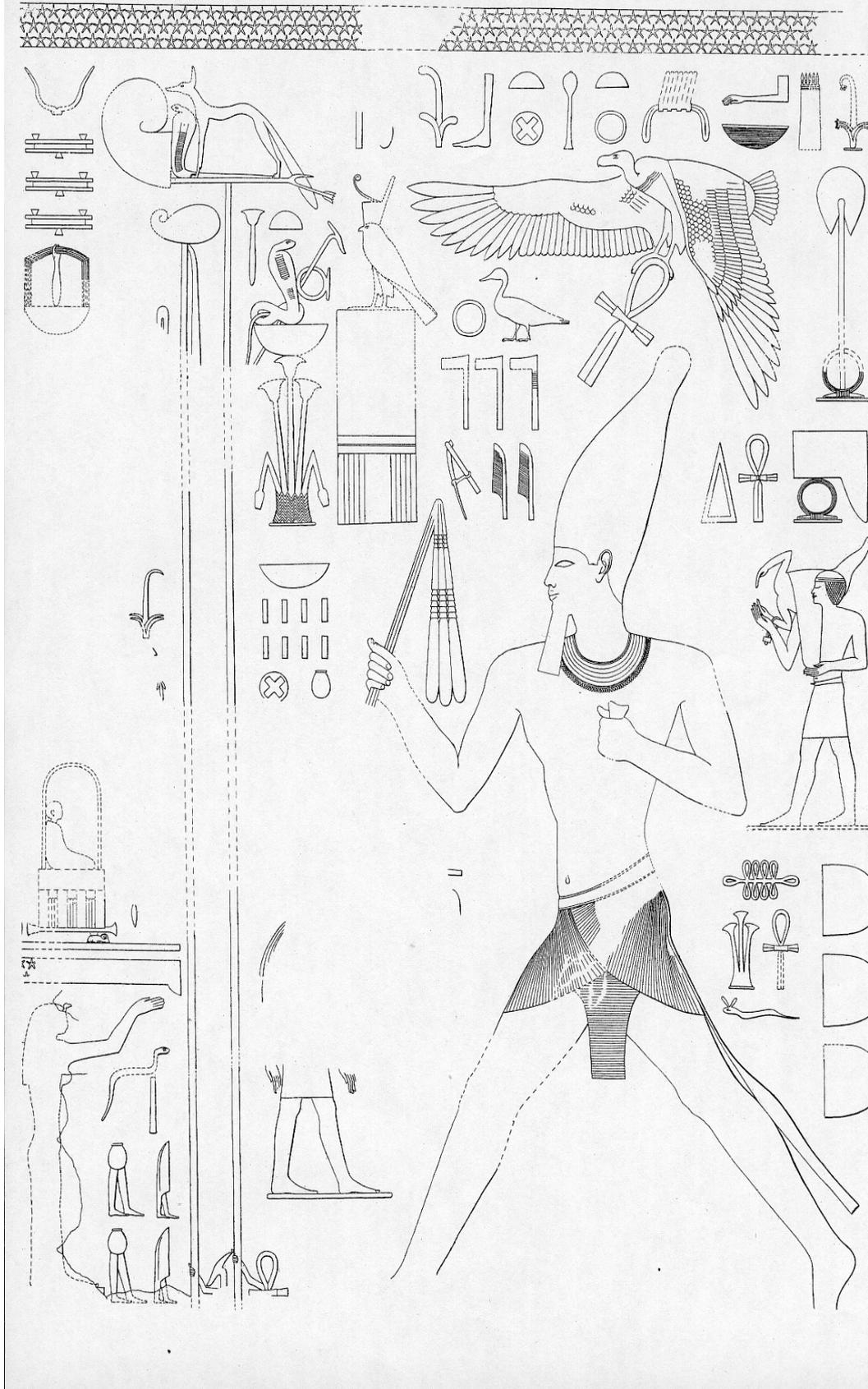
Most of our knowledge about ancient Egypt comes from an era when Greek began to be a *lingua franca* of the region. Possibly an earlier form of Greek, or a language similar to Greek, was the *lingua franca* in Egypt from an earlier period than hitherto recognised e.g., from the 7<sup>th</sup> or 6<sup>th</sup> centuries BC. This is a radical suggestion. However, that might help to explain why "Ra-Moshe" in 600 BC could come to be written "Ramesses". It means we may have to read 7<sup>th</sup> or 6<sup>th</sup> century Egyptian hieroglyphs in the way we read Yiddish or other languages. A 'foreign' language using another language's script. In a similar way, Modern Maori uses the 'English' alphabet where the latter is not always able to do the job c.f., 'w', 'wh'.

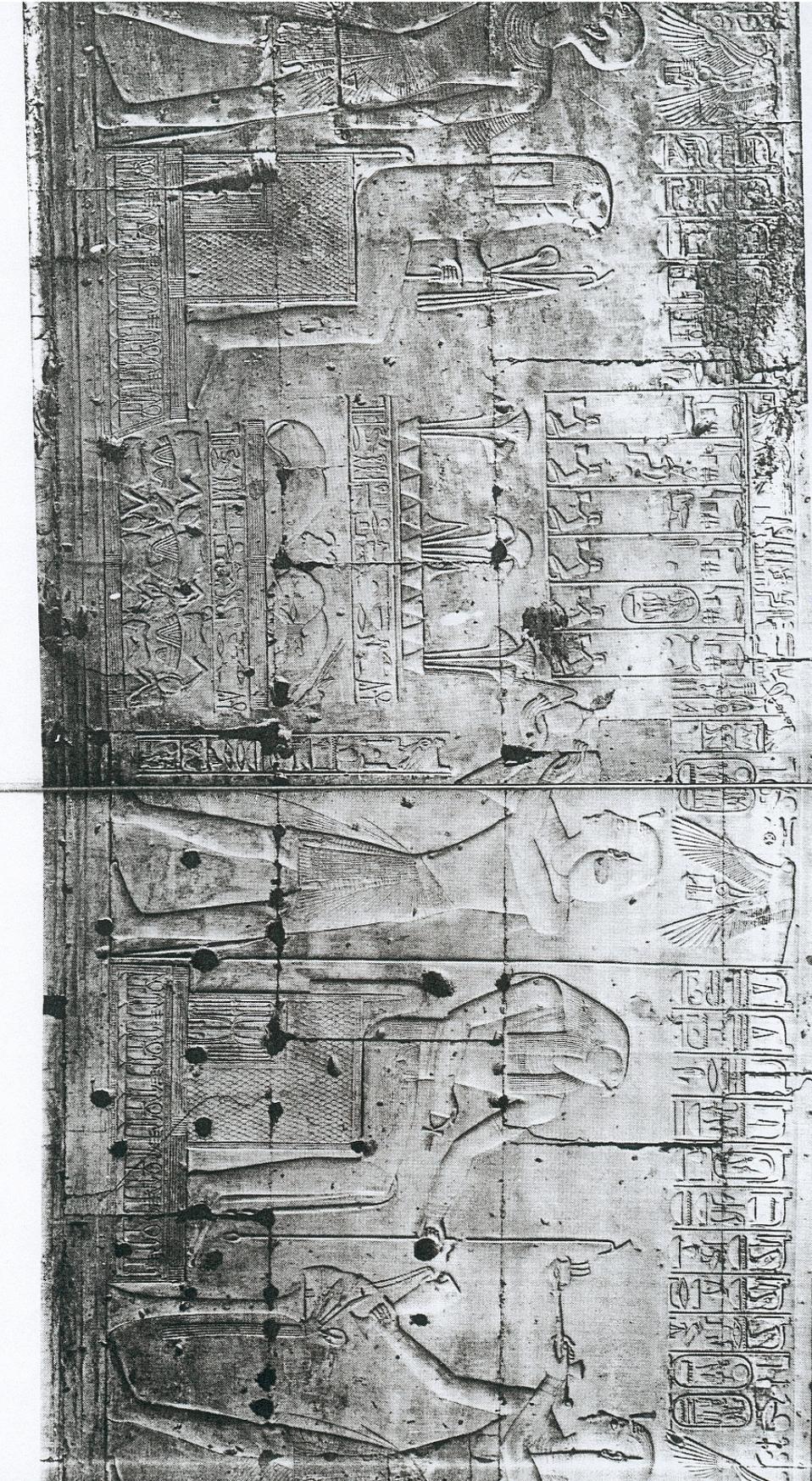
Petrie "concluded that the ceremony was connected with the slaying of an old king and investiture of his successor". Why would the people "slay" the old king? Petrie betrays some inadequacy here. His *a priori* approach here is to look for a modern example amongst primitive people. The "old king" is not being slain. He is watching while his son and daughter are married. Petrie missed the point. This peculiar ceremony involving Hatshepsut and Thutmose II was a sophisticated attempt to unite the crowns of the North and South. It was a one-off event recorded on stone for future generations to understand; but they don't.

*"The king started ceremonially for the festival .... Priests in divine dress put on the king the two crowns, and tied the plants of the south and north under his feet (see page 241 of Dr A. Moret, "du Caractère religieux de la Royauté Pharaonique") ... all of these statements accord perfectly with the Osirification of the king and that being the ceremonial of his entering on a divine life, and dropping his mere humanity." (VMII. Chapter III. Page 8, para., 20 contd.).*

Here we see the twin crowns of the "south and north" clearly mentioned. Therefore, it is surprising the translation earlier in the paragraph (see previous quotation) of "suten mes" is changed from the more obvious "born in the south" to "royal children". If this is actually a royal marriage of a young Thutmose II to the young "Hatshepsut", one child is from the North and the other from the South. (Refer *Hatshepsut and the Sign of Sheba*). Whichever is the correct translation, it is the false historical framework in the background that is the problem. The false chronology within ancient Egyptian history makes the evidence hard to interpret or translations difficult to understand.

One wonders too, if secular Egyptologists have exaggerated the religious aspects of the "festival". There are subtle attempts as well to leave the impression that the Christian belief in God comes from primitive beliefs, especially the idea that "The Son of God" could become the "Son of Man". Here it is somehow descended from, or related to, an ancient Egyptian idea and a primitive Egyptian idea at that. The idea is that the king enters a divine life, drops his mere humanity and becomes "divine". The two concepts,





Sethos I

Shep  
↓

Behudet  
↓

Christian and Egyptian, are the inverse of each other. Really, it is highly doubtful that Egyptians were stupid enough to believe a man could become God. Actually, it is modern secular academics who believe people can 'believe' such things. They imply people who believe such things are primitive. They cannot see that ancient people might have held ceremonies that modern nations regularly use on formal occasions.

Above (refer VMII. II. 6.12), Petrie referred to an investiture of Senusert as being the theme of the "sculptured pylon". He concluded it was early 12<sup>th</sup> dynasty and that it represented "the investiture of Senusert I in the 20<sup>th</sup> year of the reign of his father Amenemhat I." However, the ceremony in (VMII.III.8.20) has clear references to the two crowns and to the symbolical plants of both the "south" and "north". The 18<sup>th</sup> dynasty clearly united the North and South but it is not so clear the 12<sup>th</sup> dynasty did. If the 12<sup>th</sup> dynasty ruled both the North and the South, how did it share power? To transfer power did they have investitures to pass control from one king e.g., "Amenemhat", to "Senusert" or *vice versa*? Did one king represent the "South" and the other the "North"? It may have been a northern king who invited the family of Jacob-Israel to stay in Egypt. A Southern king may have resented that decision and changed policy against the Israelites. Or a southern king invited them in and a later northern king oppressed them. As happened to the 18<sup>th</sup> dynasty, such arrangements may have lasted for a while. Later, the agreement broke down as one side or other abandoned it. One of the kings usurped full power as Thutmose III seems to have done. The definition of 'dynasties' becomes quite useless under these conditions. Unless we can prove dynasties existed in certain cases, persisting with the idea makes a mockery of historical analysis.

*"Of the acts of the crown prince we have much less recorded. He wore the crown and danced before the old king seated as Osiris .... the prince is shown dancing or running before the king of Upper Egypt holding a 'Khu' bird and an oar, and before the king of Lower Egypt holding a whip and apparently a short roll or stick, as in Plate V here."* [VMII. Chapter III. Page 8, para., 21, referring to Plate V; "Memphis. Palace Pylon of Senusert I (?)].

In a photograph shown on page 157 of a separate publication, *Excavating in Egypt - The Egypt Exploration Society 1882-1992*, edited by T.G.H. James, we see the symbol of a seated monarch with this triangular device ("whip") used by "Sethos I". Precisely what it represents is not clear. Clearly, it **does not** represent a "noble woman" as the Egyptologists assume it to mean in Hatshepsut's case (Refer, *Hatshepsut and the Sign of Sheba*). It may be a symbol representing the south. African leaders in modern times have used a similar device.

### **The Living Kas - A Religion of the Living?**

*"The same phrase 'leader of living kas' frequently occurs in the description of the sovereign when offering to the gods, e.g., Deir el-Bahari".* (VMII. Chapter III. Page 8, para., 22).

It is assumed all Egyptians worshipped the "gods of the dead". Egypt's religion could easily be described as a "Religion of the Dead" or "Religion of Death". Granting that worship of the gods of the dead might have been popular with the Egyptians, does that necessarily mean their southern neighbours followed the same idea? Or, did all Egyptians worship the dead?

Perhaps the religion of some Egyptians or Ethiopians was like that of the Hebrews north of Egypt. Israel worshipped the "God of the **Living**", as Jesus put it centuries later. Incidentally, that might make sense of frequent references to the "Great and Good God" found at Edfu in southern Egypt. There was a Jewish (military?) colony at Edfu. In ancient times, Edfu was close to the "Ethiopian" border (Hilary Wilson, *op. cit.*, page 77). Today it is "Idfu" about 300 kilometres north of the Sudanese border. Moses married an Ethiopian woman (Numbers 12:1) and Ebed-melech "The Ethiopian" led a rescue team to get Jeremiah out of the well ("dungeon", Jeremiah 38:6&7). The incident of an Ethiopian coming to Jerusalem to worship in the New Testament (Acts 8:27), though 800 years later, reflects some connection with the religious faith of the Jews.

Ethiopian Jews were recently airlifted out of Ethiopia. Israel rescued them from persecution. That situation has an old historical and religious significance. Therefore we dare not rule-out the existence from antiquity of another ancient Ethiopian (and/or Egyptian) religious understanding. This one was opposite, or different to, the conventionally-understood Egyptian concept of God, 'god', or gods of the dead. Perhaps some Egyptians, like Joseph's in-laws (Appendix K), believed in a "God of the living". Of course these alternatives in Ethiopia and/or Egypt might be restricted to minorities. Even in ancient Israel, according to the prophets and scribes who recorded events in the Bible, the worshippers of the true God

were a minority or “remnant”. Throughout the era of the Old Testament (*Tanaach*), many people in ancient Israel did not believe (e.g., Agnostics) or disbelieved (e.g., Atheists) the God of Israel. Many worshipped foreign gods, the sun or planets etc., like other people in the world.

The Egyptologists seem genuinely surprised by the term “Leader of the Living Kas” when “offering to the gods”. However, this might reflect their own bias or lack of understanding of anything religious or spiritual. The following is not meant to be a sermon. The purpose of this digression is to use the secularist’s misunderstanding of the religious or sacred to cast light on the effectiveness or efficiency of their general methodology. If their pre-suppositions or assumptions are inadequate in one area, they are likely to be poor in others as well. Generally, they seem to be ignorant of the reasons for the ritual of sacrifice in the first place. That reveals a poor research methodology for one thing. Even many theologians are unaware of its real significance, and for that reason one can’t be too critical of Egyptologists. Many of the misunderstandings which rivet Christendom stem from similar misunderstandings or ignorance. The Bible, usually ignored by Egyptologists and Archaeologists for its theological statements, recorded God as requiring all men to slaughter an animal to cover them for their sins. The first “sinners” (Adam and Eve) were clothed with animal skins. This showed them that **living** animals had to die to cover the man and woman from their nakedness. The “nakedness” is the way the Bible expresses the shame that Adam and Eve felt after they had committed the first sin. In committing this sin by being disobedient, they separated themselves from the Glory of God in the process. **Alive** animals had to “shed blood” and die so that the humans could **live** with their shame or sin covered by animal skins (Genesis 3:21).

The Hebrew for “skins” in the *Torah* even allows us to make a pun using both the English and the Hebrew. *Kuttōneth* (כַּתְנֹת), from a root to “cover” with a coat or garment, could sound like ‘cut atoneth’ or cutting the skins to atone (old English “He atoneth for us”). The Atonement is the “At one-ment”. It means man is reconciled back to God. The Bible records Cain bringing an inadequate offering of fruit that had no blood of course (Genesis 4:3). Nothing had to die with this offering. Trees provide fruit annually without dying. But an animal dies a terrifying death when its throat is cut and it loses its blood. Gradually priests and priest-kings took on duties to sacrifice animals (not fruit) on behalf of others especially on behalf of the poor. Sacrificial altars are all over the archaeological and anthropological world. The Biblical view was that “the **life** was in the blood” (Leviticus 17:11). Returning to the “living Kas”, the word “**living**”, in the context of a live animal presented as an “offering to the gods”, is easily explained and to be expected. Also, from a Biblical view, this sort of ceremony simply shows that many people then acknowledged what was required for obedience to God. Having a sacrifice with a formal investiture reminds one and all that human failings will prevail but God must be obeyed. Stable government is enhanced from the beginning. (Governments today try to get ‘religious authorities’ to make people behave themselves and work hard for the state, state-sponsored multinationals and the wealthy. Every multinational and most large companies are “state-sponsored” when one studies the web of subsidies they all get). Possibly these images do represent primitive people engaged in an arcane ritual. Other possibilities exist though. Good science requires looking at all avenues of research, null-hypothesis testing and an open mind. Too often we read closed-minded single-hypothesis testing without a null hypothesis.

For those who are wondering, in Christianity, sacrifice is no longer required. The perfect sacrifice (“The Atonement”) took place at Calvary in AD 30 or about 37 years after the Birth of Jesus in 6-7 BC. In ancient times the practice which was supposed to be restricted to the taking of life from animals came to involve children and babies. They were thought to be sinless and therefore more likely to appease the gods. That was a debasement of the practice. It is interesting the Romans had to outlaw it as recently as the 2<sup>nd</sup> century BC when they stopped Carthaginians practising child sacrifice. Obeying God’s instruction, Abraham took Isaac, his chosen or “only begotten son” to Mount Moriah for sacrifice. Isaac was 37 years old. But, God withheld the hand of Abraham. It was an awful thing to do. God would not permit Abraham to fully execute the original instruction. God was “testing” Abraham. This is one of the points of the Crucifixion of Christ. God would and did put Himself to the test as part of His Plan of Redemption (conceived out of Love), through His Son’s death. That way, God, under His Law, can legally and theologically justify the eternal presence of the believer in His Kingdom by placing the punishment for sin on His own Son (Jesus, *Yeshua*) who willingly accepted that punishment in place of those deserving it.

There may be evidence in the Bible that some Egyptians worshipped God as Joseph did. Pharaoh gave Joseph a wife whose name is recorded as Asenath. She was the daughter of “Poti-phaera” (פּוֹטִי פֶרַעַי). He was a priest of “On”. However, in the name Potiphara we can read, “the place of the pharaoh” (פּוֹטִי פֶרַעַי). He might have been the priest in pharaoh’s house. In other words, he was pharaoh’s personal priest. The Queen of England has her own personal chaplain. At the Marriage of Prince Charles and Camilla Parker-Bowles, this ‘personal’ chaplain led part of the service instead of the Archbishop of Canterbury. A ‘personal’ chaplain might reflect a difference in theological perspectives. Commentators wonder if Joseph,

who is often used as a 'type' for Jesus, would marry an 'unbeliever'. Political reality may have forced Joseph to accept the marriage. Or, the "pharaoh who knew Joseph" may have been a worshipper of the true God even if his countrymen were mostly pagans or followers of other religions. It might be argued that is the position the Queen of England finds herself in!

Finally, if the "south" is in view here, one wonders whether *kas* might instead relate to the nationality of the king. *Kas* might be Cush (כוש, Kus, Kush), the old Hebrew name for Ethiopia. These points show that the evidence from Egypt is often written up by people with their own particular religious or philosophical frame of reference. Other models can project quite different approaches to the interpretation. There is a need for a much more open and contestable analysis of the data.

It should be noted, once again, that tremendous skill has been used in many branches of modern Egyptology. We find this in the decipherment and refinement of the art of reading the ancient Egyptian writings. Egyptologists have carefully recovered, restored, catalogued and stored masses of material and texts. The ability to posit these ideas would not be possible without those great skills. It is actually distressing to see people with all those skills having to fit the evidence into frameworks set for them by others that had far fewer skills. It is even more distressing if the only reason they persist with the orthodox framework is because of their own personal religious prejudices. In essence, the framework they now use was initially set by Manetho and Herodotus. Today's complications came from the well-intentioned efforts of a desperate minority who wanted to see a particular interpretation of Exodus 1:11 embedded in the historical record. We received Manetho indirectly through intermediaries. They copied him, wrongly sometimes. They passed on to us their badly edited, or uncritical, versions of his material. For some reason, perhaps because of the Exodus 1:11 fiasco, Egyptologists and Archaeologists have become super-critical of the Biblical record. They now ignore it completely except where it occasionally suits them. Yet they have been insufficiently critical of the second-hand record received from Manetho by a tortuous route. They know the information *derived* from *Manetho* is very weak, are wary of it, but then use it anyway. The best record I ever read of the defeat of the Spanish Armada was by an American (Thomas Mattingly). He is clearly more objective than most England-based historians. In contrast to English historians, the Bible may be a Jewish record but it is very critical of its own people. It was thoroughly checked each time its scrolls were re-copied. Occasionally, the scribes may have made some easily identified copy errors. These are usually to do with foreign names or countries, e.g., Nebuchadrezzar where the error is repeated on several occasions. In another example, an error concerning the nations of Edom (אדום) and Syria (ארם) or Aram, in II Samuel 8:12&13, is corrected in I Chronicles 18:12. Even if the mistake was discovered, a later generation usually did not dare alter what earlier scribes had copied. With proper textual analysis these errors are not even minor irritants. They can actually be important markers that give us more information. Therefore, they give us more confidence that the texts are reliable.

Why was the Bible rejected in favour of Manetho? It seems now, from my assessment of where things went wrong, that it was the theologians' insistence that "Raamses" of Exodus 1:11 in the English-language version of the Bible had to be the name of the king who oppressed the ancient Israelites. The driving force for this insistence came from the Christian theologians in Britain and America. Jewish theologians (rabbis?) or Hebrew scholars probably should have realised that "Ramesses" (or Raamses רעמסס) could not possibly be an Egyptian name in a Semitic or Hebrew form. Nor could it be a Hebrew transliteration of an Egyptian name. Even in "Kas" they use a Greek bias and read "Kas" for "Kash" or "Cush". The references to "The Living Kas", like the rest of Egypt's history, have been ascribed to a period at least five hundred years before their actual place in history. That displacement is a consequence of the *a priori* displacement of the ramessides at least six hundred years before their real time. It is possible that a renewed understanding of the proper theological purpose behind animal sacrifices in the days of David and Solomon of Israel might have spread to the people of Cush (Ethiopia). Especially through the *evangelical* efforts of Hatshepsut-Sheba or her father Thutmose I.

### The Detail Continued

*"Before the ruler were doubtless two standards ..... one is the jackal standard of the god 'Up-uati' of the South, 'the Lord of the Siut'..... He was the 'opener of the ways'....."* (VMII. Chapter III. Page 9, para., 23).

According to various renditions of her words, Hatshepsut talked about "exploring the ways to Punt". In the broader model here, Punt is thought to be Israel and *Pun-icea* or Phoenicia. (Refer, *Hatshepsut and the Sign of Sheba*). From Luxor there were several ways to this land. One could go across to the Red Sea from Luxor. Sail up (north) the Red Sea to Eilat. From Eilat (Etzion-Geber), travel north up the "Aravah" to Jericho and Jerusalem. Or, one could cross over to Israel and Phoenicia by foot where the Sinai peninsula joins Egypt east of the Nile Delta and journey overland through various passes or along the

“Kings’ Highway”. One could sail down the Nile out to the Mediterranean and across to the Levantine ports. If one wanted to link the Nile-Mediterranean route with the Red Sea run, the closest the Nile comes to the main part of the Red Sea is where the Nile bends eastward quite a long way near Luxor/Thebes. A better solution, as we have done today, would be to build a canal where Suez is. In “Neco’s” day the Egyptians tried the latter option according to Herodotus. In order to have trade through these routes, one needs security, good facilities, commercial laws, finance, equipment, infrastructure etc. Someone has to pay for this. The provision of facilities was the reason for “tribute” in ancient times. These things come with good government. Thus the “Up-uati of the South”, the “Lord of the Siut” (the South?) might well have been important as the “opener of the ways” because his (her) government maintained the environment necessary to keep the commercial ways or routes open.

Although some of these trade routes had apparently been used in the 5<sup>th</sup> or 6<sup>th</sup> dynasty, it was the 18<sup>th</sup> dynasty, especially at the time of Hatshepsut, that really began to optimise these natural alternatives. They could use the Nile to float exports downstream from Egypt to Mediterranean destinations. For imports, they could use the Galilee/Jordan and Dead-Sea/Aravah run. This route would bring imports to Egypt from or via Punt (Phoenicia-Israel). That would be possible especially if the Aravah was flooded in winter. The Aravah seems to have been regularly flooded in ancient times according to the former presence of the Aravah tree or willow there. Beginning with the Jordan River system, then through the Aravah, goods were transhipped to the Red Sea/Gulf of Aqaba at Eilat. Then they were shipped across to Thebes and Luxor in Egypt. But this depended on international agreements (between Ethiopia, Egypt, Israel and Phoenicia). One could use the two river systems clockwise, so to speak. One of the most important products for Egyptians was cedar from Lebanon. The logs of this wood were used for a very important function in Egypt’s death culture - embalming. In *Nature* (Volume 425, 23 October 2003), Ulrich Weser (Bayerische Staatsgemäldesammlungen, Doerner-Institut, 80799 München, Germany) and his team of chemists reported that cedars were also the principal source of oils for embalming materials. This discovery means another very important commodity, alluded to in Psalm 104:16, has been identified by modern chemists as an important item in the trade cycle between Syria, Phoenicia, Israel and Egypt. The Lord of the “Siut” was a very important person in securing these trade routes. Only as king of the North and South could he (or she) properly regulate them.

**It was inefficient with three kings of Upper Egypt, Lower Egypt and Cush (Sudan/Ethiopia) all independently trying to negotiate rules, laws, tariffs, exchange rates etc., with the traders from Israel, Phoenicia and Syria. One overall “King” or “Queen” of the South (Lord of the Siut ?) was in the best position to do this. Hopefully, not interfering too much in the laws of the market. Unfortunately, it was only on relatively rare occasions anyone had this overall authority. These regions are in chaos today. However, some of the kings of Egypt, The Sudan, Ethiopia and Khentenfir understood economics three thousand years before the European Union or the United States.**

The necessity for international supervision of these trade routes is obvious to our generation. Certainly, it was for these people too. Trade becomes very messy if there are many different laws from place to place. Things like insurance need legislation or courts to settle disputes. Some sort of system was necessary in those days too. A union of the Crowns of Egypt and Ethiopia would provide this. Petrie’s reference below seems to refer to a union of the crowns of the North and South. In *Hatshepsut and the Sign of Sheba*, I suggest that the original ceremony described in the extracts below actually referred to Hatshepsut and Thutmose II. A discussion along those lines has been deleted from the first manuscript edition of this book (manuscript form) and will be included in the book about Hatshepsut. In the following extract, Petrie seems to be putting a mystic spin on what may have been a very formal occasion in the political histories of the Egyptians, Nubians and Ethiopians.

*“The vulture Nekhebt, on a neb sign, rests on a plant of the south .... Behind the king is a mention of ‘Upuati of the South’ .... The palanquin containing the royal child, ‘suten mes’, is often shown in these scenes ..... It is probable that the original purport of the presence of the royal daughters was for their marriage to the new king so that he might inherit the kingdom through them.”* (VMII. Chapter III. Page 9, para., 25, Plate IV).

A conclusion of even greater potential interest arises out of the next observation by Petrie.

*“The king is called ‘Son of Ra beloved by the Gods’ ....”* ( VMII. Chapter III. Page 10, para., 26); and

*“Behind the King is carried the strange object which we noticed in the first scene. This is frequently represented along with the emblems of the fan and half heaven, behind the kings as for instance on the*

*intel of Merneptah.*" (VMII. Chapter III. Page 10, para., 27).

"Son of Ra" is more likely to be appended to titles of the Ramesside kings. They are the ones "born of Ra" or the ones who were "Moshe of Ra" (Ra'a ?). Hence their name "Ra-Moshe", or in the Greek form, "Ramesses". Many cartouches for "Ramesses" do have the symbol of the folded cloth (the letter 's') suggesting a reading in the Egyptian of "Ramesses". However, a double sign is often an indicator for the fricative when reading a consonant. Thus double-s is really 'sh' so we should still read "Ramoshe". Greeks, or people with similar language and pronunciation rules, would see "Ramesses". For some reason, Merneptah does not seem to have specifically called himself "Ramesses". That is unless the Egyptologists have associated him with the wrong cartouches. If Merneptah was a contemporary of Nebuchadnezzar, as asserted here, he may have tried to emulate the latter who saw himself as the recipient of messages from the gods through Mercury or Nebo. So Merneptah may have decided he was the *Ha* (Prophet) of *Ophirah* (Africa) or Ho'ophra - Hophra. Alternatively, Nebuchadnezzar may not have permitted him to take the title "Ramesses". So Hophra-Apries-Merneptah-Proteus had to be content with "Merneptah Baenre Hotepirmaat". Nebuchadnezzar might have accepted that but it was too grandiose for Jeremiah. He let Hophra (or "Chophra", Jeremiah 44:30) know it!

The existence of the "strange object" on the "intel of Merneptah" is not surprising, assuming he pillaged many things for his constructions. If he was going to pillage something he might as well take of the best or most famous. It suggests this bombastic king, lucky to be pharaoh in the first place because he simply outlived other sons of Ramesses II, may have appropriated sculptures of the 18<sup>th</sup> dynasty's most famous wedding and coronation ceremony. 18<sup>th</sup> dynasty buildings and sculptures would be the most numerous from which to pillage. As the 19<sup>th</sup> dynasty's "Crown Prince" he, or his sycophantic supporters, might have pillaged from the scene of Thutmosis II's and Hatshepsut's investiture.

In doing that, Merneptah-Hophra just added fuel to the fire of Jeremiah's anger toward him. Under the current framework for Egyptian history, built on a false chronological structure, Egyptologists would never understand the situation as Jeremiah would have seen it. Modern Egyptologists and Herodotus were not there at the time. Jeremiah **was** there so he is the more reliable commentator. Presumably Jeremiah would have admired or even adored Hatshepsut-Sheba. According to the thesis put forward in *Hatshepsut and the Sign of Sheba*, Hatshepsut-Sheba responded to one "sign" from "God" and responded positively to it. This is apparent from both Testaments in the Bible. She became a believer in the God of Israel. Therefore, she pursued a policy of peace (*shalom*) and friendship toward Solomon's (*Shlomo's*) Israel. Nearly four hundred years later, Merneptah-Hophra sneered that "Israel's seed was destroyed". But he might also have destroyed the beautiful portrait of a magnificent ceremony involving a highly respected true-God-fearing queen just to adorn his own palace and temple. Under those circumstances, as well as others considered above, no wonder Jeremiah hated this king.

"*'Nekhebt' as 'mistress of the South land'.... One is the man of the Am or country camp, the other of the U or town districts.*" (VMII. Chapter III. Page 11, para., 29).

This may be more evidence for a title of the southern region. "Nebti" refers to the two goddesses of the South and appears in Merneptah's title. There might also be a reference here to the Am-u (Amalek). This period was well after the Amalekite prominence but the term could still have been used in the way other nations might use barbarian or serf. Otherwise, the Amu were also the Amu - Malach or Amalek that fought so often with Israel. As I have noted, the *Book of Esther* narrates that Haman, a descendant of Agag the Amalekite king contemporary with Moses, and no doubt distantly related to the kin of the Agag that Samuel executed, nearly managed to destroy millions of Jews in Persia.

In a chapter about "The Objects from the Palace", Petrie notes:

*"The things found in the palace were not numerous, but they were mostly of unusually fine quality, as we might expect, and they throw some light on the length of use of the building after the time of Apries ..... a blank cartouche, on which had been painted the beginning of the name of Cambyses. The next dated object is the sling bullet of Khabbash who held Memphis 486 - 484 BC. There was a rough reconstruction after the 26<sup>th</sup> dynasty, as the slab of 'Tha-ast-en-amu' who appears to have been also called 'Aahmes-si-neit-rannu' ..... of the time of Artaxerxes II 402 BC, there is a copy of a date on a document in Aramaic. Probably of Persian age is the large quantity of scale armour."* (VMII. Chapter IV. Page 11, para., 31).

This is more archaeological evidence of the important Persian period. According to the framework here, the Egyptologists have mistakenly understood the "P-L-S-t" of Ramesses III as being the "Philistines" instead of the "P-R-S-t" which should be read "Persians". That explains why we find Ramesses III's fort at

Beth She'an above King Saul's of Israel. Ramesses III followed Apries-Merneptah who was son of Ramesses II. Since we now assume Ramesses III ruled Egypt after Merneptah-Apries, who said "Israel's Seed is destroyed" and "Israel is razed to the ground", Ramesses III must have been fighting Persians, not Philistines. Even if the Philistines were still around in the 6<sup>th</sup> century BC, it is hardly possible that he is fighting Philistines when the Persians were kicking up so much dust in the world at the time. The Philistines, being essentially Greek anyway, would have supported Ramesses against the Persians. Ramesses III (assuming he was "Amasis II") was temporarily free to occupy the new waste-land in Israel after the Chaldean decline in Babylon. He could re-establish Egypt's presence at Seti's old fort at Beth She'an. And he probably did until the Persians drove him back to Egypt.

Later, Persia went on to invade and defeat Egypt as well. That is why Petrie finds this Persian armour in Memphis. Petrie says there was "a rough reconstruction **after** the 26<sup>th</sup> dynasty". The thesis here is that the 26<sup>th</sup> and the 19<sup>th</sup> dynasties were identical anyway. Egyptologists have mistakenly duplicated the same dynasty. They placed one of the duplicates in the 13<sup>th</sup> century BC. They left the "original" (the "26<sup>th</sup>"), if we can call it that, in the 7<sup>th</sup> century. Actually that is roughly where it belongs, within a decade or two. So the 26<sup>th</sup> (= 19<sup>th</sup>) was followed by the 20<sup>th</sup> of Ramesses III. That might fit the time when Ramesses III and others including some Greek (Spartan?) allies were fighting the Greeks (Athenians?) with their Persian allies to retain Egyptian control first of the delta then of Memphis itself. If Memphis was damaged in that fighting, as seems most likely, especially after a siege, "a rough reconstruction" also seems likely. Although the reconstruction might have been done by the Persians who hurriedly did this for defensive purposes after they had defeated the Egyptians.

Petrie continues with a discussion of Herodotus' writing about Persian armour which is obviously like the examples found in Memphis.

*"Then there is the bowl of Zeher, the last pharaoh but one, 361-359 BC which shows that this was still the residence to the end of the kingdom. The moving of the court to Alexandria seems to have left the place deserted; no Ptolemaic pottery has been found in the palace but some little lead models of silver trays cannot be earlier than 1<sup>st</sup> century BC."* (VMII. Chapter IV. Page 11, para., 31).

The evidence tends to suggest Memphis had several phases of occupation in the 5<sup>th</sup>/6<sup>th</sup>, 12<sup>th</sup>, 18 - 20<sup>th</sup> dynasties and perhaps in the very last and short Egyptian period in the gap between Persian and Macedonian-Greek domination. Of these dynasties, bearing in mind the argument for the 19<sup>th</sup> and 26<sup>th</sup> to be one and the same dynasty, it was the 19<sup>th</sup> of Seti I, Ramesses II and Merneptah that put the most effort into restoring the Memphis-Pithom of the 12<sup>th</sup> dynasty. They enhanced their city of Memphis by pillaging other parts of Egypt. The 18<sup>th</sup> dynasty, probably because it represented the union of the north and south or Suten-bat (Egypt and Ethiopia), logically preferred to base itself further south in Luxor and Thebes. That was until Akhenaten moved the capital to El Amarna further north, nearly half-way toward Memphis. This is why we can see Memphis as being both "Pithom" (of the 12<sup>th</sup> dynasty in the 15<sup>th</sup> century BC) and "Raamses" (of the 19<sup>th</sup> dynasty in the 7<sup>th</sup> century BC). In each of those eras it was effectively the capital of Egypt but probably declined to provincial or lesser status at other times.

Before the 12<sup>th</sup> dynasty, Memphis was probably a major centre if not the capital of Egypt. All information for such an early phase of its history is of course much older and much more difficult to assess.

### **An Inscription in Old Hebrew**

*"The fragment of limestone with an Aramaic graffito ..... the copy and transliteration into Hebrew are given at the base of plate XIII a".* (VMII. Chapter IV. Page 12, para., 37).

The plate (refer next page) shows the "Aramaic" characters. The modern Hebrew transliteration is shown underneath.

Clearly, in the name "Artaxerxes II", we have evidence for Jewish settlement of Memphis from around the time of the Babylonian Exile and in Persian times. We know from non-Biblical sources, even after they were permitted to return to Israel, many Jews remained where they lived. They stayed in the cities abroad that they had fled to after the Babylonian exile. Many, for generations, stayed in places they had re-settled in. Jews born in these places, for example in Memphis, Babylon or later in Alexandria, often preferred to stay there with the society they had been reared in and adapted to. Sometimes this even became a process of "assimilation". Israel was often too dangerous to live in anyway. Not a place to raise young families. Some Jewish families in the modern Diaspora (Galuth) also feel this way.

Petrie says the inscription reads “On the first of Ab, year 2 of Artaxerxes” (בחדא לאבשות II ארתחשה), *B'echad l'av shebat II Artachshah*):

“The inked writing does not seem to have been done by a person who was really familiar with the character.” [Actually, one wonders if שות should be שבט, *sh<sup>b</sup>ât*, a Jewish month] “... (page 13) ... (It looks as if he tried to imitate the writing of a document dated in the reign of Artaxerxes II. It may have been a Jewish document, but not necessarily.” (VMII. Chapter IV. Page 12 & 13, para., 37).

נחמא לאבשות II ארתחשה  
בחדא לאבשות II ארתחשה  
1:2

With all the Biblical evidence to hand it seems strange to even doubt it was a Hebrew “graffito” or inscription. Surely someone wrote it for Hebrew speakers and readers. The real question is from which era? The Persian king affixes the date without any doubt. But Petrie’s comment almost seems to suggest the Hebrews or Jews have become non-persons or Israel has become a “non-nation” in ancient Middle Eastern history. There may not be much physical evidence of ancient Israelite society in Israel itself. So much was destroyed by invaders. Especially in the tussles for control between the Seleucids and Ptolemies and many other groups later on such as the Crusaders and the Muslims. But why downplay what seems to be a common piece of graffiti which may turn out to be a useful piece of textual evidence that is surely even stronger evidence for an Israelite presence in Memphis? Of course, part of the problem, not explicitly stated by Petrie, is that the piece seems to be of a much earlier dynasty and era. That dynasty would have been the 19<sup>th</sup> and the era the 13<sup>th</sup> century BC. Obviously a 4<sup>th</sup> or 5<sup>th</sup> century BC Persian king (450 BC or 380 BC depending on which Artaxerxes, I or II, is meant) did not live in 1200 BC.

If the archaeologists cannot accept this example, what can we say? It seems to at least suggest that a Jew lived in Memphis in the Persian era. Why say, “it may have been a Jewish document”? What else could it be? Probably, he noted the date to measure his progress in his work. What was he rebuilding? He was helping to rebuild the city recently damaged by fighting after the Persians had taken over. The city just recently damaged was that of the Ramessides. But how could a Ramesside city be “recently damaged” if it existed in 1200 BC? Petrie must have realised that was the case. Egyptologists who have since reviewed his reports, if any have, must surely have pondered this as well. Instead of saying Petrie was “sixty years old” when he wrote these reports they should be saying that Ramesses II and Merneptah were living not long before the Persian era. If one cannot accept this, what is acceptable? There will be little likelihood, philosophically (*a priori*), that archaeologists will be able to accept my thesis. It says, that Memphis could have been the site for the “Pithom and Raamses” of the Bible. It is even less likely that they will accept Memphis (Memphit) was Pithom-Raamses in the 16<sup>th</sup> and 7<sup>th</sup> centuries BC instead of the 16<sup>th</sup> or 13<sup>th</sup> centuries BC.

A Jew writing in a Hebrew script in Persian-Memphis of the 5<sup>th</sup> century BC, is further evidence the “Raamses” of Exodus 1:11 is a later addition to the Biblical text. We see examples of this with Hieropolis (Exodus 1:11). An editor of the text did this to explain that “Pithom” **was** the name of the city in **Moses’ day**, but now, or in the **editor’s own era** (perhaps *circa* 600 to 300 BC or even later) it is called “**Ramesses**”. The same applies to Genesis 47:11 where “the land of Rameses” probably refers to the district around Goshen and Pithom-Memphis. Later, that region became the base for the Ramesside kings who, almost certainly in Merneptah’s reign, probably held little more than titular control further south. “Goshen” would be an old name for the district that was better known as “Ramesses” by the 7<sup>th</sup> to 3<sup>rd</sup> centuries BC when the last major editions or copies of the Bible would be completed before the Jewish canon was finalised. As the inscription above shows, Jews in Memphis might still have been in a transition stage between two alphabets in the 5<sup>th</sup> century BC (e.g., the ‘L’ and ל). The two scripts were quite different from each other. In some examples, like *reysh* (ר) and *daleth* (ד), both symbols were very similar to each other. They were similar to each other in both scripts (‘Phoenician’ and ‘Hebrew’). That was sometimes a problem for scribes responsible for transferring the religious texts from one alphabet to another.

## Goshen

“Goshen” was the region of Egypt which the Israelites inhabited from *circa* 1900 BC to 1485 BC. There is a curious discussion in Genesis 46:34. Joseph advised his father and brothers to say to Pharaoh on their introduction to him, “Thy servants trade hath been about cattle from our youth”. Joseph explained that “every shepherd is an abomination to the Egyptians”. This is obviously a reference to the “shepherd kings”. They were the sheep-herders or “Amu” who were prone to cause trouble even several centuries before the Hyksos - Amu conquered Egypt. They would wander into Egypt from “Arabia” for pasture. Clearly the Hebrews would eventually become a useful buffer against the Hyksos between Pithom-Memphis and the Delta and the isthmus toward Arabia and “Asia”. That reason is not specifically mentioned in the Bible. Nevertheless, it might explain why the Israelites were quite welcome for a while. When their numbers increased to the extent that they became a perceived potential threat to Egypt, sentiments changed. When Abraham and Jacob moved into Egypt, the pharaohs would no doubt be aware of their history. We should assume these were sophisticated people. They would know about the incidents involving Isaac and Ishmael (the 20<sup>th</sup> century AD “Nejd”) and later Jacob and Esau (the 20<sup>th</sup> century AD “Hejaz”). For those reasons, the Egyptian pharaoh might perceive that the descendants of Jacob would be natural allies against the Arabian tribes descended from Ishmael and Esau. It is possible that other Semites had earlier moved into Egypt in a similar fashion. We do not know what pre-Abrahamic “Semite-African” relationships were like. A later regime in Egypt might have feared a repetition of history as the Israelites reached a million men strong. A reconstruction of Egypt’s history, putting it back in its proper context, might cast more light on the pre-Israelite early-Semitic period in Egypt. Unfortunately, the events of the Book of Exodus and the post-Israelite Hyksos era indicate that very little of Egypt of that era, Jewish or otherwise, survived to modern times. Certainly, the Jews (Hebrews) initially must have been a useful buffer in the north of Egypt against other waves of migrants from “Asia” or “Arabia”. These “Israelite”, “Hebrew” or “Jewish” migrants were unlikely adversaries but they were reliable servants.

After the famous Exodus, when the Hebrews did leave Goshen, the way into Egypt was wide-open for the Hyksos - Amu. Especially after a series of plagues like those that we read of in the Bible (Exodus)! The histories of Egypt and Israel should be so intertwined that one could not be expressed without the other. This is also true for neighbours like England and France, Iran and Iraq or Greece and Turkey. Conceivably, one could express English history without reference to Japanese history safely enough until about 1860 AD. But one cannot do this with Egypt and Israel from say 1900 BC until now. Unfortunately, because of this chronological problem, the history of Israel is all but written-out of existence by the distortion to the history of Israel’s most important neighbour. Were it not for the Bible, Josephus Flavius and Midrash etc., what that in turn does is to wipe out Egypt’s history. Thus Egypt’s history has been replaced with a fiction. This is unjust treatment for nations that no longer exist. It’s a disaster for the living descendants of those that do such as Jews, Kurds, Arabs and Assyrians. It hides modern Egyptians’ connection with their land’s heritage through things like speech patterns and religion.

## The Detail Continued

*“Plate XVII ..... an inscribed slab .... it is not obvious at first whether the royal name ‘Kheper-ka-ra’ is that of Senusert I in remembrance, or whether it is of ‘Nekht-neb-f’ in the 30<sup>th</sup> dynasty.” (VM II. Chapter IV. Page 13, para., 39).*

The dates for Senusert I and “Nekht-neb-f” would not have been “obvious” either. Especially not to Petrie’s financial subscribers, backers, board of directors, or audiences generally. Senusert I is officially dated *circa* 1917 BC (20<sup>th</sup> century BC) and the 30<sup>th</sup> dynasty *circa* 350 BC (4<sup>th</sup> century BC). In archaeological terms that is a huge span of time. It is about 1600 years out of barely 2400 years of archaeological history in terms of extant primary data such as papyrus documents, temple walls or stelae that exist to our day. In statistical language that’s a huge variance. No one - general public, suppliers of finance, professors - should accept that. One’s confidence in the Egyptologist’s powers of interpretation is not enhanced by this sort of wide-sweeping statement. Petrie could not tell whether a cartouche belonged to a pharaoh of the beginning of the second Millennium BC (“in remembrance”) or to a king in the second half of the first millennium BC. Someone should have asked why this 30<sup>th</sup> dynasty king wanted to remember Senusert I. Later Egyptologists, and Petrie’s contemporaries, should have been far more cautious before canonising and enshrining a faulty chronology of Egypt’s ancient (pre-Persian) history.

This shows how difficult it is to make sense out of a lot of material that we do have. Egyptologists have no right to be dogmatic about their scheme. They should be much more prepared to consider other, even “radical”, suggestions alongside their own models. When Petrie wrote this it had already been made very difficult for him because the wrong chronology was almost firmly concreted in. However, if we push the

end of the 12<sup>th</sup> dynasty forward to the start of the 15<sup>th</sup> century BC and put ourselves into the minds of the Egyptians of the 4<sup>th</sup> century BC, we can understand how Petrie could have stumbled across a more plausible scenario. The Egyptians of the 4<sup>th</sup> century BC, with large numbers of expatriate Jews in their country, might have enjoyed putting Jewish noses out of joint. They resurrected an “inscribed slab” of a pharaoh of the Jewish slavery period. In no uncertain terms, this would remind the Jews, of one thing. The Israelites might have left Egypt once upon a time; triumphantly from their perspective but devastatingly from an Egyptian perspective. “The boot”, as they say, “was now (i.e., in 400 BC) on the other foot”. The 30<sup>th</sup> dynasty is thought to have survived briefly between two periods of Persian domination. Egypt was independent but Israel was dependent, once again, on Egypt. Once again Egypt could be Israel’s protector! The Egyptians wasted no time or effort to remind the Jews of this.

To be fair to Flinders Petrie, his systematic methodology in recovering ancient historical treasures has preserved a vital piece of information. Unfortunately, a false chronological system based on: the Exodus 1:11 problem; on Manetho’s and Herodotus’ comparatively poor methodologies; and on the thoughts of subsequent scholars over a 2400 year period; all let him down badly. In Physics, Sir Isaac Newton stood on the shoulders of reliable scholars. In Egyptology, Petrie stood on a house of cards. We can probably put their information back together into a plausible scenario. We have to close the gap between the 12<sup>th</sup> dynasty and the 30<sup>th</sup>. Although it is still too early to dogmatically say that the 12<sup>th</sup> dynasty was the one that oppressed the Jews, it does appear to have succeeded a dynasty (the 5<sup>th</sup>, 6<sup>th</sup> or 11<sup>th</sup> ?) that had welcomed the Jewish minority to Goshen whereas the 12<sup>th</sup> feared then persecuted that minority as its population grew. That may be why the Bible euphemistically refers to a king “which knew not Joseph” (Exodus 1:8). Perhaps there was also, or instead, a new **dynasty** that did not know Joseph.

However, if the surmise here is correct we may actually have a crucial piece of evidence that can reliably identify a king and dynasty that **did** begin to persecute the ancient Israelites, i.e., Senusert I of the 12<sup>th</sup> dynasty. This is only a guess at this stage. However, it is fair to assume that Egyptians of the 4<sup>th</sup> century BC would have had a better idea than archaeologists of the 20<sup>th</sup> century AD which king of Egypt started the oppression of the Jews. This is not to say they definitely did know. Resurrecting Senusert’s monument in 600 BC would be a snub to the Jews - assuming Senusert I was a “pharaoh” of the Oppression. The sneering sentiments of 7<sup>th</sup> to 4<sup>th</sup> century BC Egyptians who were far closer in time to the events - 1200 years later or the same time as from Alfred the Great to Elizabeth II - are potentially more objective and reliable informants than classically-trained twentieth-century Egyptologists. All of the plausible scenarios I have put forward to explain these enigmatic pieces concerning Senusert point towards one particular conclusion. The 19<sup>th</sup> dynasty was much later than 1200 BC.

It is another story, as they say, but modern Jewish people in London ought to be equally peeved by the prominent obelisk of Thutmosis III on the banks of the Thames. Known as Cleopatra’s Needle, it is in fact an obelisk of Thutmosis III. He was the “Shishak” who robbed the temple of Solomon of all of its gold.

In a Chapter entitled “Sculptures from Temples and City”, Petrie notes:

*“In the foundations of Ramessu II, in the Temple of Ptah, among other re-used blocks of earlier dates, there is one which is probably from the Old Kingdom Temple”. (VMII. Chapter V. Page 13, para., 40).*

This is more evidence that Memphis (Memphit-Pithom) had two main eras as a capital. The first main era (“Old Kingdom”) was after an early period of civilised habitation in the 5<sup>th</sup> and 6<sup>th</sup> dynasties. That was during a succeeding dynasty, perhaps the one labelled the “12<sup>th</sup> dynasty”, when “Memphis” became known as the capital city called “Pithom”. The second main era was the so-called “19<sup>th</sup> dynasty” when “Memphis” was known as “Ramesses”. The 18<sup>th</sup> dynasty probably used the site for a city but not as a major or capital city for the Thebes-based 18<sup>th</sup> dynasty. Initially, Seti the Great and Ramesses II might have had their capitals at Thebes or Luxor. Gradually, the 19<sup>th</sup> dynasty may have shifted its base northwards because of pressure from the Ethiopians. Later on, because of Ramesses’ defeat at the hands of Nebuchadnezzar, before the latter took over Assyria-Babylon, Ramesses II was possibly forced to re-locate Egypt’s capital to Memphis. These are details which cannot be sketched-in until the overall framework is secured. Otherwise we are engaging in too much speculation. There is no sense bringing in too much speculation with all the chaos around us. It means having to juggle too many variables to bring *maat* (order out of chaos). As Exodus 1:11 implies, Hebrews (or Jews) worked, lived or built in both cities in two very different eras. The first era was extremely far from **our** memory but not so far away for those living there 2500 years ago.

*“In the temple enclosure of Merneptah, in the **foreign quarter**, a part of the actual temple has been cleared this year. .... but here we publish a capital which is obviously an **older structure, re-used** there*

in the **19<sup>th</sup> dynasty.**" (VMII. Chapter V. Page 13, para., 41).

Here we also see another distinct archaeological demonstration of the point being made in Exodus 1:11. "Ramesses" of later times was in effect a restored "Pithom" of an earlier day. That is why we should note the "older structure" which was "re-used".

Once again, we note the "foreign quarter". We can expect one thrived in the days of Apries and his immediate predecessors (7<sup>th</sup> or 6<sup>th</sup> century). As noted earlier, it is much harder to imagine this in Merneptah's day, if he had lived in the 13<sup>th</sup> century as the orthodox chronology suggests. That is especially so if the "foreign quarter" was inhabited by Phoenicians or Tyrians and not, presumably, by Hebrews. We expect the latter would seem to be the more likely candidate for a large foreign quarter in the 15<sup>th</sup> century BC, according the Bible. **Petrie is again careful not to tie himself to a racial identity of the "foreign quarter" here. He conveniently leaves it indefinite.**

The Jews claim they were in Egypt in large numbers in the 15<sup>th</sup> century BC. The Egyptologists assume that Ramesses II and Merneptah were 13<sup>th</sup> century BC pharaohs partly because they take the implicit date in Exodus 1:11 (*circa* 1500 BC) and re-adjust it to *circa* 1250 BC using the Sothic System. Consequently, they shift the end of the Jewish sojourn in Egypt to about 1200 BC instead of about 1485 BC. That is just one of several "lesser" problems, if we can call them that, which interferes with a true understanding of Israel's ancient relationship with Egypt. Of course, in this reconstruction (model), Merneptah must be contemporary with the Exile of Israel to Babylon. I base this on the statement, "Israel's Seed is destroyed; the land is razed to the ground". What else could such a statement mean if it were not made in the year 586 BC? To reinforce this point, we again carefully note one of "Merneptah's" middle names (or mid-titles) i.e., "Hophra"; as in "Hotephir-maat" or "Ho'ephir-maat". This is Jeremiah's short name for the king of his day, Hophra. That suggests he is simply the "Apries" of the 26<sup>th</sup> dynasty. J.H. Breasted tells us, "Apries" (also "Proteus") is just the Greek form of the name "Hophra" (*A History of Egypt*, page 586).

*"Just as we recovered an early lotus capital from that site last year, so we have now recovered two other capitals, probably of the **5<sup>th</sup> dynasty**, brought away - like so much other material - from the cemetery of Abusir or Saqqara. These are of a type which is (page 14) known represented in relief carvings of scenes of the 5<sup>th</sup> dynasty, but which has never been seen in the round as an actual capital. .... The finest of the steles from the Ptah temple is that of Amenhotep and Piaay .... Another piece of clustered column was found like that of last year .... the same design as in the work of Akhenaten. But it is finer ..... probably therefore of **Amenhotep III.**"* [VMII. Chapter V. Page 13 & 14, para., 41 (contd)].

Here the 5<sup>th</sup> and 18<sup>th</sup> dynasties are discussed in the same paragraph. There is no reference to much else in between. Once again Petrie fails to tell the reader that Akhenaten and Amenhotep are 18<sup>th</sup> dynasty. Here is another large and embarrassing gap of time and it probably pays Petrie not to draw too much attention to it. The 5<sup>th</sup> dynasty might be one candidate for a dynasty ("king") that was "friendly" to Abraham and perhaps to Jacob and Joseph. Perhaps another dynasty like the 11<sup>th</sup> was friendly to Jacob and Joseph whereas the 12<sup>th</sup> was hostile to the descendants of Joseph and his eleven brothers. But this is still conjecture at this stage. What does seem to be obvious is the existence once again of barely half a dozen dynasties, of any real significance, that ruled all of "Egypt" in antiquity. Now the correct sequence of "supranational dynasties" is beginning to emerge and should go like this: 1<sup>st</sup>, 2<sup>nd</sup>, 5<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, Hyksos (or 6<sup>th</sup> to 10<sup>th</sup> being duplicates of 13<sup>th</sup> to 17<sup>th</sup>), 18<sup>th</sup>, Assyrian, Libyan or Ethiopian, 19<sup>th</sup>, 20<sup>th</sup>, Persian, 30<sup>th</sup>, Greek, Roman etc. If Memphis was such an important centre for 31 dynasties over some 2700 years between 3000 BC and 300 BC, about seventeen dynasties seem to be missing. Only the Pyramid era (1<sup>st</sup> and 2<sup>nd</sup> dynasties?), the 5<sup>th</sup>, 12<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> dynasties seem to be able to put in any solid appearances in the archaeological record at Memphis from Petrie's survey. The absence of evidence is not necessarily evidence of absence, of course. Just as we argue for the archaeological record in Israel. Nevertheless, we still need a second or third **primary** source for confirmation. Preferably, we need ancient texts to back up any evidence we do find. It is often from a single **secondary** or **tertiary** text that many of the thirty-one dynasties are postulated. Some primary Egyptian sources, for example stone monuments, have also been used to construct the dynasties. They are primary texts, unless they have been doctored (edited) as some examples above prove. The same degree of acceptance given to often-inadequate Egyptian texts does not seem to rule for Biblical or Jewish texts.

#### **A Short Note on Amenhotep II, Punt, Tyre and the "Foreign Quarter".**

Amenhotep III and the "foreign quarter", presumably Tyrian, in Merneptah's Memphis are mentioned in this paragraph (VMII.V.13.41). It is worth developing a little bit further Amenhotep's often-quoted, "As I look to the sunrise I come to the countries of Punt". (Refer to the maps at the end of the book). An important

paradigm of this reconstruction is that Punt includes both Israel and Phoenicia or the city-states thereof and possibly Edom. Ancient maps were "orientated" to the East or toward the rising of the sun. Generally, travel from Egypt to Asia was overland via the isthmus to the Gaza Strip and southern Israel. Further on, one went to Tyre, Byblos, Sidon, Ugarit or perhaps south to Edom. One has to assume Asia would be the main goal for travellers from Egypt. That was where most people still lived in those times. The famous "Kings' Highway" followed this route. The African interior was mainly a place for the intrepid trapper, miner, lumberjack, hunter, refugee or vagabond.

Tyrian merchants imported raw materials, or plant, animal or mineral products, from the African hinterland. Only a percentage of the material brought out of the interior was suitable for Tyre's sophisticated customers. The Tyrians would have markets for second- or third-grade products. It is more sensible to do the preliminary grading as close to the source of the raw materials as possible. Memphis would be an ideal place for Tyre's merchants for pre-grading, partial processing etc. Raw product could be swiftly shipped or shunted down the Nile from the hinterland to Memphis. The work done on this stuff would be messy, dirty and involve some pollution. Not the sort of industry that Thebes and Luxor, or Tyre and Byblos for that matter, would want. (Refer "Punt, Somalia and Ophir" below for a reference to Thebes as a centre for merchandising emeralds). Depending on the condition and quality of the product and the destination for the final product, Tyrian merchants and their skilled graders and processors (probably fellow Tyrians) needed a base in Memphis. There, they would be in a far better position to economically grade, pack or even partially-process product. Otherwise, they would be simply hauling raw African material all the way to the Phoenician coast. From Memphis, there was the option of dumping unwanted product (rubbish) in the desert; shipping medium- or low-grade material across the Mediterranean to Phoenicia (Punt) or other manufacturing bases; and taking the precious or first-grade product overland, across the isthmus back to "Punt". Memphis would have been an ideal situation for all of this activity. The Memphite economy may even have depended on it. That may be why Memphis only sporadically seemed to have been a major centre. At other times, there were long periods of strife or vagrancy (e.g., Amalekites - Hyksos era) when no constructive society could operate.

For anyone who has studied the animal-plant product-processing industries, their grading strategies and shipping schedules, this is an obvious alternative explanation for this "foreign quarter" at Memphis. Unless these people were simply refugees or migrants. Egyptians would be employed in these processing industries but the merchants would also have lots of their own staff from their own country. Phoenicians themselves would manage the sometimes commercially-sensitive work. Traders did not want other traders knowing what their customers wanted for fear that competitors might sneak in and lure their customer to another supplier. For that reason, some business houses even adapted their own alphabet systems. They were used for inter-house correspondence to protect trade secrets. Although they are misled by a false chronology, Egyptologists also have little experience of commerce or manufacturing commodities. They tend to be classically-trained graduates from the "ivory towers". Often they lack some necessary and important skills to aid the interpretation of the data they very cleverly retrieve and preserve from excavations in the ground.

### The Detail Continued

*"In the camp, to the east of the **palace-fort** .... no sculpture was discovered ..... some reliefs were found, one with the names of King Ay .... another slab with a Sekhmet and king standing ..... the name unfortunately lost. (In) the building of Siamun ..... we found fragments of stone vases of the earliest dynasties. .... No more work of Siamun was found ..... one lintel of Orsokon was found ..... The cartouche of 'Haa-ab-ra' is one of those from the columns of the Great Court already described". (VMII. Chapter V. Page 14, para., 42).*

The "columns of the Great Court already described" are probably those referred to above (VMI.I.4.10 and VMII.I.3.6).

There are three points to note here. It is the first time Petrie mentions a "palace-fort". It probably indicates a state of emergency at one time for a **fort** to be adjoined to a **palace** at Memphis. This state of desperation must be during the demise of the 19<sup>th</sup> dynasty. Or, it was used as a defence against the Persians or Greeks (ostensibly of the end of the 26<sup>th</sup> dynasty). This would not be surprising in a 7<sup>th</sup> century context. It would be in a 13<sup>th</sup> or 12<sup>th</sup> century context where the 19<sup>th</sup> and 20<sup>th</sup> dynasties are conventionally placed. As we saw (VMI.V.11.34), here we have a comparison with Herodotus' words about the demise of Apries (Hophra).

Secondly, we read of the "cartouche of 'Haa-ab-ra'". It seems to be "in the camp, to the east of the palace-

fort". But if it is on one of the "columns of the Great Court already described" (refer VMI.I.4.10), there it is "the cartouche of Apries". Is this an example where the "cartouche of 'Haa-ab-ra'" is translated "Apries"? This is surely further evidence we must call him "Apries-Hophra" or admit that "Apries" is "Hophra" as in Merneptah Baenre Hotepirmaat (Ho'ephir-maat). Breasted in *A History of Egypt*, page 586, refers to "The Ha'abre' of the Egyptians, or Hophra of the Hebrews"

Chapter V is entitled "Sculptures from Temples and City". However, it considers temples only of Ramesses and Merneptah. So, what is a cartouche of Haa-ab-ra doing in this context if it belongs to Apries? Petrie does not commit himself and does not say who owns this particular cartouche. He should surely tell us it belongs to Apries of the 26<sup>th</sup> dynasty. What, therefore, is it doing in a 19<sup>th</sup> dynasty context? In the plate attached to the reports (Vol II, Page 14, paragraph 42, Plate XIX) Petrie has written in upper case "HAA-AB-RA (APRIES)". The cartouche has a partially worn-out object at the top. It has a symbol like a figure 8 standing on another figure 8. That is alongside two arms, making a 90 degree angle at the elbow. The arms have outstretched palms pointing to the left. There is a vase at the foot of the cartouche. Note that Plate XIX (Plate 19) covers a wide period from the 18<sup>th</sup> (or XVIII) to 26<sup>th</sup> (or XXVI) dynasties. Are Egyptologists really able to distinguish uniquely-different or distinctive styles between each of these nine dynasties (18 to 26 inclusive)? Only two or three of this group of dynasties seem to present themselves in Petrie's Memphis. A far better case is to consider that of the later dynasties, after the "Middle Kingdom", only the 18<sup>th</sup> and 19<sup>th</sup> (and perhaps 20<sup>th</sup>) dynasties are really represented here (or ruled from Memphis).

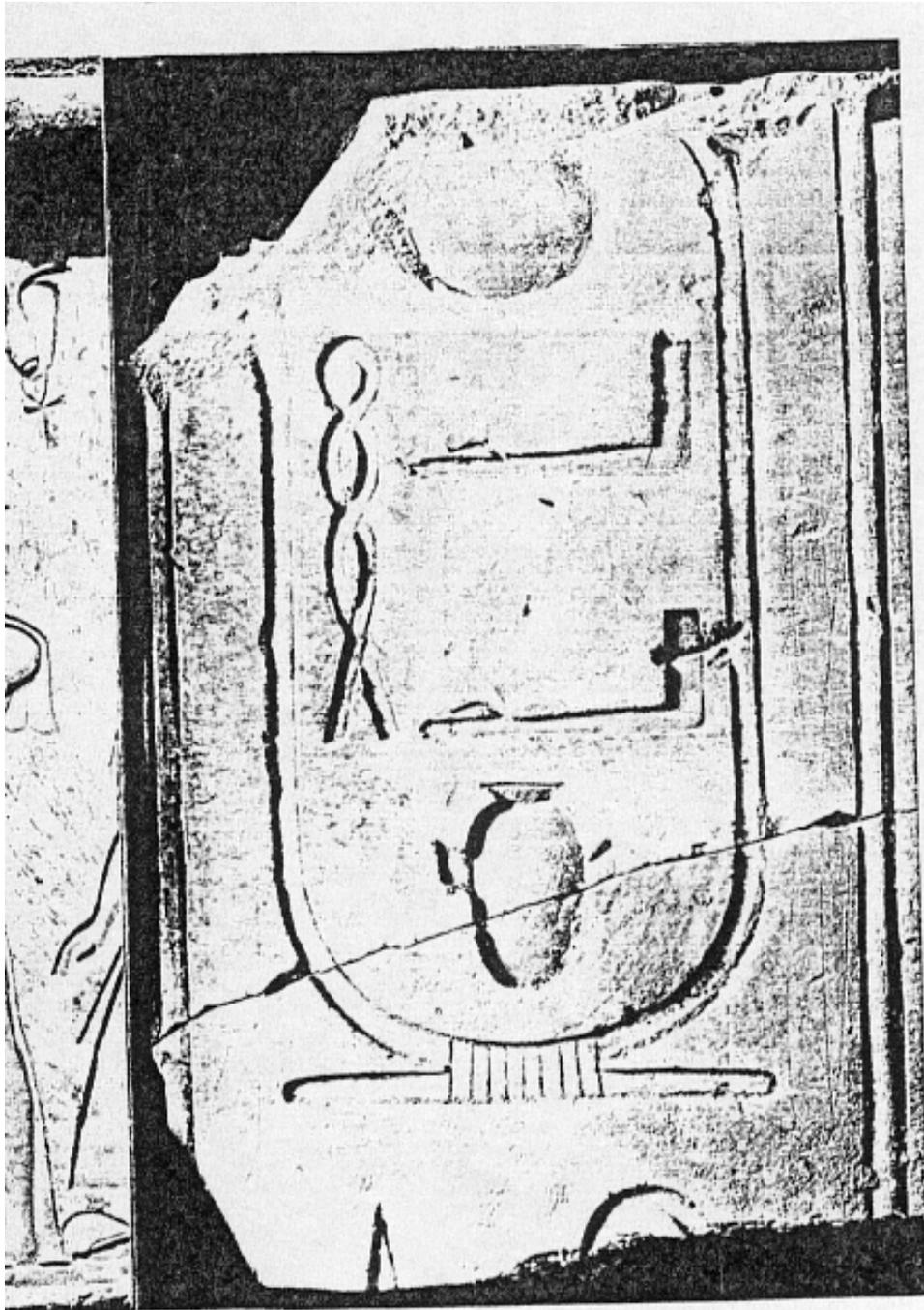
Thirdly, again being a bit vague, Petrie refers to "Siamun". There is a prince Siamun in the 18<sup>th</sup> dynasty and a Siamun was 5<sup>th</sup> king of the 21<sup>st</sup> dynasty but Petrie is not clear which period he is talking about here. What is the cartouche for "Haa-ab-ra" doing in either an 18<sup>th</sup> or a 21<sup>st</sup> dynasty context - both being hundreds of years previous to the 26<sup>th</sup>? "Haa-ab-ra", assuming Egyptologists had agreed he was Apries of the 26<sup>th</sup> dynasty, is being discussed here in a context well before the 26<sup>th</sup> dynasty. Petrie's text is unclear so we can't be certain what he is talking about. Of course if Merneptah is Apries, but in the wrong century, dynasty and even millennium, then the problem begins to resolve itself. Even Petrie seems quite puzzled by the observations. One Egyptologist said to me, "Petrie was about 60 years old then". I do not think that is the problem. We can pick up this puzzling conundrum from his language style. Just as Petrie is trying to distinguish different dynasties by ceramic styles we can ascertain skeins of chronological confusion from his account. Merneptah has had his cartouche carved onto columns *stolen* from an earlier dynasty. In this example, he probably took material from the 18<sup>th</sup> dynasty. However, Merneptah did that in *circa* 600 BC not 1200 BC! His mixing of 18<sup>th</sup> and 12<sup>th</sup> dynasty monuments makes the situation even more complex. This aspect of the problem is not the fault of modern archaeologists but of 19<sup>th</sup> dynasty *restorers*. Modern archaeologists and theologians effectively shoved the 19<sup>th</sup> dynasty into the 13<sup>th</sup> century BC by the Exodus 1:11 interpretation. This is an awful muddle where well-meaning 'cultural restorers' of the 7<sup>th</sup> century BC helped to confuse archaeologists in the 18<sup>th</sup> to 20<sup>th</sup> centuries AD. The latter could have properly explained the situation, with sound and judicious use of Biblical data, as this author believes he is doing.

*"(Re Plate XX) To the west of the court of the temple of Merneptah a wide cutting was made, to water level, to try to recover the side wall of the court. It seemed to have been ruined and built over but among the ruins were two colossal negro heads ..... their purpose and position are quite unknown. The work would agree best with the style of the 19<sup>th</sup> dynasty ..... (re Plate XXI) ... the great lintel of Merneptah is over the gateway to the court of his temple ....."* (VMII. Chapter V. Page 14, para., 43. Plates XX & XXI).

Thus, in paragraphs 42 and 43, we seem to have in this volume entitled "The Palace of Apries" of the 26<sup>th</sup> dynasty, considerable discussion about "the great lintel of Merneptah ... over the gateway to the court of his temple", 19<sup>th</sup> dynasty styles **and** a cartouche for Haa-ab-ra. The cartouche, presumably belonging to Apries of the 26<sup>th</sup> dynasty, seems to have been found in this temple. But why does a cartouche of Haa-ab-ra seem to appear in Merneptah's temple, presumably of the 13<sup>th</sup> century and 19<sup>th</sup> dynasty? Also, these discoveries seem to be in the same level (stratum) as Apries' Palace (or "palace-fort" in paragraph 42) of the so-called 26<sup>th</sup> dynasty of about the very early 6<sup>th</sup> century BC (586 BC) - and amongst Greek pottery.

A related problem is why just a temple of the 19<sup>th</sup> dynasty and a palace or "palace-fort" should dominate the area. The palace-fort may be of the 18<sup>th</sup> dynasty ("Ay", Prince Siamun) or 21<sup>st</sup> dynasty (Siamun or Orsokon). Petrie seems to assume it is of the 26<sup>th</sup> dynasty. One thing it suggests is that the 26<sup>th</sup> dynasty is either contemporary with the 19<sup>th</sup> dynasty or the same as the 19<sup>th</sup> dynasty. Or the 26<sup>th</sup> dynasty seems to immediately follow the 18<sup>th</sup>! If the 26<sup>th</sup> dynasty is the 19<sup>th</sup> then obviously it will follow the 18<sup>th</sup>. If that is the case, where are the 22<sup>nd</sup> to 25<sup>th</sup> dynasties at Memphis, assuming continuous occupation of Memphis for nearly 3000 years as Petrie starts out assuming? Or were they kings at all if the 26<sup>th</sup> immediately follows the 18<sup>th</sup>? Were they just lists of regional officials or puppet governors? If so, were Assyria, Ethiopia or Carthage the real powers when these '22<sup>nd</sup> to 25<sup>th</sup> dynasty governors' administered Egypt?

Extract from Plate XIX: Memphis; Sculptures XVIII - XXVI Dynasty  
Note Haa-ab-ra is also translated Apries



HAA-AB-RA (APRIES).

**It is all vague and hard to follow. It leaves someone, who is aware of a major chronological confusion, suspecting that Petrie is effectively proving the chronology of ancient Egyptian history is a mess.**

The “negro heads” shown in Plate XX seem to be rather obscure in the conventional context. They do perhaps make some sense if Merneptah is glorying in the demise of the Ethiopian conquerors that the 19<sup>th</sup> dynasty had to contend with. But they also make sense if he is claiming to be “Prophet” and/or King of Africa. We have already suggested elsewhere in this book that is the meaning for *Ho’phra* or the “Haa (Prophet) of Ophir (Africa)”. These “heads” in his palace or temple would suggest Merneptah claimed victory or sovereignty over the Africans and that he is now their king and possibly priest and prophet too.

There may simply be a technical reason for the following but it seems strange that Petrie would include a rudimentary etching of a half-winged disk on this plate with four Negroid busts. Why does a poor copy of this “behudet winged disk” belong here? Whatever the answer, for example there being a spare bit of space on the plate, its inclusion here is interesting. The object on Plate XX shows only one side of the full symbol noted elsewhere. The wing appears to have three segments. The other engravings are crude so we should not make too much use of this example but it might mean the artist was trying to represent three wings. If the artist had completed the object we should have six wings - three on each side of the round disk. That would confirm the purpose behind the six lines emanating like rays from the disk in the object referred to in *Biblical Archaeological Review’s* July-August 2002 article on the “Egyptian symbol” used by King Hezekiah.

Petrie wrote these reports 94 years before the BAR’s publication of the fine example of the disk on Hezekiah’s seal. It is useful to be reminded here that the destruction of Sennacherib’s army, which Hezekiah’s disk must surely represent, is widely reported in human history. As noted, the Bible records the event in considerable detail in the *Books of the Kings, Chronicles* and *Isaiah*. It is the only event, recorded in full detail, on three separate occasions, in the Bible’s “Old Testament”. That alone tells us we should note this with great care. The destruction of Sennacherib’s army is one of the most important events in history. Herodotus reports it. Lord Byron wrote about it in one of the finest pieces of British poetry. Something very significant happened. We would be better to take it seriously and ask if Petrie has inadvertently alerted us to something very important by casually placing this example of the winged disk on this plate with the four “negro heads” (sic). **Quite apart from exposing the chronological confusion, it could be telling us a lot more about the world, and its history, as we currently interpret it.**

*“At the top is a red granite lintel of Amenemhat II. This is lying amid other blocks of granite of later date, apparently ruins of a late temple”.* (VMII. Chapter V. Page 14, para., 44).

Is this more evidence of the use of a 12<sup>th</sup> dynasty period (“Amenemhat II”) piece used in the construction of the 19<sup>th</sup> dynasty or Ramesside city which is actually of the 7<sup>th</sup> and 6<sup>th</sup> centuries BC? And is it more evidence that it was the 12<sup>th</sup> dynasty pharaohs that oppressed the Children of Israel and forced them to make bricks for the *Pithomite* substructure? Again this is archaeological evidence for two dynasties predominating in two very different eras at Memphis. There is not a lot else of great significance between times as Petrie’s original premise supposed. Thus Memphis is a prime candidate for the “Pithom (12th dynasty, 16<sup>th</sup> century BC) and Raamses (19<sup>th</sup> dynasty, 7<sup>th</sup> century BC)” of Exodus 1:11. Petrie continues to find little more than 12<sup>th</sup>, some 18<sup>th</sup> and 19<sup>th</sup> dynasty material here.

*“here is another instance of the formula ‘hotep dy Ptah’ without ‘suten’”.* (VMII. Chapter V. Page 15, para., 44, Plate XXV).

Perhaps Merneptah-Hotepir-maat did not take the title “of the South” because he could not establish his authority that far. Did he, or his predecessor, have to retreat from Thebes, Luxor etc., in the face of another Ethiopian advance northwards? That might apply to Merneptah after he had inherited the kingdom from his father or from an older brother who had ruled briefly between Merneptah and Ramesses. Either Amenmesse or Seti II might have ruled briefly between Ramesses II and Merneptah as is suggested in an earlier table. (Refer to concluding section discussing Volume I, which attempts to reconstruct the 19<sup>th</sup>/26<sup>th</sup> dynasties as one dynasty, and table facing page 69).

If “hotep dy Ptah” is “H-T-P dy P-T-H”, is it possible some of the hieroglyphs are simply read in the reverse? If “hotep” (H-T-P) is the reverse of Ptah (P-T-H) perhaps the proper reading is Ptah of Ptah or god of gods or simply god-king of god-kings. This might be a statistical oddity. A quirk of a linguistic system that uses only consonants. In English, for example using the words cat and cot, we could write a cat in a cot (C-T in a C-T) but not the reverse. Are these words, ‘hotep’ and ‘ptah’ the same? We could

add this to a list including: N-M-Y or Y-M-N (Ammon or possibly Yemen); Abyssinia-Sheba; Si-en-ptah or Tahpanhes; Seti-ptah-maat (or perhaps Seti-hotep-maat) or Psammetich; Khafre or Afre-kh (Africa); and Mem-phit or Pithom.

*“A half of a cylinder of Pepy I .... was found in a pit on the west of the city. Not far off were copper axes of the 6<sup>th</sup> dynasty and pieces of stone vases of probably the 2<sup>nd</sup> dynasty ..... A remarkable steatite plaque was sold to me at Memphis ..... completely in the style of the button-seals which belong to the 6<sup>th</sup> to 8<sup>th</sup> dynasties ..... clearly foreign”.* (VMII. Chapter VI. Page 15, para 46).

Kings Pepy I and II are associated with the 6<sup>th</sup> dynasty (ostensibly *circa* 2289 BC and 2246 BC). “Apepi” is also similar to an Hyksos king of the 15<sup>th</sup> dynasty (Apophis). In Appendix J, these problems are explored in more detail. The suggestion there is that we may have to bring the 6<sup>th</sup> dynasty forward by at least 700 years to 1500 BC. This is part of a process whereby we effectively shorten the entire canon of Egyptian kings. The dynasties probably begin from 2300 BC instead of 2900 BC. That process brings the 6<sup>th</sup> dynasty era to a period much closer to the Hyksos-Amalekite era. The argument in Appendix J suggests this was actually a Hyksos dynasty or the king-list was a mix-up of Egyptian and Hyksos kings.

Ancient Egyptians restoring their history, in the 7<sup>th</sup> century BC, might have referred to Jewish sources to write accounts of their own ancient history. Unfortunately, when they referred to the Biblical sources from scrolls written in *Phoenician* (or *pre-Aramaic*) script, commonly used in ancient Israel, the Egyptian scribes, or Jewish scribe employed to do this, confused the Phoenician ‘g’ for a ‘p’, as Velikovsky suggested, and wrote the name “Apap” instead of “Agag” (the Amalekite - Hyksos) into the Egyptian record. The error was then compounded by adding the name to the 6<sup>th</sup> dynasty pharaohs because there seemed to be a close correspondence in time. With a bias against the Bible’s narrative creeping in, no one would think a Jewish source helped Egyptians compose a written history in ancient times.

I think this is a sensible idea to consider. Especially if it happened after the great era when Egypt, Israel and Phoenicia cooperated with each other so much in the 10<sup>th</sup> century BC. Although they make trade as the major purpose of her expedition, some commentators fairly and reasonably suggest Hatshepsut-Sheba was also trying to expand “scientific inquiry”. Why would that not also include searches for historical information? By the time her generation ruled Egypt, a lot of their history might have been lost in the chaos or aftermath of the “Ten Plagues” and the Hyksos conquest. As the Ipuwer Papyrus suggests, Egypt lost all of her records in some great calamity. Perhaps Hatshepsut’s scribes, or 7<sup>th</sup> century BC scribes obtained some Jewish sources to re-write some missing gaps in Egypt’s history. Either Hatshepsut’s scribes did not get the story quite right or some later scribes who rewrote Egyptian history again in the days of Ramesses II confused the information. Ramesses II’s scribes deleted Hatshepsut (and Akhenaten) from Egyptian history, presumably because they were apostates or heretics. Errors in Egyptian history, created by the Egyptians themselves, probably come from the Ramesside period.

This information concerning Pepy I and the 6<sup>th</sup> dynasty is another sign showing the terrible weaknesses in this orthodox chronology that 20<sup>th</sup> century AD scholars are foisting on us. Pepy I, if he was a Hyksos king, may have been inadvertently placed in the list of 6<sup>th</sup> dynasty pharaohs. That could have been a mistake by Manetho. Although it seems more likely that the scribes of Ramesses II’s *Ra-Shepsu* made the error. It is interesting that Petrie refers to the half-cylinder of Pepy I’s era and that 6<sup>th</sup> dynasty copper axes were found not far off”. Again his language is indirect. If Pepy is a Hyksos king (the Bible’s Agag) then the “6<sup>th</sup> dynasty, or the end of it, must have been contemporary with the Hyksos-Amalekites. That could also explain why Petrie has to say, “the style of the button-seals which belong to the 6<sup>th</sup> to 8<sup>th</sup> dynasties ... (are) ... clearly foreign”. Obviously “foreign” in this context could mean “Hyksos”. From the Biblical record, we are also aware of Ishmaelite and Midianite traders going to Egypt via the district of Gilead (Genesis 37:25, 28, 36). These tribes we strongly suspect came under the general designation “Amu” of the Egyptians and “Amu - Malach” (“Amu”, “Shepherd kings” or “Hyksos”). The merchandise that the Bible records them bringing down to Egypt did not include “button-seals”. Obviously, they would probably not be worth mentioning in comparison with the value of the “spicery and balm and myrrh” (Genesis 37:25) they carried. More likely, these button-seals are examples from the era of the Hyksos Conquest (*circa* 1485-1000 BC). This evidence supports the idea in Appendix J that some of the later Hyksos dynasties are simply a repetition of the 7<sup>th</sup> to 10<sup>th</sup> dynasties.

**This is a colossal bungle if the analysis in these pages is accurate. We cannot blame modern Egyptologists alone for this. They had to rely on the data of the Egyptians themselves. The blame on modern Egyptologists should more fairly centre on their reliance on the Theologians’ Exodus 1:11 error and on their ‘publicly-held’ faith in carbon-dating. In their journals they occasionally admit their scepticism about carbon-dating but rarely admit this in public.**



The button-seals are enigmatic. They are another element showing us we really have no idea just how confusing the records were to Manetho when he tried to collate them in 300 BC. He could have tacked-on some 15<sup>th</sup> dynasty “Hyksos” pharaohs to the 6<sup>th</sup> dynasty, or was forced to follow that line by previous scribes’ errors. This would be a parallel with the 19<sup>th</sup> and 26<sup>th</sup> dynasty problem showing it is not the only place where a duplication occurs. However, we also know of an Egyptian travelling regularly from Egypt to “Punt and Byblos” during the “6<sup>th</sup>” dynasty. But that would be unlikely under a Hyksos regime if Pepy I and II were Hyksos-Amalekite kings. We may have to consider if the 5<sup>th</sup> dynasty kings are more properly the 6<sup>th</sup> dynasty. Or the “5<sup>th</sup>” dynasty may have tried to continue its line further south in “Nubia” after the Hyksos conquest. Anyway, a new approach to Egyptian chronology probably requires us to re-assess Manetho’s canon, Ramesses II’s reconstruction of Egyptian history and other dynastic lists. The most significant of these canons, i.e., Manetho’s, is only handed down to us by other ancient authors who quoted him or who quoted other people who quoted Manetho. We don’t have his original.

*“The idea of the square labyrinth in classical times is essentially Cretan; and it is so similar to this example that if this appeared on a coin it would never be suspected of any origin outside of Crete. We have then a strong link here between the geometric button-seals and the Cretan civilization ..... A large coarse stamp ..... bears some unusual signs ..... seem like a clumsy copy of a Mykenaeen wave pattern [\*] ..... this shews then a mixture of Egyptian and foreign design ..... 6 is a button-seal of limestone; the figure wears a tunic and holds a stick across the shoulders, **a European not an Egyptian attitude**. ..... 7 is a button-seal with a bird flying, **not of Egyptian work** .... 8 is a clay impress of Greek gem ..... 9 is a galloping winged bull of Persian work, found in the palace.”* (VMII. Chapter VI. Page 16, para 46).

(\*) The “Mykenaeen wave pattern” was discussed earlier.

In this paragraph, Petrie introduces two items (No 4 & 5) from a different site (Qurneh) which were not sufficiently well reproduced in an earlier volume (Qurneh XXXIII):

*“... 4, 5 ... rectangular plaque ..... cartouche of Ramesses II ...”.* (VMII. Chapter VI. Page 16, para 46).

The mix of Cretan for which dates are uncertain, European and Mykenaeen together with Greek and Persian, in this selection of cultures, could make sense if we regard the Mykenaeen as contemporary with the Trojan War and in the middle of the 8<sup>th</sup> century BC. It certainly reflects a cosmopolitan period of Egyptian history, rather than just merely importing foreign types from abroad. A cosmopolitan period would most likely be from the 7<sup>th</sup> century onwards. It is hard to imagine these types all appearing together in the 13<sup>th</sup> century BC. Or earlier when traders, especially “shepherders”, Midianites and Ishmaelites seem to have been strictly regulated as they entered and exited Egypt. The Biblical record certainly implies this happened (Genesis 46:32-34). If a cosmopolitan community was gathering in Memphis in the 13<sup>th</sup> century BC, the odd one out here would surely be the “European”. It is strange that evidence of Hebrew culture, which according to conventional chronology should surely be in a list of 13<sup>th</sup> century BC cultures, is not recognised to be there! The Greek and Roman authors clearly regarded the Fall of Troy and the Age of Mycenae as being contemporary with the well-known founding date for Rome. Yet modern chronologists take no practical notice of this. Few bother to challenge the date for the founding of Rome, by the supposedly 13<sup>th</sup> century “Aeneas” of Priam’s Troy, in *circa* 757 BC. Therefore, why not, with the evidence above, consider bringing Ramesses II and his “19<sup>th</sup> dynasty” down to the 8<sup>th</sup> or 7<sup>th</sup> centuries BC? The end of the Mycenaeen Age would have to be brought forward to about 770 BC as well. Then Aeneas could have founded Rome after the defeat of Troy.

These two button-seals (Nos., 6 & 7), not from the 6<sup>th</sup> dynasty this time but of a later period, are interesting because one is a “European not an Egyptian attitude” but the other is “not of Egyptian work”. Rather than say outright they are not Egyptian at all, but probably made abroad instead, he fudges his language. He leaves the impression that perhaps they were made in Egypt but not by Egyptians. If this was the 7<sup>th</sup> century BC, in cosmopolitan Memphis, he could assume these were made and imported from abroad. Or people from elsewhere made them, retaining their own styles though they lived in Memphis. It is far more difficult to imagine that was the case in the 13<sup>th</sup> century BC. It does show that use of this sort of data, e.g., “button-seals”, does not help us all that much with dating. We are far better to use very specific statements like Merneptah’s that “Israel’s seed is destroyed” and then see what “button-seals” can tell us.

Returning to the link with Mycenae, Petrie’s observation above regarding “Mykenaeen” reflects the argument Cecil Torr had with his contemporaries. (Refer, “Memphis and Mycenae”, pages 68-69 of a mimeograph lodged at the Brooklyn Museum of Art in Brooklyn). Torr, also a rival of Petrie’s, writes the following:

“There are really no grounds at all for identifying the Acheans with the Aqaiusha. That tribe is mentioned in inscriptions of King Ba-en-Ra Mer-en-Ptah (Karnak) [Mariette, Karnak, plate 52, lines 1, 14; plate 54, lines 52, 54, Gizeh Museum]. He came to the throne in (BC) 1028 at the latest ..... they had made their way to the Delta ..... described as ..... people of the land of the sea ..... (page 69) ... any pottery etc., may have reached Mycenae by transit .... **Upon the whole, the evidence that points to intercourse, direct or indirect, between Greece and Egypt in the Mycenaean Age, points to a period that began in 1271 at the latest and ended in 850 or thereabouts. This evidence, however, is all of very little weight, and there is evidence which tends to contradict it.** For example, the Greek coins and gems of about 700 and 600 resemble the Mycenaean gems so closely, that any judge of art would be prepared to place the Mycenaean age immediately before 700. But whatever weight be given to such evidence as this, there certainly is nothing to justify the confident assertion that the Mycenaean Age in Greece was concurrent with Dynasty 18 in Egypt, and that this dynasty began in 1700.”

Torr is very close to the mark when he dares to suggest the Mycenaean Age might have been just before 700 BC. He correctly points out that the evidence could be read two ways. Apparently he got into a real shouting match about this problem with Petrie at a seminar. His temper got the better of him and he “lost” the argument in the minds of the audience. On several counts, one can agree the Mycenaean Age seems to be concurrent with the 18<sup>th</sup> or 19<sup>th</sup> dynasties (1539 BC for the start of the 18<sup>th</sup> is the agreed date today). However, one could also shift those dynasties closer to the 8<sup>th</sup> century BC. Actually, putting the Mycenaean period as far back as 1539 BC would be difficult for modern Egyptologists and Classicists. In this new framework, the “8<sup>th</sup> century” is the preferred option for the end of the Mycenaean Age, because the 19<sup>th</sup> dynasty Merneptah Stela, written, as we say, about 150 years after the Fall of Troy and the Foundation of Rome, demands this in respect to Israel’s history. Note that Torr refers to Merneptah as “Ba-en-Ra Mer-en-Ptah” without the “Hotepirmaat” (Ho’ophra-maat). Had Torr known this, he might have seen the link between “Ba-en-Ra **Ho’ophra**-maat Mer-en-Ptah” and “Hophra” (Jeremiah 44:30). This is just the evidence he needed to shoot Petrie out of the water. As we can see through the pages of Petrie’s excavation reports, which Torr presumably never read, Petrie himself is struggling to avoid admitting Apries, Proteus, Merneptah and Hophra are the same man and in the year 600 BC not 1210 BC.

Note also that Torr, in accordance with conventional wisdom when he wrote this mimeograph, placed Merneptah in 1028 BC though now 1210 BC is the generally-accepted date for the first year of his reign. The material at Memphis certainly seems to confirm there is a correlation or concurrence between the late 18<sup>th</sup> or 19<sup>th</sup> dynasties and the Mycenaean Age. It is just a question to which era (1210 BC or 800-600 BC ?) one drags the intercourse between these two civilizations and the others mentioned.

One of the most obvious difficulties that Torr identified seemed to confuse Petrie at his Memphis excavation. If “Greek coins and gems of about 700 [BC] and 600 [BC] resemble the Mycenaean gems so closely” then there is no wonder Petrie cannot make up his mind whether any “Greek” material he finds at Memphis is “archaic”, “early”, “late” or “Mycenaean”. He has to assume that Greek material in Egypt spans anywhere from 1300 BC to 300 BC. In fact, it only spans from about 700 BC to 300 BC as Torr implies. In other words it is mostly Mycenaean, pre-Classical or Ptolemaic (330 BC). It should be possible to distinguish between these three eras. Unfortunately, the false chronology makes it nearly impossible.

#### **A Phoenician in Egypt - More evidence for locating Punt?**

*“No., 10 is a leaden sling-bullet ..... with a demotic name read .... as “Khabbash”, the Egyptian Pretender in 486-484 BC of whom scarcely any remains are known. .... 11 ... The elements of this are all Egyptian; but the combination of these, and the workmanship, are un-Egyptian, and probably due to a Phoenician in Egypt”.* (VMII. Chapter VI. Page 16, para., 47).

Here Petrie slips in the idea of a Phoenician living and working in Egypt. It is almost an after-thought. In reality, it is a snippet of important information. It revealed that Petrie had found himself amidst a strong Phoenician influence in the Memphis he was excavating. However, he reflected an almost Greek or Roman indifference toward Phoenicians. Yet this ancient nation (or commercial network) had an enormous impact on world history especially between 900 and 200 BC.

This section and the next (Punt, Somalia and Ophir) could be discussed in *Hatshepsut and the Sign of Sheba* however, the information Petrie reported from Memphis which the ancient Israelites later called Migdol, meaning Tower or Tyre, turns out to be very crucial. Thus it needs to be discussed here. The reader could skip these next two sections.

Under the model proposed here, the Phoenicians are better known to the Egyptians as “Punt” (Pun-t).

The 't' at the end of a word can signify a plural, like the 's' in English or French. It means, "many", "people" or "peoples" as in *swt* ('blacks', 'the south'), PLSt or PRSt, Khent as in Khentenofir, Behudet, in this extract Phoenicia or "Punt", and the "Yaht". From these we can derive:

- the "South" as in "Queen of the South" (Matthew 12:42, Luke 11:31);
- the Pereset or Persians (Egyptian bas-reliefs);
- the people of Kenya as in the Kenya of Africa ("Ophir" in the Bible);
- the people of (from) 'ehude' (b'ehude-t') or Judah;
- the people of Pun as in Pun-icia (Phoenicia); and
- the people of "the Land of Yah" or "Pa-ta-yaht" (VMI.I.4.9).

Most discussions about "Punt" focus on Somalia. The most famous description is from Hatshepsut's temple. With great fanfare, she sent ships to Punt. They sailed from the Red Sea Coast (at modern El Quseir). That's obvious and everyone agrees up to that point. From El Quseir, one could sail straight across the Red Sea to Arabia or Edom. But that is rarely considered for obvious reasons. Probably, most of Arabia or Edom was desert. The other options are (and were) to sail north or south. To sail north then forces one to conclude just two options. They could return to the isthmus at Suez where Africa joins (or meets) Asia. In other words they would just sail up their own Egyptian coast on the Red Sea and never really went anywhere unusual, which just seems silly given Hatshepsut's fanfare. That's an identical option to sailing down the Nile which was probably a lot easier and safer anyway. Or they could sail up to Eilat-Aqaba which was Israel's, Edom's and Phoenicia's Red Sea Port. To sail south eventually takes one to Somalia. **That is the Egyptologists' preferred option!** So no one considers the ramifications of travelling by land north from Eilat to Jerusalem. One would travel through the Aravah and the Gilead district with all its wonderful products such as fruits, balm (oils?), honey, spices, myrrh, nuts and almonds (Genesis 37:25 and 43:11). Continuing north, one would then reach the Phoenician cities of Tyre, Sidon or Byblos then the forests of cedars in Lebanon (Syria). When Luxor or Thebes were the main centres in Egypt, Israel or Phoenicia were more accessible by the El Quseir-Eilat-Aravah-Jordan-Lebanon route. That way was considerably safer than travelling down the Nile and across the stormy Mediterranean Sea.

Probably the first person to identify "Punt" as an important trade partner for Egypt was J.H. Breasted in *Records* Vol.II, sec. 892. He attributed the following to Amenhotep III of the 18<sup>th</sup> dynasty (supposedly *circa* 1382 BC): "When I turn my face to the sunrise ..... I cause to come to thee the countries of Punt". At face value this means travelling straight across to Arabia. That again makes little sense. Why would one build a fleet of ships just to cross the narrow Red Sea to more desert? As noted above, modern archaeologists interpreted this statement with our present custom of orientating our maps on a north-south axis. Unfortunately this basic mistake in historical geography forced them to misplace Punt-Phoenicia. It is still a terrible mistake. Combined with the chronological chaos, they never connected "Punt" with the obvious "Phoenician" presence in Memphis. That was most clearly represented in the almost ubiquitous "Tyrian" or "foreign quarter" which Petrie uncovered as he methodically investigated the site.

**The belief that "Somaliland" was the land of Punt is still "tentative" according to Paul Johnson in *The Civilization of Ancient Egypt* (Weidenfeld & Nicolson, UK, 1999).**

The maps at the end of the book will help the reader with the following discussion. Although the connections with Punt-Phoenicia are more important for the separate Hatshepsut thesis (*Hatshepsut and the Sign of Sheba*) and need to be discussed in more detail there, some discussion cannot be avoided here. That is because Petrie found such a dominating presence of Tyre-Phoenicia at Memphis.

Using the maps at the end of the book, we see how Amenhotep III viewed the world - with East at the top face of the page, the Red Sea is stretched out along the top of the page. (Normally, we place the Mediterranean at the top on our modern maps that use magnetic north at the top of the page. The countries of the *swt* are to the right: in modern terminology; The Sudan (The Suten), then Ethiopia then Somalia and Kenya (Kent-t<sub>h</sub>-en-ophir) as one goes toward Somalia on the Horn of Africa. To the left is the "Great Green" though the Red Sea (Sea of Edom, אדום, equals "red") might have also been called the Great Green. Edom was full of red rock. We know Egyptians in the time of Herodotus and Neco (26<sup>th</sup> dynasty) before him were aware the sea almost surrounded Africa hence "The Great Green". They knew the Red Sea eventually connected with the Mediterranean (Medi-Tyrrhenian Sea, or Middle Sea of Tyre) via the Indian Ocean, and the Atlantic. It was a huge journey to travel right round Africa to return to Egypt. The narrow isthmus linking Egypt and the Sinai and Gaza Strip could be seen in this light as the bridge between the *island* of Africa and the main continent and land-mass of "Asia".

From Memphis, the quickest route to the land of Punt is to travel toward the sunrise and a quick left across

the isthmus (bridge). From Luxor, however, 18<sup>th</sup> dynasty people had a better option. That was to sail to Eilat-Aqaba and overland, or up the waters of the Aravah if it was flooded, to the Dead Sea and Jordan River thence to Jerusalem and Tyre etc. However, on the reverse trip, from Lebanon back to Egypt, there were special attractions for the log trade because the highly-valued, but bulky, cedars of Lebanon could be just as easily transported by water through this route. As discussed above (VMII. III.9. 23), we have known since 2003 that the unique properties of cedar oil meant it could be used as embalming oil. Although the Mediterranean and the Nile facilitated sea-trade, the Greeks and Phoenicians dominated the Mediterranean. Crossing the Mediterranean, with its risky storms, was a longer trip. The return journey along the Nile to Thebes was upstream and perhaps impossible or very dangerous during the inundation. Obviously, the Nile was an excellent waterway for **exports** from Luxor and Thebes (Upper Egypt). In contrast, the Jordan River, the “Mou Qedi” or “River that flows upside down” as the Egyptians called it, presented a less risky downstream option for Egypt’s **imports** from Asia. Also, the Red Sea usually had calmer waters than the Mediterranean, though not always as Jehoshaphat found out (I Kings 22:48). Assuming a ‘storm’ caused the loss described in that passage. The context suggests that a storm of that magnitude in Eilat was in itself unusual - an “Act of God” (see also Psalm 48:7).

“Punt”, therefore, was not Somalia but the countries or peoples (Israel and Phoenicia) living on the Asian side of the Isthmus as one “travelled toward the sunrise”. This is clear from a map oriented 90 degrees to the East not to the North. Of course, if one continued travelling toward the sunrise one eventually reached India (Hebrew, הודו, *Hodu* or perhaps *Hôdu*, *Hondu*?). Somalia is to the ‘right’ on this ‘East-oriented’ map.

This way of orientating an ancient Egyptian’s map also makes more sense out a 6<sup>th</sup> (or 5<sup>th</sup> ?) dynasty statement by an official who said he went to “Punt and Byblos” eleven times. “Byblos” is without dispute the Greek form of the Biblical port-city of *Gebal* (גבל). Egyptologists write “Byblos” for the convenience of the reader who may have seen this elsewhere in books quoting Greek authors. The King James Version of the Bible retains the Hebrew form for Byblos (“Gebel”) in Ezekiel 27:9. In Ezekiel the chapter is the second of three consecutive chapters that describe the Phoenician prowess in considerable detail. “Gebel” is found in Psalm 83:7 in an example where Tyre and Byblos are not always friendly to Israel.

Egyptologists forced to accept that “Punt” was the modern Somalia are left with a rather strange observation. They can hardly suggest the official who also went to “Byblos” got his facts wrong. It is possible that official went to Somalia a few times and Byblos a few times adding to eleven in all. But there is still a problem because the trek to Somalia, especially if it was by land, which was the probable option for this official, must have been very long and arduous to say the least. The trip to Byblos would be easy by contrast. The comment is casual and laconic so the assumption he went to Somalia and Byblos on the same journey must be reconsidered. By re-orientating the map as suggested, there really is no problem. Clearly, “Punt” was the territory on the other side of the isthmus linking Africa and Asia. Punt and Byblos were in the same general area. That was Israel and Lebanon-Phoenicia. Therefore, Byblos was in Punt!

In Egypt, the only way one can go by land, when “travelling toward the sunrise”, is by crossing the isthmus in North Sinai, and go into the Gaza strip. Once one had crossed the isthmus one was either at the doorstep of Punt or in Punt. That is also why the Gaza Strip must have been an attractive place for Mediterranean people looking for business. These “Philistines” living on the Mediterranean islands such as Caphtor (Cyprus?) came to the Gaza-Ashdod district because it was a good place to trade. Also, perhaps, they operated hotels or inns for travellers to stay. The route was very strategic because it was on the doorstep of Punt on one side and Africa on the other. The district may have been neutral territory. The route from the isthmus through Gaza became known as the “Kings’ Highway”. There were probably international conventions governing travel through this district. Although one pharaoh “gave” the Gaza (Gezer?) strip to Solomon as part of a dowry (I Kings 9:17).

Assuming “Punt” was Phoenicia (Lebanon) and Israel, the *Bridge Land* between Asia and Africa, it may be the reason why Punt today is reflected in words like Pontoon; punting on a river; or Pontiff (bridge between man and God). The Egyptologists understand the meaning of “Holy” or “Divine” when they read “Punt”. That meaning is enigmatic until we remember that Jerusalem is the Holy City. Many modern people still refer to the area as “The Holy Land”. The Hebrew for “Holy” is Kadesh or Kadosh and this is similar to the “El Kuds” of the Arab Muslims. Israel and the Lebanon produced most of the goods that the Egyptologists associated with Punt. This included the frankincense, myrrh, balm and precious woods, for example cedars from Lebanon. Some products, though, must have been exotic to Israel and Lebanon. They were the leopards, strange trees etc., of Negro merchants seen in artists’ depictions of Punt. These exotic goods are easy to explain. They could easily have been exported to Punt with the help of Africans such as the “Dragomen” who brought them from Africa to Punt (Phoenicia). When Hatshepsut-Sheba went to “Punt” she saw the results of this trade which might have by-passed Egypt. Perhaps Afro-Phoenician

trade had been developing along the Red Sea between Eilat and Eritrean, Sudanese or Somali ports decades before Hatshepsut's journey. Also, the "Dragomen" may have been there as employees involved in the strenuous work of the log trade.

If we can confirm "Punt" is Israel-Edom-Phoenicia then it means "Hatshepsut", the only Queen of "Ethiopia and Egypt", did go to Israel. It would exonerate Josephus' point that the queen who visited Solomon was Queen of Egypt and Ethiopia. Thus, the Egyptologists would have to put the 18<sup>th</sup> dynasty into the time of Solomon forcing them to remove the beginning of the 19<sup>th</sup> dynasty to the 7<sup>th</sup> century BC.

### **Punt, Somalia and Ophir**

If Somalia was Punt it should be even more difficult to explain how some products such as cedar logs got there. Certainly, cedars never grew prolifically in Somalia. Punt definitely was a place where cedar trees proliferated. Nor is there any association whatsoever of Somalia as a "God's Land" or a "Holy Land". It was, and still is, pirates' land. Israel, of course, gets the title "Holy Land". Also, it was a bridge-land (Latin; *pons, pontis*; French *pont*; Welsh *bunt*; equals bridge), and in three senses. Firstly, as a physical land-bridge between Asia and Africa. Secondly, it was a maritime bridge effectively linking the Atlantic Ocean (Tarshish), the Mediterranean (or Medi Tyre-ennian Sea), the Red Sea and the Indian Ocean. Thirdly, in Jerusalem, it was a place where man could cross the bridge to God with the sacrifices in the Temple. [In Theological terms, God crossed the bridge (via sacrifice) to save Man from his sins. A one-time pontifical residence lay across the river at the Bridge of Avignon. The saying "sûr le pont d'Avignon" reflects the French transliteration of Tyre (Sûr) from the Hebrew צור (Tsor) and reflects, although wrongly in the theological terms, the idea of the Pontiff (Pope) providing the bridge between God and man via the Vatican]. If anything, Somalia was like it is today, an unholy place of violence. Not so long ago the Americans tried to restore law and order in Somalia and had to withdraw. The British seem to have returned to some extent to northern Somalia (stupidly-named "Puntland" on some atlases). Britain once again seems to be having some success in bringing a semblance of order out of the chaos (*Maat*) in North Somalia. Somalia has never been the sort of place that one Egyptian poet referred to. The following language is reminiscent of Solomon's *Song of Songs* (*Shir Hashirim*, שיר השירים):

"When I hold my love close  
(and her arms steal around me)  
I'm like a man translated to Punt ..."

(From, *Love Songs of the New Kingdom*, translated from the ancient Egyptian by John L. Foster, First University of Texas Press, 1974.) References like this are hard to find. I was fortunate enough to see this book in Mr Roger Christensen's private library in Wellington, New Zealand. The main point is that it is unlikely that anyone ever imagined Somalia to be like that.

The trade mechanism applied anywhere or in any era can deliver all products to all places as we know today. Thus it is rarely practical to identify locations on the basis of products or animals found there. Unless one can show a very specific example like a platypus, kiwi or kangaroo. Even then these strange animals turn up in museums and zoos of most countries. Somalia today is probably little different to Somalia of yesteryear. From what we observe, it could never have been Punt if we combine all Egyptian comments about this place. Apart from being a possible source for some wild varieties of frankincense or myrrh, it could not have been Punt at all. In fact no place down the East African coast could have been Punt. Africa was "Ophir" anyway.

If anything, Somalia's harbours were sparsely populated outposts for sea-going traffic or for traders bringing products such as gold, almug trees and precious stones (I Kings 10:11), from the African (Ophir) interior to a seaport. But Somalia was not Punt. At best it hosted ports of Punt (Phoenicia). The Phoenicians were probably Somalia's most well-known visitors. Harbours in Somalia could have been important staging posts for the African hinterland trade or convenient outposts for Phoenician seafarers.

At this point it might be useful to introduce a short discussion on another enigmatic place called Ophir. The Bible is our only source on the place called Ophir. Looking at the English transliterations of Ophir, as we read them in English translations of the Old Testament, we learn little about the identity of this place. Its products such as gold are obtainable anywhere, even in New Zealand or Wales. As far as the Jewish texts seem to indicate, Ophir seems to have been a little nearer to home though at the same time necessitating the use of the Phoenician ships. That suggests "Ophir" was both 'far away' and 'not far away' at the same time. Or, it was a very large place, perhaps even a continent. In Hebrew this place is spelled in four slightly different ways. The last in the table below helps us decipher the location of "Ophir".

The following table lists all the Hebrew variations for “Ophir” (Refer discussion page 25):

Type	Source	Hebrew	Transliterations
1	Genesis 10:29	אופר	Auphr
2	I Kings 10:11 (b)	אפיר	Aphir, Aphir, Afir
3	Job 28:16	אופיר	Auphir, Ophir, Ofir
	Job 22:24	אופיר	Ditto
	Psalms 45:9	אופיר	Ditto
	I Kings 10:11 (a)	אופיר	Ditto
	I Chronicles 1:23	אופיר	Ditto
	I Chronicles 29:4	אופיר	Ditto
	II Chronicles 9:10	אופיר	Ditto
	Isaiah 13:12	אופיר	Ditto
4	I Kings 9:28	אופירה	Auphirah, Ophirah, or: Aphirah, Afirach, Africa?
	I Kings 22:48	אופירה	
	II Chronicles 8:18	אופירה	Ditto

As the table above suggests, the fourth variation of “Ophir” must actually be the general name for the continent of “Africa” (אופירה, *Auphirah, Ophirah, Afirach*) just as we use this term today. Africa is both near and far away from Israel. To circumnavigate Africa from Eilat is a long voyage. Actually, if Ophir is not Africa then the Bible seems to be virtually silent about “Africa”. This leaves the Bible making references only to some tribes or nations of the continent of Africa, which seems curious. Asia was the main landmass so the Bible, and people in ancient times generally, would not necessarily need to have a name for the Eurasian landmass. Turkey was known as “Asia Minor” although that is probably a more recent Roman or post-Roman description. Although Africa is technically a continent it is also like a huge island off the main Eurasian land mass. It might have been sensible to distinguish “Africa” from Asia even though it hangs on to the Asian landmass with an isthmus. To the ancient Egyptians, who were Africans, as they orientated their maps toward the sunrise, their country was surrounded by the “Mediterranean” and “Red” Seas. The Egyptians always talked about “Asia”. Logically, one assumes, the Israelites talked about Africa (Ophir). The Gaza-Sinai isthmus was the land-gateway between Africa and Asia. On their map, the countries of the *swt* lay to the right with Somalia far to the right. Necho (Neco, Necos) hired Phoenicians, who had emigrated to Carthage (sons of Irem, Hiram), to circumnavigate Africa. This was possible in the sense that they could leave from the Nile Delta, sail through the Mediterranean, go south around the Cape of Good Hope, then North through the Indian Ocean and finally return through the Red Sea to the Suez isthmus. Or they could do the trip the other way, or in both directions perhaps using two fleets. Strictly speaking, one now can circumnavigate Africa with the Suez canal in operation.

Four precious stones in the Bible bear names associated with the ancient countries we have mentioned in connection with African trade. Ophir (אפיר) is seen in the word for sapphire (צפיר, *cappîyr*, c.f., Strong 5601). Thebes (“Noph”, refer Appendix G) in Egypt may have been an important centre for emeralds (נֹפֶךְ, *nôphek*, c.f., Strong 5306). Edom is reflected in the word for red gems like the ruby (אֶדֶם, *’ôdem*, c.f., Strong 124) or garnet. “Edom” means red anyway so there may be no significance here. The topaz or beryl was called tarshish (תַּרְשִׁישׁ, *tarshîysh*, c.f., Strong 8658). Africa was probably the main source for these gems. If “Noph” was not Memphis, perhaps it was a Hebrew nick-name for Thebes.

Many places along the coast of the African continent may have been bases for traders. Some Carthaginian or Phoenician ships would have used such bases and some may have retained Phoenician names. For example, “Put” or “Phut” is found in some Biblical texts and may refer to parts of Somalia or Libya (Carthage). However, the town of Sûr can be found on the coast of Oman on the Persian Gulf. This is also derived from *Tsor*, the Hebrew name for Tyre. It is the same as the French name for the city of Tyre - Sûr. One has to be careful with names of locations. If there is a Phoenician connection it is known that many places retained their ancient “Punic” name. It reflected their Phoenician past for many centuries or millennia. Very often, a port, harbour or town was a Phoenician settlement or base but the name was retained long after the Phoenicians had abandoned it c.f., “port” or “pôt”, “point” and “punta”.

But “Phoenicia” proper, or the “Pun-t” of Egypt, originally was the cities of Tyre, Sidon and Byblos. Together with Israel (and Edom?) these regions came to be grouped together by the Egyptians into the designation “Pun-t” especially when David and Solomon of Israel and the “Hirams” of Tyre were so friendly with each other. From an Egyptian perspective, politically Lebanon and Israel must have seemed like a

united nation as much as Egypt and Ethiopia were in the days of Thutmose I and Hatshepsut. The Phoenician cities, perhaps in the wake of the destruction at Sodom, had begun to establish themselves when "Israel" numbered just "seventy souls" (*circa* 1900 BC). They seem to have been developing bases down the Red Sea, perhaps using the trade routes to Egypt to get to the Red Sea, rather than going down through the then still-dangerous Sodom and Gomorrah district. That is probably why we read at the start of Herodotus (Book One, second paragraph), "... the Phoenicians .... originally came from the Red Sea". (Refer Appendix I, "Herodotus and the Origin of the Phoenicians").

Israel was also called "Retinu" (*Eretzainu*, "Our Land"). Judah was "ehude-t" if the "behudet" winged disk is correctly interpreted. For general commerce, travel and communications, "Punt" was probably Egypt's term for Phoenicia and Israel. For other purposes, "Asia" or "Retinu" could be used. "Judah" (Ehude) would have been used after the United Kingdom of "Israel" split into "Israel" and "Judah" from about 930 BC. Or perhaps "Ehude" was used after the northern kingdom, "Israel", was destroyed by the Assyrians (from *circa* 720 BC). Until then the Egyptians may have referred to the two states as Upper and Lower Retinu. This is why Merneptah's reference to "Israel" must be to Jacob-Israel the patriarch himself rather than to the Northern Kingdom or the United Kingdom of Israel and Judah ("Israel") *per se*. In the stele, Merneptah labels many countries. However, he must have wanted to comment on the descendants ("Seed") of Jacob and the special promises God gave to Jacob and his "seed" so he used "Israel". One man in *circa* 1900 BC had become a great nation of millions by 600 BC. It could also be an Egyptian reference to both the man and the nation. Jeremiah 30:10 and 33:26 are excellent examples of the way the ancient Israelites referred either to themselves and/or Jacob. (Refer Appendix D, pages 164-5).

To summarise, we see there were Phoenicians in Memphis. Petrie refers to designs and styles that are "un-Egyptian, and probably due to a Phoenician in Egypt" (VMII. Chapter VI. Page 16, para., 47). Petrie raises the whole question of the relationship between Egypt and Phoenicia which goes back a millennium or more before the 5<sup>th</sup> century BC. Now we can begin to interrelate Phoenicia, Punt, Ophir and Somalia from ancient records. Two ancient places: "Punt" mentioned in Egyptian literature; and "Ophir" mentioned in Jewish literature; are still officially unknown destinations to modern Egyptologists, Archaeologists, Historians and Geographers. Egypt, Israel, Punt and Ophir were highly engaged with each other especially in the days of Solomon, Hiram of Tyre and Sheba-Hatshepsut of Egypt-Ethiopia.

Whereas Egypt, from that country's own records, appears to be generally silent on Israel's history it is anything but silent on "Punt" though no one can make any real sense of "Punt's" location. Israel's records speak freely about a place called "Ophir" yet Egypt seems silent about this place. **Re-ordering the chronology of the kings of Egypt and getting the dates correct makes the whereabouts of Punt and Ophir much easier to explain.** Also, Israel is restored to its rightful place in Egypt's history because we know it was at least part of "Punt", if not Punt itself. The other name the Egyptians frequently gave to the region we now call "Israel" was "Retinu" derived from the Hebrew *Eretzainu*, or "our land".

### Other Nations Represented at Memphis

There are more examples of the presence of other nations in ancient Memphis.

"At Memphis a large number of stamped Rhodian wine-jar handles are found." (VMII. Chapter VI. Page 16, para., 49),

and in a chapter entitled "The Terra-cotta Heads";

*"The Iberian is identified by the resemblance of the profile to the Shardana or Sardinian of the 19<sup>th</sup> to 20<sup>th</sup> dynasties ..... The Karian is named on the strength of the description of Herodotus .... and the Karian as being the chief mercenary soldier race of the time, and settled in Egypt, must have been familiar in Memphis. The Hebrew is named only on the ground of resemblance to a modern Jewish type, coming from Germany. The Kurd has the crossed turban which belongs to the Central Asian and Kurd race, but not to the Semitic peoples. Mr Hogarth informs me that the type of face agrees to that of the modern Kurds, who were well known to the Greeks as the Karduchi. This is the finest piece of modelling among all the heads."* (VMII. Chapter VII. Page 17, para., 50).

Paragraph 49 refers to "Rhodian wine-jar handles" but the great period of this Greek community is much closer to the Classical Greek period (late 7<sup>th</sup> century BC). From what we know of Greek history it would be ridiculous to suggest Rhodian pottery came to Egypt in the 13<sup>th</sup> or 12<sup>th</sup> centuries BC. Petrie is careful not to put dates on these objects, though he cannot avoid that when he refers to a "Macedonian type" (item 102) and to a "Greek head" with "long ringlets". Nor does Petrie tell us the Egyptian context in which they

were located.

Paragraph 50 refers to an "Iberian" by likening it to an example from Sardinia. Presumably Iberia is modern Spain and Portugal. This is the only occasion in this section when Petrie does give a stab at the date for one of these Terra-cotta heads and then only in relation to a dynasty ("19<sup>th</sup> to 20<sup>th</sup> "). Presumably either the Iberian or Sardinian examples are of the 13<sup>th</sup> or 12<sup>th</sup> centuries BC. But what are "Iberians" (modern Spaniards or Portuguese) or Sardinians doing in Memphis presumably near the time of Ramesses II the supposed oppressor of the ancient Hebrews? If we go by the research of Sabatino Moscati (*op.cit.*), Sardinia could not have been civilised enough to have trade connections with Egypt until from the 9<sup>th</sup> century BC. That is at the very earliest. More realistically, there would probably be no trade until the 7<sup>th</sup> century BC! Moscati (*op.cit.*, page 214) in a section discussing scarabs found in Carthaginian tombs actually refers to Petrie's research at "Naucratis":

"All the characteristics of the scarabs of glazed paste suggest Egyptian make: .... In particular, most of the examples from Carthage are similar to those found by Petrie at Naucratis, while in other examples the prevalence of figurations with *Ptah* and *Sekhmet* seems to suggest origins from Memphis. Finally, according to Vercoutter's analysis, the scarabs of glazed paste of the earliest period (seventh-sixth century) were imported directly from Egypt."

Once again, it must be the chronology of the Egyptologists that is at fault. From the perspective of Carthaginian history similar scarabs in both Egyptian and Carthaginian contexts are "seventh-sixth century" BC. The Egyptian chronology primarily is based on the need to hang onto just one oddly out-of-place, strangely non-Semitic, obviously-transliterated word (*Rameses* or *Raamses*) in Genesis 47:11 and Exodus 1:11. The reference to Rameses/Raamses (רעמסס) obscures a more sensible deduction. Reading everything that Moscati says, it is quite obvious that Memphis of the period of the Ramessides was in the "seventh-sixth century" period BC (Moscati, *passim*). If the Sardinians or their exports were in Egypt in the 19<sup>th</sup> to 20<sup>th</sup> dynasties then those dynasties must have been seventh-sixth centuries BC. Moscati could not directly challenge the Egyptologists. That appears to be one of the rules of the game. Only Egyptologists can make any pronouncement on the accuracy, or otherwise, of their dates. Even Israel Finkelstein personally said to me, "if you Egyptologists want to change your dates we will revise the conclusions from our evidence". (The author disavows being an Egyptologist). Mr Finkelstein was referring to archaeological evidence pertaining to our understanding of Biblical history. None of the archaeologists from more distant 'theatres' seem prepared to challenge the Egyptologists either directly or indirectly. Moscati, in the passage quoted above, and in the context of earlier quotes we take from him, comes as close as anyone to challenging them. The "scarabs of glazed paste" and "the prevalence of figurations with *Ptah* and *Sekhmet*" must have come from Egypt in *circa* 600 BC or later. Furthermore, from Petrie's research it seems they are of the 19<sup>th</sup> or 20<sup>th</sup> dynasty. Therefore logic or common sense tell us we must shift the 19<sup>th</sup> and 20<sup>th</sup> dynasties from the 13<sup>th</sup> or 12<sup>th</sup> centuries to the 7<sup>th</sup> and 6<sup>th</sup> centuries BC.

Anyway, the whole exercise here looks quite unscientific despite what Mr Hogarth might say! To identify Karians at the time of the 19<sup>th</sup> dynasty from Herodotus' writings poses some difficulties. Karians seem to have been mercenaries throughout history. They were probably even helping King David of Israel (*circa* 1000 BC). Karians and Jews were in the region for a long time. One has to be more specific. To attempt to date a period by a Karian's presence in Memphis is risky. They could have been in Memphis anytime from 1000 BC or perhaps a little bit earlier. To identify the Jews of say 1200 BC with German types of the 20<sup>th</sup> century AD is an even more remarkable feat. When the experts in Phoenician and Carthaginian archaeology cannot find any evidence of Phoenician-type people in Iberia (c.f., Cadiz) before the 8<sup>th</sup> century BC how can Petrie identify an Iberian terra-cotta head in 13<sup>th</sup> century BC Egypt of the Ramessides? He cannot do this. He does not need to because the Ramessides ruled Egypt in the 7<sup>th</sup> and 6<sup>th</sup> centuries BC. The 18<sup>th</sup> dynasty ruled from *circa* 1000 BC. In fact, most of the kings of Egypt have to be brought forward in time by 500 to 700 years.

We might pause to remember what happened to the German Jews four decades after these reports were written. Likening the Hebrew terra-cotta head to a "modern Jewish type, coming from Germany" seems almost racist to a post-Holocaust generation. The Jews (Hebrews) were in or near Pithom-Memphis only up to the beginning of the 15<sup>th</sup> century BC. They were there again in the late 7<sup>th</sup> century BC by their own reckoning. Instead of accepting the Jews' own record on the matter, Petrie and the Egyptologists have them in Egypt up to the end of the 13<sup>th</sup> century BC. Even then one gets the impression they even doubt that. This belittles Jewish people and the prestige of their written historical records. Non-Semitic Theologians and Egyptologists were happy to compromise on a date satisfactory to themselves with little consideration for the Jewish record. For Egyptologists, Sothic calculations required them to amend the date for the reign of Ramesses II. Initially set at *circa* 1500 BC, they brought it forward by about 250

years. However, Hebrew or Jewish presence in “Goshen”, “Pithom” and “Raamses” from *circa* 1900 BC to *circa* 1485 BC had been secured by a very special relationship between the family of Jacob-Israel and the Egyptian king. Other tribal units did not get the same privilege. Israel is told to always remember that Egypt did at one time host them. The only time we would expect to find Jews in a cosmopolitan or “foreign presence” in Memphis during a phase of its history, perhaps like London today where 90 languages can be heard in the streets, would be from *circa* 600 BC.

*“Nos., 88-91 are an interesting class ..... they seem to be all female heads, and not Egyptian. Foreign women are very rarely found among these portraits, but the Rhodopes of the foreign colonies were known to Herodotus ..... “No., 98 is a graceful Greek head of the Ionian type as seen as terra-cottas from the Smyrna region”. (VMII. Chapter VII. Page 17, para., 51).*

Presumably, these “female heads” would be a specific type. If they were known to Herodotus one suspects that is because these types were contemporary with him. One hesitates to assume he was an expert in art styles hundreds of years before his time. Again it seems more obvious to suggest, assuming he found these types in a 19<sup>th</sup> dynasty context, that the data shows the 19<sup>th</sup> dynasty was much closer to the period of Herodotus than the conventional framework dictates. The same would be true for the chronological framework he was using. The 19<sup>th</sup> dynasty era was much closer to 450 BC than 1300 BC. In regard to “No 98” one could also say, “in a Greek context this Ionian type is much closer to the 6<sup>th</sup> century than the 13<sup>th</sup>.” We may know who Ionians were but in terms of styles or “types”, what does “Ionian” mean?

Again the term “Ionian” is another very vague one. Some commentators believe the Ionians invaded Greece in the wake of the Mycenaean collapse. Or they may even have been responsible for this collapse. Actually it was the exhaustion after the protracted war between Mycenae and Troy that collapsed both centres. The model here dates that collapse to about 770 BC giving Aeneas enough time to get to Rome in 757 BC. Webster’s dictionary, summarising the information on “Ionian”, describes the Ionians as “early Hellenists”. That does not say much either. Unless we link them with the Hellenistic era of the time of Alexander the Great. The beautiful Ionian columns that adorned Greek architecture could not have reached that standard in Greece until close to the Classical Period (6<sup>th</sup> century BC). Actually, it would be far more instructive to ask if the Jews who had settled in many parts of Greece by 600 BC had brought some construction techniques and designs used in Solomon’s Temple. Therefore it might have been Jewish knowledge that led to the development of the “Ionian” columns. Something similar may have adorned Solomon’s temple as Hatshepsut’s (“Sheba’s”) temple at Deir el-Bahari suggests.

Possibly one could make a case for the similarity between the etymologies of “Jew” and “Io”. One can interchange ‘J’ and ‘I’. The ‘W’ is a “double ‘u’”. In Hebrew the vav trebles as a ‘V’, ‘O’ or ‘U’. Thus “Jew” could be “leoo” (or I-o). As far as I am aware there is no archaeological, linguistic or textual evidence to link the “Ionians” with “Jews”. However, if we could re-construct history, we might find out that the temple of Hatshepsut at Deir el-Bahari and the Parthenon in Athens do have a ‘common ancestor’ or precedent - Solomon’s Temple. After all, both Greece and Egypt have a city named Thebes. Sadly, Solomon’s temple no longer exists so we come to a *terminus* on that one.

In 1 Kings 6:38 the Hebrew words used to describe the completion of Solomon’s Temple are *devar* (דבר) and *mishpât* (משפט). Literally these were the “words” and “sentences”. The usual translation is to write, “the house was finished throughout all the parts (*devar*) thereof, and according to all the fashion (*mishpât*) of it”. Did some Jews migrate to Greece with such plans in *circa* 600 BC? Many stories are based on the Jews fleeing to Ethiopia with the “Ark of the Covenant”. They are sure to be just ‘stories’. However, taking plans of the Jewish temple for posterity or copying them is not so fanciful. In 700 BC, Hezekiah let the Babylonians study Jerusalem in detail. Did he also invite Greeks to come and have a close inspection? Did Greeks and others go to Jerusalem to study architecture? The Hebrew word *Shecinah*, or God dwelling with man, entered the Greek language as *Skēnoo* where “the gods dwelt with man”. If a Hebrew word for the place or temple where God came to dwell with man entered Greek knowledge, why not architectural designs for temples? A plan is simply words, sentences, drawings and numbers. If Hatshepsut’s Temple at Deir el-Bahari is indeed a copy of Solomon’s then we can confidently say the Greek designs were also Hebrew-inspired. Not “Ionian” columns but “Hebrew” columns at Deir el-Bahari and at Athens!

*“No. 108 is remarkable for having a royal Egyptian cloth head-dress, and yet being bearded..... Can it possibly be a Persian king in his costume as Egyptian ruler?” (VMII. Chapter VII. Page 17, para., 52).*

On the basis of the revised chronology promoted here we can say “yes, definitely”. The Persians did

indeed rule Egypt. They ruled Egypt for 200 years in the late 6<sup>th</sup> century and 5<sup>th</sup> century BC. So why is the question asked? Actually, they conquered Egypt in the post Roman era too. This is not the only time Petrie found a distinctive Persian style on a supposedly much earlier character (refer Nefertiti, in VMVI. XIII. 32.76). There is little wonder he does not want to say which stratum he found these things in. Then he would have to re-assess the entire chronological framework he was using. It is true that items from later periods fall into earlier contexts. The same can happen *vice versa*. A piece may be kept as an heirloom. Physical movements in the land might push things downwards or upwards. The trouble is that there are far too many objects in a strange period (or time-context) to use those explanations very often. The problem is not confined to observations at Memphis. *Centuries of Darkness* by Peter James *et al* is an excellent survey of this problem. Mr James also believes that chronological problems give the appearance that many objects are in the wrong stratum. If it is not a chronological problem, but one caused by vagaries in earth movements and widespread or common occurrence of the 'heirloom' effect, then we would have to say there can be no certainty about any dates at all. If every time there is an earthquake items get mixed up between different strata everyone may as well stop digging. Everything *in situ* is really *out of situ* ! That might be the best thing to do. Just admit that the evidence we have has been disturbed so much that there are no longer any reliable ways of dating ancient Egyptian artefacts etc. The same ought therefore to be true for many other sites around the world too. In that case we may as well terminate the entire industry of archaeology.

But that is unnecessary and far too extreme. The real problem for Petrie is that many of these items appear in a 12<sup>th</sup> or 13<sup>th</sup> century context because of strong associations with the 19<sup>th</sup> and 20<sup>th</sup> dynasties. Those dynasties are *a priori* dated to that time. The prevalence of so much material from the 19<sup>th</sup> dynasty should surely suggest it was the last major Egyptian dynasty not the 26<sup>th</sup>. But the information we are gathering here is suggesting more strongly all the time that the 19<sup>th</sup> dynasty is the 26<sup>th</sup>! It is not the dress and style of "item 108 that is remarkable". It is the longstanding survival of an antiquated dating system within scholastic circles that is remarkable. It is the failure of the peer review system that is remarkable. It seems to me the chronology is principally based on the identification of one king (Ramesses II) as the king of Exodus 1:11 possibly complemented by one (Sothic) date for his predecessor who established the 19<sup>th</sup> dynasty (Ramesses I). This is in spite of so much archaeological and textual evidence contradicting it. There is a wealth of carbon-14 dates that are widely thought to be suspicious because of the known propensity for samples to be contaminated with water-bearing calcium-carbonate. There are reported C-14 dates for Tutenkhamen from samples unquestionably free from carbon-contamination that give an embarrassingly recent date for him (800 BC not 1300 BC). A century of peer review has failed to ask the serious questions it should have asked. For example, on what basis can Merneptah have possibly said "Israel's Seed is destroyed" in 1210 BC? Cecil Torr, as quoted above, made some very sensible observations a hundred years ago about the emerging trend then to link the 19<sup>th</sup> dynasty of Egypt, the Mycenaean Period and the 13<sup>th</sup> century BC in one grand model. Challenges by insiders from within the system by Peter James and David Rohl, even though their alternative models may have shortcomings, have also failed to get any sort review of the evidence. Outsiders such as Immanuel Velikovsky or Charles Taylor and Donovan Courville have just been ignored.

### **The Kurds in Ancient Memphis (The Kurdish Question)**

Before ending the discussion of other nations represented at Memphis, it would be useful here to correct some misrepresentations of the Kurds. The Kurds are a modern nation that has to live by its history like every other nation. For example, Kurdish participation as soldiers in the Ottoman Army in the murder of Armenians at the turn of last century is inexcusable. One supposes one might ask, "who knows what Armenians did to Kurds in past times"? However, the British (at Culloden), the French, the Spanish and many other nations have done terrible things too. Especially since 1990, events in the modern nations of Turkey, Iran, Armenia, Syria and Iraq have put the Kurds into sharp focus. The Kurds (as *Kurdee-Chaldee*) are actually Chaldeans. "Chaldeans" are another nation that has disappeared from history. Chaldeans play a role in several parts of the Bible - Abraham's origin (Genesis 11:28, 31), Job's enemy (Job 1:17), Jerusalem's destroyer (II Kings 25:10-11). Their original homeland is The Antichrist's base (Revelation 18:1-24). Their disappearance is the result of a misunderstanding of history and etymology.

Probably the most significant leader of the Chaldeans was Nebuchadnezzar. In the Hebrew Bible, most often in the Book of Daniel, this is written נְבוּכַדְנֶצַּר or Nebo-(נְבוּ) Chadn-(כַּדְנֶ) ezzar (צַר). Nebo is simply one of the two gods of Babylon (Isaiah 46:1). The other was Bel. Herodotus seems to confirm this when he says "Chaldeans are the priests of Bel" (*The Histories*, page 181 or 114 Pelican Edition). The second syllable, Chadn- is presumably the Chaldeans. The third syllable, zzar (צַר) is clearly the Turkic and Semitic *Tsar* or *Sar*. However, almost exclusively in the *Book of Jeremiah* and on four occasions in the *Book of Ezekiel*, this king's name (title) is written נְבוּכַדְרֶצַּר [Nebo-(נְבוּ) Chadr-(כַּדְרֶ) ezzar (צַר)]. One

has to look closely at the Hebrew to see the differences.

While the Jews were in Babylon from 600 BC they composed Talmudic literature and re-copied old scrolls into the so-called *Aramaic* or Hebrew script. They used a system of applying a number to each letter of the alphabet. When they copied a sentence, the values of the two sentences - the original in the old script and the new in the *Aramaic* script - could be compared. Any difference would mean a letter had been omitted or added in error. If two letters are inverted under this system, the count makes no difference. That is probably what happened when they wrote this form of Nebuchadnezzar i.e., "Nebuchadrezzar". The 'r' and 'd' in Hebrew, and in Phoenician, are similar. Here, it is suggested Nebuchadnezzar's name also comes to us via Phoenician script. The Hebrew 'r' and 'd' (ר and ד) and the Phoenician equivalents are similar to each other. In the Phoenician script, that Israelites used for communication with foreigners, 'r' and 'd' were like our 'p' and the Greek delta Δ with a tail (e.g., the 'd' or 'deh' facing page 85).

Therefore, it is likely that an inversion occurred in a miscopy of Nebuchadnezzar from one or other of these scripts. Fortunately, this small and insignificant error in the Masoretic text of the Bible has preserved for us the vital clue we need to link the modern Kurds (*Churds*) with the ancient Chaldeans. The Book of Daniel helps us to understand that the *Churds* were like the Jews in some ways. Both nations were famous for dabbling in the metaphysical. Today, the more enthusiastic metaphysicists among the Jews are called the *Chasidim*. The more enthusiastic metaphysicists among the Kurds are the Yezidis. It is possible that both terms come to us from the Hebrew root for "Chaldeans" (Gk. *Chaldaios*, *Χαλδαῖος*; Hebrew ↔ כַּשְׂדִּימָה, or *Chasdi*, כַּשְׂדִּי). The term Chaldeans is related to "Kurdians" where the 'r' has been replaced by 'l'. The discussion here will focus on the Hebrew form.

*Kasdiyamah* is a transliteration of the Hebrew "כַּשְׂדִּימָה". Yezidism is a religious sect among Kurdish tribes. The adherents are called "Yezidis" (*Dictionary of Religions*). By taking the root word in the Hebrew, "כַּשְׂדִּי" or *Chasdi* we have a similarity between *Yezidi* and *Chasdi* where the 'כ' or 'ch' is either lost in translation, not heard by the listener or possibly replaced by the 'y' or ך of the Hebrew-Semitic language. Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Volume I, page 332) wondered if there might be a connection between the Jewish *Chasidim* (חַסִּידִים), the outsiders or *Chitsonim* (חִיצוֹנִים) and the Essenes for similar reasons. Also, these words were sometimes Hellenised like *Shabbath* which became *Shabbas*. Thus it could well be that the *Chasidim* (חַסִּידִים) could have once been pronounced *Chazidim* (חַזִּידִים or חֲצִידִים). This suggests another link between the modern Kurds and the ancient Chaldeans through their fundamentalist or religious (*extremist*) wings. Fundamentalist Yezidi Kurds often get persecution from fellow Kurds. Christians, Jews and Muslims know the feeling well!

The Jews faced a similar situation. Kurds and Jews lived alongside each other for centuries in Babylon. Over time, perhaps, other people erroneously identified Jews as Chaldeans (or Kurds) or *vice-versa*. The Jewish prophet Daniel presided over their College of Seers (Academy). That possibly led to mistaken or confused identities. Possibly, both groups came to be called by a similar name - the *Chasidim* for the Jews, or in the English form of the plural the *Chasidis*, and the *Yezidim* (Yezidis) for the Kurds (Chaldeans). Actually, in the late 7<sup>th</sup> century BC, the Jews had fought the Kurds to the bitter-end after all the other nations had submitted to them. In the modern-day confusion many people have confused the distinction. Worse, people forgot the heroic deeds of Jews resisting an imperial force. Although they were supposed to submit to the Chaldeans, according to the Prophet Jeremiah. He said the Jews had to submit to the Kurdish-Chaldean-Kasdim invasion as a 70-year punishment for worshipping false gods. This century, Saddam Hussein, after his capture, harangued the Kurds as "Agents of the Jews". That claim was not just a racist taunt. It simply reflected a deeply-held belief of many Middle Easterners. In Saddam Hussein's case, it was the opinion of a bully recruited by the West. Likewise, Western policy analysts are generally ignorant of these matters. Otherwise they would have a more sympathetic approach to Middle Eastern affairs. Unless, of course, they are deliberately meddling to keep causing trouble.

Petrie seems to think the turbans on the Kurds at Memphis link them with Asiatic nations. That could be true. More likely, the Kurds (Chaldeans) had to flee from their lands in South Iraq as the waters of the Persian Gulf turned their irrigation systems into salt traps which poisoned the soil. In the harsher lands of Eastern Turkey (Anatolia), Northern Iraq (Mesopotamia) or Northern Iran these people would naturally adapt to the attire that other people wore in those regions. There would be some intermarriage with other people. Even, perhaps, with Jews banished by the Assyrians to some of those parts. Petrie, on Mr Hogarth's advice, does not link them with Semites. But what a Semite is in this context needs careful attention. One cannot necessarily identify a Semite by his dress-code. Some Semites like Abraham lived in Chaldea (Southern Iraq) before the irrigation systems damaged the soil. No doubt others migrated like Abraham though for less lofty purposes. In their various groups, Semites may well have bred different features to the Chaldeans who remained in Southern Iraq (Southern Mesopotamia). But that does not

then turn the Kurds into a race of Asiatic origin. Unless Southern Iraq is “Asia” and to the Egyptians it was!

That is the big mistake that modern historians have applied to the Kurds. Some also think the Kurds were left in that part of Asia by the retreating Mongol Hordes in the 13<sup>th</sup> century AD! Very little could be further from the truth. After about seventeen centuries (500 BC to 1200 AD) of domination by Persians, Macedonian Greeks, Parthians (i.e., Persians again), Turks and other nations, the subjugated Kurds (Chaldeans) naturally welcomed the Mongol liberators. They supported the Mongols until Jenghiz and Kublai Khan’s dynasty fell. In the late 7<sup>th</sup> century BC, Nabopolassar and Nebuchadnezzar (Nebuchadrezzar or Nebu-Churd-ezzar) the Kurdo-Chaldeans conquered their Assyrian cousins with the help of Medes and Scythians. Nebuchadnezzar even made everyone support his new world religion. That religion is probably where the Yezidis got some of their current religious beliefs from to the chagrin of their neighbours. They are seen as Muslims to some extent. Actually, they just adopt Muslim practices to keep their heads down in a predominantly Muslim region. They pretend to conform. Thus, a later generation of the Kurds repeated the example of Nabopolassar in 1200 AD with Jenghiz Khan’s support.

Under these circumstances, there is little surprise that the modern nations of Turkey, Syria, Armenia and Iran want to keep the Kurds subjugated and divided. This is very like the European policy in regard to the Germans in the fifteen hundred years between the decline of the Roman Empire and World War I, re-introduced briefly during the Cold War.

### **Merneptah Hetephermaat, Hophra, Apries and Proteus**

Chapter VIII is entitled “The Inscriptions”. It is written by Dr. J.H. Walker. The following excerpt describes Plate XXI that Petrie has labelled “Memphis: Lintel of Temple of Merenptah (Proteus)”. This is about the only time we definitely know that Petrie is equating Proteus with Merneptah. As discussed elsewhere, “Proteus” might just as easily be “<sup>a</sup>Proteus” or “<sup>a</sup>Pro<sup>e</sup>us” because the ‘t’ in Egyptian is sometimes used to indicate two vowel sounds running on together. So far, Petrie seems to have laboured to avoid saying “Proteus” is Merneptah (a point laboured here in return). Now he (accidentally?) reveals his true position in Plate XXI with a “Behudet” inscription next to the winged object on the top right hand corner. Proteus is Merneptah. Proteus must surely be Apries. *Ipsa facto*, Apries is Merneptah and 600 BC not 1200 BC!

*“ ... the figure of the king smiting two foreigners ..... above him inscribed ‘Ptah of Merenptah **Hetep-her-maat**’ ..... The king holds this same sign in his left hand. Above Horus the inscription reads: “He of Behudet (Edfû), the great god presiding over the shrine of the ‘North’. In front of the king are his two cartouches, ‘Lord of the two lands, Ba-en-ra Meriamen, Lord of diadems’ ....” (VMII. Chapter VIII. Page 18, para., 54, Plate XXI).*

There is an earlier discussion of the term “Behudet” in VMII.II.7.18, Plate VIII”. However, from this paragraph, we have all the main parts of the official title for Merneptah: “Merenptah Hetep-her-maat” (though it could be read He’ephir-maat) and “Ba-en-ra” to make the complete title for Merneptah Baenre Meriamen Hotephermaat who is also, by inference from the heading on Plate XXI, none other than “Proteus”! And, of course, to repeat again, Proteus is Apries.

For centuries Egyptians disdained foreigners. They only let them into Egypt for business and trade. Africa was Egypt’s back yard, though Egypt could not control access to Africa by sea as the Phoenicians no doubt proved. Egypt could not stop Phoenicia plundering Africa so the policy must have changed. Egypt probably invited Tyre-Phoenicia-Carthage to use Memphis as a base for operations. Egypt’s hope was that it would get some economic profit from the Phoenicians’ commerce. It seems that by 586 BC the Phoenician presence in Memphis had turned the place into a Carthaginian base. We cannot be certain about that at the moment. Petrie’s discovery certainly supports the possibility.

We also see here the pagan attitude to the gods of other nations. After a war, the losing gods then proceeded to serve the victorious king. Apparently this includes the Jewish God in the form of the winged disk who saved Judah and Egypt. Merneptah ignores the fact that it was an angel in the Jewish record.

The title for Merneptah here is also interesting. If we take just the consonants for *hetep-her-maat*, where *maat* means “order out of chaos”, we get “h-t-p-r m-t” (see 1 in the table below). In these ancient languages the vowels are very often just interpolations. It is the same with Hebrew. Of course people spoke using vowels but it had always been difficult representing them with an agreed set of signs. A separate symbol for each distinctive vowel sound would be chaotic in an alphabetic system. Modern English tries to get away with 5 or 6 vowel sounds but the rules are almost non-existent when one considers words like “through” and “threw” or even the pronunciation of consonants in words like “calm”,

The only place where Petrie clearly shows “Merenptah” is “Proteus”



“salmon” and “farm”. The consonants are the primary letters or sounds to work on but sometimes even the consonants are barely pronounced because their purpose is only to modify the vowel sound anyway.

We noted previously, as in modern English, there was probably a tendency in ancient Egypt to drop the ‘t’ in a word e.g., “butter”. Even though the consonant ‘t’ is present in the Egyptian hieroglyph ‘h-t-p<sub>h</sub>-r’ (1) it is weak. It should not be pronounced because it is a vowel-separator (or plural). Thus it can be removed to render ‘h-p-r’ (see table below). Also, the use of ‘t’ in Egyptian is not unlike the principle in English where an inverted comma is used to run two words together like “is not” to “isn’t”. The inverted comma shows that a vowel has been dropped out in speech. The ‘t’ in Egyptian is used to show a break between two vowels. “Foreigners” naturally see the ‘t’ symbol and tend to pronounce it, although they shouldn’t.

We can use these principles to compare the second part of a title for Merneptah, “Haa-ab-ra, si-en-ptah” (VMII. Chapter I. Page 3, para., 6) with “Hetep-her-maat”. The “Haa-ab-ra” (2 in table below) could also be reduced to the consonants ‘h-b(p)-r’. From both cases we can derive either “h-t-p(b)-r” or “h-b(p)-r”. Now if we take Jeremiah’s “Hophra” we have (3) “h-p-r-(ayin)”. We can regard “ayin” as a vowel. Dropping that for the moment we look at consonants alone. 1, 2 and 3 are basically, or at the “root”, the same (h-p-r), ignoring the ‘t’ because it acts as a vowel separator (or perhaps a plural in “maat”). In ancient and modern alphabets, ‘b’, ‘p’ and ‘ph’ (or ‘f’) are often represented by the same or a similar symbol (2) and (3).

The information is summarised in the following table:

Number	Full Title	Consonant only
1	Hetep-her-maat (VMII. VIII. 18. 54, Plate XXI)	h-t-p <sub>h</sub> -r m-t → h-p <sub>h</sub> -r m-t
2	Haa-ab-ra (VMII. I. 3. 6)	h-b(p)-r → h-p-r
3	Hophra (Jeremiah 44:30)	h-p <sub>h</sub> -r-(ayin) → h-p <sub>h</sub> -r

The sources are as follows: (1) is from the inscription of Merneptah-Proteus smiting the foreigners; (2) comes from the inscription which seems to be inscribed at the Palace of Apries, though interestingly Petrie doesn’t exactly say it belongs to Apries (VMII. I. 3. 6); and (3) comes from Jeremiah 44:30 (in Hebrew).

Jeremiah, living in Egypt with the Jewish émigrés, had plenty of time to observe things. Perhaps he saw Merneptah’s “Israel Stele” in his travels. Merneptah, in our view, was contemporary with Jeremiah (610 BC) and did not live 600 years earlier in 1200 BC. Egyptian translators would have helped Jeremiah. They could tell him what was the most appropriate segment of an Egyptian king’s long regal title to use for the narrative in his book. Herodotus had the same opportunity for his Apries. Both historians: one contemporary i.e., Jeremiah, also a prophet; the other perhaps 150 years later i.e., Herodotus; came up with the same name. Except that Herodotus modified it for a Greek audience to “Apries”. Jeremiah, fellow Semite with the Egyptians, gave a more correct Semitic form “Hophra” where the ‘h’ is more pronounced unlike a European tendency to drop one’s ‘h’. Whether the vowel after the ‘h’ sounds like ‘a’, ‘au’ or ‘o’ is a moot point. The ‘p’ is more of a fricative (‘ph’) for the Jew or Egyptian (Semite). The Greek writes an ‘s’ at the end and possibly adds this in speech as well. For another example on this point, the Greek on seeing the Hebrew or Semitic *Moshe* (משה), just three letters in Hebrew, not only turns the ‘sh’ into ‘s’ but adds a second ‘s’ (a grammatical declension) to the end of the name and says (or writes) “Moses”. Thus the ancient Greek said “Apries” but the Egyptian and Jew said “Hophra”.

So Apries, ostensibly of the 26<sup>th</sup> dynasty and *circa* 586 BC, Merneptah-Proteus according to Plate XXI above, ostensibly of the 19<sup>th</sup> dynasty and *circa* 1200 BC, and Jeremiah’s Hophra would appear to be one and the same ‘h-p-r’: “Haa-ab-ra”; “Hetep-her”; “Hophra”; “apr-es”; or even “Pro(t)eus”. These etymologies on their own would be dangerously insufficient to establish a *prima facie* argument, let alone prove a case. However, they do add some weight to the thesis.

But the nail-in-the-coffin, if there is one, must be “Merneptah’s Israel Stele”. This is a record of a most terrible castration of the Royal Seed of Israel-Judah where Daniel and his fellows are sent into the care of the Head Eunuch (c.f., *Book of Daniel*). This is Merneptah’s record of the destruction of the seed or descendants of Jacob-Israel, the father of the nation of Israel. It simply screams out for proper attention. How can those statements relate to *circa* 1200 BC and not to 586 BC? No one in their right mind can say they relate to some other part of Israel’s history other than 586 BC. Egyptologists who say “the problem is too complex to discuss”, effectively suppress much needed review of this chaos. Merneptah cannot stand isolated out there at the end of the 13<sup>th</sup> century BC (1210) when his most (in)famous statement must surely

apply to the beginning of the 6<sup>th</sup> century BC. He has to be brought back into the 6<sup>th</sup> century where he belongs: for the moment we suggest *circa* 590-580 BC.

The trouble is, of course, that it is not just **his** re-location that is needed but also the relocation of fellow kings of his dynasty, the 19<sup>th</sup>, and those of the previous dynasty, the 18<sup>th</sup>. The reconstruction only begins here. If the 18<sup>th</sup> and 19<sup>th</sup> dynasties could be isolated and moved without disturbing all the rest of the orthodox structure then the trauma may not be so bad. Unfortunately and realistically, all the dates for every Egyptian dynasty should be thoroughly reviewed and probably have to be moved forward on average about 6 centuries. The whole of Egyptian history of the pharaohs has to be taken apart and reconfigured. (Following the death of Jacques Derrida and the centenary of  $E=MC^2$  let's begin deconstructing Egyptology). Petrie wrote these reports nearly 100 years ago. Modern literature on the subject still repeats the same old conclusions that Petrie adopted - or was obliged to adopt. Some technical bells and whistles make the whole thing look more sophisticated. Unfortunately, at the core of the framework, Egyptian dynasties and kings are half a millennium out of place.

*"The continuation of the lintel is .... 'He of Nubt (Ombos) the great god, presiding over the shrine of the South'. ..... 'I have delivered up to thy sword those who traverse the mountains, as lord of all lands' ..... 'He who acts with his two arms, the good god, the lord of the two lands'." (VMII. Chapter VIII. Page 19, para., 54(contd).*

Here we see Merneptah claims he is the king of the "south" with an offering to the god of that region. He also claims to be "lord of the two lands" meaning Egypt and Ethiopia. These were titles Thutmosis I and II, Hatshepsut and possibly even Seti and Ramesses II could claim. For Merneptah, the title is only symbolic. Or he might have tried to encourage unity of the African peoples. He called them to resist the growing threats from "Asia" and "Europe". Obviously the king himself did not write this stuff. The words reveal a sycophantic set of followers who probably managed and organised these writings. Jeremiah probably deeply resented Merneptah-H'ophra's claim to be "prophet of Africa" (Ha of Ophir). It was certainly not a role for a king. It is not unlike the modern White House where President George Bush's staff designed an anti-terrorism operation (aimed at Muslim fanatics) called "Operation Infinite Justice". It was some Muslims who pointed out that only God is capable of delivering "infinite justice". The White House, its President supposedly a Christian who ought to have known that anyway, withdrew and renamed the operation. If this is a 19<sup>th</sup> dynasty inscription it is clearly bombastic because there seems little evidence the kings of that dynasty, in particular Merneptah, had any real control outside northern or lower Egypt. Even then, the Greek and other colonies on the North African coast, assumed under the reconstruction proposed here, were about to swamp what remained of an independent, indigenous or old-order Egypt. This sort of language should be recognised for what it is: the last words of a dying culture or system. It had been great once upon a time but was now dying in the face of more vigorous cultures.

### The Detail Continued

*"In the upper horizontal line are the cartouches of Amenemhat II. Below, on the left, the cartouches of Ramessu III: 'Beloved of the living Apis. The Lord of the two lands, User maatra beloved of Amen. The lord of diadems, Ramesses, prince of Heliopolis. Below the cartouches is another occurrence of the formula usually written 'suten di hetep' in which 'suten' has been omitted. It is probable that here the cartouches are taken to represent 'Suten'. .....The left-hand column below contains the 'nebti' title, 'the protector of Egypt, the conqueror of foreign countries'. Below this is a broken fragment containing the cartouche of Ramessu III .... a fragment of 4 broken lines (of text) .... (3 missing) 'each wanderer by the living prisoners from Ethiopia' (?) sic." (VMII. Chapter VIII. Page 19, para., 55):*

and

*"..... another instance occurs of the common 'suten di hetep' formula without the suten." (VMII. Chapter VIII. Page 20, para., 57).*

"Heliopolis" appears in the Septuagint as the third city the Israelites "built for pharaoh" (Exodus 1:11). We read that Ramesses II or III was "Prince of Heliopolis". If any of the ramesseid kings lived in 1250 BC, we can be sure they did not name the city "Heliopolis" which is Greek for "City of the Sun". However, we rarely read the original Egyptian name for this place. Even if we were told the city's Egyptian name, we would still ask, "does not 'Ramesses' sound Greek too"?

If "Amenemhat" (Amen-M-H-T) means "the leader" (*hat*) "chosen (*em*) of Amen (Amun)" and his dwelling place was Pi-T-H-M, as discussed earlier, we really have a muddle. (For a fuller discussion on the

meaning of Amenemhat refer to VMV. VIII. 32.44). It's assumed "Pithom and Raamses" were two separate cities somewhere in Egypt. The Septuagint throws in another wild card by suggesting yet a third site - Heliopolis. The muddle gets worse because Merneptah (1200 BC), Hophra (600 BC), Apries (600 BC) and Proteus (*circa* 1200 BC) are supposedly four kings in two different eras yet they are one man. Effectively we have a matrix of twenty-four possible confusions involving different cities and kings. Actually, there is one king and one city constructed on one site in two different eras. No wonder the whole scheme is so confusing. A confused chronology means Egyptologists can debate these complexities for centuries and we would still be no nearer the truth.

"Suten di hetep" may be part of a longer phrase. It might have originally read something like "king of the Suten, hetephir-maat" or "king of the Suten, **hophir**<sup>a</sup>-maat". That might be translated, "King of the South, **Prophet** (where "ha" or "haa", equals "Ho", means prophet, or perhaps foremost or leader) **of Africa** who brings order out of chaos (*Maat*)".

We also note the presence of the cartouches of Amenemhat II (12<sup>th</sup> dynasty) and Ramessu III (20<sup>th</sup> dynasty). Once again this suggests Memphis was an important centre for two distinct periods a long way apart from each other (900 years). Are we once again seeing in these excavations evidence of the "Pithom" of the 12<sup>th</sup> dynasty, when the Hebrews were oppressed in Egypt? Has Petrie found evidence that the much later "Ramesside" era is contemporary with the Hebrew exile to Babylon (600 BC)? From a Biblical perspective, Jews or Hebrews were associated with the construction of this important Egyptian centre during periods of suffering. Israel suffered when "Pithom" and "Raamses" were Egypt's great capital. They were suffering for different reasons and because of different oppressors. The first oppressor, the pharaoh of Pithom, was a result of changed circumstances in Egypt, the size of the Hebrew nation and, according to the Bible, God's desire they should move to Canaan. Their second oppressor, the Chaldean (Kurdish) invaders, came down to destroy Judah as God's punishment for their idolatry. They had frequently disobeyed the terms and conditions of the Covenant Moses signed with God at Sinai. The Jewish presence in Memphis in 586 BC, in such large numbers, was a further act of disobedience. They were to stay in Judea. This perspective further explains the passage in Exodus 1:11 with its slightly strange grammatical construction. We lost the correct meaning because we lost the historical context.

These two extracts reveal that kings often claimed to have control of the "suten" or south. Today we say "The Sudan" though the ancient nation probably did not have exactly the same boundaries that we see in an atlas today. The boundary between modern Egypt and "The Sudan" may have been one of the ancient boundaries. Petrie observes that we have two examples here of the "suten di hetep" formula without the "suten". However, it is not uncommon for kings to retain crests or emblems representing domains once held but no longer controlled. It seems "Ramessu III" had captured some prisoners from some engagement with the Ethiopians (of the South). Someone, perhaps Ramessu III or another ramesside king had temporary control of the South. If he did not really have control of "The South", perhaps he was trying to forcibly unite the African peoples. The removal of the "suten" from the usual formula might be due to a king from the South who had temporarily taken control of Egypt. He might well have been tempted to delete the reference to the south (suten) from the inscription of the northern (Egyptian) king.

By and large, these things are impossible to date at this stage of the investigation into the chronological confusion. It seems almost certain they do relate to the end of North-Egypt's control of the South, Ethiopia or The Sudan. The best guess at the moment would be sometime after the death of Ramesses II about the year 610 BC. Or, it could have been deleted, for similar reasons, around 800 BC when the Ethiopians invaded. The successful Ethiopian invader would have claimed the title for himself. Whichever way we look at it, the title "suten" is being deleted because no one, neither Ethiopian nor Egyptian, really controlled the "suten baty" (VMII. I. 3. 6) i.e., both the "south and north". It could also suggest Chaldean, Persian or Greek invaders destroyed, deleted or edited the "suten" from the cartouche. United, the Semitic Egyptians and the Ethiopians (Cush) could have resisted the invaders from the north, from the Sea - "the Great Green" - or from Asia, but divided they fell. It seems they never re-gained the unity that Thutmosis I and Hatshepsut achieved between Egypt and Ethiopia.

*"... after the cartouche of the king Khnum-ab-ra, whose name was also Aahmes-si-neit."* (VMII. Chapter VIII. Page 21, para., 57).

Finally from this second report, somewhat laconically, Petrie notes the two quite different names held by king Khnum-ab-ra, a.k.a Aahmes-si-neit. That points to quite a major problem that is regularly glossed over in Egyptology. We really have very little secure second- or third-party information to help us decipher the names of pharaohs, or of anybody else in ancient Egypt for that matter. One assumes, as Hilary Wilson suggests, that for pharaohs' cartouches, the conventions for writing their cartouches were adhered

to quite rigorously. As assumptions go, one concurs with it. That is why I have laboured to display the links between the cartouches of Merneptah-Hophra, Proteus and Apries-Hophra via three third-parties. Firstly, Jeremiah the prophet, the “*Ha*” (Egyptian), or one who gives God’s sign (ארת, *oth*). He gave “the sign” (הארת, *h’aut*) to Hophra in Jeremiah 44:30. Jeremiah was also an historian of Israel. Secondly, Herodotus the historian of Greece (Apries and Proteus). Thirdly, the Hebrew language itself whereby we assume it can help us to understand the Egyptian hieroglyphics which represent a similar Semitic language. There may have been some minor differences in the way different scribes treated the hieroglyphs as they worked on a particular king’s sculptures during the king’s lifetime or after he died. There may have been different philosophical approaches to writing hieroglyphic inscriptions. There is room for assuming some were cryptic references to events in the king’s life. Also, there would be the occasional error by scribes, though not too often one hopes. Nevertheless, in the hands of future interpreters these variations might have become big errors. They are quite happy to agree that *Haa-ab-ra* is *Hophra* or *Apries*. But what about *Hotephir* as in *Hotephir-maat*? Could it not be *Ho’ephira* or *Hophra*? I submit they are the same and indeed more similar to each other than *Apries* is to *Haa-ab-ra* which is quite acceptable! Breasted and many others have been able to accept *Apries* for *Haa-ab-ra*. Why won’t they accept that *Hophra*-Merneptah is *Hophra*-*Apries*, especially when “*Hophra*-Merneptah” says “Israel’s seed is destroyed, the land razed to the ground”. That could only have happened in 586 BC when “*Apries*” ruled Egypt.

## A Summary to the end of Volume II

Two Egyptian kings, barely a generation on either side of Merneptah, built forts at Beth She’an in Central Israel. Both forts, those of Seti the Great, grandfather of Merneptah, and Ramesses III, Merneptah’s successor, are sitting today above King Saul’s fort (*circa* 1000 BC). Seti fought the King of the Hatti (Kheta or Kheda) Lands, i.e., Chaldea supposedly in the 13<sup>th</sup> century BC but actually in the 7<sup>th</sup> century BC. Ramesses III opposed the P-R-S-t, or Persians (not Philistines) supposedly in the late 12<sup>th</sup> century BC but actually in the 6<sup>th</sup> century BC. Just before the Chaldeans and Persians conquered Judah and Egypt, Ramesses II captured Jaffa and built a gate there to register his victory and to show that Egypt now controlled this great Judean port. There is no evidence of Judean occupation there between the Persian footpath and the base of the Ramesside gate. Yet plenty of public notice-boards, to guide tourists, describe Israel’s and Judah’s use of the ancient port. They tell us Hiram of Tyre transported logs from Lebanon down to Israel for use in the temple of Solomon. Jonah, we are reminded by these signs, left for Tarshish from Jaffa. However, Ramesses II’s gate sits immediately underneath the Persian footpath suggesting there had been no Israelite settlement there between 1250 BC and 550 BC. The only sensible way to interpret this is to admit the obvious and recognise that Ramesses II must have built this gate a few decades before the Persians came conquering. That’s why Jewish occupation of the city is missing. There was no Jewish control or occupation of it, enclaves, individuals or small suburbs excepted, between Ramesses II in *circa* 620 BC and the Persian era. The Jews were in Diaspora.

Merneptah-Baenre-Hotephirmaat is almost certainly Merneptah-Hophra, known to the Greeks as Apries and to Jeremiah as Hophra. If there is any reliability in the sequences of the Egyptian pharaohs or kings it is our evidence from the 19<sup>th</sup> dynasty. Of this dynasty, Seti the Great, Ramesses II, perhaps a couple of sons of Ramesses II, one of whom was Merneptah, and Ramesses III (technically the “20<sup>th</sup> dynasty”) form a secure incontestable sequence supported by evidence from their mummies and much else. The first and last kings in that brief sequence built forts at Beth She’an, **after** King Saul. Merneptah is clearly associated with the end of the Kingdom of Judah (586 BC) with his statement that “Israel’s Seed is destroyed; the land razed to the ground”. These are now certainties in the realm of history and archaeology. Merneptah clearly offered a sacrifice to the “Behudet Winged Disk” thinking it was a representation of the “God of Judah”. The same object appears on Hezekiah’s seal (701 BC) as BAR showed in 2002. Therefore the whole structure of Egyptology’s framework for the monarchs of Egypt must be completely re-written.

Part III follows. It describes the next four excavation campaigns. The next four volumes have descriptions of work at other sites which need not concern us here. The chapter references make a bit of a jump here because some chapters refer to work at other sites.

## PART III

### Memphis III to VI

#### The Detail Continued

In a volume containing reports from other sites, "Memphis III" begins at Chapter 12, "The Temple of Ptah", page 38, paragraph 65. The discussion begins with an explanation of contractual issues with local authorities, getting permission to dig, sorting out survey details etc. Petrie is very efficient dealing with all these administrative issues as he is with his field-work. As we shall continue to see, an able man is forced to write almost meaningless stuff because he has to fit in with a chronological framework that is quite wrong. No one seems to realise this or wants to realise this. The reports are becoming a bit of a farce because he continues to interpret the data within a hopelessly confused chronology. Petrie begins by describing problems with the river-water level and water seepage. They had to dig quickly. He notes "the water level is 3 feet down". They seem to have dug a big ditch called a "fosse" (see VMIII.XIII.41.71)

*"So the plan is to dig quickly down in a small space, and then when the water comes in connect it with the canal. Thus the ground is removed for 5 or 6 feet down pump, .... thus removing about 3 feet of water .... Finally the whole was levelled again for cultivation."* (VMIII. Chapter XII. Page 38, para., 66):

and

*"As to the sufficiency of this depth of working, we found a copper knife and a glazed hippopotamus both of the 12<sup>th</sup> dynasty in different places at 7 feet deep; and a pot of the 4<sup>th</sup> dynasty at 12 feet depth. The foundations of the 18<sup>th</sup> dynasty were reached, and the broken pieces of sculpture ..... were removed. It seems, therefore, that probing to 15 feet deep will exhaust the chances of any sculptures, even of the earliest periods."* (VMIII. Chapter XII. Page 39, para., 66):

and

*"The principal results of the work were those found along the axis of the temple ..... there ..... (we) came down on the ruins axial sanctuary of Amenhotep III ..... and another of Amasis of quartzite. Of the sanctuary of Amenhotep there were several large blocks unsculptured ... of the Sanctuary of Aahmes there are the quartzite blocks".* (VMIII. Chapter XII. Page 39, para., 67).

Petrie is obviously going down as deep as he can here. But once again very few dynasties seem to be represented among the items unearthed. Only the 4<sup>th</sup>, 12<sup>th</sup>, 18<sup>th</sup> and the dynasty of "Amasis" are represented. So far, from previous reports, the 19<sup>th</sup> dynasty seems to be the most prolific in terms of material found. This sequence suits the model here very well. Memphis probably began to be important from the 4<sup>th</sup>, 5<sup>th</sup> or 6<sup>th</sup> dynasty era and reached its greatest extent during the 18<sup>th</sup> and 19<sup>th</sup> dynasties depending on how big it was in the 12<sup>th</sup> dynasty. We are well into the middle of these excavation reports. The 12<sup>th</sup> (the unfriendly one) and 11<sup>th</sup> dynasties (the friendly one with the kings named Inyotef or Joseph) look more and more like the ones that ruled Egypt when the Israelites were in "The Land of Goshen".

Again it is suggested here that "Amasis" is really the third Ramesses, though he is usually included in the 20<sup>th</sup> dynasty. According to the orthodox or conventional chronology, Amasis took over from Apries of the 26<sup>th</sup> dynasty and ruled for 44 years. However, if he was the third Ramesses he would have been a 20<sup>th</sup> dynasty king since Ramesses II was of the 19<sup>th</sup> dynasty and we are saying the 19<sup>th</sup> and 26<sup>th</sup> dynasties are really the same. That would mean the 26<sup>th</sup> dynasty (i.e., the 19<sup>th</sup>) actually ended with Apries, assuming Amasis-Ramesses III was unrelated to Merneptah. If he was a relative it is a moot point whether a new dynasty actually started. This is a very confusing situation of course to have the 26<sup>th</sup> dynasty actually being the 19<sup>th</sup> dynasty. It means Amasis II could therefore be Ramesses III or the first ramesside in the list of about nine ramessides that officially comprise most of the so-called 20<sup>th</sup> dynasty. It is also difficult to decide what to do about the sequence I, II and III for the Ramessides! Since the first Ramesses reigned for just one year, it seems quite possible that Ramesses II would more properly be Ramesses I and Ramesses III would then more properly be Ramesses II. The first "Ramesses" reigning for just one year may have been an official. Later Egyptian historians like Manetho may have confused the numbering. Later still, Egyptologists may have counted Ramesses I but the ancient Egyptians started with the second Ramesses and called him Ramesses the First.

"Amasis" and "Ramesses" sound so similar one wonders if Herodotus might not have made a mistake in his notes which then misled everyone else. As noted, in the 26<sup>th</sup> dynasty he appears as Amasis II but that

raises the question, when did the first Amasis exist? Was he another Ahmose (“Sanctuary of Aahmes”?) the first king of the 18<sup>th</sup> dynasty? Petrie in the above passage refers to the ruins of “Amenhotep III” and “Amasis”. Then he refers to “Amenhotep” and “Aahmes”. Is “Aahmes” actually Amasis, and if so, is this supposed to be a Ramesses, either II or III? He must be a king of some substance. But there is some debate as to who he really is.

To review, the 26<sup>th</sup> dynasty is mainly built on information gleaned from Herodotus as far as Petrie’s analysis is concerned. The 19<sup>th</sup> dynasty is constructed from Egyptologists’ own gleanings from the walls, temples and pylons of ancient Egypt. If Psamtek, Necho and Apries, of the 26<sup>th</sup> dynasty, are *alter egos* of Seti, Ramesses II and Merneptah of the 19<sup>th</sup> dynasty, then Amasis would most likely be an *alter ego* of Ramesses III of the 20<sup>th</sup> dynasty or the dynasty that followed the “19<sup>th</sup>”. As already mentioned, there is the possibility that a couple of brothers may have reigned in quick succession after the death of Ramesses II. The second was probably Merneptah (See Cecil Torr, *Memphis and Mycenae*, page 9). “Amasis” then would have taken over after Merneptah whose regime probably collapsed in a civil disturbance.

*“Also near the colossus ..... two red granite drums of columns from the same region, bear figures of Ramessu II offering to Ptah.”* (VMIII. Chapter XII. Page 39, para., 68).

Following on from discoveries of the 4<sup>th</sup>, 12<sup>th</sup> and 18<sup>th</sup> dynasties, the ubiquitous 19<sup>th</sup> appears once again and our old friend Ramesses II as well. On this third outing, Petrie immediately comes across four familiar dynasties. Once again we might ask where are the other 22 dynasties between the 1<sup>st</sup> and 26<sup>th</sup> ?

Petrie starts a new chapter, “The Palace”.

*“Work was continued this year upon the palace but was cut short by the opening of the site of Ptah, as it was necessary to take advantage of the disposition of the landowners, when they were inclined to let their land. As Mr Wainwright was occupied with the removal of the Meydum tombs, till near the end of the season, there was only Mr Mackay to manage the Ptah site ..... it was not possible therefore to continue much work on the palace mound. When I first went to ..... Memphis, I started sinking great pits in the corners of the Great Court. These shewed that the walls of it ..... descend over 45 feet below the floor .... thus the great mass of the north-end of the palace was a single erection from the present field level or even deeper than that. The southern part, however, was gradually built at different periods .... as we found three or four stages of building, and some pottery of the 18<sup>th</sup> dynasty.”* (VMIII. Chapter XIII. Page 40, para., 69).

### Looking at the Two-City/Two-Era Hypothesis

This is interesting for the Pithom-Ramesses thesis because at one end we can see the same base structure for what are in effect the two cities - Pithom the former and Ramesses the latter. Not two cities in the **same era** on two **different sites** but two cities on the **same site** in two **different eras**. There is some irony in this. The base structure Petrie finds here reflects the Hebrew in Exodus 1:11 where the text reads “*at-Pithom v’at Raamses*” (אֶת־פִּתּוֹם וְאֶת־רַעַמְסֵס). The *aleph* and *tav* of the Hebrew alphabet that form the Hebrew word “*eth*” or “*ath*” (את) are the first and last letters of the Hebrew alphabet (*alephbet*). This word is the alternative or special definite article where the writer wants to confirm which noun is the object noun for the verb in a sentence. This sentence construction is used in the first verse of the Bible where the Creation is referred to and both the regular definite article (ה) and special definite article (את) are used. In Exodus 4:8, the two definite articles are combined in the form *h’at* (“the sign” or “the the”). In that verse it is used to refer to the “voice of the first sign” and the “voice of the latter sign”. In a sense, from Petrie’s observation above, we can see the **first** city and the **latter** built on top of it. Precisely from which era the base structure begins is probably debatable but the Jews were in Egypt for at least 4 generations from about 1900 BC to 1485 BC. The first construction of Memphis may have extended from as early as the 4<sup>th</sup>, 5<sup>th</sup> or 6<sup>th</sup> dynasties to the 12<sup>th</sup> and that would fit the one built by the Jews of the Oppression. It is the one we should read as being “The Pithom” or “The Abode, or dwelling, of Thom” (Velikovsky) or of “Amen-emhat” (Amen-M-H-T = Amen-T-H-M) as this author now prefers. But there seems from the above paragraph to be just one basic structure that fitted for the first and last main periods of Memphis as the Egyptian capital. **Here is some irony because the Jews were builders of the first and last Memphis.**

However, at the “southern part”, according to Petrie, “we found three or four stages of building”. That would make a lot of sense. The first additional “stage” would seem to be a construction in the 18<sup>th</sup> dynasty. It probably fell into decline for a few decades after the collapse of the 18<sup>th</sup> dynasty. Or, the Ethiopians may have restored it a bit between the 18<sup>th</sup> and 19<sup>th</sup> dynasties. The early Ramessides (Seti and Ramesses II) began the second or third reconstruction. Ramesses III may well have had to restore Memphis several

times during the ebb and flow of the war against the “Sea Peoples”, the P-R-S-t (Persians), Danae (Athenians) and other Greeks (and, possibly, Carthaginians too). Once again, the finer detail might be worked out once the basic chronological structure is sorted out. Memphis is essentially a city completed in the 12<sup>th</sup> dynasty. It was destroyed in *circa* 1485 BC. Then Egyptians restored Memphis on that base, after the demise of the Hyksos in *circa* 1000 BC. These subsequent “stages of building” took place under kings of the 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> dynasties and perhaps under the last “native” dynasty (of Nectanebo?) which we might call the 30<sup>th</sup> or 31<sup>st</sup> in the final days before the Greeks removed the Capital to Alexandria during the Hellenistic era.

The Tyrian camp may be that part of the city built by “Libyans” who may have temporarily controlled Memphis. Of course we can now understand that these so-called “Libyans” are really Carthaginians who were expatriates of Tyre or recent descendants of those Tyrians (“Phoenicians”). Egyptians sometimes called them “Sons of Hiram” or “Sons of Irem”.

The dynasties that constructed or restored Memphis, the 12<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup>, and possibly the 20<sup>th</sup> seem to be fairly represented by the things discovered or unearthed by the archaeologists. The opening picture in Volume I that Petrie gives of a city that saw the comings and goings of nearly all 31 dynasties (except the Hyksos period) is not supported by the evidence. One might argue that objects representing other dynasties have since been found but on the basis of Petrie’s excavation reports there is far too little evidence to support the model that Memphis was a major centre continuously throughout all the supposed 31 dynasties of ancient Egypt. Almost certainly it was only of significance in two main eras - up to the 12<sup>th</sup> dynasty period (Pithom) then under the 19<sup>th</sup> dynasty kings (“Raamses”). Petrie should have at least intimated that perhaps a re-think (repent) of the chronology could be considered.

Instead, the evidence seems to be a far better fit for an idea we can derive from a study of the Jewish Scriptures. One does not have to ascribe to the theological issues raised there in using the Biblical data (text) to use it. Whether Egypt was destroyed by plagues from God, does not matter when one considers the situation where a “buffer nation”, which the Jews surely were at the end of their sojourn in Egypt, suddenly walked out of the country! There would have been major economic and social dislocation to the whole Egyptian economy whether or not there were plagues on the scale described in the Bible. Suddenly, there would be no one to help the Egyptians repel the barbarians or Amu. Those outsiders were always trying to bring their herds into the lush Nile Valley. The Egyptians would not forget that Hebrew “Exodus” in a hurry, especially because the Jews just wanted to “Worship God in their own way”. There are some parallels with this and the religious (British) colonies that started in the Americas and New Zealand in the 16<sup>th</sup> and 19<sup>th</sup> centuries. The major difference was that the Jewish Exodus was a huge and momentous event compared with any mini-exodus out of Britain.

When refugee and émigré Jews returned to Memphis in significant numbers in the 7<sup>th</sup> and 6<sup>th</sup> centuries one can imagine the Egyptian response. The Egyptians were familiar with the history of Israel, their neighbour. They even called Israel “Retinu” which is a corruption of *Eretzainu* (Velikovsky) or “our land” in Hebrew. They knew the Jews had helped former Egyptian pharaohs build structures in the former (or “Middle”) kingdom. They also knew about Egyptian-Israelite relationships in the so-called New Kingdom, in the post Hyksos-Amalekite 18<sup>th</sup> dynasty, first with Ahmose, Thutmose I and Hatshepsut in peace, then with Thutmose III in war and imperial expansion. As suggested before, the Jews probably called Thutmose III, the conqueror, “Sheshak” (Hebrew Shûwshaq, שושק, and Shûwq, שוק, to overflow). Thutmose-Shishak, ruler of the Nile, “overflowed” his banks when he set out to conquer his neighbours. The “one drawn from the Nile”, the lawgiver, the king, the Mose or Moshe of Thut (Thut-Moshe) had overflowed his banks to inundate the countries of Retinu (Israel) and Naharin (Syria) up to that other great river the Euphrates. According to Strong, *Shûwshaq* is also applied to Babylon because she later overflowed her banks in the days of Nebuchadnezzar to conquer Syria, Israel and Egypt.

To reinforce the idea that Thutmose III was “Shishak”, we need to remember Thutmose III’s predecessor was Hatshepsut. “Seba” or “Sepa” (Sheba?) in Egyptian means “learner” or student in the sense of learning to read and write in ‘God’s words’ (Hilary Wilson, *op.cit.*, page 96 “hieroglyphs are the God’s Words”). The Ra-**Shepses** was described by Petrie (VM 1. III. 6. 15) as the “divine scribe”. Hat-**shep**-sut, supposedly in the 15<sup>th</sup> century BC and 500 years before Solomon, wanted to hear God’s words from the King of the Divine Land of Punt. Although Egyptologists dispute this, she claimed, according to some readings of the hieroglyphs at Deir el-Bahari, that she “heard the voice of a god calling her to go to the land of Pun-t”. The Hebrew for “the sign” which she claims to have received, is *h’at* or *h’aut*. As noted above, the *swt* is the term for the southern peoples, the black peoples living in territories on the Upper Nile. *H’at-seba-swt* or *Hatshepsut* was the learned and tutored daughter of Thutmose I, the pharaoh who seemed to have gone to great lengths to unite the Blacks of the *swt* with the Egyptians of the North.

**Thutmosis III would therefore be the Bible's "Shishak"** (c.f., Velikovsky).

With the Hyksos invasions and occupation sharply focussed on the mind, Thutmosis I (and his daughter) saw unity between their peoples, and friendship with Israel, as a top priority. That must have happened in the late 11<sup>th</sup> and 10<sup>th</sup> centuries BC. The Ethiopians had been supporting the Egyptians for centuries against the vicious, marauding Hyksos (Amalekites). More than two millennia later the English King Henry VII, and his childless grand-daughter (Elizabeth I), came to the same conclusion vis-a-vis union between Scotland and England. In Egypt, at the dawn of the first millennium BC, Hatshepsut wanted to extend this policy to friendship, or even a degree of economic integration, with Israel and Phoenicia. She could see, among other things, the great commercial possibilities involved. But she found more than she bargained for once she got to Jerusalem. As the Bible says, "There was no more spirit in her" as she dwelled on what she saw and heard. This is a phrase that suggests much more than just great delight. She actually converted to faith in the God Solomon believed in rather than believe the gods of her ancestors. Of course that did not suit the religious, bureaucratic and military barons back in Egypt. Thus, she was eventually removed and/or sidelined but not until she had managed to build a temple in the rock-face at Deir el-Bahari. This temple attested to some of the things that amazed her in Israel (Punt).

But Egyptians generally would not have liked the idea of Hatshepsut getting too cosy with Solomon's Israel. The religious community would have been very hostile to a Queen of Egypt converting to "Judaism". There would be as many ructions as the British had when a queen (Mary I) and some of their kings (Charles I and certainly James II) wanted to be Roman Catholic. The Israelite kingdom divided (*circa* 925 BC) and eventually the two kingdoms that emerged from the division both fell to conquerors.

Thus, when émigré or refugee Jews 'returned' to Memphis from about 610 BC, the city was called "Raamses". In effect, they helped to rebuild the old "Pithom". Israel as both a theistic- and nation-state seemed to have failed. The Egyptians could now say, "I-told-you-so" or ask, "so what happened to your great experiment?" Late 7<sup>th</sup> century BC Egyptians might have said to the people of Judah now living in Egypt, "eight hundred years ago you pulled out of Egypt and left us exposed to the Amu - Amalekites" and "Now you need our protection once again". The historians never consider this sort of perspective. That is effectively the perspective the Bible presents us with if we put it alongside Egypt's real history restored by a proper chronology and sequence of kings (and/or 'dynasties'). Jeremiah, a devout believer in God's faithfulness to Israel and Judah, would have found this 'Egyptian attitude' or perspective a very hard thing to swallow. He believed the curtain had not yet fallen for the last time on Israel (Jeremiah 46:28). This broader scenario is drawn from the Jewish Scriptures. They are thoroughly clinical in their condemnation of their own people let alone of other nations. Surely a unique phenomenon, at least, or miracle of objectivity in a world of bombast and "spin". Biblical statements are a marked contrast with Merneptah's stele. Merneptah's famous "Israel Stele" now looks like 'famous last words' because a Jewish nation is back in business. By not taking the Bible at face value and by using a confused chronology, Egyptologists never saw these connections and lost their way trying to explain Egypt's ancient history.

### **An Ethiopian Interregnum?**

*"..... found the massive bronze corner of a door .... inscription is of Psamtek II; but the surface is clearly lowered from the signs 'hor' to 'nebti', from 'Hor nub' to 'taui' in the cartouche after 'Ra', and over the second cartouche. This suggests that Taharqa (Tirharka the Ethiopian) was the original maker." (VMIII. Chapter XIII. Page 40, para., 70).*

This is evidence that there was an "Ethiopian" interregnum between two dynasties. This was probably between the 18<sup>th</sup> and 19<sup>th</sup> dynasties on the revised chronology. Even at this late stage, the Ethiopians may have been claiming the throne of Egypt under the union agreement originally negotiated by Thutmosis I. "Tirhaka" may have been a forerunner of the two "Pretenders" (e.g., "Bonnie Prince Charlie") who tried to recapture the Throne in London from the *German Georges* except that Tirhaka, as far as we know, was probably more successful in regard to Egypt's throne. The information here might refer to the "Tirhaka" mentioned in the **Bible** (II Kings 19:9, Isaiah 37:9) in the 14<sup>th</sup> year of Hezekiah (701 BC). Also, if the inscription was copied over, how do we know whether it was written by a scribe of Seti as in Seti-ptahmaat or as in Psamtek? As suggested earlier, Psamtek is another form of Psam-me-tich-us which in turn could be a Greek reading of *Seti-Ptah*-(Maat) - *P-S*-(am-m)-*e-ti-ch*. There is little problem accepting that a Psamtek (or Seti) succeeded an Ethiopian called Tirhaka in the 7<sup>th</sup> century BC. And could that Seti be the one whose fort is found sitting above that of King Saul (1000 BC) at Beth She'an? If so, we have another piece of evidence supporting the explanation for the curious anomaly at Beth She'an where two Egyptian kings appear to be out of stratigraphic or chronological context.

Here is another chronological problem for Petrie. Officially, Psamtek II is dated 595 BC or 105 years after Tirhaka assuming this is the same Tirhaka who was the contemporary of Hezekiah of Judah. Or another warmongering Tirhaka succeeding the contemporary of Hezekiah was the person here. Was Sety-Psamtek I the Egyptian king who might have defaced or overwritten "Tirhaka's" inscription? If so, the 'edited' inscription might belong to Psamtek I whose reign began in 664 BC according to the official chronology. If Psamtek I is Seti-ptah-maat or "Seti the Great" at Beth She'an, or Herodotus' "Sethos" we do not have a problem. Seti I (or "Sety" I) would have become supreme king of Egypt in *circa* 664 BC or only 40 years or so after Tirhaka's invasion of Egypt about the time of Hezekiah of Israel (700 BC). Who kicked either Tirhaka out of Egypt? Was it Esarhaddon (or Chad-nezzar) the Assyrian?

Petrie continues:

*"his 'hor nub' name ends in tau, ... which is on the original face".* (VMIII. Chapter XIII. Page 40, para., 70).

This is more evidence that we really have a lot of problems deciphering some of these names of the 19<sup>th</sup> and 26<sup>th</sup> dynasties when one king either plagiarises or overwrites another's title. A lot of this sort of propaganda is common at the time of the 19<sup>th</sup> dynasty. It could be another reason why two dynasties, the 26<sup>th</sup> and 19<sup>th</sup>, have been constructed from one real dynasty. Confusion in the Egyptian records of this time is reflected in Herodotus' analysis when he finally got around to *publishing* his notes. Additionally, we have the subsequent confusion in the minds of the modern Egyptologists who referred to Herodotus. They used him as a kind of hand-book to interpret the evidence they found at Memphis and other parts of Egypt. Also, to make matters worse, the Egyptologists may have been confused by many scribes, each following his own ideas about how to write hieroglyphs properly. Furthermore, we may have to consider the even more radical suggestion that from this time a language similar to Greek had become popular in Egypt. Thus, the hieroglyphs were used to write some form of *Greek* much earlier than scholars had thought. Anyway, the old disciplines, spelling and grammar rules were lost during an interregnum that may also have seen Assyrian and Libyan (Carthaginian ?) rulers controlling Egypt. Even assuming the language was still "Egyptian", a central authority controlling hieroglyphic standards may have lost influence or disappeared altogether between the 18<sup>th</sup> and 19<sup>th</sup> dynasties. With his restoration of the "Ra-Shepses" (VMI. III. 6. 15), Ramesses II may have been trying to restore the standards of old. However, he may not have succeeded and left future readers of the hieroglyphs of this period in some confusion.

*"The principal discovery at the palace was at the West end of the fosse, on the southern side .... There .... a late Ptolemaic coin. .... As many of the seals are Persian, the whole may be dated to the 5<sup>th</sup> century BC during the Persian occupation."* (VMIII. Chapter XIII. Page 41, para., 71).

Assuming this "Tirhaka" lived *circa* 660 BC this "fosse" or ditch they dug has objects with dates ranging from 700 BC to 200 BC if the "late" Ptolemaic coin is any indication. Possibly the coin fell into a deeper level, for example if someone dropped it down a drain and it got embedded in sediment below. The Ptolemies took over from the Persians who took control of Egypt from the Chaldean (Kurdish)-Babylonians of Nebu-churd-ezzar who came after the Assyrians who defeated the last powerful Ethiopian King Tirhaka, probably a few years after Sennacherib came up against Jerusalem in 701 BC. There is a spread here of 500 years in one ditch. This makes the establishment of a really secure chronology quite difficult.

### **The Detail Continued**

*"The sealings are from 3 sources, Egyptian, Persian and Greek .... (1) is a scarab of Sety I upon the same block with (2) 'Ptah protect Heremheb'. (1) May be an older scarab but (2) is certainly of the 26<sup>th</sup> dynasty".* (VMIII. Chapter XIII. Page 42, para., 73).

It is unclear why the first scarab "may" be older. Once again, the contrast is between (1) a 19<sup>th</sup> dynasty (*circa* 1300 BC) scarab of "Seti I" and (2) a 26<sup>th</sup> dynasty scarab (between 700-600 BC). On the information here, surely (1) must be, without any doubt, a lot older. Petrie cannot sensibly say "may be older". It is at least 600 years older according to the conventional chronology. The 19<sup>th</sup> dynasty was 600 years before the 26<sup>th</sup> dynasty. Number (1) "is a scarab of Seti I" and "(2) is certainly of the 26<sup>th</sup> dynasty". If it belongs to Seti I why does he say it "may be an older scarab"? The thesis to explain this rather odd contrast of two scarabs, of two kings supposedly separated from each other by 600 years, stuck on the same block indicating they were put on the same block intentionally has been well laboured by now. As noted before, sometimes items from a more recent period fall down into earlier eras by accident or because of a calamity like an earthquake. And sometimes people keep heirlooms so that 12<sup>th</sup> century BC items appear in a 7<sup>th</sup> century BC living room. Those cannot be the explanations here because they must have been deliberately placed there in an original setting - as contemporaries or even colleagues!

The text in Petrie's report then says:

***"It is curious to see two early names thus together"*** (VMIII. Chapter XIII. Page 42, para., 73).

Indeed, it is "curious". In fact, if Petrie is honest about it, there are many strange discrepancies or oddities revealed in his Memphis reports. As shown above, they demand a complete re-examination of the broader chronological model that these finds are having to be interpreted within. There must be a complete re-evaluation of the entire chronology of ancient Egyptian history. The revised model for chronology suggested here proposes that Seti, and whether it is the "first" or "second", if both existed, will have to be debated later, is the grandfather of Merneptah-Apries-Hophra. Merneptah must have witnessed the destruction of Jerusalem. Seti and Merneptah lived in the 7<sup>th</sup> century BC, not the 13<sup>th</sup> century BC. **The reason why a 19<sup>th</sup> dynasty scarab sits on the same block as a 26<sup>th</sup> dynasty scarab is because both dynasties are the same! It is the era of the 7<sup>th</sup> century BC.**

Heremheb may have been a contemporary of Seti the Great or leader of his army. However, some Egyptologists, clearly embarrassed by this evidence, adopted the solution of placing him as the last pharaoh of the 18<sup>th</sup> dynasty. That makes this Heremheb live not long **before** Seti on the orthodox chronology instead of 600 years later. Heremheb was a military or administrative official who is now generally recognised as the one who took over Egypt at the end of the 18<sup>th</sup> dynasty.

By placing Heremheb as the last king of the 18<sup>th</sup> dynasty, Egyptologists were slightly less embarrassed by the evidence Petrie reported. Petrie clearly associated Heremheb with the 26<sup>th</sup> dynasty. But why has he been shifted to the end of the 18<sup>th</sup> dynasty? Somewhere, or sometime since 1910 it has been agreed to put him there. There is no effective external audit on these decisions. It is easy for a select group of Egyptologists within a cosy cabal like the one I attended at a Colloquium in London in July 2004 to simply change the date for someone in a period of dynastic chaos. No one in the outside world can seriously challenge this decision. Generally, in the "outside world", people seem to be willing to let these Egyptologists get away with such things. Really, the Egyptologists are just parking Heremheb at the end of the 18<sup>th</sup> dynasty because they cannot figure out what else to do with him. His scarab is on the same block as Seti the Great's. It is a bit easier to say that Seti added his scarab to the block perhaps a hundred years **after** Heremheb rather than to explain why or how Heremheb put his scarab on the same block as Seti's 600 years later! A better solution is firstly to assume Seti and Heremheb were contemporaries. Secondly, we should thoroughly overhaul the entire chronological framework for ancient Egypt. Obviously, Professor Mazar effectively discovered that Seti was at Beth She'an about 660 BC not 1300 BC. Any casual observer should realise Ramesses II, son of "Seti the Great" built his gate at Jaffa in *circa* 610 BC not 1250 BC. Merneptah, son of Ramesses II saw the destruction of Jerusalem and her temple in 586 BC. Clearly, a regime under Seti was trying to establish itself in Egypt and gain independence from Assyria, Ethiopia or both. Heremheb was an important figure in this process. Seti presumably wanted to honour him for his efforts. We will have to do more research to find out exactly what went on. That research will start once a new chronological framework appears.

Why was Petrie convinced or certain the scarab with the words "Ptah protect Heremheb" belonged to the 26<sup>th</sup> dynasty? Why did Petrie identify Heremheb with the 26<sup>th</sup> dynasty? Probably something on stylistic grounds influenced him. Unfortunately, he does not tell us here what that "something" might have been. The answer to that, might raise the question, did Heremheb take over Egypt at the demise of the 19<sup>th</sup> dynasty not during the demise of the 18<sup>th</sup> dynasty? Did "Heremheb" conduct a *coup d'état* after the crowd lynched Merneptah and take the title Ramesses III? That might be why Manetho started a new dynasty in his canon.

Whether Heremheb was the last king of the 18<sup>th</sup> dynasty or the first of the 20<sup>th</sup> dynasty there would be, at the most, 100 years between Seti and Heremheb. The circumstances of Heremheb's era were of an Egypt in decline. That could have been at the end of either the 18<sup>th</sup> or 19<sup>th</sup> dynasties. In a new framework, Seti would be contemporary with Heremheb in *circa* 660 BC and ruled Egypt approximately at the midway point between two periods of collapse perhaps with Heremheb running the army. Did Heremheb install Seti on the throne? Anyway, Seti's dynasty, the 19<sup>th</sup>, ruled Egypt until its demise in *circa* 580 BC.

### **A Question of Styles?**

*(1) is a scarab of Sety I upon the same block with (2) 'Ptah protect Heremheb'. (1) May be an older scarab but (2) is certainly of the 26<sup>th</sup> dynasty; it is curious to see two early names thus together". (Combining extracts quoted above from VMIII. Chapter XIII. Page 42, para., 73).*

Classically-trained Egyptologists such as Petrie were very skilled in noting different styles of pottery, statuary etc. Much of this training came from familiarity with ancient Greek and Roman art and with modern post-Roman trends in European art, sculpture and architecture, especially art history. When professional archaeologists went to Egypt they collected and classified different styles of pottery etc. Of course, with the information we now have, one can normally expect to find well-defined differences from era to era based on unique characteristics which are normally confined to within a particular era. In the case of Egypt, according to the model we are working on here, different eras have been confused. The worst confusion comes when items from various regions of the Mediterranean or from Asia, which are securely fixed within particular dates in their place of origin, then turn up in a strange context in Egypt. The apparent conflict in Nefertiti's hair-styles, found in both Persian and Greek designs, is an example.

Finding a scarab of Heremheb, whom Petrie believes to be of the 26<sup>th</sup> dynasty, on "the same block" as one he definitely knows belongs to the 19<sup>th</sup> dynasty is obviously curious. As suggested before, perhaps the artistic style of the Heremheb scarab led Petrie to believe it was of the 26<sup>th</sup> dynasty. If that is the case, we would be better to follow Petrie than later Egyptologists who decided to place Heremheb at the end of the 18<sup>th</sup> dynasty. As stated several times, we have to be careful to acknowledge those skills that Petrie and his team **did** have. Modern Egyptologists are fighting to defend a chronology they know is wrong. Petrie and his colleagues genuinely believed in this chronology. Their field-work was diligent and thorough and surprisingly disciplined considering the hardships, as is the field-work of most modern Egyptologists. It is mainly the chronological framework, that they presumably felt they could not challenge, that was at fault. So, endeavouring not to throw out the baby with the bathwater, we would be advised to carefully note Petrie's comment based on art-style and ask if later Egyptologists did not make a much bigger mistake. Did later Egyptologists remove Heremheb from his true place in the 19<sup>th</sup> / 26<sup>th</sup> dynasty and put him at the end of the 18<sup>th</sup> dynasty instead? It may all hinge on a debate on styles of art. Nevertheless we currently have the prospect of Heremheb swinging from a 14<sup>th</sup> century BC existence (date using the orthodox chronology for the end of the 18<sup>th</sup> dynasty) to a 6<sup>th</sup> or 7<sup>th</sup> century BC existence (date using revised chronology for the 19<sup>th</sup>/26<sup>th</sup> dynasty). That is a potential misplacement of seven or eight hundred years.

Petrie's comment, "**it is curious to see two early names thus together**" is potentially one of those almost incidental understatements which reveals a far greater accident: the construction of a false chronology of ancient Egypt (3000-300 BC) which really runs from 2300 to 300 BC.

### **Nekau or Necho?**

*"(3) Is a kneeling figure with the name 'Men-Kheper-ra', probably Nekau 1, the latest king with that name."* (VMIII. Chapter XIII. Page 42, para., 73 Continued).

In the discussion in Volume I we discussed the suggestion that Nekau or Necho is a nick-name for Ramesses II. (Refer to the heading "Necho": Ramesses II's Nick-Name" after the reconstruction of the 19<sup>th</sup> and 26<sup>th</sup> dynasty king-lists and the table re-arranging those 'dynasties' pages 69-70 in Part I). What does Petrie mean by "the latest king with that name"? How many had this name before him? "Men-Kheper-ra" is sometimes written "Menkheperre". A similar name appears for Ramesses I (Menpehtyre). Another similar name appears for Seti II (User-Kheperure). They were 19<sup>th</sup> dynasty kings. "Kheper" could be Kh-epher or ← Epher-Kh or 'Ophir-Kh' which is Africa. "Men-peh-tyre" might reflect a Phoenician ("Tyre") connection adding to the possibility the early "ramessides" were not technically Egyptian. That might be why a language like Greek is being written in the hieroglyphs of this era. Precisely which language Phoenicians were speaking in this era is anyone's guess. Have linguists called it 'proto-Greek'?

Overall, there seems to be too much confusion in the readings of some of these names to be of much use in our quest for a link between Nekau and Ramesses. Some other information eventually might help.

In this reconstruction either Necho I or II has to be Ramesses II. So far in the reconstruction we have attempted to demonstrate how "Psammetich" could be a re-arrangement of "Seti-Ptah-Maat". It seems almost certain that "Apries" ("Proteus"?), "Hophra" and "Merneptah" are one and the same, *ipso facto* the grandson of Seti the Great. That would mean Necho II probably including a regency period with Psamtek I would have to be the Bible's "Necho" who defeated Josiah (II Kings 23:29 and II Chronicles 35:20). The author suggests Nabopolassar the Chaldean or Kurd had conquered "Assyria" by the late 19<sup>th</sup> dynasty period in Egypt. Nebuchadnezzar would later assume the throne. Either Nebuchadnezzar or Nabopolassar was the Hattusilis who negotiated a treaty with Ramesses-Necho. Merneptah's relationship to Seti is accepted by everyone. The sequence of Seti, Ramesses II and Merneptah is confirmed by the details we have of these men from their mummies. Many textual records of various sorts and sources support the forensic evidence. In many ways, it is because this sequence - Seti, Ramesses II and

Merneptah - is so solidly supported by an impressive body of evidence that many people then automatically pre-suppose the absolute dates of these kings are also secure. The dates are not secure. They are quite wrong. Few experts or Egyptologists, however, are publically prepared to accept that. The biographies of these kings may have a lot of accurate information but the **dates** when they lived are a fiction. Initially, that fiction comes from a miscalculation based on the English text which does not fully reflect the precise meaning of the Hebrew words in Exodus 1:11.

Trying to show how Ramesses II could be Nekau, Necho or Necos, since Velikovsky's attempt, has been very difficult for everyone concerned with this issue. Notice that "Nekau" is not actually in the Egyptian text. Petrie has imported this assumption from the name "Necho" known to us from non-Egyptian sources. Most readers of the reports would not know that. "Necho" appears in Greek, Jewish and Phoenician literature but is almost non-existent in Egypt itself. Outside the hieroglyphs, "Ramesses" only appears in the Bible apparently in a 19<sup>th</sup> century and 15<sup>th</sup> century BC context. "Ramesses" rarely appears anywhere else outside Egypt. This anomaly continues to be an important basis for the idea that there was only one "Necho" and that was Ramesses II. By proving Seti is Sethos or Psammetich and Merneptah is Hophra, *ipso facto* Ramesses II becomes Necho. The Israel Stele **almost** clinches the argument. Here is the nub of the debate. These people lived so long ago that it is now almost impossible to identify the owner of a nick-name. The "Merneptah" or "Israel" Stele, placed in its correct context, and the identification of Hatshepsut's temple at Deir el-Bahari as a copy of Solomon's, built by Hatshepsut-as-Sheba, **almost certainly** clinches the argument. Accurate predictions from the new framework will settle the issue.

Also, we have seen how a segment of a pharaoh's title, e.g., "Hophra", has been removed from the sequence by Jeremiah to make a derisory pun on the words "pharaoh" and "Hophra" where the latter might mean "Prophet of Africa" (Jeremiah 44:30). The titles of the ramessides give us little scope for deciphering any direct link to Necho or Nekau. Often it is difficult sorting out one ramesside from another. Uniquely, in the extant Egyptian king-lists, eight ramessides followed one after the other. Is that credible? Or were they some of the twelve "kings" who ruled Egypt before Psammetichus took power (Herodotus p. 188, PCE)? Did later conquerors (or kings) of Egypt then take this title from this unusual and short-lived collegiate? It might also be useful for researchers to investigate any links between this constitutional system and Greek or Roman constitutional experiments from the 7<sup>th</sup> to 3<sup>rd</sup> centuries BC.

#### The Detail Continued

*"(4) is 'Uah-ab-ra-senb' ('the health of Apries'). (5) is 'Uah-ab-ra' (Apries) ..... 7 .... reads 'the servant of 'Bust, Hezer-suten-apt' ('the crown of the royal palace')." (VMIII. Chapter XIII. Page 42, para., 73 continued).*

This passage is another that draws a link between Apries and *Haa-ab-ra* or *Uah-ab-ra*. Once again these names could just as easily be read "Hophra". Petrie translates the name "health of Apries". *Uah* certainly looks like the "Ha" that he earlier suggested meant the "Prophets". *Uah-ab-ra* could easily be Ha-Aphra or Ha-Ophir - Prophet (or leader, pointer of the way) of Africa.

This statement also shows Apries taking the *suten* (south) title although he probably only has it in name. Petrie says the "Hezer-suten-apt" is "the crown of the royal palace". Again, this seems to be an example of the claims made in titles such as those held by English monarchs like *Defender of the Faith*. The Vatican originally bestowed that title on Henry VIII when he opposed Luther. Later, Henry cited Luther in defence of his policy to secede the English Church from Rome. English records continue to use the title but would we see it in any later Vatican records? It is a bit like the symbol that once used to represent the "Lilies of France" on the shields and flags of the British nobility although this might be a symbol for the papyrus plant and the control of regal and legal authority that implies. No longer are these symbols of much relevance to the existing state of affairs. Mainly because few people are interested in them any longer. If either Apries or Hophra (Merneptah) or whoever this king really was, claimed to be king of the south as well as northern Egypt, the claim was by now merely ceremonial or bombastic. I highlight the next statement in the paragraph, bearing in mind his earlier observations in the same paragraph "that it is curious to see two early names thus together" i.e., Heremheb and Seti, here for the same reason:

*"(21) is the most interesting of all the Egyptian seals; the name is Aahmes, and the 'mes' is figured as a fox's skin with two foxes as supporters. The meaning of the sign has been told to the **Greek** engraver and he has **transmuted** it into regular **Mykenaeen** Style." (VMIII. Chapter XIII. Page 42, para 73 Continued).*

This is little short of fantastic. In the next section after this Petrie is going to say "We now reach the

Persian seals” (page 130 after digressions on Mycenae and radio-carbon dating). Here, Petrie is again not clear who “Aahmes” is. Nor does he indicate when Aahmes reigned. One assumes that “Aahmes” is contemporary with the “Greek engraver” who is “transmuting” the art into a “Mykenaeen style”. An “Ahmose” ruled the early 18<sup>th</sup> dynasty. “Amasis” appears in *Herodotus* and we have already considered if that is a Greek transliteration of “Aahmes”. Also, as discussed earlier, one asks if this is a form of Rahmes or Ramesses? Whether he is an Ahmose of the early 18<sup>th</sup> dynasty, a Ramesses of the 19<sup>th</sup> or 20<sup>th</sup> dynasties or an Amasis of the 26<sup>th</sup> dynasty period contemporary with Herodotus is one big question. But it is astonishing to see an Egyptian king, depending when he ruled, using a presumably 7<sup>th</sup> century BC Greek engraver to “transmute” a style into “regular Mykenaeen” of about the 13<sup>th</sup> century BC. Why bother imitating a foreign style that was 700 years old? Why not get an Egyptian engraver to replicate an earlier Egyptian period? Why were Egyptian kings suddenly more fond of Greek or ancient Greek styles? We need to remember that elsewhere he also refers, in usually rather oblique language, to examples of:

- Early Greek (VMI.I.3.7; VMI.I.4.7; VMI.VII.17.52);
- Archaic Greek (VMI.VII.15.46; VMI.VII.17.52);
- Classic or Pre-Classic Period (VMI.VII.17.52; VMIII.XIII.43.74 re Jonah);
- 18<sup>th</sup> dynasty to Greek times (VMI.VII.16.47);
- contemporary with the 19<sup>th</sup> dynasty ... Greek Island-figure Class (VMII.VI.15.45) see discussion in Part 1;
- Greek of 26<sup>th</sup> dynasty (VMI.VI.13.41);
- Greek-Ionian (VMII.VII.17.51);
- Later Greek .... Ptolemaic sites (VMI.VII.17.52); and
- Ptolemaic Greek (VMI.V.11.34).

Referring again to his very strange assessment in the first volume (VMI. Chapter VII. Page 17, para., 52, Plate XLII) Petrie told us in regard to item No., 56, that it was, “of the archaic Greek type of face and hair, but not made by a Greek of that age; it is rather the Egyptian version of an early Greek.”. This compares with the above example about a “Greek engraver (who) has transmuted it (traditional Egyptian sign) into a regular Mykenaeen Style”. These are very strange comments indeed. They must surely reveal a warped chronological structure for the history of Egypt. If we shift the 18<sup>th</sup> and 19<sup>th</sup> dynasties forward in time by 500 or 600 years we can see what is happening because “Egypt” after about 800 BC rapidly became integrated with “European”, “Greek” and Asian styles not to mention different cultures introduced by immigrants; the Classical (‘Polis’) Greek era excepted because of Persian embargos on trade with Greece.

Petrie’s observation that the “Mykenaeen”-style object is “the most interesting of all” is surely a massive understatement here. It is so interesting he uses a rarely-used English word to describe the process. “Transmute” means “change the form or character”. It is possible, but very unlikely, that an ancient style of another culture may be in vogue as a fashion for a while. It is doubly unusual that such a piece (or seal) could appear in a king’s palace that existed hundreds of years later. In this case, we would assume Aahmes is of the 8<sup>th</sup> or 7<sup>th</sup> century BC and the transmuted Mycenaeen style is 13<sup>th</sup> or 12<sup>th</sup> century BC. When faced with a similar situation in regard to the hairstyle of Nefertiti (VMVI.XIII.32.76) Petrie, nevertheless, definitely puts the sculpture in that case to the “late period” meaning when the Persians controlled Egypt. He does not dare suggest the alternative, that Nefertiti might really have lived much closer to the Persian period than conventional chronology allows.

Nor does he suggest here that the presumably “later” Greek who transmuted an Egyptian symbol into a Mycenaeen style was a Greek of the 8<sup>th</sup> or 7<sup>th</sup> centuries BC. Why was a Mycenaeen style used in Egypt then anyway? Was this when Mycenae was at her height or because it was very soon after the collapse of Mycenae? Therefore this “Greek” might have been a refugee from the collapsed Mycenaeen state but in *circa* 750 BC. This “Greek” probably was a “Mycenaeen Greek”. He is not transmuting anything at all. He is simply designing something in the way he knows best - his contemporary Mycenaeen culture. It is just that it happens to be the 8<sup>th</sup> century BC but the Egyptologists believe it is the 13<sup>th</sup> century BC. Therefore they have to shift the dates they give to these Egyptian kings forward in time to harmonise the evidence.

### Dating Mycenae

Conventionally, the 18<sup>th</sup> and 19<sup>th</sup> dynasties ruled Egypt from the 15<sup>th</sup> to 13<sup>th</sup> or 12<sup>th</sup> centuries BC and they are said to be contemporary with Mycenae. But this has the effect of separating or dislocating the Greek-Mycenaeen period from Polis Greece by as much as six or seven hundred years. Petrie’s “transmutation” suggests he found a piece that had both Greek and Mycenaeen traits. Of course if Mycenae flourished only a few decades before, or even just a century or two before the period of Polis Greece, there would be little time for transitional forms of pottery to develop as the Mycenaeen era gave way to the Polis period. It

is difficult to determine from the narrative exactly how much of the two Greek periods were reflected in the piece found at Memphis but Petrie's language gives us a hint that something is wrong. What is wrong is the placement of the 18<sup>th</sup> and 19<sup>th</sup> dynasties of Egypt some 500 to 700 years too early in time. By returning them to their proper place, Mycenae is returned to its proper place in history - *circa* 750 BC as its end-point and perhaps *circa* 900 BC as its beginning. It is very strange that Egyptians were fond of one "Greek" style in perhaps the 13<sup>th</sup> century BC then took another 600 years to discover once again the delights of pottery from the Greek mainland. Surely it is better to question if there might be some sort of chronological problem here. There are still endless discussions in modern academic journals and books about the separation of the Mycenaean period, as reported by Homeric literature, from later Greek eras. Virtually never does anyone even begin to address the possibility that there might be a chronological problem. Scholars of Greek history have bought into or uncritically adopted the false chronology of Egypt and are now too embarrassed to, or cannot afford to, question the current paradigms of that chronology.

As discussed earlier (in reference to VMII. VI. 16. 46) Torr and Petrie and their generation of Egyptologists or archaeologists gave important weight to artistic style ("any judge of art"). Although the extreme date for the 18<sup>th</sup> dynasty (1700) was never seriously considered, the link between Mycenae and the 18<sup>th</sup> and 19<sup>th</sup> Egyptian dynasties of the 15<sup>th</sup> to 12<sup>th</sup> centuries was adopted. However, Torr's argument of the coin and gem types being more like 7<sup>th</sup> century contemporaries should have been considered as much more solid evidence for a short period of time between "Mycenae" and the beginning of the "Polis" civilization of Greece. Later, the research results of the Carthaginian- and Phoenician-period archaeologists in Mediterranean sites, who were also forced to interpret the Trojan War as an event in the 13<sup>th</sup> century BC, would seem to vindicate Cecil Torr. The publication in 2002 (BAR, July/August) of the discovery in 1997 of the seal of Judean King Hezekiah supports Torr and historians of 'Phoenicia'. **Hezekiah's emblem ("The Behudet Winged Disk") is the same as that used by Merneptah of the 19<sup>th</sup> dynasty. Merneptah's example shows the emblem's origin is Judah ("Behudet"). Egypt's 19<sup>th</sup> dynasty and Mycenae are clearly misplaced in history by about six centuries.**

The process that reduced the Egyptian 18<sup>th</sup> dynasty from its start date of 1700 BC referred to by Torr, to 1500 BC favoured by modern Egyptologists, is the same process that brought the first two Ramesside kings of the 19<sup>th</sup> dynasty from 1500 BC to 1300 BC. A date for the first Ramesses (1300 BC) seems to have been set using Sothic Cycle analysis. *Ipsa Facto*, that process set the date (1200-1100 BC) for the Exodus of Israel from Egypt by virtue of what seemed to be a very important Biblical reference (i.e., Exodus 1:11) to the "City of Raamses". Presumably, the Israelites built "pharaoh's" city, latterly known as "Raamses", but known to the Israel of Moses as "Pithom" (= Memphis), not long before the Exodus. But the Biblical chronology had, and still has, Moses leaving Egypt with the Israelites *circa* 1500 BC (1485).

When the existence of the Ramesside kings was confirmed by early European Egyptologists almost 200 years ago, the city of "Raamses" in Exodus 1:11 was hailed as the corresponding capitol in the Bible. On the basis of Biblical Chronology this obviously meant the first two Ramesside kings had to be placed around the year 1500 BC. The reference to "Rameses" in Genesis 47:11 suggested a "Ramesses" ruled Egypt as far back as 1900 BC. This led to arguments. It seemed inconceivable 400 years separated Ramesses I (*circa* 1900 BC) from the second "ramesses" *circa* 1500 BC. Obviously that had to be nonsense but no one could decide what to do about it. Since that was obviously ridiculous, the most sensible thing to do should have been to suggest "Raamses" and "Rameses" respectively were later names for a more ancient city ("Pithom-Memphis") and district (Goshen). That idea was rejected but liberal scholars eager to ridicule and deconstruct the Bible did use it. After some debate, early 20<sup>th</sup> century historians, perhaps influenced by the Sothic Cycle Theory, gradually began to agree that the early Ramessides started ruling in 1300 BC. Firm dates were set for Ramesses I and II at about 1300 BC and 1279 BC respectively. That did not please the Biblical archaeologists who were then forced to have Moses and Israel leave Egypt at least a few years after the death of Ramesses II. In practical terms it also meant leaving *The Exodus* to after the death of Merneptah in 1200 or even 1190 BC. In turn, that left barely 150 years for the period of the "Judges" who seemed to rule Israel for at least 400 years from all the internal Biblical evidence and from other Jewish evidence. For a while, there were some reports that Merneptah's mummy had curious salt crystals that might have been caused by him being drowned in the Red Sea. The crystals turned out to be a by-product of the embalming process. It was a ridiculous and silly idea that brought Bible Apologists into further disrepute as they grabbed at that possibility. Over time, the Bible fell into further disrepute and irrelevance. That is the position today because most influential archaeologists, from my own personal experience, will just switch-off and discontinue the conversation if one tries to discuss Biblical texts in relation to the overall model of ancient Middle Eastern history.

We have considered Petrie's "Greek" artisan making (or "transmuting") a seal for Aahmes in "Mykenaeen style" hundreds of years after Mycenae had fallen into ruins. The conclusion from that and other evidence

discussed above is that Cecil Torr must surely be vindicated. His opponents' claims were based on extremely vague parameters. While his, sensibly, were based on the strong similarity between coins from two eras, periods or civilizations. The Mycenaean could not have had their civilisation in the 12<sup>th</sup> or 13<sup>th</sup> centuries BC if a much later Greek is "transmuting" their artistic styles. How would he know what they looked like? It has long been a mystery how Homer could have known about perishable Mycenaean objects only known to archaeologists from shaft graves in Mycenae. So Petrie's analysis begs an obvious question. Aahmes, who presumably lived in the time of the 26<sup>th</sup> dynasty, judging by the chronological order Petrie gives to this person in the list of objects in this paragraph 73, would be reasonably familiar with "Mykenae" or a period soon after its collapse. "Mycenaean" would still be a style that was in vogue. It may have survived beyond Mycenae's demise by virtue of some of its craftsmen living and working in Egypt for a few generations after the end of the Trojan War. Or, Aahmes may have used the seal for correspondence with Mycenaean or for administrative purposes dealing with Mycenaean refugees after the Trojan War. Petrie would not have needed to argue that a Greek transmuted a long-forgotten style if he reconsidered the chronological framework he was using. He should have told his supporters in Britain that there was something wrong with the chronology of ancient Egypt based on the data surfacing in Memphis. Hence, there would need to be a review of the date for Mycenae and the Trojan War.

### Problems for Radio-Carbon Dating

Here might be a useful place to point out that it is not just the theory of the Egyptologists that collapses like Mycenae. As the pure theory suggests, radio-carbon dating must surely work as a method for dating the age of animal and plant materials. It is not that simple when it comes to practical situations. When archaeologists want to test a sample, they approach the chemists to take their samples away for radio-carbon dating. To the extent that they are businessmen, chemists are always keen to sell their techniques. Normally, they have many good products to sell. In the case of carbon-dating, early enthusiasm had to be moderated because they found that carbon-14 levels in the atmosphere have been much more variable over time than first thought. Many adjustments have to be made to a given set of results. Erroneous theories of chronology can hide within these adjustments.

In the archaeology of Egypt, the chemists take the samples from the "archaeologists". Then they ask the "Egyptologists" for a "reference-date". This is part of the trick. By separating Egyptologists into a different discipline from "archaeologists" a sort of 'chinese-wall' is fabricated. Chemists are usually evolutionists. In the context of billions of years that they are used to dealing with, results yielding ranges of about 600 years are insignificant. However, that is the difference in dates between the model based on Exodus 1:11 incorporating the Sothic Cycle System of reckoning and the new framework. In human archaeology, 600 years is like a billion years. One of the problems affecting this system is that chemists will often "report" samples that fall within the "reference-date". This is on the (reasonable to them) assumption that the reference-dates are based on a broadly accurate framework. Nothing could be further from the truth. Chemists are aware that significantly different dates from the reference-date could also be cited for a large proportion of samples.

In places like the western Mediterranean, or the "Middle Tyrrhenian Sea" (Sea of Tyre), the chemists have not been going to the Egyptologists for reference dates. There a different story emerges. We looked at the evidence above. Moscati (*op.cit.*, page 151) said in his survey of the Phoenician experts' work in the Western Mediterranean, "there is no archaeological proof of the existence of Carthage before the middle of the eighth century". Even though Classical authors say it was founded **before** the Trojan war. That is, by implication, about 1300 BC if we are to accept the agreed dates for the Trojan War given to us by Classicists in consultation with Egyptologists. Obviously, archaeologists in Phoenician sites effectively dispute this date for the Trojan War. Not that they ever explicitly say so. Moscati (*op. cit.*) never mentions carbon-dating results in his book. One assumes that carbon-dated items are a significant component of the "secure" archaeological evidence Moscati quotes. The main factor that causes the archaeologists in the Western Mediterranean to question their other sources of information is this link the classical authors put between Carthage and the Trojan War. The Classical authors such as Virgil were obviously correct in making that link. They were living much closer to the event. Instead, modern historians, actually modern Classicists and Egyptologists, have shifted the Trojan-War era back in time by 600 years. As already noted, Cecil Torr, a century ago, pointed to the danger of equating the 18<sup>th</sup> or 19<sup>th</sup> dynasty of Egypt of the 17<sup>th</sup> to 12<sup>th</sup> centuries with Mycenae and Troy. The archaeologists studying the Phoenician expansion in the western Mediterranean should consider Torr's point. They effectively disregard the conventional date for the Trojan War because it does not fit the timing of Carthaginian development and expansion that they find in their researches. Also, they then tend to disregard the Classical authors' statement that expatriates from Tyre first settled Carthage a few decades before the Trojan War. In so doing, they throw the baby out with the bath-water. They have to. Otherwise, this very reasonable evidence would force the Classical

Scholars and Egyptologists to shift their dates for Mycenae and the 18<sup>th</sup> and 19<sup>th</sup> dynasties forward to the 8<sup>th</sup> century BC. Thus the Punic-Carthaginian scholars bow to the Greco-Egyptian alliance and either do not publicise the problem or just shut up about it!

Against that background, there are some well-known and very strange results from carbon-dating. The University of Waikato and Museum of Otago in Dunedin dated the "linen from mummy wrappings", originally thought to be of the 19<sup>th</sup> dynasty (*circa* 1200 BC) to the end of the Persian Age in Egypt or about 350 BC ("2358 ± 53 BP"). (Refer report on facing page). The British Museum has well-leaked results for Tutankhamen for 863 BC ± 50 years when the official dating system places the young king at about 1350 BC. The Dunedin results are difficult to assess because later Egyptians were notorious for re-wrapping mummies then returning them to the wrong coffin. A Mr Hallenstein purchased it from a Mr Boutros Tadrous, a consular agent in Egypt for the Prussian Government in the 1880's. The "diplomat" supposedly obtained it in Thebes. There are too many problems with this sort of evidence. In contrast, reasonably professional archaeologists unearthed the Tutankhamen material from a completely undisturbed, secure and dry tomb. We can be reasonably assured the wood from his bed and other raw material used for carbon-dating came from trees felled while he lived. The style of his bed suggests it was contemporary rather than an antique. Presumably, carpenters made his bed out of wood from a tree that was cut down in his lifetime. If there was some suspicion of an object being an heirloom then there was plenty of material to check the data against. An heirloom will read an older date than expected anyway, for example 1800 BC not 1350 BC. Obviously, he could not have slept in a bed made several centuries after he died. It is even less likely that someone invaded the tomb centuries later, deposited a bed of that age there, re-sealed the tomb perfectly and removed any evidence of his activity. One never knows. Some ancient pranksters might have left us with many tricks to fool the archaeologist. That's farcical of course yet it is almost what the Egyptologists have managed to do. **They effectively found 9<sup>th</sup> century BC furniture sitting inside Tutankhamen's tightly-sealed 14<sup>th</sup> century BC tomb.**

The chemists' carbon-14 method is fine in theory. It can work in the right conditions, and probably does work in some theatres. Unfortunately, it is a highly technical method which is easily upset especially in theatres like Egypt where the water system is loaded with calcium-carbonate and this water has soiled most of the samples the chemists are supplied with. Also, the method requires auditing of a very high standard. Obviously, when it came to dating objects linked to Egyptologists' "reference-dates", the auditors went to sleep and now resemble their colleagues in Arthur Anderson (or Mr Madoff's auditors in 2008-9) who fell asleep while the accountants at Enron Corporation swindled thousands of shareholders and hurt all the investors on world stock markets. Looked at in this light, we are finding in this "modern" world far too many cases of injudicious auditing in too many branches of the Academy and Business.

One wonders about the collapse of the dynasties and nations of ancient times and how much these catastrophes were preceded by corruption in high places or in organisations and institutions that were supposed to uphold standards even if most people in their societies did not.

### The Detail Continued

*"We now reach the Persian seals. .... The Greek seals are of interest from their **early date as very few gems are known so early.**" (VMIII. Chapter XIII. Page 42, para., 73 continued).*

This comes after the strange discussion of the Mycenaean seal. If the Greek seals seem to be as old as the Mycenaean items then they would indeed be of interest. In reality, the Egyptians would have been in touch with the Mycenaeans especially if they had trade posts or colonies in Crete or Cyprus. But that would have been in the early 8<sup>th</sup> century or a bit before then. After the collapse of Mycenae and Troy in say 770 BC according to the new arrangement of history suggested here, the contact between Greece and Egypt might have ceased or dropped to a trickle. Later, in the era of Polis Greece, we expect to find a preponderance of Persian seals in Memphis because that is when the Persians first conquered Egypt (525 BC). Although Petrie does not say so, one must wonder if the "early" Greek seals in this collection include those that were a "transmutation of Mycenaean styles". The problem of finding, and differentiating or distinguishing between, "Mycenaean", "Mycenaean-Greek" and "Greek" seals, let alone "transmuted" examples, in the periods immediately before and after the Persian period (525 - 330 BC) arises because the chronological problem splits Mycenae from before the beginning of the era of Polis Greece (650 BC?) by 500 years or more. In reality, there is only a century, or even decades, separating them.

For two hundred years, Persia dominated Egypt. Even so, it is hard to imagine Greek seals from that period were not still arriving in Egypt for business and related purposes unless trade was prohibited. If modern Egyptologists **have** removed a section of Egyptian history from a period when the Greeks of both

A supposedly 19<sup>th</sup> dynasty (13<sup>th</sup> century BC) mummy turns out to be of the 4<sup>th</sup> century BC

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Head: Dr Alan Hogg

**Report on Radiocarbon Age Determination for Wk- 10424**

(AMS measurement by IGNS [NZA-14829])

**Submitter** D Anson  
**Submitter's Code** Otago Mummy  
**Site & Location** , New Zealand  
**Sample Material** Linen from mummy wrappings  
**Physical Pretreatment** Physical contaminants were removed.

**Chemical Pretreatment** Contaminants removed by soxhlet extraction with Chloroform/ethanol, 100% ethanol, acetone and distilled water (in an elutrope sequence). Sample washed in hot 10% HCl, rinsed and treated with hot 1% NaOH. The NaOH insoluble fraction was treated with hot 10% HCl, filtered, rinsed and dried.

$\delta^{14}\text{C}$	$-251.8 \pm 4.9$	‰
$\delta^{13}\text{C}$	$-23.3 \pm 0.2$	‰
$\text{D}^{14}\text{C}$	$-254.4 \pm 4.9$	‰
% Modern	$74.6 \pm 0.5$	%
<b>Result</b>	<b>2358 ± 53 BP</b>	

**Comments**

3/4/02

- Result is *Conventional Age or % Modern* as per Stuiver and Polach, 1977, Radiocarbon 19, 355-363. This is based on the Libby half-life of 5568 yr with correction for isotopic fractionation applied. This age is normally quoted in publications and must include the appropriate error term and Wk number.
- Quoted errors are 1 standard deviation due to counting statistics multiplied by an experimentally determined Laboratory Error Multiplier of 1
- The isotopic fractionation,  $\delta^{13}\text{C}$ , is expressed as ‰ wrt PDB.
- Results are reported as % *Modern* when the conventional age is younger than 200 yr BP.

the Mycenaean and Polis eras were prominent (800 BC to 300 BC), to a period before they were prominent (e.g., 1300 BC to 800 BC) obviously some Greek “gems” appearing in Egypt in a much earlier context than they do in the land of their origin i.e., Greece, is more than “interesting”! It can only be evidence for time travel. We are sure that could not have been possible even on the centenary of  $E=MC^2$ !

### The Hittites Again

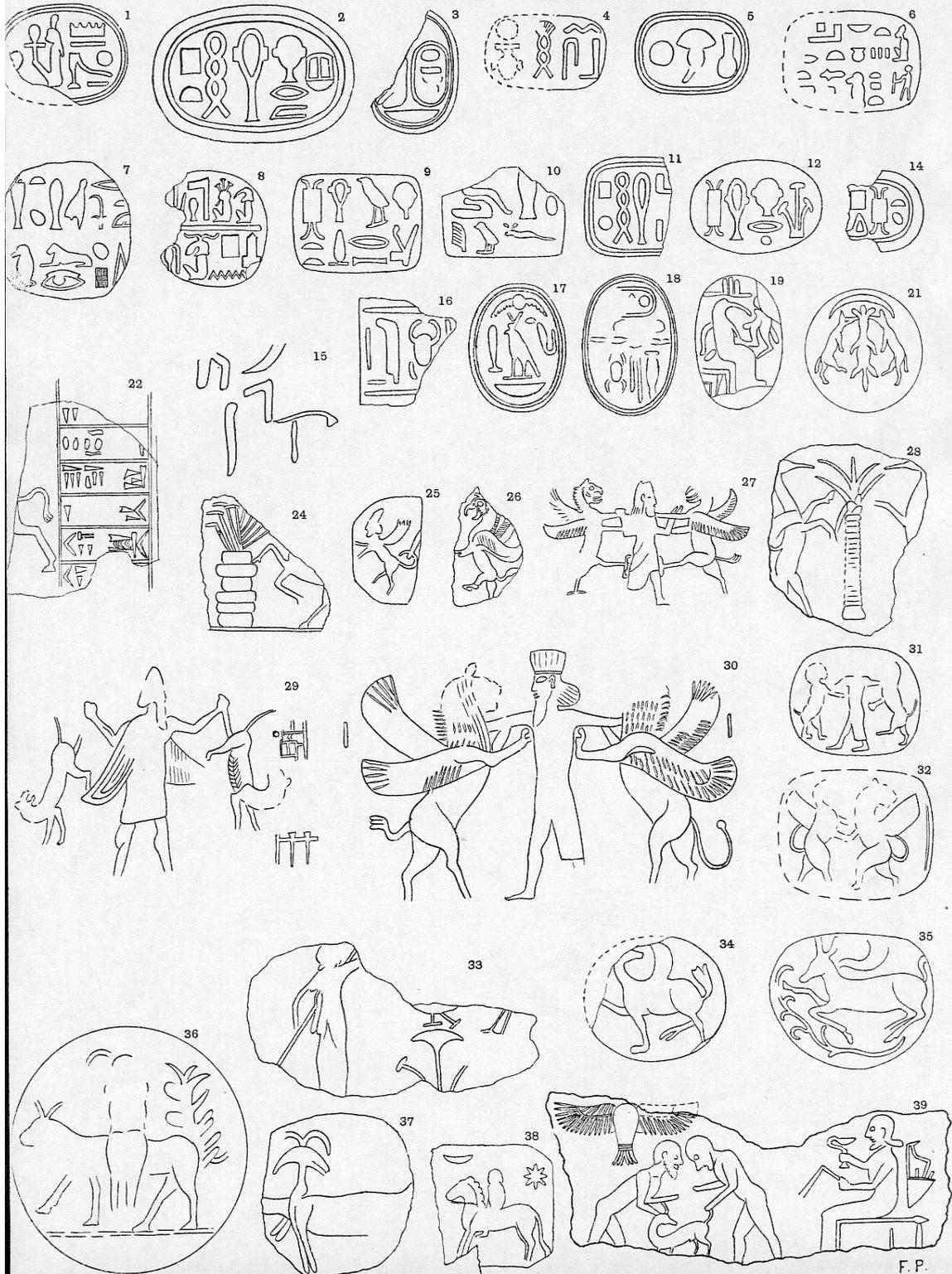
“No., 39 is a very remarkable seal, at present without parallel .... the subject is two men holding a kid (goat) between them ..... Behind one man is the conventionalised spread eagle of the Hittites ..... characteristic of the Euxine region, and eastward to Media. This seal is that of an alliance of the last remains of the Hittites with a king in Pontos or some region near that; ...” (VMIII. Chapter XIII. Page 42, para., 73 continued, Plate XXXVI, “Memphis., Palace, Sealings, Persian Age”).

Plate XXXVI (or 36) is reproduced overleaf. It shows “No., 39” on the lower right corner of the page reproducing 38 other examples of seals of the Persian period. Petrie is clearly interested in No., 39. He calls it “Hittite”. Unfortunately it should not appear with these other examples which are from the Persian era. The Hittites were supposed to have disappeared by the 6<sup>th</sup> century BC. Why does such a seal turn up at Memphis with Persian examples? The answer is that the Hittites are the Chaldeans of the 7<sup>th</sup> and 6<sup>th</sup> centuries BC and we know the Chaldeans defeated the Egyptians around 610 BC. Petrie would have grown up when most archaeologists believed the Hittite settlements in Eastern Turkey resembled “Late Assyrian” (i.e., circa 630 BC) or “Persian” styles (i.e., circa 550 BC).

“Hittite”, in this context, comes from the name Seti and Ramesses II gave the leader (Kheta-Sar) of a nation or tribe Egypt was at war with. Modern Egyptologists derive “The Hittites” from “Kheta”. This fighting ostensibly took place in the 13<sup>th</sup> century BC in Northern Syria, a long way from the Biblical “Hittites”. Since Mycenae and the Greek coalition was supposedly fighting Troy around this time (1300 BC), Egyptologists decided that there was a general disturbance in the “Hatti Lands” (translated from Kheta) as the Egyptian annals seem to refer to the area we now call Turkey. The area was also known as Asia Minor. When Egyptologists tried to figure out who the Hatti (or their “Chief of the Kheta”) were and where they lived, attention fell on the tribe known from the Bible as the “Hittites” (חתי) or Chitti. The Bible’s “Hittites” are mentioned as one of several local Canaanite tribes living in the same land as the Israelites, generally called at this time “Canaan”. There is a famous Hittite called Uriah (אוריה) who was one of King David’s military leaders. In Petrie’s era, it was surmised these people in the Biblical area of Israel had spread to other parts or had travelled south to Israel from the Turkish region. A theory of the Syro-Hittites helped bridge the gap between the two sets of Hittites - one in Anatolia-Turkey-Asia Minor, the other in Canaan-Israel. However, one way out of this confusion is to assume all Hittites were “émigré Chaldeans”.

Egyptologists built all this analysis on reports of archaeological discoveries of the “Hittite” cities in eastern Turkey and on the basis that the events took place in the 13<sup>th</sup> century BC, mainly in the reign of Ramesses II. Furthermore, the Israel Stele of Merneptah, Ramesses’ successor, said the *Hatti* lands were “pacified” by his time (1210 BC). Egyptologists appeared to have secured the dating of the Hittite cities when they discovered a treaty between Ramesses and the Hittite leader (“The Chief of the Kheta”). They discovered it in a library in an excavated “Hittite” city (Boghazkoi). The treaty in Akkadian was identical, word for word, to Ramesses’ treaty inscribed on a wall in the Ramesseum (Egypt). On the face of it, this seemed to settle the argument of the date of the Hittite cities, their restlessness and pacification. All it really settled was the identity of the two parties to the treaty. The treaty was not stamped “1250 BC” for obvious reasons. The parties were Ramesses II and the Sar of the Haddon (Esarhaddon). However, it was not the Esarhaddon of the Bible but a later *Sar* of the *Haddon*. It was either Nabopolassar or, more likely, Nebuchadnezzar himself (“Nebo’s Tzar of the Chadne or Haddon”).

Until then, the archaeologists who had originally discovered the “Hittite” cities were impressed by the late Assyrian and Persian motifs (styles) in the art work of the Hittites. They dated these people to about 700 BC. Later on, experts on Assyria excavating in Turkey were forced to use a revised chronology based on the discovery of Ramesses II’s treaty written in Akkadian. Faced with the new dates, Sir Leonard Woolley had to write, “this breach in historical continuity was disconcerting” (*A Forgotten Kingdom*, page 174). At the port of Al Mina, near the modern Syro-Turkish border on the Mediterranean Coast, the “earliest level” Woolley could find was “dated to only the 8<sup>th</sup> century BC”. However, between that 8<sup>th</sup> century level, and the time of the destruction of Alalakh, “there was a gap of 400 years”. Alalakh was the main city that used the port. “Nor was there anything to link up the harbour with Alalakh (Al Mina) during the time of its prosperity” (page 174). This is precisely the same problem we get when we compare the dates for Phoenician settlement in the West Mediterranean compared with the dates for the Trojan War. The “Syro-Turkish border” is quite close to the Phoenician city of Tyre.



Further on in his thesis, Woolley continues:

“.. But for the further hypothesis that it had contained building strata going back in time for two thousand years there was really no evidence at all, nor any possibility of finding any on the spot. Fortunately the proof of the theory was ultimately forthcoming, though in a manner as unexpected as it was interesting”.

Earlier (page 148) Woolley reports they had found a “fragment of a blue paste bowl” in the sixth level at “Alalakh Under the Hittites”. It was made from “Phoenician glass” examples of which they had found at a much later level. Woolley concluded that:

“...it is difficult to believe that 400 years later a craftsman should have produced in the same material a vase so similar in style .... it is much more probable that the vase was .... preserved in the temple treasury for four centuries”.

Woolley concludes that examples of this are so “general” that “where an object is found in a temple its date should be *ipso facto* considered suspect”. Heirlooms, if this is such an example, certainly can be misleading. Hopefully, future archaeologists would not date 21<sup>st</sup> century AD London on the basis of Roman or Egyptian vases found in the British Museum. Certainly this is an issue to be aware of. But how could a harbour be isolated from its main city or a city from its main harbour by 400 years? As Woolley wrote, “the proof of the theory was ultimately forthcoming, though in a manner as unexpected as it was interesting”. Did Woolley have to massage the evidence to prove his theory? Woolley didn’t prove anything really with his “heirloom” theory. He did prove a breach in historical continuity but did not understand what he had discovered. A vase can be shifted around and appear to be displaced from its true historical context. It is a bit more difficult doing that with a city’s main harbour. One can hardly dig up a 13<sup>th</sup> century BC city’s port or harbour and put it into an 8<sup>th</sup> century BC *museum*, let alone “preserve it in the temple treasury”. Mr Woolley’s method of getting out of his dilemma is indeed one we would not expect. That is because it is crazy. He got a knighthood for this theory.

Certainly there is absolutely undeniable evidence that Egypt under Ramesses II and the Hittites under “Hattusilis”, which probably means “Chief of Hatti”, had some sort of engagement. They had a war and they made a peace treaty. The seal of the “spread eagle of the Hittites” found at Memphis is therefore not unexpected. (Refer No., 39 on Plate XXXVI). There was clearly engagement. How much was trade or how much was war we do not know. The Hittites were engaging with a people in the west of Turkey called the *Ahhiyawa* (Donald Kagen, “Problems in Ancient History”, vol., 1). Most commentators used to agree this must be a reference to the Achaean Greeks. More recently, they have been trying to wriggle out of this connection because it is rather embarrassing. The situation vis-à-vis Troy and indeed the situation at many points of history, tells us that war frequently erupted from these engagements in Asia Minor. Whether or not Egypt’s fighting with the Hittites was contemporary with the Greeks’ assault on Troy is not clear. Troy is in the province of “Pontus”. Petrie’s seal No., 39 on Plate XXXVI is linked with a king in “Pontos”. It is possible, from this sparse information, to guess that defeat for the Hittites in Western Turkey prevented them from pushing further west. Or, the seal may suggest that although they were victorious they may not have wanted to expand any further westward. They may have considered expanding south from eastern Turkey into Syria, Assyria, and lower Iraq - their ancient homeland. Their advance into Syria clashed with the imperial aims of Seti and Ramesses. To maintain the balance of power, Ramesses II realised he would have to support Assyria against the “Hittites” (i.e., Chaldeans or Kurds).

Petrie, without realising it, effectively found gaps of up to 600 years in his excavations at Memphis before World War I, by finding Seti and Ramesses in 7<sup>th</sup> or 8<sup>th</sup> century BC contexts, instead of in 13<sup>th</sup> century BC contexts. Woolley, between 1936 and 1949, found discontinuities of 400 years in the Hittite settlements.

Hieroglyphs are transliterated differently at times so “Kheta” is just one of several transliterations into English. Also, Egyptians often substituted the symbols for ‘t’ and ‘d’ in their hieroglyphs, although there are good linguistic reasons for this. Thus “Hatti” (derived from Kheta) was preferred mainly because it did resemble the Biblical *Hitti* (חתי). Now, everyone recognises the term “Hittites” although it is only an alternative transliteration to “Chaldean”. “Kheta” transliterated into Hebrew is presumably כת, but now (c.f., page 32) חת is equally acceptable. The transliterations can only be rough approximations at best. To transliterate the Egyptian ‘kh’ into ‘h’ is a little unusual though possible. A transliteration into Cheta, then changing the ‘t’ for a ‘d’ rendering *Cheda* hence a *Chedean* or “Chaldean” is also permissible.

The Bible in *Isaiah* mentions a series of texts discussing the forthcoming invasion of Egypt and Ethiopia by Assyria, around the time of Sargon and Tartan (chapter 20), and a curious point about the Chaldeans. According to *Isaiah* the Chaldeans were without lands until the Assyrians found them land and put them in

cities with towers (Isaiah 23:13). By a reasonable set of deductions we have to assume these cities were not built in either the original Chaldea (Southern Iraq) where the Chaldeans had come from or in Assyria itself. Presumably, the Chaldeans were resettled in lands conquered by the Assyrians and the obvious place would be Eastern Turkey to the north of Assyria. This was in the same region as we find the Hittites or the "Kheta" of the Egyptian hieroglyphs. This might also explain the reason for Assyria's other "resettlement programmes" as other people were moved out of the regions settled with Chaldeans. Since people had traditionally moved up the Mesopotamian rivers and down into Canaan-Israel to re-settle, it is interesting to speculate Assyria might have expected this policy to continue. However, the Israelites since 1450 BC had declared "Canaan" as "Our Land" or *Eretzainu*, the "Retinu" referred to by the Egyptians of the 18<sup>th</sup> dynasty. Northern Israel and Judah did not agree with Assyria so war became inevitable.

The Chaldeans absorbed the Assyrian Empire when Ninevah fell to them in 612 BC. The Chaldeans participated in Assyria's demise and may have been largely responsible for it. However, it would seem, this major change in the balance of power and the power vacuum itself appears to have no record in Egyptian annals of 612 BC. Another reason why we do not link these events together is that our term "Chaldean" relies on a weak 'l' and may be better read "Chadean" or the "Chade" people which might just as easily be "Kheta"! But there is a better way to make the link.

### **The Hittites, Nebuchadnezzar and the Kurds**

There is a very good reason for Egypt's apparent silence on the Chaldeans. Egypt's annals about Chaldean rivalry with the Greeks and Troy in the west of Asia Minor (Turkey) and Chaldean rivalry with the Assyrians in the east (north of modern day Syria), are written into the 13<sup>th</sup> century BC instead of the 7<sup>th</sup> or 8<sup>th</sup> centuries BC where they belong. The "Chief of the Kheta" is none other than the Chief or Tsar of the Cheda (Chedazzar), the Chedean, or Nebuchadnezzar the Chaldean. "Nebo" is simply Mercury or the god whom Nebuchadnezzar worshipped. Nebuchadnezzar believed he received messages from the gods. Mercury-Nebo had this role in ancient mythology. The alternative reading of Nebuchadnezzar in the Bible - Nebuchadrezzar - is probably an inversion and should read Nebu-chard-ezzar. This title bequeaths us the modern name for these peoples - The Chards or Kurds. (Refer "The Kurds in Ancient Memphis").

Put into this context and considering the description of seal No., 39 of Plate XXXVI, surely "the conventionalised spread eagle of the Hittites" ("Hittites-Chaldeans", see VMIII.XIII.42.73.), the "usual behudet winged disk" (VMII. II. 7. 18 and VMII. VIII. 18. 54) in Memphis and the "winged sun disk" of Hezekiah of Jerusalem (BAR) are contemporary. All three reports of this object or symbol describe it as usual, widespread or conventionalised. Hezekiah had adopted it following the destruction of Sennacherib's army. The *Biblical Archaeology Review* (BAR July-August 2002, vol 28, No 4, page 51) ascribed its use in Judah to an Egyptian custom. Petrie described the object as "usual" and now we have something similar in Memphis on a seal associated with the "Hittites". If we can associate this with the nation that Nebuchadnezzar ruled it is to be remembered that he successfully destroyed Jerusalem (in 586 BC) whereas Sennacherib utterly failed (in 701 BC) as did many other attackers. Nebuchadnezzar conquered Jerusalem 100 years after Sennacherib's debacle. Everyone remembered Sennacherib's fate. They still remembered it when Herodotus was there 150 years after Nebuchadnezzar in *circa* 450 BC. Ultimately, Nebuchadnezzar and his father Nabopolassar gained prestige compared with Assyria's weakening after Sennacherib's debacle. Nebuchadnezzar may have believed the remarkable destruction of Sennacherib's army, compared with his own success, portended the way for a new Chaldean Empire. The Bible suggests Nebuchadnezzar had visions of grandeur. Commentators agree that the Chief of the Kheta had the better of Ramesses in war. Nebuchadnezzar believed he was destined to be a great world leader after he had beaten the Egyptians and destroyed Jerusalem.

Again, putting events into the correct chronological context, a whole lot of possibilities open up to the investigator. At the moment everything is in a mess and it is impossible to sort out this confusion unless we re-assess the framework. The re-assessment here is not faultless but it is a start. The Egyptian record is very extensive. There are vast libraries and archives of material to work with from Egyptian sites alone without counting relevant material from surrounding countries like Israel, Syria, Iraq, Turkey, The Sudan or Libya. All this material should be of enormous assistance. Although, as the United States' security networks have known since "September 11", too much information just as easily confuses the investigator. Unfortunately, a lot of material is dated to the wrong era. The result, is not bad archaeology as such, but muddled analysis and the dangerous ploy of prematurely assuming a framework, making it rigid and unchangeable. Consequently, they have tried to fit new data into the framework when it clearly needed to be rebuilt. Properly, a minimum of two or three frameworks should be used, competing with each other. The Bible should be more highly respected for its peculiar systems of *peer review*. Carbon-dating is a tool rather than a basis for a framework. Greek or Assyrian history should have been used to a greater extent

to see how the data worked. In other words, the priority should be to fit Egyptian data and its unknown dates into frameworks set by the histories of countries for which we do have reliably-known dates such as from Israel's history, to some extent from Assyria's and for more recent dates from Greece's history.

Thus, the mistaken context of the Exodus 1:11 passage about "Pithom and Raamses", refined by the Sothic system, became a rigid, unbreakable paradigm. About 50 years later, it seemed carbon-dating, albeit with samples badly contaminated with excess CO<sup>2</sup> from calcium carbonate, seemed to verify the framework. At the turn of the 20<sup>th</sup> century, Cecil Torr apparently discredited himself in personalised arguments with Petrie which the latter won by default. With Torr's demise, the last significant opponent to this rigid scheme fell. The universities fell prisoner to one dogmatic scheme. Chaldean history (or the History of the Kurds) is almost completely absent from Egypt's record. It survives in the Bible. Vengeful nations later did much to wipe out evidence of the Chaldeans (Kurds). What is known about Chaldea comes from some Greek but mostly Biblical sources. The Jews' "Kasdiy" and the Greeks' "Chaldios" or "Karduchi" are substantially different names for this ancient people whose descendants today use what sounds to modern Europeans like yet another name - "Kurds". The "remarkable seal" (No., 39) with the "conventionalised spread eagle of the Hittites" is not half as remarkable as the fact of the missing Chaldean element in Egypt's recorded history. It is not missing. It is mistakenly deposited in the Egyptian record as the "Hittite" history: based on the name Kheta or Kheda translated as "Hittites" and dated in the 13<sup>th</sup> century BC; not translated as "Kheda-Chaldeans" and dated in the 7<sup>th</sup> and 6<sup>th</sup> centuries BC.

### The Detail Continued

The following description of two papyrus documents is one of the most crucial pieces of evidence linking Merneptah-Apries, Psamtek and Amasis with the Persian Darius:

***"A seal found upon a papyrus document in demotic .... would date to Darius or not before Amasis .... with prayer Psamtek .... despatched by the 'keeper of the seal' Psamtek ..... No., 44 is the seal from the other document found with that just named .... it reads 'Ptah-hotep-her' ".*** (VMIII. Chapter XIII. Page 43, para., 74).

Is the "Ptah-hotep-her" the same as in "Meren-ptah-Hotep-her maat"? To repeat, both "Hotep-her" and "Haa-ab(p)-ra" for which Petrie reads "Apries" can be read as "Hophra". This is one of the pieces in the jigsaw that could be quite crucial. Petrie finds a fragment of a cartouche clearly in a 6<sup>th</sup> century context yet, with all the other evidence to hand, it could easily be a mention of Merneptah Baenre Hotep-hir-maat the son of Ramesses II; two kings of the 19<sup>th</sup> dynasty supposedly in the 13<sup>th</sup> century BC! We have here two items found together. As Petrie says "No., 44 is the seal from the other document found with that just named .... it reads 'Ptah-hotep-her'". I suggest the meaning of this is probably "Ptah's leader of Africa". Also, it is possible that a document of Merneptah has been found with a related document of Amasis. The latter may have deposed Apries-Hophra who is Merneptah-Hophra according to the reconstruction emerging here. So we might expect Petrie to find documents linking the two. They might have been communications between them. "Psamtek", if this name is simply a variation of "Seti-ptah-maat", was the name of the grandfather of Merneptah. The "keeper of the seal" may be a different "Psamtek". Perhaps it was a brother of Merneptah-Hophra and he may have been holding the seal for Merneptah. Most modern chronologies of the 19<sup>th</sup> and 26<sup>th</sup> dynasties have two Seti's and two Psamteks so the later King Seti of that dynasty may have briefly held power. If he had the King's or Royal Seal he would have the authority to issue royal commands. If his brother (Merneptah) had died under unusual or chaotic circumstances he might have grabbed the seal to take control. We do not understand the precise circumstances at the moment but the name written that way is another clue that the 26<sup>th</sup> and 19<sup>th</sup> dynasties are the same.

Herodotus gives a detailed account of the end of Apries at the hands of the crowds and how Amasis took over (*The Histories*, Book II, pages 160-66, Penguin Classics pages 194-5). The account looks like that which Jeremiah had predicted for Hophra. Jeremiah's anger against Hophra is obvious. Also known as "Merneptah", Hophra wrote that "Israel's Seed is destroyed". Our historians have consigned this statement to 1210 BC by the false chronology of Egypt. It is a pity Jeremiah did not write out the full title of Hophra. He was so incensed with the man. Perhaps, on this occasion, he took too much poetic licence for his own good. Inadvertently, Jeremiah made it very difficult for us to track down, amongst the archaeological remains of Hophra's Egyptian society, the man he aimed his wrath at. Fortunately, we can now discover who "Hophra" really was in these excavation records left to us by William Flinders Petrie. The Egyptian and Hebrew records have not been written in vain. Sadly, it has taken a long time to recover the Egyptian information and to properly interpret it. Even more sadly, the proper interpretation is being suppressed by a mix of jealousy, corruption and an improper philosophical predetermination.

"No., 47 is a badly cut seal of ..... Psamtek II ... No., 50 is ..... absolutely dated ..... cartouche of Amasis,.... dated therefore between 570 and 526 BC." (VMIII. Chapter XIII. Page 43, para., 74, Continued).

If Amasis took over from about 570 BC, that suggests Apries-Hopra-Merneptah ruled Egypt in 586 BC. One has to note that "Amasis" here is dated between 570 and 526 which is a reign of 44 years and is quite a long time compared to most kings. Ramesses II also had a long reign. We do not know if Ramesses II shared the throne with his father or whether this includes years as Crown Prince which was not all that unusual. "Ramesses" and "Amasis" do sound similar. Also Psamtek or its fuller form in Herodotus i.e., Psammetich-us is remarkably similar to Seti-Ptah-Maat if one re-arranges the consonants a bit (e.g., *tah* and *tich*). If "Iskanderun" is a variation of Alexander perhaps Psammetich is a re-arrangement of Seti-Ptah-Maat. If this is true, then Seti and Psamtek are possibly the same title, and the same person. Ramesses and Amasis are the same title but two different people.

A revision of the 19<sup>th</sup> and 26<sup>th</sup> dynasties was considered in a table at the end of the discussion in Volume I.

### The (His)Story of Jonah

Referring to No. 50, "A Seal of the Jonah or Jason type", Petrie notes:

*"As an example of 6<sup>th</sup> century Greek gem engraving it is perhaps the earliest dated stage of the Classical School. The subject is that of a man emerging from a sea-monster ..... Story of Jonah; and the same idea is seen on the Greek vase with the sea monster ejecting Jason (in the Vatican) though the incident does not occur in Greek literature, and can only be identified by the name on the vase."* (VMIII. Chapter XIII. Page 43, para., 74 continued).

Observers are apt to forget that "The Story of Jonah" (780-750 BC) connects Israel, Phoenicia, Assyria and Tarshish the famous Phoenician colony. According to the Biblical account, Jonah attempted to flee to Tarshish. He was in a ship going in that direction and while in the Mediterranean Sea, having departed from Joppa (Jaffa or Yafo), he tells the sailors to throw him overboard to assuage the anger of some 'storm-god' whom the Phoenicians did not know. Jonah would be written *Jonas* in Greek and following some earlier examples his name could also easily be inverted to Jason. It is quite clear the Biblical account had some authority behind it. It seems highly improbable the Jews would invent a story of a Jew going to Ninevah, capital of Assyria, to convert the nation via a diversion inside a Great Fish. It seems less improbable that such an amazing account would not be heard elsewhere in a region where news could travel fast. Clearly, the archaeological evidence points to at least the currency of such an event, even if some details might have been exaggerated here and there. Or were they exaggerated? Twenty-seven hundred years later, in a scientific sense, we are still unable to prove or disprove the truth of this event.

The sight of a man emerging from the mouth of a great sea animal is an amazing sign and this is the context Jonah appears in when the "Queen of the South" is referred to in the New Testament. To be a "sign" of something, an event has to be unusual to say the least, e.g., a pregnant virgin. It is assumed that Jonah went to Ninevah on the River Tigris (*Tigrith, Tiglith, Takrit* - Saddam Hussein's people, the El Takriti), capital of Assyria, *circa* 750 BC. His amazing story is about a man being resurrected. Jesus cited Queen Sheba (Queen of the South) and Jonah in the context of resurrection. It is interesting that while a new Israel is emerging, mostly of unbelieving Jews, as in Jonah's day, Tarshish, the old name for places we now call Britain, Spain, Portugal, Ireland, the Americas, has been involved in a struggle to eliminate a man called Saddam Hussein the Takriti through the agency of that alliance. We could give Saddam Hussein the title "Tiglath Saddam-sar" as in Tiglath-Pileser (II Kings 15:29) also known as Pul (II Kings 15:19) or Sar Pul hence "Pileser".

This "gem engraving" found in Egypt, about "Jason" being "ejected by a sea monster", is an enigma but not for chronological reasons. It is enigmatic because the story of a Jewish prophet appears in Egypt in **Greek motif** ("Classical School") despite there being no parallel in "Greek literature". Less of an enigma and more of a warning is an idea that might interest the philosophers of history. They ask, "What is history?" The history of the ancient Middle East appears to be doing a second lap with many parallels today reminding us of events more than 2500 years old. With Israel and the Chaldeans (Kurds) coming back to significant roles on the world stage, will the dire consequences associated with the rejection of certain signs or signals, that Queen Sheba and the Assyrians heeded, materialise? **Historians appear to have distorted the facts of ancient history. The effect has been to hide or bury signals that history should be giving us.**

## The Detail Continued

"No., 12 is a leaden model dish with design of animals ..... other leaden model trays were discovered before ('Palace of Apries XV') ..... the style of this is more Persian than Greek the lions and gryphons being quite oriental. It therefore probably dates about 400 BC". (VMIII. Chapter XIV: The Houses and Small Remains. Page 44, para., 75): and

"Plate XXXVIII, No., 4 is a necklace of red coral .... This was to the east of the Proteus Temple." (VMIII. Chapter XIV. Page 44, para., 76).

Again Petrie found objects near the "Proteus Temple" in a similar context to those in the "Palace of Apries" and to those of the Greek and Persian periods suggesting *prima facie* that **all** this material is from the 7<sup>th</sup> or 6<sup>th</sup> centuries. But Proteus is Merneptah as one of Petrie's plates indicates and Merneptah is dated in the late 13<sup>th</sup> century BC! Part of Merneptah's name can be read Hophra which is read Apries by the Egyptologists. Thus again we find ourselves coming to the conclusion that Proteus = Merneptah = Apries. Petrie is discovering the last main Egyptian dynasty at Memphis i.e., the 19<sup>th</sup> / 26<sup>th</sup> not long before the Persian era. It was built over the old site of the 12<sup>th</sup> dynasty after the 18<sup>th</sup> had vacated it.

As discussed earlier, "Proteus" or "Pro'eus" is probably just another way of reading Apries. It is better to see the symbol for 't' as a separator of the two vowels as we might indicate the omission of a vowel when we write "aren't", "isn't", "he's" etc. "Proteus" is a fifth century derivation from the hieroglyphs by a Greek, for example by Herodotus or his interpreter. He would see a 'P' but omit a vowel if it was before the 'P'. Our archaeologists make the same mistake with "Retinu" which is probably *Eretzainu*. Except that they drop both the 'E' and the 'z'.

Alternatively the Egyptians themselves made the mistake in the case of *Eretzainu*, though it would be surprising in the case of "Proteus" because one assumes they knew how to read and write their own names in their own language. Unless, of course, Egyptians were no longer sure how to write in Hieroglyphs by 600 BC or 500 BC. There may have been different schools of thought regarding hieroglyphs by 600 BC. The disruptions in Egypt caused by invasions and occupation in the century or so between the 18<sup>th</sup> and 19<sup>th</sup> dynasties might have caused a break-down in the bureaucracy of the scribes. They may not have been paid. They could have been executed or taken elsewhere as happened to the best of Israel's scribes.

"Nos., 51-53 are probably of the 26<sup>th</sup> dynasty; they were found at the side of the stepped wall (see 'Palace of Apries' x bottom, xii bottom) .... No., 54 is of the 26<sup>th</sup> dynasty. No., 55 is of the 18<sup>th</sup> dynasty." (VMIII. Chapter XIV. Page 46, para., 79).

Here we are told about four items from the 26<sup>th</sup> dynasty and one from the 18<sup>th</sup>. However, most of the material recorded in this chapter was Greek or Roman. What is surprising is that we do not find much evidence of dynasties 27 to 31 or of dynasties 21 to 25. One usually finds more of the latest civilisations in the uppermost levels. In this sample of items, the 26<sup>th</sup> seems to be the latest dynasty most frequently represented. Overall, it is much less well represented than the 19<sup>th</sup> or, for that matter even the 18<sup>th</sup>. This is strange. One would expect a more even distribution of items from a wider range of dynasties, expecting relatively more items from more recent dynasties such as the 26<sup>th</sup> to 31<sup>st</sup> than from earlier dynasties such as the 18<sup>th</sup> and 19<sup>th</sup>. Instead the distribution is very strangely skewed. In this particular sample we jump from the 18<sup>th</sup> to the 26<sup>th</sup>. If the 26<sup>th</sup> is actually the 19<sup>th</sup>, as I suggest, then the sample mentioned above is actually four items from the 19<sup>th</sup> dynasty (a.k.a. 26<sup>th</sup>) followed by one of the preceding 18<sup>th</sup> dynasty as we might expect in any normal sequence.

Memphis IV

Seventeenth Year, 1911

## The Detail Continued

The following excerpts are from a report dealing with the Roman period.

"With this notation we can readily compare the wrappings of several mummies .... it is evident that there are several constant points in all of them both the 12<sup>th</sup> dynasty and the Roman." (VMIV. Chapter V: "The Wrapping of Mummies". Page 16, para., 35).

*"The first two are published by Miss M. Murray in "The Tomb of two brothers" .... the two of the 12<sup>th</sup> dynasty are mainly consistent with the later system as will be seen by the resemblances of the letters and numbers." (VMIV. Chapter V. Page 18, para., 37).*

*"We may here note the gauge of two strips of 12<sup>th</sup> dynasty cloth found re-used in Roman mummies." (VMIV. Chapter V. Page 18, para., 38).*

*"The limestone figure 1 should rather be in the second volume, the labyrinth, as the copy of the inscription and translations is given there. It is an official of the 19<sup>th</sup> dynasty, before the age dealt with here." (VMIV. Chapter VII: "Objects Found in the Cemetery". Page 21, para., 46, Plate XIX).*

Thus in a section where Petrie is dealing with the Roman period, 19<sup>th</sup> dynasty objects still surface and the mummies are of the Roman and 12<sup>th</sup> dynasty periods. According to the orthodox chronology, the 12<sup>th</sup> dynasty ended 1700 years before the Romans were in Egypt and the 19<sup>th</sup> ended 1200 years before the Romans. According to the reconstruction, the 19<sup>th</sup> ended only four or five centuries before the Roman period and the 12<sup>th</sup> probably 1400 years before the Romans.

Petrie's last comment in this bracket includes a laconic final phrase. Laconic in the sense that there is much that could be said. He suggests the "limestone figure 1" should "be in the second volume" because it is of the 19<sup>th</sup> dynasty and "before the age dealt with here." For the best part of 3 centuries, Memphis declined markedly under Greek rule. It is not as though much would have been disturbed by later building programmes or invasions. If anything, there would be attempts to preserve what remained. So we would expect to see a majority of late Egyptian dynasty objects (20<sup>th</sup> to 31<sup>st</sup>) but it is still the 19<sup>th</sup> dynasty that overwhelmingly predominates. The 18<sup>th</sup> is the most dominant before the 19<sup>th</sup> and the 12<sup>th</sup> before that. Where are all the other dynasties? The Hyksos excepted for obvious reasons.

*"The bulls' skulls were found in a group ..... When found they appeared as if they must have been a funeral sacrifice of the Roman Age; as work went on, no such sacrifices appeared connected with other late burials ... they are probably therefore offerings piled over a pit tomb of the 12<sup>th</sup> dynasty; and a Roman tomb chamber has been built above them and burials placed beside them". (VMIV. Chapter VII. Page 21, para., 46 continued):*

and

*"..... They are on narrow strips of linen used for mummy bandages .... in about the 12<sup>th</sup> dynasty; these had been re-used in Roman times. The inscriptions are exactly of the type (in the) "Tomb of the Two Brothers" though longer and those were certainly of the 12<sup>th</sup> dynasty." (VMIV. Chapter VII. Page 22, para., 48).*

It seems a bit odd that there is not much evidence of this cemetery being used between the 12<sup>th</sup> dynasty period and the Roman era and that the Romans should "re-use" 12<sup>th</sup> dynasty materials for their embalming. That is a gap of at least 1700 years according to orthodox chronology. Even on the revised chronology it is about 1400 years of disuse.

*"The foundations of a church were cleared, which proved to be formed of blocks from the Ramesside temple of Ptah." (VMIV. Chapter VIII: "Memphis". Page 23, para., 50):*

and

*"The largest block with the figure of Ptah has originally belonged to an earlier temple probably of the 12<sup>th</sup> dynasty as it has a 'khaker' ornament along the present base of it." (VMIV. Chapter VIII. Page 23, para., 51).*

It is interesting that a block from a 12<sup>th</sup> dynasty temple was used. Dare we ask if this was from the era when Jewish slaves built the old city of Memphis-Pithom? In the 1<sup>st</sup> century BC the Romans relied on Jewish support for their imperial designs on Egypt and the Middle East (Levant). If the Romans had Jewish advisers in Memphis who were aware of Memphis-Pithom's ancient links with the ancestors of the Jews it is not inconceivable that the 12<sup>th</sup> dynasty remains would be of more interest. Otherwise, it just seems strange that these much more ancient materials should be used or re-used in various places.

*"The left hand block has the usual titles of Ramessu II .... The first inscription was 'apt asut hor' (and) 'ne uati se ankh' ..... (page 24) .... below that is the curious palimpsest slab ..... from the style it seems that the first is of the 18<sup>th</sup>, the second of the 19<sup>th</sup> and the third may be a re-use by Ramessu III or IV, judging by*

*the coarseness and depth of the cutting.*" (VMIV. Chapter VIII. Pages 23-24, para., 51);

and

*"The two figures of Taurt ..... At the base .... a door jamb ... of the 'Scribe of the Treasury, of the Lord of both lands, Hora'. The name and office are both so usual about the 19<sup>th</sup> dynasty that the person cannot be identified. He might well be Hora with the same title in a Turin Papyrus under Ramessu II".* (VMIV. Chapter VIII. Page 24, para., 51 continued):

After mentioning some 12<sup>th</sup> dynasty materials we are back with some familiar examples of 18<sup>th</sup> and 19<sup>th</sup> dynasty samples and possibly a 20<sup>th</sup> dynasty item ("Ramessu III or IV"). However, we are still not finding much from the many other dynasties that ought in theory to be represented here. The inscription 'apt asut hor' might again be a claim to rulership of the south though Ramesses II probably could not enforce his claims over the southerners and it would be even less likely the later ramessides could either.

### Dating the "Dark Age of Greece"

*"At the top is a group of gold work ..... two large masses are of very thin gold ..... The circles and connecting lines near the ends are a degraded copy of Mycenaean long scroll pattern. The gold earrings are of forms which were used from 1200 BC onward. Probably the whole group is of about 700 BC (University College). Below is a group ..... the date is about 550 BC by the punched Greek coins which were strung with it. The open-work silver beads at the top are like those of the 19<sup>th</sup> dynasty, but simpler ..... the third and fourth line .... agate of poor and late forms."* (VMIV. Chapter VIII. Page 24, para., 52).

Here in a nutshell is the same problem that affects the archaeology of the Phoenician and Carthaginian expansion throughout the Mediterranean, among many other problems. The obvious Mycenaean style enforces a dating of "from 1200 BC". Yet all the objects Petrie finds seem to be generally very late 8<sup>th</sup> century ("about 700 BC") or 6<sup>th</sup> century ("about 550 BC"). The silver beads are "like those of the 19<sup>th</sup> dynasty" but "simpler". Does this mean they are older or degraded later styles like the "degraded" copy of the "Mycenaean long scroll pattern"? What does "degraded" mean anyway? If you are going to talk about "grades" you need precise criteria to differentiate between 1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup> grade. All these things they have observed seem to be in a 19<sup>th</sup> dynasty context (officially 12<sup>th</sup> or 13<sup>th</sup> century BC) yet they have to be of the 7<sup>th</sup> century BC judging by the surrounding objects.

Only the Mycenaean style saves the situation so that the 19<sup>th</sup> dynasty does manage to appear where it should do within the orthodox model. But the date for Mycenae, discussed earlier, in turn rests on the *a priori* date for the 19<sup>th</sup> dynasty based on a misinterpretation of Exodus 1:11, the Sothic System of dating and radio-carbon dates that are clearly wrong. Petrie must have been aware that archaeologists studying Mycenaean sites were finding either 18<sup>th</sup> or more often 19<sup>th</sup> dynasty Egyptian material at Mycenae. He must have known, through his debates with Cecil Torr, that scholars of Greek classics were forced to conclude, on the basis of the dates for the Egyptian material, that Mycenae flourished in the 12<sup>th</sup> or 13<sup>th</sup> century BC. However, for Greek historians a much more recent date like 750 BC ("8<sup>th</sup> century") seemed preferable. The later date for Mycenae seemed better in the context of a lot of archaeological research in Greece and in the logic of Aeneas' flight from Troy to Rome nearer 770 BC than 1200 or 1300 BC. Later, as Moscati noted, in the context of archaeological material concerning the Phoenicians and Carthage, the same enigma occurs. Yet in Memphis, admittedly one of the great hubs of ancient Egyptian society, the 19<sup>th</sup> dynasty itself seems to keep popping up in 7<sup>th</sup> century contexts and items from the 26<sup>th</sup> dynasty, which should be there in profusion, are scarce by comparison.

Actually, by assuming Mycenae fell *circa* 750 BC and the 19<sup>th</sup> dynasty gained control of Egypt by 680 BC, we should expect to find lower standards in Mycenaean copies alongside 19<sup>th</sup> dynasty items. Also, they might have been inferior to 18<sup>th</sup> dynasty Egyptian examples as Petrie's evidence seems to show. Soon after that, the "550 BC ... punched Greek coins" would appear in the stratum above these objects at Memphis. By correcting the dates, this paragraph does faithfully represent that actual situation. Unfortunately, because Petrie has to place both the Mycenaean and 19<sup>th</sup> dynasty period backwards in time by up to 600 years the circumstances of this section of the site look distinctly odd.

Surely it is much simpler to realise that Homer and Virgil both knew about Aeneas and his travels from Troy and when these events were supposed to have taken place. Virgil and Homer would have known that Aeneas became the founder of Rome *circa* 760 BC. Therefore we should do the simple arithmetic and assume, *prima facie*, the Trojan war had concluded about 770 BC. The linear-B writing system in Mycenae and Greece therefore quickly declined because Phoenicians and Jews were taking their more

efficient alphabets to Greece, Rome and other parts of the Mediterranean after they too were expelled from their respective lands and cities (Israel, Tyre, Byblos, Sidon) by related upheavals (Assyrian conquests to cope with the Chaldean refugee problem). Thus we do not need some 500 years between the two Greek writing systems and the points that Donald Kagen makes are far more simply explained:

“Between the latest of the linear-B documents and the Golden Age Homeric poetry, 300 or 400 years elapse ..... Near the beginning of this interval the Mycenaean civilisation was overturned and buried: between the documents and the poems lie the **Dark Age of Greece**. The world which Homeric poets pretend to describe is one which had disappeared from the face of the earth hundreds of years before: yet there remained one thread unbroken, uniting the memories of past and present - Homeric poetry itself, continuously composed and transmitted from the Mycenaean to the modern Age.”

Here, Donald Kagen is writing about the “Dark Age of Greece” in *Problems In Ancient History*, Volume I, page 165. He goes on to quote Nilsson, who maintained that much of Greek mythology was Mycenaean in origin. He quotes Lorimer’s claim that Homer’s knowledge of perishable Mycenaean objects came from a poetic tradition which went back to the shaft graves of Mycenae. Also, he quotes Bowra who showed the probability that the words common to Homeric poems and “Arcado-Cypriot” language came to both from Mycenaean Greek.

These things are not problems if the chronology is corrected. With such massive errors that have been made regarding Ramesses II and Merneptah, to name just two, no wonder they find it strange that “Arcado-Cypriot” words should appear in Homer’s poems; or they find it difficult to understand how myths could be handed down so accurately from Mycenaeans to “Greeks”; or they are mystified how Homer could know about perishable Mycenaean objects only found recently in obscure Mycenaean shaft graves.

### Poetic Traditions Versus Literal Accounts

Thus archaeologists had to invent complex processes (“oral poetic traditions”), that were never seen to occur in any other culture, to make sense of the history. In stark contrast, the Jews present us with a rigorously peer-reviewed literary document called the Bible. Unbelievably, scholars turn it into poetry based on oral tradition. They speculate that the Jews must have done much the same thing as the Greeks of Homer’s time. They believe Jews also decided to commit myths to writing, presumably in the 5<sup>th</sup> or 6<sup>th</sup> centuries BC. Certainly the Jews edited, canonised and transcribed documents from the “pre-Aramaic” script to the “Aramaic” script during and after the Exile period (600 BC onwards). But they let the ancient texts be transcribed letter for letter so that they handed down exactly what had been written by much earlier scribes, especially by Moses.

Having downgraded the Bible to a series of undatable poetic traditions, instead of accepting something that was literal, historical and obviously a contemporary statement based on facts and events, they did not bother to consider how Merneptah could, by even the remotest possibility, have said in 1200 BC that “Israel’s seed is destroyed, the land razed to the ground”! They just decided to assume Merneptah wrote it in 1200 BC, since he was the son of Ramesses II, the latter being the Pharaoh of the Jewish Oppression of Exodus 1:11. Unfortunately, the one time when they should have carefully considered if the single, clearly imported foreign transliteration “Ramesses” might be a later addition or edition to the Hebrew text - they didn’t!

Obviously Merneptah said “Israel’s seed is destroyed, the land razed to the ground” 600 years later in *circa* 586 BC. Also, Mycenae’s disastrous campaign against Troy could not have taken place some 500 years before the foundation of Rome in 757 BC. Otherwise Aeneas did not flee Troy then emigrate to Rome.

Even if Virgil’s tale of Aeneas is unreliable from any historical perspective, it is certain, from Moscati, that Carthage could not be founded 80 years before the Fall of Troy if that was 1200 or 1300 BC. It is certain that Seti (1300 BC) and Ramesses III (1150 BC) **do** have forts in Beth She’an, central Israel, and they are clearly and indisputably **above** the fort of King Saul of 1000 BC. So they have to be dated after 1000 BC at the very earliest and probably not before 700 BC. Jewish scribes never even hint that an Egyptian military presence existed on this scale in central Israel until at least three centuries after Saul. The earliest that Egyptians could have established military forts in Central Israel would be after the Fall of Samaria (720 BC) and the Fall of Jerusalem (586 BC).

The beautiful temple that Hatshepsut built at Deir el-Bahari supposedly in *circa* 1450 BC evokes the famous lines of Solomon (950 BC) when he writes “Oh my Dove thou art in the clefts of the rock in the

secret places of the stairs" (950 BC). When the woman who visits Solomon in his *Song of Solomon* says "daughters of Jerusalem, look not upon me because I am black because the sun hath looked upon me", those words, in another context, might well have reflected the words of a part-African queen, the daughter of a black woman married to an Egyptian Crown Prince. The only historical example of a part-African woman holding the throne of a major nation anywhere or at anytime in the modern or ancient world is Hatshepsut of Egypt and Ethiopia of the 18<sup>th</sup> dynasty of "Egypt". But they cannot even begin to accept her for who she really is simply because of a huge mess in the chronology of the ancient world bequeathed to us by Egyptologists.

## Tarkhan I & Memphis V

Eighteenth Year 1912

### The 12<sup>th</sup> and 19<sup>th</sup> Dynasties at Memphis

*"When first surveying the position of the wall which surrounded the great temenos of Ptah, I had noted some blocks of granite ..... these would show the place of the great North gateway ..... described by Herodotus as having been built by Moeris - Amenemhat III of the 12<sup>th</sup> dynasty .... the remains found **seem to show two periods that of the 12<sup>th</sup> and 19<sup>th</sup> dynasties.** Fifty feet south lies the fallen lintel ..... this grand block of Amenemhat III thus shows that Herodotus was correctly informed as to the builder of this gateway .... The present form of the great brick wall is probably Ramesside ..... Of the great stone gateway nothing remains, such large blocks of squared stone were the most attractive to later builders."* (VMV. Chapter VIII. Page 32, para., 44).

Here Petrie assumes Herodotus' "Moeris" is the same as Amenemhat III of the 12<sup>th</sup> dynasty. *Prima facie*, there seems little reason to doubt this. However, "Amenemhat" is just another title like "Ramoshe" (Ramesses). Possibly it means Prophet, Sign or Leader of Amen or Amun. (Refer Box on facing page, "Thom, Amenemhat and Pithom").

Far more significantly, in the fifth year of his campaign, Petrie himself concludes precisely what has been suggested throughout these pages:

**"The remains found seem to show two periods that of the 12<sup>th</sup> and 19<sup>th</sup> dynasties".**

Petrie understates the real situation. "Two periods, those of the 12<sup>th</sup> and 19<sup>th</sup> dynasties", seem to dominate Petrie's entire excavated area at Memphis. In the reconstructed framework suggested here, this observation would fit nicely for the Pithom (12<sup>th</sup> dynasty) and Ramesses (19<sup>th</sup> dynasty) thesis. If not prove it! To restate it, "Pithom and Raamses" were:

**"two capital cities on the same site in two different eras" in contrast to the conventional interpretation from Exodus 1:11 that "Pithom and Raamses" are "two capital cities in the same era on two different sites in Egypt."**

The latter dynasty, whatever number we give it, is presumably a Ramesside dynasty or the first of two "Ramesside" dynasties in the "official" lists. Though even the reference to "dynasty" seems almost irrelevant because there is little evidence these "ramessides" were related to each other. "Ramesses" is, after all, just a title or word like "king". There is even a possibility that the "twelve kings" whom Herodotus said ruled Egypt "after the reign of Sethos the priest of Hephaestus" might be the two ramessides of the 19<sup>th</sup> dynasty, the nine ramessides of the 20<sup>th</sup> and Amasis of the 26<sup>th</sup> dynasty. Some other combination might be the correct solution. Herodotus said the Egyptians divided Egypt into twelve regions - one for each king. (Herodotus, *op.cit.*, page 188 PCE). This is another example of the problem we suspect exists where modern Egyptologists elevated "king lists" of regional officials or "nomarchs" to a status of "dynasty" or sequence of kings. If this is the case, it is a colossal error. From king lists available to Herodotus, in Egyptian libraries of his day, he too may have bequeathed misleading information to our times.

Anyway, Petrie thinks "the great brick wall is probably Ramesside". He produces a very good photograph of one of these brick walls. They look like the base structure on which to build the "glossy exterior" as one might say (refer Plate XII Part 1, page 43). This is a very interesting observation from the point of view of the comments in the first chapter of Exodus. In Exodus 1:14, the Egyptians forced the Jews to work in bricks and mortar and in other services as well. The brick-making is always remembered in the Passover Feast when they eat *Charoshet*, a mixture of apples, honey and walnuts. The fruit and nuts are mixed into a substance that looks like mortar and this reminds them of the hard labour their ancestors endured.

## Thom, Amenemhat and Pithom

What follows is a substantial and important amendment, or clarification, to the document ("first edition") I began distributing in 2004/5.

Since the 12th dynasty is clearly dominant in the early Memphis that Petrie excavated it makes sense to examine the meaning of "Amenemhat". This is one of two names, or titles, given to kings of that dynasty. One of the issues we have been dealing with is the apparent reverse reading of Memphis or *Memphit* as Phit-mem in the Bible. I suggest Phit-mem is Pithom. Dr Velikovsky called it the place (Pi) of Thom. Thus we have to ask "What or who is Thom"? If we revert to the consonants it suggests T-H-M. But what is the correct order of those consonants? Hieroglyphs are often found in clusters so readers unfamiliar with the script would read the hieroglyphs in incorrect order. Should they be reversed to read M-H-T (eM-HaT)? If so, that helps because we can now consider this as the "Place (Pi) eM-HaT", or, in the reverse Pi-T-H-M = Pithom.

Amenemhat and other names like Ramesses (Ra-Moshe) are sometimes combinations of pictograms and symbols standing for consonants. For example, we have shown in the cartouche of "Ramesses II" (refer section "Mes, Moshe, Thutmosis and Ramesses") that Ramesses' cartouche has both. It has a pictogram for Ra and alphabetic symbols for 'Mes' and 'S'. Thutmosis IV's cartouche has consonants representing the 'Th, t, Mes and S' as well as a symbol for the vowel ('u') between 'Th' and 't'. In the example for Amenemhat we have "Amen" and "em-hat".

Assuming Amen is usually a pictogram like "Ra" in Ramesses II's example, then "emhat" could be M-H-T. On the fair assumption that a reader or scribe translating or transliterating the hieroglyphs were to reverse those letters we get T-H-M and the place (pi) of T-H-M, hence Pithom again. In the correct order, "em-hat" probably means 'chosen' (*em*) or more simply 'of'; and leader (*hat*). Thus Amen-em-hat is literally "Amen-of-leader". That is clumsy English of course. Better to read it as "The leader chosen by (or 'of') Amen" which is presumably Hat-em-Amen in ancient Egyptian instead of "Amen-em-Hat". The title underscores the belief these kings had in their Divine right to rule. In times long since past one wonders what difficulties ancient scribes had in translating or transliterating this into Hebrew. Pi-T-H-M is a rearrangement of Pi-M-H-T. Rearranging these again and we get M-Pi-H-T or eM-Phit (Memphis). Rearranging or reversing those two syllables we get Phitem or even Phit-mem (Pithom) where there seems to be a second 'm'. Herodotus writes "Momemphis" (Momemphit) which inserts a second 'm' where 'M' (or Mem as the Hebrew letter is sounded) gets transliterated M-m or Mem.

Thus "Pithom" is simply "The Place (or palace) of the Leader". The "leader" was Amenemhat. An Egyptian pharaoh entitled Amenemhat must have lost his army in the Red Sea. "Pithom" or "Memphis" was a capital city in anyone's language. Effectively, Moses' Israelites built the capital city for 12<sup>th</sup> Dynasty kings called Amenemhat. There were at least 4 kings in the 12<sup>th</sup> Dynasty who held this title.

In the 19<sup>th</sup> Dynasty, Jeremiah's Judeans re-built the same capital city for Ramesses. It may well be as simple as that. That was probably obvious to Jews and everyone else in the ancient world of the 6<sup>th</sup> to 3<sup>rd</sup> centuries BC. Septuagint or Torah readers of those days would have known that. It is not at all obvious to Jews and everyone else today.

Petrie says the wall is “probably” Ramesside. That might be correct. However, the Ramessides in the 7<sup>th</sup> century BC could have repaired an older 12<sup>th</sup> dynasty brick wall that Moses’ Jews (15<sup>th</sup> century BC Israelites) had either made bricks for or actually built. Jewish émigré labour in the late 7<sup>th</sup> century might have been used for the repairs, or new construction, fulfilling the irony of Jews constructing both cities in two very different eras. This is a radical suggestion. It is a simple solution. The simplest solution is usually the best in the long run. More importantly, it fits the data.

For later editors of the Bible (e.g., 500 BC), aware that people like Jeremiah had actually been in Egypt in *circa* 586 BC, there could well have been some extant (available) information influencing them to bracket the Ramesside city of Memphis of Jeremiah’s day with the ancient 12<sup>th</sup> dynasty city - Pithom (Moses’ era). In these excavation reports, Petrie is now also effectively coming to the view that there is essentially just one ancient capital; a “dwelling place for Pharaoh” or “store city” in Memphis. Memphis was a capital city, mainly in two different eras. (Petrie almost seems to recognise this). Thus, a Jewish Scribe, perhaps of the 6<sup>th</sup> century BC, would not be at all amiss to write “the Jews built for Pharaoh **the Pithom** (i.e., **the Ramesseum**)”. The archaeological data presented here at Memphis, or “Memphit”, the former Pithom (Phit-Mem ↔ Mem-phit), Wallis Budge’s *Heri P-temai*, a one-time “Ramesseum”, justifies the Biblical statement. It is true for now too; i.e., it is a Ramesseum today. It was a Ramesseum in the year 600 BC. In 1500 BC it was only known as “The Pithom” [“the Place of Thom”, Pi-(Amen)-T-H-M or Pithom]. “Israelites” and “Jews” were involved in both constructions. Petrie could not see the irony here because the official chronology was in a mess. He could not see how the Egyptians of Memphis in 600 BC could taunt the Jews. In 1500 BC, the Jews were strangers in a foreign land. In 600 BC, their descendants were back in Memphis. Once again, Jews were refugees in the same land and the same region but 900 years later. Even 6<sup>th</sup> century BC Egyptians recognised that. It is easy to see they could taunt the Jews with “so you had to come back did you!” We could imagine they added, “You’ve been driven out of your precious Chosen Land have you!” In contrast, most Egyptians in 500 or 600 BC would have been unable to demonstrate such a long standing heritage in Egypt because of so many invasions and gene mixing.

Students of the Bible, either Jewish or Christian, argue over arcane principles of “Inspired Scripture” and insist on very strict rules of interpretation even involving arguments over single letters of text. Often, this is proper. However, in the process they distorted a framework of ancient history by being too restrictive on the interpretation of the meaning of a clause containing two foreign names in Exodus 1:11 describing two Egyptian capital cities. They effectively overlooked the basis for a framework that would deliver a result that could go almost infinitely beyond their wildest dreams. It would have been a framework that would be far more effective support for their belief that Scripture is inspired. It would **not be proof**, of course, but it was a missed opportunity to present a far better argument for the Scriptural truths, for the believers (Jewish or Christian) anyway, than rigid adherence to over-restrictive rules of interpretation or transliteration of what in effect were just two names of a foreign town. The defenders of the Bible turned out to be one of its worst enemies. It seems unbelievable today, but archaeologists, a hundred years ago, would avoid offending religious interests. However, as it turned out, Egyptologists, “Biblical Archaeologists” and Theologians (Jewish or Christian), conjoined to present the public and students with a nonsensical framework to interpret ancient middle eastern history. Particularly when it came to the placement of the Ramesside kings of Egypt. Once they had buttressed their incorrect paradigms, in particular their date for Ramesses II, everything else fell into confusion from the eve of World War I.

### **The Divine Land (Punt?) and an Eternal Temple**

*“The statue of the royal scribe Amenhotep is chiefly remarkable for the wealth of inscriptions that cover it on all sides .... it does not differ .... from other statues of scribes of the 18<sup>th</sup> dynasty .... Translation: ‘placed in the house of Nib-mu-re’ (Amenophis III) ‘loved of the lord of the two lands’ ..... ‘He promoted me to direct the constructions in his house of Millions of Years’ .... (page 34) .... Its lake was dug, and planted with trees, and made radiant with every kind of precious wood of the choicest of the Divine Land .....”.* (VMV. Chapter IX: “The Inscription of Amenhotep”, by Alan Gardiner. Pages 33-35, para., 46): and

*“Administratively, the funerary temples of the Theban period were dependent on the central temple of the place thus, for example, the Ramesseum is called ‘the House of Millions of years of Ramesse-miamun in the estate of Amun’ and our inscription has an interesting allusion to this affiliation”* (VMV. Chapter IX. Page 35, para., 47).

In paragraph 47, Alan Gardiner effectively defines the site at Memphis as a “Ramesseum”. This term today is normally used for his mortuary temple near Luxor. It is not yet clear whether Luxor, Thebes or Memphis was the capital (capitol) for Ramesses II but Memphis almost certainly became Merneptah’s capital as his hold on Egypt slipped away. It was probably the capital for later ramesside kings unless they

were the “twelve kings” of Herodotus. If that is the case, Memphis could have been the central capital for the twelve regions.

Of more interest here, the text mentions the “Divine Land” (Punt?) and a concept of “Eternity” (“Millions of Years”) almost in the same breath. In this context the “Divine Land” is surely meant to represent the “Holy Land” in some way and that means Israel, the land even 20<sup>th</sup> century Europeans used to call “The Holy Land”. Due to current political circumstances people tend not to use this term today. Hatshepsut had to travel “overseas” to get to the “Divine land” (Punt). (Refer, *Hatshepsut and the Sign of Sheba*). Why not make the obvious connection? Why persist in saying Punt is Somalia or Eritrea or somewhere down by the southern reaches of the Red Sea? As already noted, the most informative statement from ancient Egypt on Punt’s whereabouts came from Amenhotep III who said, “As I look to the sunrise I come to the countries of Punt”. We showed earlier that clearly meant the Israel-Phoenicia region. The most detail about this place comes from the reliefs on the walls of Hatshepsut’s temple at Deir el-Bahari. Another useful statement comes from an official who wrote (6<sup>th</sup> dynasty era) that he had travelled to “Punt and Byblos eleven times”. In Part 2 we reported on a love song describing Punt as being divine. In some eras, “being in love” is akin to something divine. We have shown that the probability this place could be Somalia or somewhere on the east African Coast is very low compared to the probability it could fit for Canaan-Israel or Phoenicia. Whether the “divine” relates to God, the choicest delights of the natural world, love or eternity, the Bible gives us a clear choice. Exodus 3:8 says “Canaan”, the Holy Land, was also a “Land flowing with Milk and Honey”.

We have two statements by two kings of Egypt who ruled after Hatshepsut referring to a temple in connection with “every kind of precious wood of the choicest of the Divine Land” and the equivalent of eternity (“a million years”). Putting these kings into their correct era, after the temple of Jerusalem had been constructed, helps us to grasp a revolutionary idea that they were trying to emulate Israel. For Ramesses II, with Israel on a fast track to destruction, it was a golden opportunity to claim his temple was forever. Israel certainly was associated with a temple fitting Ramesses’ description and the city of Tyre (of Phoenicia) had a major input - precious wood - into its construction (I Kings 5).

Unfortunately, modern secular scholars have no time for a concept that the ancients might have considered Jerusalem and its surrounding districts as the “Holy Land”. There were other holy districts such as Carchemish or the Hill of Chemosh. There is a tension here. The secularists do not want to consider an analysis on this basis. They would rather believe in Somalia as the site for Punt. That conclusion arose from their interpretation of Hatshepsut’s voyage to Punt. The point of departure for her fleet, “Quseir”, suggests one would first think of Edom and its Mount Seir Range across the Red Sea as the objective. Edom itself could not possibly be the site for such a temple but it was on the way to Israel which had been the site for a famous and important temple. Everyone knew about Jerusalem’s great temple except for most modern archaeologists and Egyptologists who thought they knew better and believed it never really existed. The Mount Seir range runs north toward Israel and Phoenicia, the general area we think must be Punt. This is the simplest connection to make but Egyptologists seem to prefer Somalia! Although why they then believed the Somalis had ever built a temple like that at Deir el-Bahari is anyone’s guess. Surely Hatshepsut visited Israel’s temple.

Of course, it would also call into question who or what was Hatshepsut visiting if she had gone by that route to Jerusalem? As we can infer, it was a temple that Hatshepsut chose to copy to give later generations a signal (or sign) that she (as Sheba or Shepa) had seen Solomon’s temple (Hebrew-, Egyptian-, sign, *h’at*, הַאֵת). Petrie’s observations in (VMV. IX. 33/34.46 and VMV. IX. 35.47) indicate links between the 18<sup>th</sup> and 19<sup>th</sup> dynasties, an eternal temple and a “Divine Land”. Hatshepsut of the 18<sup>th</sup> dynasty built a temple that could have looked like Solomon’s. By Ramesses’ time, Israel’s golden age had long since disappeared and one of his sons, Merneptah, saw Nebuchurdezzar (Nebuchadrezzar) demolish the temple. With refugee Jews again beginning to congregate in Egypt, near Goshen the land set aside for their ancient sojourn (*circa* BC 1900 to 1500), no wonder Ramesses II or III was tempted to believe his temple was now chosen to last for an eternity. Perhaps Egyptians believed God had forgiven Egypt. Assyria and Israel were subjugated, so God was now punishing Israel and perhaps Assyria too.

Petrie and Gardiner were tentative about Punt’s location. It has been later generations that have become more dogmatic on the point. We even see references to “Puntland” in atlases of Northern Somalia.

### **Amenophis**

The above passage (VMV.IX.33-35.46) is also interesting for the name Amenophis. This is also written Amenhotep. Once again, we really only have a normal regal title here. It is Amen-ophis or Amen-hotep.

“Ophis” is the Greek form. By removing the ‘s’ we are left with “Amen-ophi”. The ‘t’ in “hotep” should not be pronounced and can be dispensed with as noted before because it really just acts as a separator between two vowels. Thus we derive “ho’ep” or “ho’eph”. This is what the Greeks would have read as *o-ph-i* or “ophis”. Is this a shortened form of “ophir”, “ophira” or “hophra” and is that in turn a reference to “Africa” as demonstrated above in regard to the “Ophir” in the Bible? Could it be a shortened form of “Ha-Ophir” or “prophet (or leader) of Africa” as we conjectured previously? More likely it is an Egyptian or African form for “Africa” with only Merneptah having the cheek to call himself the “prophet” (*Ha*) of Africa instead of merely “leader” of Africa as is implied in the name Amen-ophis or “Amen’s Africa”.

The next question is to ask why Africa in effect appears in these names. In names like Julius Africanus it is clear “the African” has been used as a surname for a long time. In Hatshepsut’s reliefs at Deir el-Bahari, “The Divine Land” is associated with the Chiefs of Irem, who must surely be the people who left Hiram’s Tyre (Punt) for Carthage in North Africa. The Chiefs of Irem were obviously “African” by the time of Ramesses II, but dwellers of North Africa rather than the Sudan, Nubia or Ethiopia as most researchers believe. They came from Tyre on the Lebanese coast of the Mediterranean. Punt is also associated with the men of *Nm’yw* and *Khenthenofer*. In the latter “ofer” (opher) on this line of inquiry could be Africa and the “Khen” might be the origin for the name Kenya (“Land of the Ken”). The ‘t’ is a plural so the people or place is “Khen” in (en) Africa (ofer). The Fijians say they came from Africa when the Nile River was ruled by a queen. Their ancient homeland was “Tanganika”. This must surely be the place Tanganyika was named after. The ancient Kenyans and Tanganyikans probably lived on the banks of the Nile and only moved further south in more recent times. The former, certainly, are mentioned by the Egyptians.

“Nm’yw” is sometimes written N-M-Y. Again the hieroglyphs may have been reversed or read in the opposite direction. Y-M-N could be the correct reading. Inserting vowels we get  ${}_wY_eM_eN$  or possibly  ${}_aYM_oN$ . These could be either Yemen or Ammon. It makes one wonder whether Ammonites settled Yemen which is better known as Teman in the Bible. These people’s association with Phoenicians, either from Tyre (Hiram) or Carthage (Sons of Irem), is quite possible after the 10<sup>th</sup> century BC. Ammon is the famous region of the Gilead, on the east side of the River Jordan. We have already associated this area with the log trade from Lebanon to Egypt. An interesting reference to Amenhotep III and Memnon the Ethiopian who fought for the Trojans against Agamemnon, can be found in Bullfinch’s *Mythology* (Avenal 1978 printing, page 770). He says, “it is in this country (Abyssinia) those famous balms grow of which there are some few plants in that part of Judea called Gilead.” Botanists, Archaeologists and Egyptologists are apt to ignore the trade mechanism. These plants may well be ‘native’ to Somalia, Ethiopia (Abyssinia) or anywhere other than Israel or modern Jordan. However that never rules out the possibility that Judea-Gilead-Jordan in ancient times imported these plants but then upgraded them using horticultural science (breeding different cultivars etc.). The transplanted species may well have been superior to the originals. Another possibility is that Ethiopia received these plants from the Gilead via Phoenician traders developing plantations there. Or they were simply imported.

So we have the Egyptian-Ethiopian king, Amenhotep or perhaps “Memnon” coming to the aid of Troy. We also have precious plants being traded between Israel-Jordan and Ethiopia. These things seem impossible in 1400 or 1300 BC but they are quite possible from 900 BC onwards. By revising the chronology and bringing the 18<sup>th</sup> and 19<sup>th</sup> dynasties of Egypt-Ethiopia and the Mycenaean era of Agamemnon, forward by 500 years, many observations, like this one from Bullfinch, make sense. Otherwise they remain a confusion.

It makes one wonder as well, if “Aga-Memnon” is the Achaean- or Aegean-Memnon who attacked Troy whereas the Ethiopian “Memnon” (Amenhotep) came to Troy’s defence. What is “memnon”? Is it a variant of Amen or Amun? Was this god worshipped by Greeks and Egyptians? If Amenhotep (Amenophis) is Amen-ho’ep-her-maat perhaps we have Amen’s leader of Africa (i.e., Ho’ephir<sub>a</sub>) coming to Troy’s aid against the man claiming to be Amun’s leader of the Greeks (Acheans or Aegeans?). Both sides claiming the same god is on their side as the combatants in World War I believed.

An Egyptian king like Amenophis III might well see himself as the “leader of Africa” and might therefore take the name in his title. He probably could justify the title. Like Hatshepsut perhaps, he may well have been Ethiopian, or part Ethiopian, because the 18<sup>th</sup> dynasty was clearly a political arrangement between the two main peoples who now inhabited the continent; the black Africans and the lighter-skinned Semites. Africa, certainly by the time of Apries-Hophra, was about to be overwhelmed by Persia and Greece, and other Aryans or Europeans who were neither Semitic nor Cushite. Traditionally, Africa has been, or was regarded as, the land or continent of the black peoples. The first Africans probably called themselves after the name of some of their ancient patriarchs such as Ham, Cush and Mizraim (Genesis 10:6). Later, Semites, or descendants of Shem the brother of Ham, started emigrating to Africa. Now the third Biblical

category of mankind was about to takeover many parts of Africa (i.e., from *circa* 800 BC). This “Aryan” (Japethite) or European invasion still rankles with the other (Black) Africans. Japeth, seen as ancestor of Aryans), was the other brother of Ham. In vain, kings like the Amenhoteps (Amenophis) or Apries-Hopra may have tried to keep Africa for the Africans (or Hamites). Or they set themselves up as leaders of Africa and tried to unite Africans under their banner to resist the advancing aliens. We still see this attitude today in regard to Africans’ disdain for “European imperialists”. There are some interesting ancient themes to explore here but the hopelessly confused model for ancient African-Egyptian history pre-empts this from happening. Unravelling the error will yield some interesting results no doubt.

*“A point of some importance may here be raised. Amenophis III was buried at Thebes, and his actual funerary temple at .... Thebes and not at Memphis .... (We believe) .... that subsidiary funerary temples were erected at towns very far distant from the actual tomb. In other words, is a cenotaph of Amenophis III to be sought somewhere in the Memphitic desert?”* (VMV. Chapter IX. Page 35, para., 47).

The adjective “Memphitic” gives credence, via linguistic analysis, to the view that “Memphis” is really “Memphit” (or ↔ Pit-mem, Pithom) and would be spoken as such by a Semitic Egyptian.

Recent events seem to be vindicating Gardiner’s view that “a cenotaph of Amenophis III (might be) ... somewhere (else)”. A crucial test of any hypothesis is that a way has to be found to falsify it. The Hatshepsut thesis that she is the Queen of the South (Queen Sheba) predicts that her mummy will never be found because it is destined to rise up in the “First Resurrection”. It seems very unlikely it could ever be disturbed for that reason. That is implicit in the prayer “rest in peace”. Its discovery would not disprove the Resurrection but it would disprove she is the Queen of Sheba because that queen in the New Testament is associated with the Resurrection. That connection provides us with an important clue for the identification of the “Queen of the South”. Where is Hatshepsut’s mummy? Those who would look for her body (mummy) probably would need to look elsewhere. All the other corpses (mummies) of the 18<sup>th</sup> dynasty monarchs have been identified. Even Tutankhamen’s which was eventually discovered quite by accident. Did they bury Sheba-Hatshepsut in Ethiopia or even Jerusalem? Being unable to identify Hatshepsut’s mummy or not being able to find it at Deir el-Bahari, where one would expect to find it, is a difficult problem for Egyptologists. Especially in view of the possibility that Hatshepsut, as the “Queen Sheba”, was the famous queen who visited Solomon. Nevertheless, if one can unequivocally identify her mummy it would seem that rules her out as a candidate for the “Queen of the South” or Queen Sheba.

## Memphis VI

Nineteenth year, 1913

### The Detail Continued

*“In 1913 work was carried on in various parts of the great area of Memphis. .... the great temple site of Ptah was cleared .... The excavation of the temple site produced the usual mixture of sculpture of various ages, mostly of the 19<sup>th</sup> dynasty, with various pieces of earlier temples.”* (VMVI. Chapter XIII. Page 32, para., 76).

This is one of the understatement of the 20<sup>th</sup> century. The “sculpture of various ages (is) mostly of the 19<sup>th</sup> dynasty”. But why the 19<sup>th</sup> out of about 27 (except those for the supposed Hyksos ‘dynasties’) that must have been in Memphis? Surely the 26<sup>th</sup> should have produced most “sculptures” since it was the most recent. So far, the main mix has been 12<sup>th</sup> and 19<sup>th</sup> dynasty with a little bit from the 18<sup>th</sup> dynasty though the latter’s main base was Thebes. Is that what he means by the “usual mixture of sculpture of various ages”? As Gardiner pointed out above, Memphis would be “subsidiary” to Thebes in the “Theban Period” or the 18<sup>th</sup> dynasty. Realistically, the 12<sup>th</sup> and 19<sup>th</sup> dynasties are the two and only two dynasties that really seemed to put their stamp on Memphis, certainly, as we suspect, as their Capitols. Yet we have to go back to an early statement in the first Volume (VMI. I. 2. 3.) where Petrie says, “The history of this capital of Egypt extends from the first king to the last Roman emperor.” If that were true, we would expect more than just the 5-6<sup>th</sup>, 12<sup>th</sup>, and mainly the 18<sup>th</sup> and 19<sup>th</sup> dynasties to be represented by “the usual mixture of sculpture of various ages”. There are one or two occasional finds of another 3 or 4 dynasties but even those occasions are circumstantial.

There could be a lot of factors affecting that result and many could be discussed, for example damage by conquerors and earlier explorers, thefts, floods etc. The alternative here is to recognise that Memphis was originally built as a Capitol during the period of Jewish enslavement in Egypt, perhaps about the 15<sup>th</sup> or 16<sup>th</sup> century BC. It was toward the end of their sojourn that their labours were used. This 15<sup>th</sup> or 16<sup>th</sup> century BC city was therefore Pithom. Certainly other towns, cities or administrative centres would have

existed in the general area but this is the Capitol that Pharaoh built - The Pithom, the Place of Thom (or perhaps Amen-em-hat, Amen↔T-H-M). It fell into decay during the long Hyksos oppression. The 18<sup>th</sup> dynasty rebuilt Pithom (or Memphis) as a northern base but the 19<sup>th</sup> dynasty really extended and re-built it along the same "floor-lines" of the 12<sup>th</sup> dynasty city. So we see mainly 19<sup>th</sup> dynasty material around the place, as Petrie seems to say. And, of course, it is the 26<sup>th</sup> dynasty anyway as the model here claims. Some of the material had been torn off the old 18<sup>th</sup> and 12<sup>th</sup> dynasty structures, for re-use, for reasons that are not completely understood, and that helped to confuse Manetho, the ancient Greeks, modern archaeologists or anyone else trying to untangle the mess.

In the fifth volume (VMV. IX. 35. 47.), Alan Gardiner effectively says Memphis is "A Ramesseum". If Petrie and his team had an expert knowledge of the Hebrew grammar in their Bibles they might have realised they had actually uncovered the "Pithom and Raamses" of Exodus 1:11 (and "the land of Rameses" of Genesis 47:11). Officially they were not allowed to infer that "Raamses" or "Rameses" had to have been a later addition to the Hebrew text of the Bible. That would have started up a big row, especially from some of the financial backers to Petrie's campaign, because of their theological or theoretical concerns regarding the doctrine of the Inspiration of Scripture. This was an unfortunate and unnecessary mistake on the part of the "Biblical Archaeologists" who were supporting this work that Petrie was doing.

The reason why "Raamses" stands for Goshen, the regional district the Israelites lived in (Genesis 47:11) and for the capital city they built (Exodus 1:11) is that the original texts, written in the Hebrew alphabet around 1500 BC, recorded just the names Goshen and Pithom. At some point, Scribes inserted (added) "Rameses" for Goshen (Genesis 47:11) and City of *Raamses* (Exodus 1:11) for Pithom into the main text after they had been added to the margin. This is not so unusual for place-names etc. What became an editor's gloss in some copies of the Scriptures would be eventually inserted into the text. "Pithom", with "Rameses" clearly "in brackets" as it were, was later written that way in the sentence to help the readers of much later centuries understand where the action of 1500 BC had taken place. **This 'editing' could only apply to places, foreign names or monuments in the text** - not to the main text itself.

The difference in the English is attributed to the slightly different vowel pointers in the Masoretic text. These consist of little dots and dashes under the Hebrew consonants. In both cases the basic consonants are the same [רעמסס ↔ or R-(A or Y)-M-S-S]. But the vowel signs (not reproduced here) require the English translators to write "Rameses" in Genesis 47:11 and "Raamses" in Exodus 1:11. Originally, the Hebrew scrolls would have shown "רעמסס" (or "pre-Aramaic equivalents") without vowel signs. No one exactly knows when (or why) vowel signs were first added. Perhaps some scribes just decided to make a slight difference to distinguish between the city and the region. That variation in itself reveals that scribes must have fiddled around here for some reason. Raamses or Rameses are merely names for foreign places or dignities. No doctrine of the Inspiration of Scripture is materially affected by these slight human additions to the text. What does damage doctrine is the false history. It has been created largely on the basis of the entrenchment of a false date for Ramesses II based on a failure to properly consider the Hebrew meaning of Exodus 1:11 and Genesis 47:11. To re-iterate, Jews (Israelites) built both cities, Pithom and Raamses, 900 years apart, but only lived in "Goshen-Land of Rameses" *circa* 1900-1500 BC.

Thus Petrie had found the two ancient cities - Pithom and Ramesses - on top of each other as it were. In this new framework, the 19<sup>th</sup> dynasty assumes its role as the last real dynasty of Egypt, i.e., the 26<sup>th</sup>. But it existed in the 7<sup>th</sup> century BC. Not somewhere in the 13<sup>th</sup> century BC as everyone has been assuming on the basis of the false connection of the "Raamses" of Exodus 1:11 with Ramesses II and a misinterpretation of the Biblical text. An over-restrictive theory of Biblical Inspiration (Authority) forced this conclusion. Counter productively, this theory of Biblical Inspiration (Interpretation) led to widespread disbelief in the Scriptures as the false archaeological model for ancient Middle Eastern history began to take root and become generally accepted. Merneptah thought he had witnessed the end of Israel but the Israelites remained to watch the end of Egypt - for a second time. The Israelites are back in Israel, this time gathered from the far ends of the earth, from all the nations of the world, not just from the centre of the world at Babylon or Egypt or even just from "The North". With their false frameworks, the theologians and archaeologists have buried Israel more successfully than Merneptah, Nebuchadnezzar, Titus or Hitler could have hoped to have done, beyond even their wildest dreams. They have buried the Kurds' ancient history as well.

*"Figure 3 is a slab from a tomb at Saqqara, brought to Memphis as building material. It represents a noble of the 4<sup>th</sup> or 5<sup>th</sup> dynasty .... figure 4 is the upper part of a statue of Hapi ..... almost certainly 12<sup>th</sup> dynasty. ... Figures 6-10 of Akhenaten which may have been brought as material from Tell el Amarna, or may have belonged to a Memphite temple" .... Figure 7 is part of a scene of the transport of shrines in a ship ..... like the oars of the royal ship in the tomb of Ramesses III ...."* (VMVI. Chapter XIII. Page 32, para., 76 contd.)

Here we have a very early dynasty represented i.e., the “4<sup>th</sup> or 5<sup>th</sup>”; an item from the 12<sup>th</sup> dynasty; five from the late 18<sup>th</sup> dynasty; and finally something from Ramesses III presumably of the 20<sup>th</sup> dynasty. If “Ramesses III” is the “Amasis” who took over from Merneptah, the Apries of the 26<sup>th</sup> dynasty, it is a moot point whether he was the last king of the 26<sup>th</sup> dynasty, therefore the last king of the 19<sup>th</sup> dynasty or about the one and only real king of the 20<sup>th</sup> dynasty which effectively was Egypt’s last dynasty. One might conclude from this selection of items that Petrie has again uncovered evidence for a city that flourished as Egypt’s main city or capitol only in two periods, probably in the 12<sup>th</sup> dynasty and once again in a much later period, i.e., the relocated 19<sup>th</sup> dynasty, just before the rise of the Chaldean Empire.

However, regarding Figure 9, which we have already mentioned in the discussion of Volume I, he says:

***“a very surprising piece of work, which would have been put to a late period by the style of the hair; but which is certainly a figure of Queen Nefertiti by the cartouches of the Aten upon her arm and chest.”*** (VMVI. Chapter XIII. Page 32, para., 76).

It’s unlikely any material from Akhenaten would have gone to Memphis. He was a heretic and did not even want to be in Thebes! Oddly, this piece of Nefertiti, the wife of Akhenaten, does appear in Memphis.

It is Petrie’s phrase - “a very surprising piece of work” - that should interest us most. As discussed when considering a similar stylistic enigma in the first volume, Nefertiti is clearly wearing her hair in a classical Persian style. One does not need to be an art expert to see that. She was a princess of the Medes (Mitanni in the conventional framework) and she probably lived in Egypt between 860 - 800 BC though the official chronology places her in 1350 BC. When the Persians conquered Egypt, an artist in that period (550 BC) might have done the work but it is not impossible that a contemporary of Nefertiti did it during her lifetime because styles in Medo-Persia in the 6<sup>th</sup> century may have been similar to styles in the 9<sup>th</sup> century. If Nefertiti did live in the 14<sup>th</sup> century the latter option is most unlikely. However, a mid-6<sup>th</sup> century Persian is not so far removed in time from a Median princess of the late 9<sup>th</sup> century BC. It would be like a modern Englishman drawing Queen Anne in a 20<sup>th</sup> century hairstyle. If they were going to have one at all, Englishmen more likely would have a mental image of Queen Anne (1700 AD) not Mathilda who was prominent in the days of the Norman conquest (1100 AD).

This particular image of Nefertiti is “very surprising” because the chronology is in a mess.

*“figure 11 is a slab which can hardly be dated later than the 12<sup>th</sup> dynasty, by the fineness of the detail .... an interesting mention of .... the ‘chapels (Atert) of the south and chapels of the north”.* (VMVI. Chapter XIII. Page 32, para., 76 continued).

The figure showing the scene reveals a symbol similar to the one on Hatshepsut’s cartouche, and on many others, for the “south”. It is three vertical lines above a small semi-circle. The three lines could be a stylised or simplified form of three little thrones (for upper, middle and lower Egypt) standing alongside each other. This symbol was used by some of the great kings. Here also is a clear reference to the “North and South”. This is exactly who Hatshepsut was - The Queen of the North and South. To ancient Israel, of course, both regions were to the “South”. However, the Egyptians never really accepted Hatshepsut, especially after her conversion (or heresy as the Ramesside scribes saw it). For all intents and purposes, that ‘heretical conversion’ proves she is the Queen of the (far) South - accepted and revered in Ethiopia.

*“Figure 12 is a stele .... with a figure of Tahutmes IV smiting an enemy before Ptah. Figure 13 is a stele with 10 ears, with a worshipper adoring Ptah, inscribed ‘prayer of Untau born of Arua born of Khurer’ or ‘Sepurur’ ..... The type of names is unusual for the 18<sup>th</sup> dynasty, to which this belongs. Arua is only found in the 26<sup>th</sup> dynasty (Lieblein, Dict. 1159) ..... Figures 16 & 17 are cartouches of Haremheb.”* (VMVI. Chapter XIII. Page 33, para., 76).

A 26<sup>th</sup> dynasty name (“Arua”) in an 18<sup>th</sup> dynasty context once again seems very strange. However, in the model put forward here there is not an 8 dynasty gap or a 7 century gap as Petrie is implicitly forced to accept if a “type of name” which is “only found in the 26<sup>th</sup> dynasty” is inscribed on an 18<sup>th</sup> dynasty object. Instead it is just a matter of one or two centuries because the 26<sup>th</sup> and the 19<sup>th</sup> dynasties are identical and the 19<sup>th</sup> followed the end of the 18<sup>th</sup> by a century or less. The 18<sup>th</sup> and 19<sup>th</sup> dynasties were separated by (possibly short) periods of Ethiopian, perhaps “Libyan” or Assyrian rule. Differences are much more apparent than real because the kings of the 26<sup>th</sup> are alter egos of the 19<sup>th</sup> dynasty kings and because of the chronology gap. The “alter ego” problem, as Velikovsky called it, occurred because the Greek transliterations of the pharaohs’ names were not recognised by early Egyptologists, c.f., Seti-Ptah-Maat for Psammetichus or Merneptah-Hotepthir-maat for Hophra, Apries or Haa-ab-Ra.

This raises an important question. How do Egyptologists define a dynasty and the names of the kings thereof? Do they use key markers like “Arua”? For example, when Petrie said “Arua is only found in the 26<sup>th</sup> dynasty”. There is a danger of circular logic here. Interpretations of vowels, and sometimes consonants, can yield significantly different variations. The examples of Amenophis and Hophra have been discussed. In regard to Hophra (and Seti and Ramesses II), are Egyptologists maintaining the fiction of two kings in two completely dynasties just by the subtle differences of interpretation of hieroglyphs? A relatively small elite is acknowledged to understand the so-called science of reading and interpreting hieroglyphs. Normally, one could not easily challenge any mistakes this elite or cabal makes but the case of Merneptah-Hophra (Ho’eph-ra) and Apries-Haa-ab-ra reveals a major discrepancy through Merneptah’s “Israel Stele” which clearly has to be relevant to the beginning of the 6<sup>th</sup> century, not to the end of the 13<sup>th</sup> when Merneptah supposedly lived. Faced with the choice of having to accept the statement - “Israel’s Seed is destroyed”: either it relates to the murder of Israelite baby boys in a century (the 13<sup>th</sup>) which does not fit the Biblical chronology; or it relates to events of 586 BC. Common sense suggests the latter. However, if it does refer to the former, then one has to explain which of two or three pharaohs - Merneptah, Ramesses II or even Ramesses III, was the pharaoh who was lost in the Red Sea with all of his army.

Finally, after noting the oddity of a 26<sup>th</sup> dynasty name in an 18<sup>th</sup> dynasty context, Petrie laconically notes two figures of Haremheb (earlier spelled “Heremheb”) who is usually assumed nowadays to be the last king of the 18<sup>th</sup> dynasty. As discussed earlier, Petrie placed Heremheb in the 26<sup>th</sup> dynasty (VMIII. XIII. 42. 73.) He does not mention Haremheb’s dynasty here. Is there some doubt? Are there “**irregularities**”? It would seem from the discovery here that Heremheb, who seems to be the executor of a *coup d’état* at the demise of one of the dynasties, might have taken over at the end of the 19<sup>th</sup> (i.e., the 26<sup>th</sup>) dynasty, not the 18<sup>th</sup> as is currently assumed. This is an interesting question for the reconstruction. The correct answer could be a very important clue for the re-setting of the dynasties and their real dates in history.

Once again, in the paragraph below we might ask “where are all the other dynasties of Ancient Egypt?” Quoted below are the rest of the dateable items from Petrie’s text:

*“Figure 18 .... great jamb of a door-way ..... with figures of Ramesses II. Figures 19 & 20 red granite sphinx of Ramesses II. ... Figure 21 Base of a seated figure apparently before the 19<sup>th</sup> dynasty. ... Figure 22 Part of a row of scenes of the Ramesside temple .... the king’s son ‘Kha-em-uas’. ... Figure 23 is a rudely cut inscription of ‘Akh-ne-ra Siptah’, altered into ‘User-kheperu-ra Sety II’. It is obvious that the ‘user’ is too high ... the spacing of ‘user-kheperu-ra’ is **irregular**. Hence we must conclude that ‘Siptah’ preceded Sety II, as appears also from the re-use at the tombs of the kings. Figure 24 is part of a cornice of Sheshenq I [22<sup>nd</sup> dynasty] showing that he restored the temple of Ptah. ... Figure 30, is a sphinx of Ramesses II. ... Figure 34, limestone stele .... Ptah and ‘Sekhmet’. ... Figure 36, Lintel of Ramesses II. Figure 37, part of red granite wall scene with head of Ramesses II. ... Figure 38 a king (Ramesses II ?) before Ptah. ... Figure 40, alabaster vases .... Graeco-Roman age. ... (page 34) ... Figure 46, pottery vase imitating metal vases of the 4<sup>th</sup> century AD. Figure 47, black pottery ... about 3<sup>rd</sup>/2<sup>nd</sup> century BC. ... Figure 57, female head in limestone 3<sup>rd</sup>/2<sup>nd</sup> century (BC or AD not stated).” (VMVI. Chapter XIII. Page 33, para., 77).*

## Conclusion

In the final list of significance, Petrie’s Memphis almost boils down to the one dynasty - the 19<sup>th</sup> ! There is a mention of Shoshenk I of the 22<sup>nd</sup> dynasty. Unfortunately, World War I intervened at this point. Following the war there was post-war reconstruction at home, a war to be paid for then a great economic depression and then stage two of the world war. There was more post-war reconstruction and an empire falling to bits so that further investigation of Petrie’s Memphis could not re-commence until the late 1960s.

By then, a new tool seemed to support the orthodox chronology. It was carbon-dating. As we have discussed, this tool, although ideal in theory, nearly always faces serious challenges from contamination. Unfortunately, the contamination of samples from calcium-carbonate enriched water by floods or seepage, or perhaps because people drank or bathed in calcium-carbonate enriched water all through their lifetimes, tragically served to reinforce the false chronology. From results of carbon-dating in Egypt, samples appear to be about 600 years older than they really are. If possible, although it probably will not be, sample results should be re-calibrated so that the contamination is properly accounted for.

But the idea that Egyptian history started about 3000 BC with the 1<sup>st</sup> dynasty and more or less came to an end with the 26<sup>th</sup> dynasty *circa* 580 BC must surely be false if the record at Memphis is anything to go by. Petrie’s initial assumption seems reasonable. Memphis must have been a major city for much of Egypt’s

history. Instead of finding about 26 dynasties there before the Chaldean, Persian and Greek eras, only four or five dynasties seem to have had any noticeable impact on the site judging by the archaeological finds. Further campaigns might yet find more evidence of the missing dynasties at Memphis. That would not explain why, as at the year 1913, the most dominant dynasty, judging by the volume of material reported on in these excavation reports, was not the 26<sup>th</sup> nor even the 25<sup>th</sup> to 20<sup>th</sup> dynasties, but the 19<sup>th</sup> dynasty! In theory, there were nearly six centuries of habitation at Memphis after the 19<sup>th</sup> dynasty and before the Chaldean and Persian invasions. Where is the evidence of those dynasties?

In its broad outline, the framework being suggested here views the 19<sup>th</sup> dynasty as the last major Egyptian dynasty before the Chaldean, Persian and Greek eras. That means 600 years or so has to be removed from Egypt's official history. There is nothing to suggest major dark ages existed at earlier periods of Egyptian history, apart from relatively short-term periods of 'non-government' during inter-dynastic struggles. Thus, the best estimate for the earliest or '1<sup>st</sup>' dynasty is probably about 2300 BC. A lot of the kings who supposedly make up Manetho's registers were probably local nomarchs who may have cheekily appropriated regal titles. Furthermore, it is quite possible modern Egyptologists have followed Manetho and placed Herodotus' "twelve kings" (actually contemporaries) who ruled twelve districts of Egypt for a handful of years into a 120-year sequence of ramessides. This is one colossal mistake of itself. Herodotus (*op.cit.*, page 190) says they handed power to Psammetichus whom we suggest was Seti, probably Seti the Great, father of Ramesses II (Nechos). Therefore it is possible that the kings Egyptologists call the "**later** ramessides" may have ruled Egypt **before** the 19<sup>th</sup> dynasty not **after** it! Did Manetho, two hundred years after Herodotus, also put these twelve kings into a sequence? Did Manetho make them one dynasty which Petrie and everyone else in modern times then assumed had stamped its presence on Memphis for a century or so **after** Ramesses II? We do not have the original "Manetho". Perhaps it was one of the ancient 'scholars' who quoted him that made the original mistake. To make matters worse, modern Egyptologists placed Ramesses II in *circa* 1250 BC instead of *circa* 650 BC.

Just as 600 years has to be removed from Egypt's history, feudal Greece's history; i.e., the period after the fall of Mycenae which supposedly is between 1200 and 1130 BC; can also be shortened. As James Bowen, *A History of Western Education* (Volume I, The Ancient World, Methuen & Co Ltd, London, 1972) says, "Whether the movements of the Dorians caused or followed the collapse of the Mycenaean Kingdom is not known. The evidence simply does not exist: from the tablets of Linear B, c 1400 B.C., no records of any kind survive until the eighth century B.C. .... These eighth-century writings .... are in alphabetic script recording a Greek language which, apart from modifications due to time, is the same as that of Mycenae, 600 years previously." He might add, "were Dorians and Ionians actually emigré "Tyrians" and Jews?"

The conclusion here is that the whole 'Western' system of education and science is a confused morass. The Academy is now responsible for this mess because it has refused to properly peer-review the basic chronological paradigms for ancient Middle Eastern history which became **established** in the early 1900's. The Academy has been given money for a century or more to inquire into the phenomenon of Egypt's ancient history. It has published a chronological framework which makes little sense when integrated with the chronologies of other national histories. It resolutely ignores any serious attempts to question the paradigms it uses for the chronology of ancient Egypt. Most people probably sigh and ask, "what does it matter"? Actually, probably not much for most people for most of the time. But there comes a time when, like cognitive dissonance, the unsynchronised waves of information break a person or system down. While many intelligent people might readily see that the revised framework has dramatic implications for the way in which we understand the Arab-Israeli crisis, there is another looming crisis in the region. In the Iraqi, Turkish, Iranian and Syrian sectors of the modern Middle East, the Kurds (or Chaldeans) are also a forgotten race partly because their current misleading name hides their real identity. The Kurds' long-term demand for a revival of their ancient national state; just as has been decreed for nations like Armenia, Bulgaria, Norway etc; in the not too distant future will make people sit up, take notice and realise, "well it does matter".

Historians will rightly say that "good history" is necessary for "good public and social health". But it is in other areas of the Academy and there interface with the rest of the world that is more worrying. If obviously-false paradigms can be allowed to reign in the models of one sector of the Academy, what about in the fields of Genetics, Biology, Space Research or Quantum Mechanics? And then came World War I.

## Appendix A

### The “Ha” or Prophets of Egypt

William Flinders Petrie referred to the “Ha” and the “Chief of the Prophets” (see VM1. III. 6-7.18) on page 19 and to “haa” as in *Haa-ab-ra* in Plate XIX of Volume II (page 100). Breasted wrote “Ha’abre”.

In considering the meaning of the “Haa”, as in *Haa-Ophra*, *Haa-ab-ra* or *Ho-ephir* in ancient Egypt, the following passages show how “aha” or “ah” etc is used by the Hebrew prophets and the psalmist (King David) in the Bible. [Sources: Strong’s Concordance Nos., 162, 253, 1889 (or 1887 and 253 combined)].

Psalm 35:21	“... they say, Aha! Aha (האח, 1889)! Our eyes have seen ...”
Psalm 35:25	“Let them not say in their hearts, Aha (האח, 1889)! Our soul! Let them not say, ‘we have swallowed him up’ ”.
Psalm 40:15	“Let them be desolate as the reward for their shame. They are saying to me Aha! Aha! (האח, 1889).”
Psalm 70:3	“Let them be turned back for a reward for their shame, those who say Aha, aha! (האח, 1889).”
Isaiah 44:16	(verse 9 for context) “Those who form a carved image are all of them vanity ..... (verse 13) .. He fashions wood ... And makes it according to the image of a man .... (verse 16) ... He burns half of it in the fire .. He roasts a roast .... then he warms himself and says Ah (האח, 1889), I am warm.”
Jeremiah 1:6	(Verse 5 for context) “... I set you apart. I gave you as a prophet to the nations. (Verse 6) ... Then I said, Ah (אהה, 162, literally 'ăhăhh) Lord Jehovah! Behold, I do not know how to speak; for I am a boy. (Verse 7) ... But Jehovah said to me, do not say, I am a boy, for you shall go to all that I send you.”
Jeremiah 4:10	(Verse 9 for context) “And the priests shall be amazed; and the prophets shall be astounded. (Verse 10) Then said I, Ah (אהה, 162, literally 'ăhăhh) Lord Jehovah ....”
Jeremiah 14:13	“Then I said, Ah (אהה, 162, literally 'ăhăhh), O Lord Jehovah! Behold, the prophets are saying to them, You shall not see the sword ...”
Jeremiah 22:18	“... they shall not mourn for him, <i>saying</i> , Ah (הוי, 1945), my brother! Or, Ah (הוי), sister! They shall not mourn for him, <i>saying</i> , Ah (הוי), Lord! Or, Ah (הוי), his glory!”
Jeremiah 32:17	“Ah (אהה, 162), Lord Jehovah! Behold, You have made the heavens and the earth by your great power ....”
Jeremiah 34:5	“... they shall burn spices for you, <i>saying</i> , Ah (הוי, 1945), lord! They will wait for you. For I have spoken the word (דבר), says Jehovah. (Verse 6) Then Jeremiah the prophet spoke all these things to Zedekiah the king ...”
Ezekiel 4:14	(Verse 13 for context) “And Jehovah said, Even so the sons of Israel .... among the nations there where I will drive them. (Verse 14) Then I said, Ah (אהה, 162), Lord Jehovah, Behold, my soul has not been defiled ...”.
Ezekiel 9:8	“Ah (אהה, 162), Lord Jehovah! Will you destroy all the remnant of Israel in Your pouring out of Your fury on Jerusalem? ....”
Ezekiel 11:13	“... I ... cried with a loud voice, and said, Ah (אהה, 162), Lord Jehovah! Will you make a full end of the remnant of Israel ...”
Ezekiel 20:49 (21:5 in Inter-linear)	“And I said, Ah (אהה, 162), Lord Jehovah! They are saying of me, does he not speak in parables?”

Ezekiel 25:3	"And say to the sons of Ammon ..... Because you have said, Aha (חאה, 1889)! Against my sanctuary ... therefore, behold, I will give you to the sons of the east for a possession."
Ezekiel 26:2	"Son of man, because Tyre has said against Jerusalem, Aha (חאה, 1889)! She is shattered ...."
Ezekiel 36:2	"So says the Lord Jehovah: 'Because the enemy has spoken against you saying, Aha (חאה, 1889)! Everlasting heights [i.e., Jerusalem] have become a possession to us'."

The Egyptian term "Ha" (or "Haa" in some cases) must therefore be closely related to the sound or expression contained in the above examples. Notice that in modern English we write "ha" as "ah". This reflects the difference between ancient Jews and Semites (including Phoenicians) who wrote from right to left instead of the modern English where writing starts from the left margin of the page.

Archimedes may have yelled out "Eureka", though one might dare to suggest he was more like the rest of us and called out "Aha", when he understood the concept of the displacement of water as he got out of his bath.

Someone who says, "Aha, I know, let's do it this way", effectively becomes the leader until someone else comes up with a better way.

Thus "Ha" (or "Haa") means leader or prophet. The letter 't' in Egyptian may be used to separate two vowels where a word following "ha" starts with a vowel. In Hebrew, the addition of the letter 't' after Ha, renders "H'at" which is the word for "the sign" \*. The one who gives signs also points the way. In ancient societies such a person was the prophet, leader or king. He spoke with the authority of God because he was appointed from before his birth. He was not divine and he did not believe he was divine either, apart from a few notable exceptions such as the deranged Caligula or the alcoholic Alexander who drank himself to death when he realised he was not Zeus and was getting old and dying like everyone else.

\* There are four unusual occasions (variants) in the Hebrew text of the Bible where "the sign" is written האת. On the other forty occasions, or thereabouts, "the sign" is in the more usual form האות with the vav (ו) included. The four variants are Exodus 4:8 (twice), 8:23 and 12:13. The omission of the vav renders the word as 'Aleph-Tav' or, in the Greek equivalent, Alpha-Omega. The latter is the title Jesus announces Himself in the Book of Revelation 1:8, 11, 2:8, 21:6 and 22:13 and is translated as "First and Last". This title is also found in Isaiah 48:12. Presumably, Jesus called Himself the "Aleph and Tav" in *Revelation*. One assumes John simply transliterated this into Greek for the purpose of disseminating his message in the most widely understood language of the day, the *lingua franca* of that time like English today.

This leads to some interesting conclusions regarding the above three passages which record "the sign" as האת. The suggestion is that Jesus will one day, from that point on in *circa* 1484 BC, perform the signs in Exodus 4:8, and 12:13. It also implies that Jesus will somehow, one day, become a dividing line: between Jews primarily, and Gentiles as well who believe; and Jews and Gentiles who do not believe (Exodus 8:23). If this line of reasoning is correct, the two signs in Exodus 4:8 of one inanimate stick coming to life and Moses' hand being made dead and restored, most likely refer to incidents recorded in John 11:43 (The Raising of Lazarus) and Revelation 11:11-12 (the Raising of "The Two Witnesses").

Rambam and Rashi apparently tried to relate Exodus 4:8 to incidents recorded in I Kings 17:22 where Elijah resurrected the Phoenician Widow's son and in II Kings 4:35 where Elisha resurrected a child. They concluded that the sequences did not fit neatly enough. In the New Testament passages, the examples quoted above do fit the sequences. Rambam and Rashi presumably never considered them.

Postscript June 2008: A report in a British newspaper suggested people shop to experience the "aha" factor. Unfortunately, I did not retain a reference for this. However, it shows that even today this concept or factor is still in vogue and reminiscent of ancient times.

## Appendix B

### A Note on Tirhaka the Ethiopian

The following was reported by W. Wright, DD., in *Palmyra and Zenobia*, pages 87-9. T. Nelson and Sons, London, Edinburgh, and New York. Undated.

Wright began his expedition from Damascus to Palmyra in May 1874. He also travelled to Bozrah ("Bosra" as he writes it). One assumes he wrote and published his journal in the mid 1870s though he refers to a lecture by a Dr. Birch in May 1880.

In Palmyra, Wright found a scarab that turned out to belong to Tirhaka the Ethiopian who had been one-time ruler of Ethiopia and Egypt. Wright dated him, on the basis of the knowledge of the time, to 688 BC. He described it as a "terra-cotta scarab". He said, "it resembled the Palmyra tablets in colour and form". He noted that Tirhaka (תִּרְחָקָה) is mentioned in 2 Kings 19:9 and Isaiah 37:9. So much is fact.

However he then goes on to say, "Hezekiah and his people were hard pressed by Sennacherib, but the boastful Assyrian heard that Tirhaka, King of Ethiopia, had come to fight against him, and he returned to Ninevah, where he was slain by his own sons." The Bible says Sennacherib returned to Assyria after the "Angel of the Lord" had destroyed his army outside Jerusalem. The information about Tirhaka may have been a rumour. There is no hard data to suggest this king was on the way to fight Sennacherib. There seems little reason why Tirhaka would want to unless it was because he feared many of his subjects who worshipped the God of Israel since the days of Hatshepsut would be distressed by the loss of Jerusalem. In the Bible, it was the "Angel of the Lord" who really drove Sennacherib away.

Wright says, "these references in the Bible are of the most casual character". It's his approach to the Bible that is casual! We should remember Sennacherib's invasion of Judah is recorded in three books, *Kings*, *Chronicles* and *Isaiah*. It is the only event of this nature to receive very substantial coverage in three different books of the Old Testament (*Tanaach*). Dr Wright avoided referring to the text about the "Angel of the Lord" and most commentators in modern times also tend to avoid discussing the event. Even *The Biblical Archaeological Review* fails to refer to the angelic destruction of Sennacherib's army when discussing Hezekiah's "Egyptian Winged Disk". Sennacherib or "Senna-cherub" even reflects the name of a special type of angel - a four-winged cherub (כְּרֹב, c.f., Ezekiel 10:21). It is to be hoped commentators take more notice of this part of the text now that we have clay impressions of seals from Hezekiah's reign where a "winged sun disk" is being used. Rather than admit the object represents something extraordinary that happened over the skies of Israel in *circa* 701 BC, commentators just ignore it and Dr. Wright had the same attitude. Isaiah referred to six-winged seraphim (שֵׁרָפִים, Isaiah 6:2). Both types of angel can be seen either in the disk of Hezekiah or on the walls of Egyptian king Merneptah.

Dr Wright continues, "I sent the scarab to the British Museum by my friend, the Rev. Greville Chester, and the late Dr. Birch read the inscription as follows: '... of Amen, Tirhakah, he has given thee eternal life.'"

This is an important find because it possibly reveals that Ethiopian kings worshipped "Amen" or "Amun". The term "amen" in English is used at the end of a prayer and is assumed to mean "let it be so" or words to that effect. It comes straight from the Hebrew אָמֵן ('āmēn, sure). "Amun" is the god who encourages Hatshepsut to investigate the Land of Punt (Israel-Phoenicia-Edom). Hatshepsut was half-Ethiopian in origin and possibly returned to her 'Ethiopian' kinsmen after she was dethroned in Egypt. If Hotephir-maat means "leader" or "prophet" of Africa and "maat" is the one who brings order from chaos then we can see that "Amen-hotep" means Amen's leader of Africa and it is probably a shortened form from "Amen-hotephir-maat". This raises the question, how many Amenhotep's were there? If four reigned in the 18<sup>th</sup> dynasty, how many African (Ethiopian?) leaders after that also took the title. Also, "Memnon" would seem to be another short form.

Constructing "Amen-hotephir-maat" into its constituent parts, is it perhaps "Amen-Ho'-ephir-maat"? Or could it be "Amen-haa-ephir-maat". This would mean, "Amen's prophet or leader who brings order to Africa (Ophir)". If "Amen" gave eternal life to Tirhaka, did the latter take the title "Amen-hotephir-maat"?

One of the problems we have is that "Amenhotep III" was a powerful king probably in *circa* 850 BC on the adjusted chronology. The Trojan War appears to have involved a Memnon of Ethiopia in *circa* 780 BC. A Tirhaka who is also a far-ranging warrior seems to have been alive in *circa* 700 BC. He might have had the title "Amen-Memnon". Dr Wright quotes Strabo who says, "Tirhaka penetrated as far as the Pillars of Hercules". That means he reached the Straits of Gibraltar! A king who got that far should be able to get to Palmyra or Troy. He seems to have travelled the distances of an Alexander the Great. But was the

Tirhaka-Amenhotep-Memnon the Memnon of the Trojan War? If so, we would have to bring the Trojan War and the foundation of Rome to *circa* 700 BC and not *circa* 780-760 BC as we are assuming so far. That may not be impossible. Another option is to suggest Sennacherib attacked Hezekiah nearer 780 BC than 700 BC. Yet another option would be to shift the Trojan War to *circa* 850 BC but this seems the most unlikely of all because it would require the Phoenician expansion (settlements in Spain etc) to begin from as early as 930 BC. Or, by reference to "Zerah the Ethiopian king" (2 Chronicles 14:9) who came through Egypt to attack Asa of Judah in *circa* 900 BC, one could suggest more generally that between 900 BC and 700 BC there were some powerful 'Ethiopian' kings. They were able to take armies to Asia and across North Africa and they commonly took the title "Amen-Hotep-Maat".

Exactly what does this mean in terms of our understanding of the history of Africa in the first millennium BC?

The new framework suggests something like the following. After the defeat of the Hyksos-Amalekites in *circa* 1000 BC by Saul of Israel, the African tribes, who had been supporting the Semitic people of Egypt subjugated by the Hyksos, decided to enter an agreement to have a united African front against future Asian invaders. At the time, Europeans were not seen as a threat, only the Asians coming across the isthmus between Israel and Egypt. Using Israel, Phoenicia and parts of Syria, a buffer state across the isthmus was probably or later also envisaged. Periodic forays into Asia would keep the Asians too weak to contemplate invading Africa.

The question was, who should lead Africa? Thutmose I, possibly a Semite, seems to have solved the problem with a dynastic alliance. He married an Ethiopian princess and Hatshepsut was their daughter. They raised Hatshepsut to rule with a son of a concubine (Thutmose II). Hatshepsut decided peace, commerce, trade, cultural intercourse and worship of the true God of Israel would be a better solution.

After Hatshepsut, Thutmose III had other ideas and felt imperial expansion was a better idea, using the Euphrates as the new border where the land between it and the River of Egypt, a smaller river on the isthmus, would be a buffer-state. Egypt was not able to maintain this policy for too long and the rising power of states like Assyria began to be a serious challenge. The 18<sup>th</sup> dynasty broke down in internecine warfare. Once again, the battle for leadership of Africa came down to rivalry between Black Africans and Semites. So it seems a regular battle for control of the Nile civilisations rocked back and forth or up and down the river. It would appear the latter part of the 18<sup>th</sup> dynasty of the Amenhoteps represented the balance of power tilting in favour of the Ethiopians (Cushites, or "Blacks"). From about 900 BC to 700 BC the Ethiopians continued to have the upper hand. Then Carthage began to rise to power from about 780 BC after the Trojan War. The Ethiopians would regard these Tyrians as Levantine invaders from Asia. That would explain "Tirhaka" going as far as the "Pillars of Hercules" to arrest Carthage's growing power in *circa* 700 BC or a bit later. Dr Wright, quoting someone, seems to think Tirhaka started his reign about 688 BC. Apparently he left Ethiopia as a youth, became king of "Upper and Lower" Egypt and "extended his conquests to distant lands". Dr Wright says, "A statue at Boulak [which might be "Burak" about 30 miles south of Damascus] mentions among his conquests, the Bedawin, the Hittites, Aradus \*, the Phoenicians, the Assyrians and Mesopotamia. The Temple of Thebes and the fane of Mount Barkal and other Egyptian monuments attest to the splendour of Tirhaka's reign".

However, Tirhaka might have been the last African leader who took African power to these limits. The Assyrians pushed into Egypt and thoroughly broke Ethiopian power in the Nile districts. The "Black" Africans then retreated to the African interior which probably offered a more abundant and peaceful life away from the politics of Afro-Eurasia. Assyria, the 19<sup>th</sup> dynasty's period of independent Semitic rule over Egypt, then Chaldea, Persia, Greece and Rome controlled the Nile from then on. The fault-line between Black and non-Black Africa moved back to the Sudan where it is today. As time rolled on, Arabs and Europeans began to take more and more of Africa as they developed colonies and a slave trade along the African coasts.

There is one interesting aside from the list of Tirhaka's conquests on the "statue at Boulak". It mentions he defeated the "Hittites". Dr Wright must have noted this in 1874/5. The question is, "What are the Hittites doing in a list of nations in 688 BC?" If they are the Biblical Hittites who were just one of several sub-tribes of the Canaanites that Joshua defeated, why are the Jebusites, Girgashites, Perizzites, Hivites, Gibeonites and Israelites not mentioned? To isolate just the "Hittites" from this list begs the question - What about the others? According to most modern maps of the ancient world, the Hittites declined as a nation in *circa* 1200 BC. The Egyptians said they had been "pacified" and we hear no more of them as the Assyrians, Chaldeans, Persians, Medes, Scythians, Greeks and Romans took control.

As noted in the main document, the reading “Hittites” came from the “Kheta” of the Egyptians and not (initially) from the “Chitti” of the Hebrews. The “Kheta” could also be read “Kheda” or even Khalda or Chaldeans. Their leaders Nabopolassar and Nebuchadnezzar (Nebo-Kurd-ezzar) embarked on an imperial conquest from about 620 BC culminating with the sacking of Jerusalem in 586 BC. The problem for the orthodox chronology is that Ramesses II who signed a treaty with the Hittites, is dated in 1250 BC yet he should be dated *circa* 650 BC. He was forced to sign a treaty with Nebuchadnezzar in *circa* 610 BC after a military defeat. This probably happened not long before Ramesses II died.

When the early Assyriologists discovered the ruins of Boghazkoi and Gordion, they found evidence of a culture that could be dated by reference to art styles, building designs and ceramic sequences to the late Assyrian and early Persian Empire period. The Akkadian records described this people as the Hatti lands and with a king named Hattusilis. Then someone found a treaty at Bohagzkoi with a so-named “Hattusilis” and Ramesses II of Egypt. Word for word the Akkadian treaty in Boghazkoi read the same as the Egyptian treaty found in Egypt. *Ipsa facto*, the civilization found in Eastern Turkey was redated from the 8<sup>th</sup> and 7<sup>th</sup> centuries BC to the 13<sup>th</sup> century BC. That was when the “Kheta-Kheda” of the Egyptians, supposedly 13<sup>th</sup> century BC on the basis of a very questionable chronology and the “Hattu” of the Akkadian, more reliably of the 8<sup>th</sup> and 7<sup>th</sup> centuries BC, were said to be the Chitti of Canaan of the 20<sup>th</sup> to the 10<sup>th</sup> centuries BC (c.f., “Uriah the Hittite”, *circa* 1000 BC, II Samuel 11:3).

That is another synopsis of the chronological confusion. But Dr Wright’s 19<sup>th</sup> century AD observation from a quiet backwater in Syria, probably out in the middle of nowhere, away from controversy, speaks volumes. It just shows us how a random bit of information, like David’s smooth, round pebble sinking into Goliath’s head, can destroy a house of cards built on this confusion concerning the so-called “Hittites”.

Almost certainly, under the reconstruction emerging here, Dr Wright’s observation that “Tirhaka” conquered the “Hittites” is a reference to the rise of the later Chaldean empire in *circa* 680 BC. This cannot be a reference to the “Hittites” on the wane in the 13<sup>th</sup> century BC. On the conventional chronology, the “Hittites” had long since disappeared as a recognisable nation by 680 BC. (Of course they hadn’t. They are, or were, in fact, the Chaldeans!) As 7<sup>th</sup> century BC Chaldeans: or Kurds, the “Kheta”, “Kheda” or “Khelda” as the Egyptian hieroglyphs should have been read; these “Hittites” were presumably refugees from the south of (modern) Iraq. Or they were invaders from the settlements the Assyrians allotted them (Isaiah 23:13) in modern eastern Turkey and (or) northern Syria.

Tirhaka and his armies may have terrorised the Asians in the first millennium BC but a casual monument that he left behind will help to collapse a mighty empire of false knowledge called Egyptology. Other empires like Assyriology, Classics, Linguistics, History, Philosophy, Theology could also collapse or be severely embarrassed. The fallout might spread to the Chemists because they have implicitly supported a false chronology through some misleading carbon-dating reports they have supplied. Might other theories of physical chemistry and atomic physics also be affected by the dubious alliance of the Chemists with the Archaeologists and Egyptologists? And if so, what might happen to the Neo-Darwinian Theory that all life evolved over aeons of time, numbering billions of years, according to radiometric-dating of the rocks? One might not stop there. If Dr Velikovsky was reasonably accurate with his theory of ancient history, might his ideas on cosmology also be worthy of study? What does that mean for the mountains of knowledge in Physics, Chemistry and Biology, the so-called “Hard Sciences”?

Tirhaka’s conquests might not have ended!

\* “Aradus” could be the same name or title as “Herod” of Edom. We find this name in II Corinthians 11:32. There it is reported that King Aretas of Damascus, or king of a region including Damascus, appointed a governor who wanted to arrest the Apostle Paul. If we deduct the “as” and substitute the ‘t’ with a ‘d’ we get Ared or Hared-Herod. This also suggests the Herodians, definitely known to be half-Edomite, were related to this clan or group. A King Aretas also has one of the most prominent tombs at Petra (Jordan). Edomites were descended from Esau the brother of Jacob who supposedly ‘tricked’ Esau out of his birthright that came from Abraham. Ishmael also laid claim to this inheritance. The Bible makes it clear that God accepted the claim through Isaac (younger half-brother of Ishmael) and then Jacob (younger twin of Esau). Many would say that claim in the Bible was written from the victor’s point of view. Fulfilment of events will eventually decide the truth or otherwise of the various claims or counter-claims. In the meantime, one can see why ancient Edomites worked hard to re-claim what they declared should be theirs. Some Edomites joined the Israelite Commonwealth out of belief in Israel’s God and His promises to Jew and Gentile. Israel’s Edomite opponents would have been unhappy to see Paul being so effective in view of the Apostle’s statements about the Israelite claims. Reworking the historical data might cast a lot more light on many other matters of history. It’s a bottled genie many would like to keep suppressed.

## Explaining Some Scriptural Inferences

When Jeremiah wrote “Pharaoh Chophra” for “Hophra” he made a point about the insertion of an ‘H’ (Hebrew, ה or *he*) on a name. In Jewish (and/or Christian) theology a name-change like this was akin to God’s breathing on someone. In Genesis 17:5 & 15 (c.f., Table page 157) we note Abram’s (אַבְרָם) and Sarai’s (שָׂרַי) names were changed to Abraham (אַבְרָהָם) and Sarah (שָׂרָה). For Abraham, an ‘h’ or *he* (ה) is inserted into his name. For Sarah, she actually loses one letter which is replaced by the new ‘h’. For his sarcastic purposes at “Hophra’s” expense, Jeremiah may have deliberately distorted the ‘h’ in his pun on the words “Pharaoh” and “Hophra” to render a *chet* (ח, “ch”) on the latter as “Chophra”.

In the Hebrew text (Jeremiah 44:30), we can see that in Jeremiah’s word-play he moves the last *he* (ה) in “pharaoh” (פַּרְעֹה), puts it into the front of the name for the pharaoh, i.e., “**Ch**ophra” (חַפְרֹעַ instead of הַפְרֹעַ), changing it in the process to a *chet* (ח). This is very clever, very subtle and hardly noticeable. In doing this, Jeremiah could even be trying to imitate the action of spitting as one says “Chophra”. Actually, the translators of the King James Version ignored Jeremiah’s *chet* (ח) anyway and wrote “Hophra” in the English with an ‘h’ or *he* (ה) not “Chophra” with a *chet* (ח) even though the Hebrew reads “Chophra”. The Egyptian original or source is read “Hophra” and probably quite correctly so in view of the fun Jeremiah has with this name (or one part of the king’s title) and the title ‘pharaoh’. All this might look or sound a little disgusting. However, commentators familiar with the language of Jeremiah in the Hebrew original say this is indeed very much within the character of the language of the Book of Jeremiah generally. Jeremiah was not one to hold back, or restrain himself, on anyone in the firing line - Jewish, Egyptian or anyone! That’s why we trust his objectivity. We need to understand this perspective if we are to really understand what provoked Jeremiah’s anger. Far from God “breathing” on Merneptah, Jeremiah is making the point that God is probably spitting at Merneptah in disdain. Presumably God will deal with Merneptah in the manner described by Jeremiah. Jeremiah spits venom at Merneptah-Hophra.

I am grateful to Dr Warren Young (Bar Ilan University) for the following point. He observed that “chophra” means “cowboy”. Professor Young is probably correct. This is the more likely meaning or purpose Jeremiah had in mind: to call Merneptah a “cowboy”. Unless there is a double-barrelled pun whereby he wanted readers to recognise the dual-purposes of meaning (“cowboy”) and phlegmatic consonance (spittle). Some years later (8/12/2010), in a discussion with an Israeli traveller I met at Mr Roger Christensen’s hostel for *Host Israeli Travellers* (H.I.T), a Mr Gilad Avieli, the latter confirmed that *chapar* or *chafar* (חַפָּר) means a cowboy or someone claiming to have the skills of a plumber but who does a bad job and is not really a plumber and more like one masquerading as a plumber. “*Chapar*” may be Arabic and has crept back into Hebrew in more recent times. The implication this has for the accuracy and inspiration of Jeremiah’s writing is almost incredible and will force modern observers to think again about his work.

However, what makes this even more interesting is when we look behind the scenes and attempt to trace a Biblical theology of “The Seed” of Israel. Most of the relevant passages from the *Tanaach* (Old Testament) are listed in the next appendix. The table on the next page begins with the “Seed” of Eve. According to Genesis 3:15, this “Seed” would one day redeem man from the bondage of sin. (The seed of the Serpent-Satan will lead to a world ruler, commonly called The Antichrist-666). The inheritance of the woman’s “Seed” was known to have passed from Eve to Sarah. When Eve gave birth to her first son she perceived that she had “given birth to a man - **the God**” (↔ קִנִּיתִי אִישׁ אֶת־יְהוָה). Not only is that the best way to translate the Hebrew of Genesis 4:1 but really the only possible way to read it as well. Somehow, or for some reason, Eve thought she was giving birth - literally to “God”. Her reasoning presumably went back to the statement (prophecy) in the previous chapter (Genesis 3:15). The outcome, however, was that her first son, Cain, turned out to be a murderer and certainly not the “Redeemer”. When “Sarai” was renamed “Sarah” she lost the *yod* (י), which has the appearance of a germinating seed, from her name. The same letter re-appears mysteriously in a new name given to the leader who followed Moses (c.f., page 157). That was Oshea (הוֹשֵׁעַ, Numbers 13:8). He is renamed Joshua (יְהוֹשֻׁעַ, Numbers 13:16), with the addition of the *yod* (י) to render a name similar to the one we read in Greek as Jesus (*Yeshua* in Hebrew, יֵשׁוּעַ). The letter *yod* is the forerunner of English’s ‘i’ and ‘j’. The picture in Genesis 3:15 and 4:1 is that the seed would pass from Eve through her offspring to Sarah through the family of David and ultimately to Miriam (Mary) and be conceived in her womb to grow into a man named “Jesus” (Hebrew “Saviour”). This would be a major theme throughout the Bible. This theme was inspired and promulgated by the Holy Spirit who guided the various Israelite scribes (Romans 3:2) over the next few millennia (4000 BC to 90 AD).

Incidentally, this alone might be evidence that the so-called “Aramaic” (or really “Hebrew”) script is much older than any ‘Aramaean’ or ‘Syrian’ civilisation. Nor does the picture-in-the-letter work in the

'Phoenician' script usually found on Israelite seals etc. The 'Phoenician' yod (י) is more like a modern 'z'. Scholars should be looking at the possibility their so-called "Aramaic" script, which in reality had always existed as the "Hebrew" script even if only known to a few scribes at times, was brought **back** into more general use during the Exile by Jewish scribes who had returned to their predecessors' practice. The answer to that question in turn raises contentious questions about chronology and history. However, we may consider in the meantime that the original 'autographs' of the *Tanaach* (including the *Torah*) used the 'Aramaic' (or "Hebrew") script and never used any other script. Only later 'copyists' resorted to non-Hebrew scripts and that was later seen as part of the apostasy process hence the 'return' to Hebrew in the 6<sup>th</sup> century BC 'Reformation' of Ezra and his colleagues.

An important part of the proof to my thesis rests on this interesting implication for "The Seed of Israel" written on Merneptah's "Israel Stele". Merneptah said the "Seed of Israel was destroyed". But that implied, as the next appendix hopefully makes clear if one reads through all the examples given, that the 'Seed' of Eve through Sarah, Leah (Jacob's wife), Bathsheba the mother of Nathan (a son of David) etc; could never hope to (re)produce the woman who might literally "give birth to God". A new world religion would be needed. From 586 BC that's what happened as many replacement-religions quickly arrived on the world stage. However, in *circa* 7-6 BC, Mary, a descendant of Nathan, did claim to be **that** woman in the New Testament. However, if Merneptah was correct, it meant the whole redemptive plan in the Old Testament (*Tanaach*) would be ended if the Seed of Eve could not pass all the way through the generations of Israel until her Messiah arrived. Merneptah may have believed the seed was cut-off or finished-off in his day. That is his main point really although whether he had ever believed or knew about the 'redemptive plan' itself is unknown. He may just have been having a good laugh at the expense of the broken Jewish nations (north in Samaria-Israel and south in Judah) and their theological claims.

"The Seed", whatever anyone actually believes it referred to, was obviously cut off in the days of Merneptah. In theory, and according to conventional chronology, that was in 1210 BC. Really, it was in 586 BC according to this reconstruction. The stele recorded Merneptah's perspective or 'spin' on things but it was based on ignorance. If the hope of that "Seed" existed two centuries before David (1000 BC) or two hundred and fifty years before Solomon (950 BC), when Merneptah is supposed to have lived (i.e., 1210 BC), then how does one explain the Jews writing down the great Biblical passages of the Messiah as a Son of David from his time (*circa* 1000 BC) until the Fall of Jerusalem in 586 BC? However, if Merneptah did live just after the demise of Josiah and his sons, who were the last Judean kings in the Davidic line until the arrival of the Messiah, i.e., in *circa* 600 BC, then we certainly can see what evidential or empirical basis he had for his statement. As Daniel 1:3, 8, 9, 11 & 18 imply, Nebuchadnezzar castrated all the Jewish royal young men he took into his service. In the ancient world, that was standard procedure. It had additional implications for the Jews of that day and for the 'Promise of the Seed'.

Being charitable to Merneptah and his contemporaries, it may genuinely have seemed to them that the special place God had for Israel had ended. He would not or could not have known that some of the sons of David had escaped the general castration of the elite. Those descendants were probably in cadet branches of the family that had become 'minor' over the 400 years since King David. Any information about this that might have survived until our times was destroyed in the temple destruction of 70 AD. Merneptah's assumption is not so different to that of the Muslim Arabs who consider that the promises should have gone to another son of Abraham (i.e., Ishmael) or to the *dispossessed* son of Jacob (Esau). Merneptah is not so different to the Roman Catholics, Orthodox branches of Christianity or even to many Protestant denominations who regard themselves as members of Christendom. Christendom, properly or literally defined, is the entity that is the new Kingdom of the Messiah (Greek, *Christos*) where "Christendom" replaces "Israel". That belief is at the core of their theologies whether they realise it or not.

On the contrary, **Christians**, as even John Milton and his contemporaries understood, have always waited for a re-gathering of the Jews to "The Land". In 1600 AD, because of the power of Muslim influence in the Middle East, such beliefs were seen as absurd propositions. They were only held by people, or *nutters* perhaps, who interpreted Biblical passages **literally**. No matter how absurd the proposition may or may not be, in any serious or technical discussion on religious matters pertaining to Middle Eastern or international issues, this distinction between 'Christianity-proper' or '-literal' and 'Christendom' must be incorporated into the debate. Otherwise it becomes entirely confusing for anyone looking on.

For non-Christians, all of this, as it always has been, is difficult or impossible to believe or even consider seriously. Is it that unbelief that lies at the core of their refusal to seriously consider the Biblical view of history and therefore to give proper weighting to the historical data therein? That would be unscientific. Initially, one does not have to believe or even take any notice of the theology. But to throw out the 'baby of history' with what one believes is the 'bathwater of theology' is stupid.

**Merneptah and the Seed of Israel**

Merneptah Baenre Hotepirmaat's (or 'Hophra's) reference to Israel, archaeologists frequently remind us, is "the **first** reference to Israel in an Egyptian inscription". What they do not add is that it also appears to be the **last** reference to 'Israel' in Egyptian literature. If there are other references, we either have not found them, or our archaeologists and commentators overlooked them in their excavations and narratives.

The problem is resolved in two ways. Firstly, 'Israel' was more commonly referred to by some other name (c.f., *Retinue* or as part of "Punt"). Secondly, it is possible to infer that Merneptah's reference was aimed not at Israel the nation. It was aimed at "Israel the Patriarch". Israel the nation is descended from the Patriarch i.e., Jacob. He was renamed 'Israel' after his struggle with God (Genesis 32:28). Israel is also descended from Abraham and Isaac but other nations (Arabia and Edom) can also claim descent from the first two Patriarchs. The Twelve Tribes of Israel were descended from the families that came to Egypt as refugees from famine in 'Canaan'. These families multiplied over four hundred years of sojourn in Egypt. They left their host nation in a blaze of glory (or destruction). They claimed to be the Chosen of God, the Seed of Jacob (Israel). This is why Israel is really looked on as the Seed of Jacob (Israel). To connect Merneptah's reference to Israel in the context of his famous 'Stele' (a.k.a., 'Israel Stele') is not particularly obvious unless it is considered in the context of the word 'Seed' in its theological context with Israel.

Theologically, the 'Seed' referred to the promise given to the wives of Adam, Abraham, Isaac, Jacob then Judah, one of the sons of Jacob (Israel). From the beginning of the 6<sup>th</sup> century BC (probably 610-586 BC), Nebuchadnezzar began to carry away to Babylon all the 'Chosen' or the brightest 'royals' of Judah and Jerusalem. This culminated with the complete destruction of Jerusalem (586 BC). Nebuchadnezzar's armies despoiled the whole country. It would have seemed to the observer in Egypt, and elsewhere, that Israel's (i.e., Jacob's) Seed (posterity) had indeed been exterminated (or castrated, Daniel 1:7).

Actually, the mere reference to 'Seed' in Merneptah's stele seems enigmatic unless it had somehow been an important (theological) concept. A concept of importance can be understood if it is looked at in the Biblical context. Some of this is in a theological context. That theological context would have been understood by Israel's contemporaries for they too had strong (probably contrary) religious beliefs. But looked at from the perspective of modern secular historians the real connections are even more likely to be misunderstood. After studying the table below, the secular observer cannot deny the frequency of reference to the concept of the 'Seed' in the Biblical text.

The table below takes the various Biblical references to the 'Seed' in a chronological sequence. It begins from the promise given to Eve, the first woman. A few other references will be given in order to amplify the theme. The Hebrew word for 'Seed' appears more than two hundred times in the Old Testament. It is the same Hebrew word throughout, with about four exceptions. It applies to both the plural and the singular though context determines which is to be applied. 'Seed', when used for seeds of plants sown for harvesting is plural, but those examples are not included in the table below. Sometimes 'Seed' is referred to in reference to sexual intercourse where 'Seed' can be contextually singular or plural. (Source: King James Version of the Bible. English is in the 17<sup>th</sup> century AD form).

**Summary of the Table**

The table contains about 160 citations of the 'Seed', mostly in the context of the 'Seed of Israel' though some others are included for contrast or amplification of the concept. Also included are verses about the relationship between Covenants and the Seed.

The table connects the concept of the seed through Abraham, Isaac, Jacob, Judah the son of Jacob, and David the descendant and king of 'Judah and Israel' and ancestor of all other kings of Judah including Jesus! Merneptah's "Israel Tablet" (or Stele) said: "Israel is desolated; his seed is not". Once again, one has to repeat, the quotations in the table between pages 10 and 11 suggest that statement (and variations) could **not** have been said in 1200 BC when the context shows 586 BC to be the more likely timing.

Genesis	3:15	"And I will put enmity between thee and the woman, and between thy <b>seed</b> and her <b>seed</b> ; it shall bruise thy head and thou shalt bruise his heel."
Genesis	4:25	"God has appointed me another <b>seed</b> instead of Abel".

Genesis	9:9	(To Noah) "I establish my covenant with you, and with your <b>seed</b> after you"
Genesis	12:7	(To Abram) "Unto thy <b>seed</b> will I give this land".
Genesis	13:15	(.. The land ..) "To thee will I give it, and to thy <b>seed</b> for ever"
Genesis	13:16 a	"I will make thy <b>seed</b> as the dust of the earth"
Genesis	13:16 b	" .. if a man can number the dust of the earth, then shall thy <b>seed</b> also be numbered."
Genesis	15:3	(verse 2, "I go childless") .... "Behold, to me thou hast given no <b>seed</b> :"
Genesis	15:5	(alluding to the host of stars in the heavens) "If thou be able to number them, .... So shall thy <b>seed</b> be."
Genesis	15:13	With reference to the slavery in Egypt "... thy <b>seed</b> shall be a stranger in a land that is not theirs,"
Genesis	15:18	"Unto thy <b>seed</b> have I given this land"
Genesis	16:10	(To Hagar, re Ishmael's descendants) "I will multiply thy <b>seed</b> exceedingly"
Genesis Numbers	17:5 17:15 13:8 13:16	Abram (אברם) renamed Abraham (אברהם). Sarai (שרי) renamed Sarah (שרה). Oshea (הושע) named. Oshea renamed Jehoshua (יהושע) [c.f., Acts 7:45].  A word picture where the <b>seed</b> represented by the image of the Hebrew letter <i>yod</i> (י), the equivalent of English's 'i' or 'j', is taken from Sarai and conferred on Oshea.
Genesis	17:7	(To Abraham) "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy <b>seed</b> after thee."
Genesis	17:8	"And I will give unto thee, and to thy <b>seed</b> after thee, the land ..."
Genesis	17:9	"Thou shalt keep my covenant therefore, thou, and thy <b>seed</b> after thee in their generations".
Genesis	17:10	"This is my covenant, which ye shall keep, between me and you and thy <b>seed</b> after thee; every man child among you shall be circumcised."
Genesis	17:19 - 21	(19) "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant and with his <b>seed</b> after him.  (20) And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.  (21) But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."
Genesis	19:32	(re Lot and his daughters) " ... That we may preserve the <b>seed</b> of our father."
Genesis	19:34	(Lot's daughters) " ... That we may preserve the <b>seed</b> of our father."
Genesis	21:12	" .. for in Isaac shall thy <b>seed</b> be called."
Genesis	21:13	(re Hagar) "And also of the son of the bondwoman will I make a nation, because he is thy <b>seed</b> ".

Genesis	22:17	" ... I will multiply thy <b>seed</b> as the stars of the heaven .... ; and thy <b>seed</b> shall possess the gate of his enemies;"
Genesis	22:18	(To Abraham) "in thy <b>seed</b> shall all the nations of the earth be blessed because thou hast obeyed my voice"
Genesis	24:7	".. Unto thy <b>seed</b> will I give this land; ..."
Genesis	24:60	(Rebecca's family blessing Rebecca) "let thy <b>seed</b> possess the gates of those that hate them."
Genesis	26:3	(To Isaac in Canaan) "Sojourn in this land ... for unto thee, and unto thy <b>seed</b> , I will give all these countries ..."
Genesis	26:4	(To Isaac) "And I will make thy <b>seed</b> to multiply as the stars of heaven, and will give unto thy <b>seed</b> all these countries, and in thy <b>seed</b> shall all the nations of the earth be blessed."
Genesis	26:24	(To Isaac) "I am the God of Abraham thy father, ... (I will) ... multiply thy <b>seed</b> for my servant Abraham's sake."
Genesis	28:4	(Isaac blessing Jacob) " .. and give thee the blessing of Abraham, to thee, and to thy <b>seed</b> with thee ..."
Genesis	28:13	(At the scene where Jacob dreamed of the ladder going to heaven) " ... the land whereon thou liest, to thee will I give it, and to thy <b>seed</b> ."

Genesis	28:14	(To Jacob) "... thy <b>seed</b> shall be as the dust of the earth, .... and in thy <b>seed</b> shall all the families of the earth be blessed."
Genesis	32 :12	(Jacob asking God for protection from Esau) "I will surely do thee good, and make thy <b>seed</b> as the sand of the sea."
Genesis	35:12	(God to Jacob) "And the land which I gave Abraham and Isaac, to thee will I give it, and to thy <b>seed</b> after thee will I give the land".
Genesis	38: 8-9, 29	"And Judah said to Onan, Go in unto thy [late] brother's wife, and marry her, and raise up <b>seed</b> to thy brother. And Onan knew that the seed should not be his, and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give <b>seed</b> to his brother."  (Judah then impregnates Tamar, believing her to be a prostitute, and Pharez is born, verse 29. Refer next to Ruth 4:12.)
Genesis	46: 6-7	(Jacob leaves Beersheba for Egypt) "And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his <b>seed</b> with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his <b>seed</b> brought he with him into Egypt."
Genesis	48:4	(Jacob telling Joseph, his son, what God had told him regarding his seed) " ... and will give this land (i.e., Canaan) to thy <b>seed</b> after thee for an everlasting possession."
Genesis	48:11	(At Jacob's reunion with Joseph) "And <b>Israel</b> (i.e., Jacob, c.f. <b>Gen 32:28</b> and <b>35:10</b> ) said to Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy <b>seed</b> ."
Genesis	48:19	(Re Ephraim the younger son of Joseph) " ... and his <b>seed</b> shall become a multitude of nations."
Exodus	28:43	(Re Aaron's priestly office and his descendants) " ... it shall be a statute for ever unto him and his <b>seed</b> after him."

Exodus	30:21	(Re Aaron's priestly office) " ... it shall be a statute ... To them ... and to his <b>seed</b> throughout their generations."
Exodus	32:13	(Moses interceding on behalf of Israel about to be destroyed by an angry God) "Remember Abraham, Isaac and <b>Israel</b> , thy servants, to whom thou swarest by thy own self, and saidst unto them, I will multiply your <b>seed</b> as the stars of the heaven, and all this land that I have spoken of will I give unto your <b>seed</b> , and they shall inherit it for ever."
Exodus	33:1	(God angry with Israel again says to Moses) " .... (instead) Unto thy <b>seed</b> (i.e., Moses') will I give it (i.e., the land)."
Leviticus	21:15	(Rules for priests) "... neither shall he profane his <b>seed</b> among his people."
Leviticus	21:17	(to Aaron) "Whosoever he be of thy <b>seed</b> in their generations that hath any blemish, let him not approach to offer the bread of his God."
Leviticus	21:21	"No man that hath a blemish of the <b>seed</b> of Aaron ... shall come nigh ... to the Lord ..."
Leviticus	22:3-4	Further statutes regarding the <b>seed</b> of the priestly office.
Numbers	14:24	(Re Caleb, Joshua's faithful supporter) "... and his <b>seed</b> shall possess it." (Promising that Caleb would survive to enter Canaan, whereas all others of his generation, Joshua excepted, would die in the desert.)
Numbers	16:40	(After Korah's rebellion) "To be a memorial unto the <b>children of Israel</b> , that no stranger, which is not of the <b>seed</b> of Aaron, (shall) come near to offer incense before the Lord ..."
Numbers	18:19	"All the heave offerings ... , which the <b>children of Israel</b> offer unto the Lord .... is a covenant .... to thy <b>seed</b> with thee."
Numbers	23:21-23	(God turns Balaam's attempts to curse Israel into a blessing. This is interesting for the clear identification of ' <b>Jacob</b> ' as ' <b>Israel</b> '):  "He hath not beheld iniquity in <b>Jacob</b> , neither hath he seen perverseness in <b>Israel</b> : the Lord his God is with him and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against <b>Jacob</b> , neither is there any divination against <b>Israel</b> : according to this time it shall be said of <b>Jacob and of Israel</b> , What hath God wrought!"
Numbers	24:7	(Another curse by Balaam turns into a blessing) "He shall pour the water out of his buckets, and his <b>seed</b> shall be in many waters, and his king shall be higher than Agag (of 'Amalek'), and his kingdom shall be exalted." [c.f., Numbers 24:20: "Amalek was the first ( <i>Roshit</i> , ראשית, or 'chief') of the nations; but his latter end <i>shall be</i> that he perish for ever." (c.f., Esther 6:13.)]
Numbers	25:12-13	(God's covenant with Phineas because he stopped the <b>Children of Israel</b> , c.f., verses 6, 8 and 11 in the same chapter, from sinning against God) " ... I give unto him my covenant of peace: And he shall have it, and his <b>seed</b> after him .."
Deuteronomy	1:8	"Behold, I have set the land before you, go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob, to give unto them and to their <b>seed</b> after them."
Deuteronomy	4:37	"Because he loved thy fathers, therefore he chose their <b>seed</b> after them, and brought thee out in his sight with mighty power out of Egypt."
Deuteronomy	10:15	"Only the Lord had a delight in thy fathers to love them, and he chose their <b>seed</b> after them, even you above all people, as it is this day."

Deuteronomy	11:9	“and that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their <b>seed</b> , a land that floweth with milk and honey.” (I.e., Israel/Canaan.)
Deuteronomy	28:46	(When Israel did not obey God’s law, or while they were in disobedience, curses would “pursue” them in contrast to the situation with Balaam’s attempt to curse Israel). Thus: “And they shall be upon thee for a <b>sign</b> and for a wonder, and upon thy <b>seed</b> for ever”.
Deuteronomy	30:6	“And the Lord thy God will circumcise thine heart, and the heart of thy <b>seed</b> , to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” (c.f., Jeremiah 31:33).
Deuteronomy	30:19	“... Therefore choose life, that both thou and thy <b>seed</b> may live.”
Deuteronomy	31:21	(Re the song that Moses is about to give before he dies:)
Song of Moses	32:1-43	“And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness, for it shall not be forgotten out of the mouths of their <b>seed</b> : ...” (The song appears in chapter 32.)
Deuteronomy	34:4	(God shows Moses the land he promised to Israel.) “This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy <b>seed</b> : ...”

Joshua	24:3	(Joshua giving a short history of Israel before he dies.) “And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his <b>seed</b> , and gave him Isaac.”
Ruth	4:11-12	(Boaz, Ruth’s second husband, was descended from Judah and Tamar; c.f., Genesis 38: 8-9, 29. See also Ruth 3:10 re ‘latter end’ and ‘beginning’ and ‘First-Last’ Theme in Scripture).  “The Lord make the woman (i.e., Ruth) that is come into thine house like Rachel and like Leah (the wives of Jacob/Israel) which two did build the <b>house of Israel</b> : and do thou worthily in Ephratah, and be famous in Bethlehem. And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the <b>seed</b> which the Lord shall give thee of this young woman”
I Samuel	20:42	(Jonathan to David re his pact with David.) “The Lord be between me and thee, and between my <b>seed</b> and thy <b>seed</b> for ever.”
I Samuel	24:21	(King Saul to David, once he realises David’s <b>seed</b> will inherit the throne of Israel.) “Swear .... that thou wilt not cut off my <b>seed</b> after me ....”
II Samuel	4:8	“ ... Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life ... the Lord hath avenged my lord the king this day of Saul, and of his <b>seed</b> .” (David had these murderers executed.)
II Samuel	7:12	(The word of the Lord, via Nathan, to David.) “And when thy days be fulfilled, ... I will set up thy <b>seed</b> after thee, which shall proceed out of thy bowels, and I will establish his kingdom.” (c.f., I Chronicles 17:11 ff.)
II Samuel	22:51	(Note: c.f., Psalm 18:50.) “He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his <b>seed</b> for evermore.”
I Kings	2:33	“... but upon David, and upon his <b>seed</b> , and upon his house, and upon his throne, shall there be peace for ever from the Lord.”
I Kings	11:14	“And the lord stirred up an adversary to Solomon, Hadad the Edomite: he was of the king’s <b>seed</b> in Edom.”

I Kings	11:39	(The kingdom is divided because of Solomon's hedonism, and God gives ten of the tribes of Israel to Jeroboam the son of Nebat who later proves to be no better king.)  "And I will for this afflict the <b>seed</b> of David, but not for ever."
II Kings	5:27	"The leprosy therefore of Naaman shall cleave unto thee, and unto thy <b>seed</b> for ever."
II Kings	11:1	"... she (Athalia) arose and destroyed all the <b>seed</b> royal." (The context shows that she did not quite succeed.)
II Kings	17:20	"And the Lord rejected all the <b>seed</b> of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight."
II Kings	25:25	".... Ishmael, the son of Nethaniah, the son of Elishama, of the <b>seed</b> royal ...." (c.f., Jeremiah 41:1)
I Chronicles	16:13-19	"O ye <b>seed</b> of <b>Israel</b> his servant, ye <b>children of Jacob</b> , his chosen ones ... be ye mindful always of his covenant ... <i>even of the covenant</i> which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to <b>Jacob</b> for a law, <i>and</i> to <b>Israel</b> for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance, when ye were but few, even a few, and strangers in it."
I Chronicles	17:11	"And it shall come to pass, when thy days be expired that thou must go <i>to be</i> with thy fathers, that I will raise up thy <b>seed</b> after thee, which shall be of thy sons; and I will establish his kingdom." (c.f., II Samuel 7:12 ff. In this case, there is no reference to a need to 'chasten' the son as in II Samuel 7:14. The 'seed' here is assumed to be sinless Messiah Jesus.)
II Chronicles	20:7	(A prayer of Jehoshaphat, facing a coalition of Ammonites, Moabites and Syrians, and seeking God's help). " <i>Art</i> not thou our God, <i>who</i> didst drive out the inhabitants of this land before thy people Israel, and gavest it to the <b>seed</b> of Abraham thy friend for ever?"
II Chronicles	22:10	"... she (Athalia) arose and destroyed all the <b>seed royal</b> of the house of Judah." (The context shows that she did not quite succeed, c.f., II Kings 11:2.)
Ezra	2:59	" ... but they could not show (presumably from records or archives) their father's house, and their <b>seed</b> , whether they <i>were</i> of Israel."
Ezra	9:2	"... so that the <b>holy seed</b> have mingled themselves with the people (settlers) of <i>those</i> lands: ..."
Nehemiah	7:61	"but they could not show their father's house, nor their <b>seed</b> , whether they <i>were</i> of Israel."
Nehemiah	9:2  7-8	"And the <b>seed of Israel</b> separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers."  "Thou <i>art</i> the Lord God, who didst choose Abram, and brought him forth out of Ur of the Chaldees, and gavest him the name of Abraham; And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites ..... to give <i>it</i> , <i>I</i> say, to his <b>seed</b> , and hast performed thy words, for thou <i>art</i> righteous."
Esther	6:13	"... then said his wise men and Zeresh his wife unto him (Haman the Aagagite/Amalekite), if Mordecai be of the <b>seed</b> of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." (c.f. Numbers 24:7)

Esther	9:27	(Re the keeping of the 2-day feast of Purim.) “The Jews ordained, and took upon them, and upon their <b>seed</b> ... that they would keep these two days according to their writing ...”
Esther	9:28	“And that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their <b>seed</b> .”
Esther	9:31	“To confirm these days of Purim in their times <i>appointed</i> , according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their <b>seed</b> , the matters of the fastings and their cry.”
Esther	10:3	“For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his <b>seed</b> .”
Psalm	18:50	c.f., II Samuel 22:51
Psalm	22:23	“Ye that fear the Lord, praise him; all ye the <b>seed of Jacob</b> , glorify him; and fear him, all ye the <b>seed of Israel</b> .”
Psalm	22:30	“A <b>seed</b> shall serve him; it shall be accounted to the Lord for a generation.”

Psalm	37:25-28	“... I (have) not seen the righteous forsaken, nor his <b>seed</b> begging bread, ...He is ever merciful ... and His <b>seed</b> is blessed ... for the Lord loveth judgment, and forsaketh not His saints, ... but the <b>seed</b> of the wicked shall be cut off.”
Psalm	69:35-36	“For God will save Zion, and will build the cities of Judah: that they may dwell there ... The <b>seed</b> also of his servants shall inherit it ....”
Psalm	89:3-4	“I have made a covenant with my chosen, I have sworn unto David my servant, Thy <b>seed</b> will I establish for ever, and build up thy throne to all generations. Selah.”
Psalm	89:29, 30 32 33-37	(Re “David my servant” from verse 20.) “His <b>seed</b> also will I make to <i>endure</i> for ever, and his throne as the days of heaven ... ...If his children forsake my law ... ... then will I visit their transgression with the rod ... ... nevertheless my lovingkindness will I not utterly take from him ... my covenant will I not break, nor alter the thing that is gone out of my lips. Once I have sworn by my holiness that I will not lie unto David. His <b>seed</b> shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.”
Psalm	105:5-6	“Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye <b>seed of Abraham</b> his servant, ye <b>children of Jacob</b> his chosen.”
Psalm	106:23  26 & 27	“Therefore he said that he would destroy them, had not Moses his chosen stood before him ... ... Therefore he lifted up his hand against them, to overthrow them in the wilderness: To overthrow their <b>seed</b> also among the nations, and to scatter them in the lands.”
Psalm	126:4-6	“Turn again our captivity ... he that goeth forth and weeping, bearing precious <b>seed</b> , shall doubtless come again with rejoicing ...”

Proverbs	11:21	"... the wicked shall not be unpunished: but the <b>seed</b> of the righteous shall be delivered."
Isaiah	1:4	"Ah sinful nation, a people laden with iniquity, a <b>seed</b> of evildoers ... they have provoked the Holy One of Israel unto anger."  (Note: verse 7: "Your country is desolate").
Isaiah	6:10  11  12  13	"Make the heart of this people fat .... shut their eyes; lest they see .. and understand with their heart, and convert, and be healed  Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant ... and the land be utterly desolate,  And the Lord have removed men far away ...  ... but yet ... it shall return ... so the <b>holy seed</b> shall be the substance thereof."
Isaiah	41:8	"But thou, <b>Israel</b> , art my servant, <b>Jacob</b> whom I have chosen, the <b>seed</b> of Abraham my friend."
Isaiah	43:1  5	"But now, thus saith the Lord that created (בראך) thee, O <b>Jacob</b> , and he that formed (יצרך) thee, O <b>Israel</b> , Fear not: for I have redeemed thee, I have called thee by thy name, thou art mine.  Fear not: for I am with thee: I will bring thy <b>seed</b> from the east, and gather thee from the west;"
Isaiah	44:1-3	"Yet now hear, O <b>Jacob</b> my servant; and <b>Israel</b> , whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou Jeshurun, whom I have chosen.  For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy <b>seed</b> , and my blessing upon thy offspring."
Isaiah	45:18-19	"For thus saith the Lord that created (בורא) the heavens; God himself that formed (יצר) the earth and made (ועשה) it; he hath established it, he created (בראה) it, not in vain, he formed (יצרה) it to be inhabited: I am the Lord; and there is none else.  I have not spoken in secret, in a dark place of the earth: I said not unto the <b>seed of Jacob</b> , Seek ye me in vain: I the Lord speak righteousness, I declare things that are right."
Isaiah	45:25	"In the Lord shall all the <b>seed of Israel</b> be justified, and shall glory."
Isaiah	48:17, 19	"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go .....  ... O that thou hadst hearkened to my commandments ...  ... Thy <b>seed</b> also had been as the sand ...  ... his name should not have been cut off nor destroyed from before me."
Isaiah	53:10	"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his <b>seed</b> , he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

Isaiah	54:3	" ... and thy <b>seed</b> shall inherit the Gentiles, and make the desolated cities to be inhabited."
Isaiah	57:3-4	"But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? Against whom make ye a wide mouth, <i>and</i> draw out the tongue? Are ye not children of transgression, a <b>seed</b> of falsehood?"
Isaiah	59:21	"As for me, this is my covenant with them, saith the Lord; My spirit that <i>is</i> upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy <b>seed</b> , nor out of the mouth of thy <b>seed's seed</b> , saith the Lord, from henceforth and for ever."
Isaiah	61:9	(Speaking of Zion/Israel:) "And their <b>seed</b> shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they <i>are</i> the <b>seed</b> which the Lord hath blessed."
Isaiah	65:9	"And I will bring forth a <b>seed</b> out of <b>Jacob</b> , and out of <b>Judah</b> and inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there."
Isaiah	65:23	" ... for they <i>are</i> the <b>seed</b> of the blessed of the Lord, and their offspring with them."
Isaiah	66:22	"For as the new heavens and the new earth, which I will make (עשה), shall remain before me, saith the Lord, so shall your <b>seed</b> and your name remain."
Jeremiah	2:21	"Yet I had planted thee a noble vine, wholly a right <b>seed</b> : how then art thou turned into the degenerate plant of a strange vine unto me?"
Jeremiah	7:15	(Referring to Judah. More than one hundred years previously, the northern kingdom, sometimes referred to as Ephraim, had been driven out by the Assyrians.) "And I will cast you out of my sight, as I have cast out all your brethren, <i>even</i> the whole <b>seed</b> of Ephraim."
Jeremiah	22:28	" <i>Is</i> this man Coniah a despised broken idol? <i>Is he</i> a vessel wherein <i>is</i> no pleasure? wherefore are they cast out, he and his <b>seed</b> , and are cast into a land which they know not? ....
Jeremiah	22:30	.... for no man of his <b>seed</b> (i.e., Coniah's) shall prosper, sitting upon the throne of David, ruling any more in Judah." (Matthew 1:12. Joseph, Mary's husband was descended from 'Coniah'. But Jesus is eligible to rule because He is not of Joseph's seed but "born of a Virgin".)
Jeremiah	23:8	"But, the Lord liveth, which brought up and which led the <b>seed</b> of the <b>house of Israel</b> out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."
Jeremiah	30:10	"Therefore fear thou not, O my servant <b>Jacob</b> , saith the Lord; neither be dismayed, <b>O Israel</b> : for, lo, I will save thee from afar, and thy <b>seed</b> from the land of their captivity, and <b>Jacob</b> shall return, and shall be in rest, and be quiet, and none shall make <i>him</i> afraid."
Jeremiah	31:27	"Behold, the days come, saith the Lord, that I will sow the house of <b>Israel</b> and the house of <b>Judah</b> with the <b>seed</b> of man, and with the <b>seed</b> of beast."
Jeremiah	31:31	"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:
Jeremiah	31:32	Not according to the covenant that I made with their fathers in the day <i>that</i> I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: (c.f., Hosea 2:2,7 or Lamentations 1:1).

Jeremiah	31:33	But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people .... (c.f., Deuteronomy 30:6.)
Jeremiah	31:34	.... and they shall teach no more ... Know (ye) the Lord (?) ... for they shall all know me ... for I will forgive their iniquity, and I will remember their sin no more ....
Jeremiah	31:35	Thus saith the Lord, which giveth the sun for a light by day, <i>and</i> the ordinances of the moon and of the stars for a light by night ....
Jeremiah	31:36	... if those ordinances depart from before me, saith the Lord, <i>then</i> the <b>seed</b> of Israel also shall cease from being a nation before me for ever.
Jeremiah	31:37	Thus saith the Lord; If heaven above can be measured, and the foundations of the earth be searched out beneath, I will also cast off all the <b>seed</b> of Israel for all that they have done, saith the Lord.”
Jeremiah	33:22	“As the host of heaven cannot be numbered ... so I will multiply the <b>seed of David</b> my servant ...
Jeremiah	33:25	... if my covenant <i>be</i> not with day and night, <i>and</i> if I have not appointed the ordinances of the heaven and the earth;

Jeremiah	33:20	..If ye can break my covenant of the day .. and of the night..
Jeremiah	33:21	... Then may also my covenant be broken with David my servant ...
Jeremiah	33:26	Then will I cast away the <b>seed of Jacob</b> , and David my servant, so that I will not take any of his <b>seed</b> to be rulers over the <b>seed of Abraham, Isaac and Jacob</b> : for I will cause their captivity to return, and have mercy on them.”
Jeremiah	36:30	“Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: ....
Jeremiah	36:31	And I will punish him and his <b>seed</b> and his servants for their iniquity ....” (c.f., Matthew 1:12 where Joseph, the husband of Mary, the Mother of Jesus, is a descendant of ‘Jeconias’ of whom this curse was said by Jeremiah. )
Jeremiah	41:1	“ ... Nathaniah the son of Elishama, of the <b>seed royal</b> , ....” (c.f., II Kings 25:25).
Jeremiah	44:30	“Thus saith the Lord, Behold, I will give Pharaoh-Hophra king of Egypt into the hand of his enemies ... as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar ( <i>sic</i> ) king of Babylon, ...” (c.f., Lamentations 1:21)
Jeremiah	46:27	“But fear thou not, O my servant <b>Jacob</b> , and be not dismayed, O <b>Israel</b> : for, behold, I will save thee from afar off, and thy <b>seed</b> from the land of their captivity; and <b>Jacob</b> shall return, and be in rest and at ease, and none shall make <i>him</i> afraid.
Jeremiah	46:28	Fear thou not, O <b>Jacob my servant</b> , saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but <b>I will not make a full end of thee</b> , but correct thee in measure; <b>yet I will not leave thee wholly unpunished.</b> ”
Jeremiah	49:10	“ ... I have made Esau bare ... his <b>seed</b> is spoiled ... and he is not.”
And the following statements from the “Lamentations of Jeremiah”:		

Lamentations 1:1		"How doth the city sit solitary, <i>that was</i> full of people! <i>how</i> is she become as a <b>widow!</b> she <i>that was</i> great among the nations ...
Lamentations 1:3		... Judah is gone into captivity ....
Lamentations 1:16		... my children are <b>desolate</b> , because the enemy prevailed
Lamentations 1:18		... my virgins and my young men are gone into captivity ...
Lamentations 1:21		... all mine enemies have heard of my trouble (*) ; they are glad that thou hast done <i>it</i> : ..."  [* Note: especially Merneptah Baenre Hotepirmaat (Hophra) c.f., Jeremiah 44:30]
Lamentations 1:22		"Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions:"
Lamentations 2:1		"How hath the Lord ..... cast down from heaven unto the earth the beauty of <b>Israel</b> , and remembered not his footstool in the day of his anger.
Lamentations 2:2		The Lord hath swallowed up all the <b>habitations of Jacob</b> , and hath not pitied ... he hath polluted the kingdom and the princes thereof ...
Lamentations 2:3		... and he burned against <b>Jacob</b> like a flaming fire, which devoureth round about ..
Lamentations 2:5		... the Lord was as an enemy, he hath swallowed up <b>Israel</b> ...he hath destroyed his strongholds ...
Lamentations 2:6		... he hath destroyed his places of the assembly ...
Lamentations 2:13		... What thing shall I take to witness for thee? ... for thy breach <i>is</i> great like the sea: who can heal thee?"
Ezekiel	17:12-13	"... Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, ... and hath taken of the king's <b>seed</b> ..."
Ezekiel	20:5-6	" .... In the day when I chose Israel, and lifted up mine hand unto the <b>seed of the house of Jacob</b> , and made myself known unto them in the land of Egypt ... In the day <i>that</i> I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land ..flowing with milk and honey, which <i>is</i> the glory of all lands ..."
Ezekiel	43:19	"... the Levites that be the <b>seed</b> of Zadok ..."
Ezekiel	44:22	"... but they shall take maidens of the <b>seed of the house of Israel</b> ..."
Daniel	1:3	"And the king ( <i>of Babylon</i> ) spake unto Ashpenaz the master of his eunuchs, that he should bring <i>certain</i> of the <b>children of Israel</b> , and of the <b>king's seed</b> , and of the princes;"
Daniel	2:43	(Daniel explaining to king Nebuchadnezzar the meaning of a dream the king had:) " ... thou sawest iron mixed with miry clay, they shall mingle themselves with the <b>seed of men</b> ..."
Daniel	9:1	"In the first year of Darius the son of Ahasuerus, of the <b>seed of the Medes</b> , ..."
Malachi	2:3	"Behold, I will corrupt your <b>seed</b> , and spread dung upon your faces ..."
Malachi	2:14-15	"because the Lord hath been a witness between thee and the wife of thy youth .... yet is she thy companion, and the wife of thy covenant. And did not he make one? ... That he might seek a Godly <b>seed</b> ."

## Appendix E

### Philistine or Persian?

One of the names in the hieroglyphs the Egyptologists read for one of the so-called “Sea Peoples” is the nation called “P-L-S-T” or “Peleset”. It is usually rendered “Philistines”. Supposedly, or according to the orthodox framework, these people played a prominent part in wars in Egypt in the early 12<sup>th</sup> century BC. Ramesses III fought these invaders.

That is another reason why Ramesses II, not Ramesses III, was assumed to be the “pharaoh” of Exodus 1:11 because there were too many improbabilities in the idea that the Jews crept away from Egypt during these ‘Peleset’ wars. So it was generally assumed the ancestors of the patriarch “Jacob-Israel”, the Hebrews or Jews, were in Israel by the time these wars started.

The Bible refers to the “Philistines” as a relatively small nation trying to carve-out some territory on a piece of land now known as “The Gaza Strip”. This apparently minor perspective conflicts sharply with the supposedly titanic struggle between Egypt and the ‘Peleset’ of the so-called Sea Peoples.

However, the ‘t’ in the hieroglyphic “P-L-S-T” could just as easily be the common representation for a plural. Thus a better reading would be “P-L-S” in the singular. Unfortunately that makes little sense either. Who are the “P-L-S”? This is where a mistake occurred. The ‘L’ should be ‘R’. This is a common problem in Egyptian hieroglyphs and in many modern languages (e.g., Japanese). How do we interpret the signs for ‘L’ and “R”? Reading “P-L-S-t” as “P-R-S-t” we read Peres(et) or Persians (also Pheres or Farsi, still the language of Persia/Iran) \*. This is one of the worst side-effects of this chronological chaos. The large body of Persian-Egyptian relations in the record of Egyptian history for the period of the 6<sup>th</sup> - 5<sup>th</sup> centuries has been wrongly written as the history of so-called “Philistine”-Egyptian relations in the 12<sup>th</sup> and 11<sup>th</sup> centuries. That false history is being used by the modern Palestinian Liberation Organisation (P.L.O.) as a basis for the history of the people it represents. Its members’ true history is probably the history of the Arab nations from 2000 BC not the history of these Persian and Greek invaders of Egypt of the 12<sup>th</sup> century BC.

Actually, by the time of these wars with the “Sea-Peoples” against Egypt, which really took place in the 6<sup>th</sup> or 5<sup>th</sup> centuries BC depending on how one defines the struggle and the nations involved, the “Israelites”, Hebrews or Jews, had spent 860 years in Israel-Canaan (1445-586 BC) after 400 years sojourn in Egypt (1900-1485 BC) and 40 years in the Sinai Desert and environs (1485-1445 BC). When Egypt’s wars with the real nations collected under the term “Sea Peoples” actually started, the Israelites (or Jews) were in the Babylonian-Persian Exile. Once again, they were outside Israel and, of course, seemingly uninvolved in the conflict. Any Jews still in “The Land” were probably affected by the chaos but their suffering ignored by the media of those times. By the time these wars had ended, and only when Persia got the upper hand, did exiled or emigré Jews probably start to trickle back to the Holy Land (Israel) in significant numbers to rejoin the descendants of those Jews who had remained in ‘The Land’. Even then, many probably preferred to stay in relative security in Persia (Iran) and Babylon (Iraq). Other Jews probably migrated west to Phoenician, Greek or even Roman colonies in the Mediterranean (Medi Tyrrhenian Sea).

\* We should note that Dr Velikovsky seems to have been the first to note this etymological error.

## Correspondences in Carbon-dating and in Stone

It is interesting to compare carbon-dating methods with evidence written on stone. The discussion here considers two attempts to test dates using carbon-dating with an event recorded on stone. The first is Tutankhamen's tomb. Supposedly he ruled Egypt about 1350 BC. The carbon-dating of personal effects from his tomb gives results that are reasonably reliable from a methodological and environmental point of view but the results did not match the expected date of 1350 BC yielding 860-800 BC instead (by private interview with a British Museum curator). His step-mother, or aunt, presumably Nefertiti, according to a depiction carved in stone, wore a classical Medo-Persian hairstyle. It is believed she came from the land of the Mitanni (actually the "Medes") in Northern Iran (Persia) and married the Egyptian heir Akhenaten (Amenhotep IV). The carbon-dating of *circa* 800 BC for Tutankhamen and the 8<sup>th</sup> to 6<sup>th</sup> century Persian hairstyle for Nefertiti compared with stone sculptures found in Persia (Iran) is evidence that the Mitanni in the 14<sup>th</sup> century should be the Medes sometime before the 6<sup>th</sup> century BC.

After Tutankhamen, the 18<sup>th</sup> dynasty collapsed and the Ethiopians gradually took over. A few decades later the 19<sup>th</sup> dynasty came to power officially in the 13<sup>th</sup> century BC but presumably in the early 7<sup>th</sup> century or very late 8<sup>th</sup> century BC. The 19<sup>th</sup> dynasty produced the great Ramesses II whose stele and cartouches appear so publicly next to those of Esarhaddon (the Assyrian ?) on a rock-face at Nahr el-Kelb (Dog River) near Beirut in Lebanon. I. Velikovsky reports these enigmatic steles in *Ages in Chaos (Ramesses II and His Time)*, Abacus Edition, page 23. He found a photograph of them in J.H. Breasted's *Records of the Past*, Vol II, (1904). On the basis of Ramesses II's known or official date they are ascribed to the 13<sup>th</sup> century so this "Esarhaddon", assuming he was an Assyrian of the 7<sup>th</sup> century, is supposed to have put his stele next to Ramesses' stele which supposedly had been carved into the rock (stone) five or six centuries earlier. This is not in a city where you might expect to find it. It is out in the country by a river. It is almost as though it had been near a battlefield and was a symbol of a truce following a battle.

Of course, if a truce or public declaration of peace is the case, both leaders would have put these steles on the cliff face at the same time. "Esarhaddon", like "Ramesses" is merely a title that could have been held by any number of people over quite a long period of time, just like "The Prince of Wales". That of course might have been the case if this particular "Esarhaddon" was none other than the one also, or later, called Nebo's Tsar of the "Chaddon" i.e., Nebuchadnezzar (Nebu-Churd-ezzar the Kurd-Chaldean). However, no one so far has ever suggested this particular "Esarhaddon" was Nebuchadnezzar. Not long after the death of Ramesses II the 19<sup>th</sup> dynasty also collapsed, probably with the death of Merneptah-Hophras-Pro'us. Egyptologists believe "Esarhaddon" put his stele there to "honour" Ramesses II. Velikovsky thought Ramesses II wanted to "honour" a former liberator of Egypt (Esarhaddon).

A third option is that Nebuchadnezzar is this "Esarhaddon" and that with Ramesses II the two kings put their steles there as a sign of the peace between them. It turned out to be a pact more like Ribbentrop's with Stalin. Like Hitler, Nebuchadnezzar the Kurd (Chaldean) had every intention of abrogating it. Hence, Ramesses II's successor was able to say the "Hatti Lands are pacified". They were *pacified* alright. Egypt would soon be under the domination of the Chaldeans in the late 7<sup>th</sup> century BC - *circa* 610 BC. We know a lot about this written treaty between Ramesses II and the leader of the people of the Hatti Lands. One copy was found in Egypt and the other in Boghazkoi. Are the steles also contemporary? Or is one much older than the other? Esarhaddon means "Chief of the Hatti (Haddon) Lands" and no doubt there were several people, or at least two people, who held this title. Until we can isolate which was which, these steles just add to the confusion at present but it is important to make sure they enter the record here. At some stage they will be crucial evidence and far better than carbon-dating evidence. But if we have truly found two copies of the treaty between these two kings (Esarhaddon-Nebuchadnezzar and Ramesses II) surely the steles are contemporaries. The two leaders signed the treaty in Lebanon, took away a copy each and left a commemoration in Lebanon presumably near the battlefield. But we will have to wait for the chronological confusion to clear before we can determine some of these things precisely.

The so-called "20<sup>th</sup> dynasty" took over not long after Ramesses II, though exactly what precipitated a dynastic change at that time is unknown, especially when the succeeding kings just continued taking the title "Ramesses". We may also have to consider the possibility that most of the "Ramessides" were actually "twelve kings" Herodotus refers to who ruled twelve different districts of Egypt just before "Psammetichus" took over as sole monarch. In VMII.VIII.19.55, "Ramesses Prince of Heliopolis" is mentioned. Heliopolis could have been the main city of one of these "twelve kings". That might explain how "Heliopolis" got into the list of cities, in the Septuagint, that the Jews built for Pharaoh. It seems they were not really supposed to take the title "king". So they may have been called "princes" for political reasons. The evidence to

support the idea that the twelve ramessides in our modern king-lists were contemporaries and not rulers in sequence over more than a century, is growing. This is going to force me to revise my thesis as well if this turns out to be correct. If it is correct, it might even mean we will never be able to reconstruct an accurate chronology. However, my revisions will be relatively minor compared to the wholesale destruction of the modern chronology used by the professional Egyptologists. If the twelve ramessides were contemporaries, it is clear this constitutional experiment took place from about 700 BC onwards. That means all the ramessides get shifted by between 600 years (Ramesses II) and 400 years (Ramesses XI or XII presumably).

The damage this could do to the so-called science of “carbon-dating” will be incalculable. It might call into question the methodology and peer review systems in other branches of the science sector in the Academy.

So “Ramesses” III, assuming the interpretation or reading of the hieroglyphs is correct, took over Egypt and managed to build a fort in Beth She’an next to, alongside, or on top of Sety’s of the previous dynasty. We have commented on the strange situation of both forts of the 13<sup>th</sup>-12<sup>th</sup> centuries BC appearing physically above Saul’s of the 11<sup>th</sup> century BC. Also, we noted, in the case of Ramesses III it seems extremely odd that he should build a fort a long way away to the north of the Philistines’ territory in Central West Israel. His own front lines in the losing struggle with the Philistines and other Sea Peoples were in Memphis or worse, further south. How could he possibly have maintained such an isolated forward outpost?

His fort did not survey the Sea Peoples. It was a forward post which he could reasonably defend and supply in the intervening period when Chaldea gave way to the Medes and Persians in the 6<sup>th</sup> century not in the 12<sup>th</sup> century BC. But, to defend the orthodox chronological framework, the Egyptologists and Archaeologists resort to championing some carbon-dating of some wheat seeds found in the Egyptian forts. These could have been blown in from anywhere at anytime and be exposed to any sort of contamination one cares to name from 1300 BC, or 650 BC up to as recently as the 1990s AD.

The first carbon-dating result from Tutenkhamen ought to have warned Egyptologists that *prima facie* the 18<sup>th</sup> dynasty, or at least the end of it, is at least five centuries more recent than the orthodox or conventional model says. The second result is a ridiculous attempt to deny the obvious: a fort of the start of the 13<sup>th</sup> century BC does not sit on top of a very late 11<sup>th</sup> century BC fort. Tutenkhamen’s carbon-dating results suggest the 18<sup>th</sup> dynasty has to be shifted forward by 5 centuries. This makes the 19<sup>th</sup> and 20<sup>th</sup> dynasty kings’ forts seem to be in a reasonable context at the top of Beth She’an. They sit on top of Saul’s fort because they are several centuries later than Saul’s. Like King Saul, Professor Mazar and the Hebrew University’s last stand at Beth She’an, based on carbon-dating of some erstwhile wheat seeds, should end in defeat.

## Haa-ab-ra si-en-ptah - the Hophra and Tahpanhes of Jeremiah?

In VMII.I.3.6 we looked at the phrase or title segment “si-en-ptah” (c.f., “setep-en-ra”, see VMI. VIII. 20. 57. Plate 26). It follows the title “Haa-ab-ra”. Jeremiah criticised the Jews who went to live in Egypt after the murder of Gedaliah “whom the king of Babylon made governor in the land” (Jeremiah 41:18). They were frightened of the consequences of the murder of Gedaliah. They feared the Chaldeans would act swiftly and harshly in retribution. Habakkuk 1:6 refers to the Chaldeans (Kurds) as “that bitter (or discontented) and hasty nation”.

The Chaldeans (Kurds) were “bitter” (*mara*, מַרָּא) because the river and irrigation systems of Lower or South Mesopotamia had turned their land into salty swamps (“wilderness”) under the effect of osmosis from the salt water of the Persian Gulf. They may have felt users upstream were partly responsible but those people (Assyrians) were not prepared to help them. The Hebrew word for hasty (*mahar*, מַהֵר) implies running quickly like a liquid.

The Jews were divided over their loyalties to the two main powers at the time - Egypt and the irascible Chaldean- (or ‘Kurdish-’) Babylon. Many of the pro-Egyptian Jews continued to resist the Chaldeans. The affair concerning the murder of Gedaliah would, they correctly surmised, make the Chaldeans think they had been supporters of Gedaliah’s assassins (Jeremiah 41:18).

Jeremiah was in “Tahpanhes” when “the Word of the Lord” came to him (Jeremiah 43:8). In Chapter 44 he hits out at the emigré Jews and at Egypt. In Jeremiah 43:13, he attacks the Beth-Shemesh or “House of the Sun”, a direct reference to the worship of the Egyptian sun god “Ra”. It is worth noting that Jeremiah **translates** “sun” into the Hebrew *shemesh*. He does not **transliterate** as he does with “Pharaoh Hophra”.

This example of translation may help to explain the name “Migdol” (Jeremiah 44:1) which simply means “tower”. The original city of Tyre (Hebrew *Tsor* צור or צר) was literally like a tower (Hebrew *migdol* or מגדל) on a rock (Hebrew *tsr* or צר). “Tyre” is the origin for the English words for “tower”, turret, “tour” and “town” or even “tire” (for a car-wheel) and the origin of the French *sur* or *sûr* or “on top of” as in “*sur le pont d’avignon*”. The French also write the city of “Tyre” as *Sur*. Refugee Jews, as often-time allies of Tyre, would easily settle in a “Tyrian” camp in Memphis. We might well expect to find “Jews” in the Tyrian quarter of Memphis at the close of the 7<sup>th</sup> century. The Phoenicians traded in precious commodities and jewels. To store them *en route* to markets they needed fortifications and strong-houses. The Jews nicknamed the ones in Israel “Migdols” (Magdala). Thus “Tyre” and “Migdol” were often quite interchangeable.

However, Jeremiah also mentions “Tahpanhes” alongside “Noph” in the country of “Pathros”. Isaiah 11:11 (see also Jeremiah 44:1,15; Ezekiel 29:14, 30:14) complicates matters by mentioning “Pathros” with “Egypt” and “Cush” (Ethiopia). Therefore “Pathros” may be just one of the names for the three parts of Egypt (“the upper, middle or lower part”). What ‘Pathros’ means, or which part of Egypt it referred to, is enigmatic because this ‘Greek’ sounding word seems chronologically out of context in an 8<sup>th</sup> century book.

“Pathros” looks to be of ‘Greek’ origin. However, in saying that, it is also possible that ‘Greek’, or a language closely related to it, was the *lingua franca* or perhaps one of a couple of official languages in Egypt as early as 700 BC and the time of Isaiah. (This ‘Greek’ is really ‘Proto-Greek’ or ‘Phoenician’; an issue that needs elaboration elsewhere). “Pathros” is presumably related to the Greek word for stone (*Petros*, Πέτρος). It might apply to the rocky land of Egypt and the modern Sudan to distinguish it from the fertile land of the Nile. However, the Greek “Petra” actually comes from the Semitic “Bozrah”. Much of Egypt could be likened to the rocky desert of the region of Bozrah in Edom. Since the Egyptians buried their dead kings in the rocky outcrops near the Nile, Jeremiah may be being facetious once again. He uses “pathros” to identify Egypt again as the land of the dead not of the living. Or he is sarcastically describing Egypt as the land of “Rock” when Egypt was effectively a “bruised reed” as Rabshakeh, the spokesman of Sennacherib, had previously described Egypt about 100 years earlier in 2 Kings 18:21.

I assume “Hophra” is “Haa-ab-ra” (where Haa is ח, ab is פ and ra is רע) and “Tahpanhes” is a re-arrangement of “si-en-ptah”. I also assume “Seti-ptah-maat” is a re-arrangement of “Psammetich-us” or “Psamtek”. Therefore, by shifting the ‘p’ in Tahpanhes to the front of the phrase we get “Ptah-an-<sup>h</sup>es”. The hieroglyphs for “ptah” are usually found in a cluster which could be read in two or three different ways without direction pointers. Modern Egyptologists are generally agreed on which way to read them. Unfortunately, their predecessors over the last three thousand years might not have been so well organised. Unless the modern Egyptologists are in fact reading them incorrectly. Consequently, “Ptah-en-

es” is simply the reverse of “si-en-ptah” and that can only refer to Memphis as far as Jeremiah’s text is concerned. Although these identities are found elsewhere in Egypt. I suggest the same problem comes from a reading of “Memphit” for “Pith-mem” or Pithom. Concerning Ethiopia, the same can be said for its old name of “Abyss-inia” being “Ssyba-inia” or “Sheba-inia”. These examples occur because there is always confusion in knowing the correct direction in which to read foreign scripts.

If the Jews in Jeremiah’s time were living in a place called Tahpanhes (or si-en-ptah) in the land of pharaoh Hophra (or Haa-ab-ra) we could read “Haa-ab-ra (in) si-en-ptah”. This is almost exactly what Petrie found in the cartouche for a king who is probably Merneptah. Since the fuller name of this king is usually read “Mer-en-ptah ba-en-ra **Ho-ephir**-maat” or (presumably) “Mer (instead of “si”) -en-ptah ba-en-ra Haa-ab-ra”, one wonders if Jeremiah, or a source he was using, read “Ho-**en-ephir**” which might have been a mistake or error. This is potentially important because in that word we can see the “Noph” of Jeremiah 44:1. In “Ho-**en-ephir**” there is a hint that “**Noph**” is mentioned.

Now we come to the question, “what or where are ‘Tahpanhes and Noph’”? Most modern commentators also connect “Noph” with “Moph”. A clue could lie in Chapter 44. The “chapter” is a modern system of dividing the Scriptures. Nevertheless, it neatly covers a natural segment in the book. This segment (chapter) begins with “Tahpanhes and Noph” and ends with the name of the Pharaoh “Hophra”. In Hebrew, “Hophra” is חפרע. “Tahpanhes” is תחפנחס plus other versions noted below. “Noph” is נפ and is possibly the same as “No” (נא).

If “Noph” is Thebes and Tahpanhes is Memphis, it might reveal that the prophet realised there were two countries in Egypt - the north and the south. The kings who could truly claim to be kings of “Africa” or “Ophir” ruled from Thebes. That tends to support those who think “Noph” is “Thebes”. Strong’s Concordance takes a minority view and suggests Noph is Thebes or the “Capital of Upper Egypt”. However, most other commentators say “Moph” and “Noph” refer to Memphis (“Capital of Lower Egypt”). Although one could see “**The-b-es**” in “**Tah-p-anhes**”. Strong might be correct if “Noph” is related to the word for emeralds, as noted in the main text, and Thebes being closer to the African hinterland may have been the major centre for this trade. “Amon No” or “No Amon” are also found in the Bible (see table below). “No” might be a shortened form of Noph but Thebes is the more likely centre for the Amon cult. However, Nahum’s reference to “No Amon” says the walls of the city came from the sea. That would logically apply to Memphis better than inland Thebes. Whatever the truth is concerning the precise identification of these places, the chronology problem is probably a main factor in generating the confusion.

The only other option at this stage is to consider reversing the syllables of “Noph” and “Moph” to see if we get any sense out of these names. “Noph” is presumably “Ph-o-n”. “Moph” is presumably “Ph-o-m”. The vowels are always a guess so we could have “Ph-o-n”, “Ph-i-m” or “Ph-o-m”. A ‘t’ might be needed to separate the ‘i’ and ‘o’ in “Ph-i-m”, hence Phit<sub>m</sub>. Or a ‘t’ might be needed to separate the ‘Ph<sub>i</sub>’ from ‘o’ in “Ph-o-m” hence Ph<sub>t</sub>om. This leaves us with a city called Pithom where people of Pun, Punt or Phœn-icia (Phonicia-Tyre) lived in their migdols (fortresses) where they stored their precious cargos. Thus **Noph** (or ↔ **Phon** for ↔ **Phon**-icia) and Moph are Memphis-Pithom. When the ramessides controlled Egypt, it was known also as the City of Ramesses. Of course, that was in the 7<sup>th</sup> and 6<sup>th</sup> centuries BC, not the 13<sup>th</sup> and 12<sup>th</sup> centuries BC.

In summary, while the identity of “Noph” (or Moph and No) may have to be reviewed, “Tahpanhes” and “Hophra” appear to be just different segments of the full name or title belonging to “Pharaoh Hophra”. It was possibly his residence “Si-en-ptah” that Jeremiah, or his translator, may have read as “Tah-pan-hes”. Later transcribers, translators or redactors probably read Si-en-ptah the wrong way around.

Combining the material from Jeremiah’s chapter with the hieroglyphs in Egypt for the name or title “Merneptah Baenra Hotepirmaat” we can see Jeremiah is referring to “Hophra” in “Tahpanhes” the city of Memphis. Many people from Tyre (the city of the Phon-Pun ↔ Noph) were also living there at the end of the 7<sup>th</sup> century BC. At that time, the Hebrew *Migdol* might have been another word for Memphis because Memphis was fortified with towers to secure the valuable merchandise of the Phoenicians. That is how Memphis came to be nicknamed “Migdol” c.f., Exodus 14:2, Numbers 33:7 and Jeremiah 44:1.

There really does seem to be a lot of confusion regarding the names of these places in the Bible compared to their actual position or site in Egypt. Wallis Budge cited a place called Heri-P-Temai as a “suburb of Memphis”. This came under the alphabetic section for ‘H’ in Budge’s Dictionary so most commentators have missed the possibility that “Memphis” could be the reverse of “Pithom” the old city the Jews (or Israelites) built for two pharaohs - i.e., 12<sup>th</sup> dynasty Amenemhat III then 19<sup>th</sup> dynasty Ramesses II.

“Israelites” (or Jews) built these two cities in two quite different eras. That would in itself be confusing for researchers if it were not for the Biblical record - correctly interpreted \*. The first era was in the 16<sup>th</sup> century BC although they may have contributed some labour even before that. I would think the period of oppression lasted for no more than a century at the most. The second era was in the late 7<sup>th</sup> and early 6<sup>th</sup> centuries BC. Amenemhat was a 12<sup>th</sup> dynasty king. Ramesses was a 19<sup>th</sup> dynasty king. However, the dynasties have been *inflated*. Assuming the first four ‘dynasties’ were in fact ‘supranational’, the 11<sup>th</sup> and 12<sup>th</sup> dynasties were about the 5<sup>th</sup> and 6<sup>th</sup> dynasties over all of Egypt. The 18<sup>th</sup> and 19<sup>th</sup> dynasties were about 7<sup>th</sup> and 8<sup>th</sup> supranational dynasties.

“Rameses” for “Goshen” (Genesis 47:11) or “Raamses” for the capital city (Exodus 1:11) were much later redactions (edits) inserted in the text, perhaps initially in margins, to reflect the more current or better-known place-names for later readers of the scrolls many centuries later (*circa* 500-300 BC).

The following tables summarise the references to Tahapanes, Moph, Noph and No Amon.

Nô', נא ("No Amon" or "Amon No". Strong # 4996)	Nôph, נפ (Memphis? Strong # 5297).	Môph, מפ (Memphis? Strong # 4644)
Jeremiah 46:25 (actually מנא אמן or <i>Amon m-No</i> ); Ezekiel 30:14, 15, 16; Nahum 3:8 (actually מנא אמן or <i>m-No Amon</i> )	Isaiah 19:13; Jeremiah 2:16, 44:1, 46:14, 19; Ezekiel 30:13, 16	Hosea 9:6 (sometimes translated "Memphis", c.f., King James Version.)

Tahapanes תחפנס	Tahpanhes תחפנס	Tehaphnehes תחפנס	Tahpenes תחפנס or תחפניס
Jeremiah 2:16	Jeremiah 43:7, 43:8, 43:9, 44:1, 46:14.	Ezekiel 30:18	1 Kings 11:19 (תחפניס), 11:20 (תחפניס), 11:20 (תחפנס)

\* Sadly, Theologians, Linguists, Hebraists, and Archaeologists have exacerbated the confusion by failing to look at Genesis 47:11 and Exodus 1:11 carefully enough in relation to the Egyptian king-lists especially those of the “ramessides”. If the Ramesside dynasties lasted for little more than 100 years, how could a Ramesside rule Egypt in 1900 BC (in Joseph’s era) and in 1500 BC (Moses’ era)? The Bible elsewhere used the principle of coupling ancient and more modern names for places (e.g., Jebus-Jerusalem in Judges 19:10 or Bethel-Luz in Judges 1:23).

“Goshen”, the region or area the ancient Israelites lived in, and “Pithom” the capital city they built for Pharaoh while they lived in Goshen, presumably in the fourth century of their sojourn in Egypt (1900-1500 BC) were the original place-names for the region of Rameses and the city of Raamses of the 7<sup>th</sup> century BC. If “Pithom” is derived from “Moph”, see 5<sup>th</sup> paragraph page 171, it would seem “Pithom” is a much later name too. However, when Jeremiah, Ezekiel and the scribes of the Books of Kings wrote their scrolls 900 years after Moses, the way Egyptians and foreigners interpreted the hieroglyphs might have changed a lot. If one read the reverse order of the hieroglyphs for Pi-th-om and dropped the ‘t’ because it was a vowel separator, one could easily arrive at *mo-pi* or *mo-phi*. Actually, that would tend to confirm that “Pithom” is the oldest name for the capital city mentioned in the Bible (Exodus 1:11), be it Memphis or another site altogether. Within the name Memphis we see *m-phi* (or *moph*) anyway. *Mem* simply reflects the way one transcribes the Semitic alphabetic symbol *mem* (מ or ם). Hebrew has two letters for ‘t’ (ט and ת) or *tet* (or ‘t’) and *tav* (or ‘th’). If a scribe incorrectly decided to write down in another language like Hebrew an alphabetic symbol for the Egyptian ‘t’ used in that situation as a vowel separator he could choose between ט and ת. If he used the latter, someone else later on transcribing into a third language could read the tav (ת) as ‘th’ when it should not really be there. In English, we use a third alphabetic symbol to distinguish between ט and ת, i.e., ‘h’.

### Hezekiah's "Egyptian" Winged Disk

The image below is reproduced from the Biblical Archaeology Review (July/August 2002, Volume 28, No., 4). This is the same image we find on Nos., 37 & 40 of Plate XV of the Egyptian examples. No 37 of the Egyptian says the disk comes from "b'ehude-t". The old Hebrew letters under the drawing of the main image below spell "Melech YHHDH". (The symbol for the 'H' is a mirror image of English's 'E' and is obviously the origin for the modern 'E' since there is little to differentiate between the two sounds). So we can read the Hebrew as "Melech Yehdeh" or the "ehude" that the Egyptologists, such as Petrie, read for the Hieroglyphs on No. 37 of Plate XV. This is evidence the ancient Egyptians attributed the origin of the "disk" to the land of Judah. If so, it would have been after Hezekiah's time (700 BC) and not in 1200 BC. There is no doubt King Hezekiah used this symbol. The six short lines, radiating out of the disk (3 up, 3 down) presumably represent the six wings of a Seraphim that Isaiah the prophet wrote about. A cherubim has four wings (Ezekiel 10:21). In Isaiah 6:2, the prophet describes a seraphim he saw. Was this an image of a seraphim that destroyed Sennacherib's army in *circa* 701 BC? Or was it a Cherubim?



The Egyptian 19<sup>th</sup> dynasty, which seems to have more commonly used the winged disk, started ruling after 700 BC, according to our revised chronology. The 19<sup>th</sup> dynasty may have emerged because of the temporary weakening of Sennacherib's Assyria. There is some evidence the 18<sup>th</sup> dynasty adopted the image and named it "behudet". Egyptologists say the disk is found commonly in Egypt.

Angels, the "Angel of the Lord" or "Angel of Jehovah" are very important personae in the Bible. Several examples are found in Genesis 16:7&11, 22:11, Exodus 3:2 (מלאך יהוה) and Genesis 31:11 (האלהים מלאך). In Judges 6:11-24 where "Amalek" (עמלק) is mentioned earlier in verse 3, we see יהוה (*Jehovah*) appears six times and האלהים (*Elohim*, vs 6) once. In Judges 13:2-24 there are ten references to this angel as מלאך יהוה and two as מלאך האלהים in the account of the conception of Samson. In verse 20, the angel returns to Heaven in the flame of the fire on an altar of sacrifice but there is no obvious reference to wings there. More often than not, "wings" are assumed to be part of the angels' apparatus. These events cover a long period of time between *circa* 2000 BC and 1130 BC.

By revising the chronologies we can see that the Egyptians and others would be impressed by unusual events involving the Children of Israel. There was already an impressive set of events involving the "Angel of the Lord" when the kingdom of Israel had formed under Saul, David and Solomon, and Egypt and

Ethiopia had united under the 18<sup>th</sup> dynasty kings. This period, from *circa* 1100-1000 BC could be said to be the formative years of these kingdoms as centralised government emerged or re-emerged. For Egypt, this was a return to central government after 450 years of chaos. Israel had never experienced what she did under David and Solomon. Some historians are inclined to believe David and Solomon's Israel never existed.

Most commentators (c.f., Finkelstein) are now disinclined to accept, on archaeological grounds, that there was any central government in Israel on the scale or sophistication mentioned in the Biblical account of the period. Those commentators were not there, but the early 18<sup>th</sup> dynasty kings, Ahmose, Amenhotep I and Thutmose I probably appreciated Israel's plucky defences against Amalek (The Hyksos) especially when that led to Egypt's own liberation when Saul attacked Amalek. That appreciation, like modern Europeans' attitude to the Americans, turned sour after a couple of generations. After Hatshepsut-Sheba paid the greatest of honours to Solomon of Israel (Punt) by visiting his country, Thutmose III went off to plunder the fatted calves of a divided monarchy. Jeroboam, Shishak's puppet, ruled in "Upper Retinu" and Rehoboam in "Lower Retinu", i.e., Judah or "Ehude".

As time went on, Israel gradually became a joke amongst the other nations. To make this point, the Egyptian king Merneptah began to use the motif of the Angel of the Lord. A century before Merneptah, when Sennacherib's army was destroyed outside the walls of Hezekiah's Jerusalem (700 BC), the Judean king might well have been tempted to demonstrate that the Angel of the Lord was truly back on Judah's side. And it seems he did. After 700 BC, he started using it instead of the more familiar bee that we see on his earlier seals. That might have been the time when it was seen in Egypt as more of a Judean motif rather than an Israelite motif *per se*.

However, that would not explain why there is some evidence the "18<sup>th</sup> dynasty" seems to have named the symbol "b'ehudet" before 800 BC (e.g., Thutmose IV). The dates for these earlier kings could still be wrong even under this reconstruction. Or the illustrations were used as inscriptions by later rulers of little significance who stole the "Thutmose" motif unbeknown or unnoticed by our scholars. If the 18<sup>th</sup> dynasty did use the motif, it might have been because of 'Angel of God' events recorded in II Samuel 24:16 and I Chronicles 21:1 to 22:19, in the times of the Judges referred to above, or even further back to the Exodus. The Angel of the Lord even threatened to destroy King David's Israel and the circumstances in those chapters led immediately to the preparation of plans to build the Temple in Jerusalem.

The image below is also found on the seals of Jewish kings. Most Egyptologists believe it is a dung-beetle. My view is that it represents a bee with a ball of pollen representing life, not death as dung does. The Hebrew word for "bee" (*devorah*, דבורה) or "wording" is from the same root as "word" (*devar*, דבר). The wings are too large for a beetle. Bees do not carry pollen like this but the engraver is probably trying to accentuate the work of the bee, the coded dance it performs in the hive and the parallel this has with the role of the king in running his kingdom (beehive). In Wellington, New Zealand, the executive branch of the Government sits in a building called "The Beehive".

If anyone believes King Hezekiah of Judah used a dung beetle as the symbol of his royal authority they should re-think and look again.



## Appendix I

### Herodotus and the Origin of the Phoenicians

Herodotus' own confusion, combined with the confusion in the minds of his modern editors, presents us with a highly distorted account of the origins of the Phoenicians. In Book One, page 41 of the Penguin Classic Edition (PCE), Herodotus begins by discussing the origins of the wars between the Greeks and Persians. He says,

“The learned Persians put the responsibility for the quarrel on the Phoenicians. These people came originally from the so-called Red Sea; and as soon as they had penetrated to the Mediterranean and settled in the country where they are today, they took to making long trading voyages”.

Herodotus then goes on to say they started taking women for themselves and this started a whole chain of events, *tit for tat*, including Paris' kidnap of Helen (“of Troy”). The cause of the war is of less interest than his observations of the early Phoenicians. Herodotus began his researches in *circa* 450 BC. Presumably the place “where they are today” was Carthage in modern-day Tunisia (next to modern “Libya”, once a name for “Africa”).

The modern Editors make the following two bold statements:

“1. Red Sea: the Greeks used this expression for all parts of the southern (our Indian) Ocean. Here the Persian Gulf is meant, and the reference is to (real) ancient influences from Mesopotamia. Cf. P. 132 n.” (Book One, page 1, page 41 PCE).

Going to the second reference we read,

“2. i.e. Indian Ocean. See note on p.41. The ‘long narrow gulf’ is thus our Red Sea. (Book two, page 132, PCE).

Herodotus' passage where they placed this footnote reads,

“In Arabia not far from Egypt there is a very long narrow gulf running up from the Red Sea<sup>2</sup> (as it is called). It is only half a day's voyage across in its narrowest part, but its length from its extreme limit to the open sea is a voyage of forty days for a vessel under oars. It is tidal.”

In effect, what the editors thus have Herodotus saying is:

“In ancient times the Phoenicians came from the Persian Gulf known then as the “Red Sea”. They settled on the Mediterranean, presumably in the city states of Tyre, Byblos, Sidon etc., and had migrated on to Carthage by his lifetime”.

Later, in discussing “The Geography of Egypt” the Red Sea becomes what we know it to be today. But we know from Jewish sources that the “Red Sea” is actually the Sea of Edom which can mean “Red”. The Persian Gulf could never be described as under “Edomite” control. It is very unlikely that Herodotus could have interpreted the “learned Persians” as saying the Phoenicians came from “The Persian Gulf”. Instead, the “Persian Gulf” is where most people had migrated to by the time the Bible starts talking about the “Tower of Babel”. That was Babylon. At Babel (2200 BC?), the languages were confused. Many new groups were created by the confusion of languages. We may not fully understand this passage but to the extent we can, lots of different people started migrating “from the Persian Gulf” about 4200 years ago.

The town of “Sûr” lies on the coast of Oman at the southern end of the Persian Gulf before one enters the “Indian Ocean”. But “Sûr” is the French version of Tyre. In Hebrew, Sûr-Tyre is צור or צר (*Tsor*) hence English's Tyre or the French *Sûr*. *Gebal-Tsor* (↔ גבל-צר, *Gebal-Tsr*) or Gibraltar was a base for ships of the Phoenicians (Tyre and Byblos i.e., the Biblical Gebal) at the western end of the Mediterranean. Obviously, Sûr in Oman was a Phoenician (Tyrean only probably) base for the Indian Ocean trade for Indian, Malaysian, and Mesopotamian trade. Phoenicians were establishing, extending or expanding these bases from 950 BC. After the collapse of the arrangements between Solomon of Israel, Hiram of Tyre and Hatshepsut of Egypt and Ethiopia, and concurrent with the rise of Assyria, the Phoenicians probably had to retreat “west of Suez”, so to speak. They may have preferred to use Malaysian tin for the Sinai copper trade in Solomon's time but the mines of Cornwall were well away from Assyrian interference

from about 900 BC or 850 BC onwards. That's why the "Phoenician" push westwards from the Lebanese Coast ("The Levant") only started in earnest around the "8<sup>th</sup> century BC. The tin trade with Malaysia would have been a big money-earner from the Phoenicians' Asian trade. Spices etc., were important, but once plants had been imported in sufficient quantities for domestic cultivation, local supplies would have increased and depressed prices. Tin does not "grow" from mineral compounds so eventually new sources would be needed, especially if the Malaysian source was cut off (by Assyria) or became tenuous.

Unfortunately for us, the Egyptologists' chronological errors have hidden the true history of Punt-Phoenicia from the highly important Egyptian record. Herodotus' modern editors could not fully understand what he was talking about even if the *historian* was not confused about a particular point. It seems very unlikely that Herodotus or his Greek compatriots ever thought the Indian Ocean, the Red Sea and the Persian Gulf were all once lumped together as "The Red Sea". Herodotus explains the dimensions of the Red Sea with excellent clarity later in his discussion of Egypt's geography. Actually, the Phoenicians were using the Red Sea out of Eilat/Etzion-Geber/Aqaba as their primary trade route to the Indian Ocean from the time of David and Solomon's alliances with Tyre, Egypt and Edom (Hebrew for "Adam" or "Red").

Like all Biblical nations, the "Phoenicians" must have been people who originally migrated from Mesopotamia. Presumably, they quickly settled on the eastern Mediterranean Coast (The Levant or "Lebanon"). In the 5<sup>th</sup> or 6<sup>th</sup> dynasty period, probably around 2000 BC on adjusted chronology, the folk of Gebal-Byblos imported papyrus from Egypt for the paper-trade. Tyre at this stage was probably the junior city in the Tyre-Byblos alliance. A millennium later, in David and Solomon's time, Tyre had developed a much broader base of trade. Byblos remained a centre for paper-making, publishing and *printing*. Tyre cooperated with Byblos in the development of Mediterranean and later Atlantic trade but monopolised trade "East of Suez" until Assyria's rise. "Etzion-Geber", at the north-eastern tip of the Red Sea or modern-day Eilat-Aqaba, was probably a port Tyre and "Gebal-Byblos" shared with Zion-Israel. Byblos (= *Papyrus*) used it as an alternative route to export paper or import papyrus, to or from Egypt.

From Herodotus point of view, he was in Egypt five hundred years after these great trade networks were at their height or two or three hundred years after they had been truncated due to political, security, ethnic and military problems in Mesopotamia and surrounding districts. It may have seemed to him that the Phoenicians had migrated from "The Red Sea". But the "Red Sea" as we know it today, was just a well-travelled (sailed) trade route for Phoenicia-Punt. The "Red Sea", if it ever was the "Persian Gulf", could only be a reference to the general migrations from Babylon-Mesopotamia which had the Persian Gulf as its southern boundary. The ancient "Learned Persians", who were indeed very learned, as modern Persians are, would have viewed the migration patterns from a perspective we only read about today in the Bible. Modern evolutionists, with their "Lucy Out of Africa" theory in "1 Million BC" can never view the world that way. So they lose the plot. In their system, if the Phoenicians came from Mesopotamia, where were they before that? Perhaps they had migrated originally from Kenya to Somalia then sailed across the "Indian" Ocean, up the Persian Gulf and settled in Mesopotamia. Under the "evolutionary model", one is tempted to ask if their spines had become 100% upright by the time they arrived in Mesopotamia?

A parallel problem is that historians do not want to accept the outline of history we have from the Bible. They use it when it suits them. However, on an important issue like the Phoenicians, complicated by a paucity of reliable sources of information, their evolutionist framework only further confuses a messy situation caused by the Egyptologists' false chronological framework.

This is why the Kurdish situation becomes so fascinating. The Kurds were the last people to leave southern Babylon-Chaldea-Mesopotamia. These 'Kurds' or 'Chaldeans' fled the dying soils. They had nowhere to go. They still have nowhere to go. The Academy can ignore the true historical situation as long as it likes but the imminent Kurdish-Chaldean independence issue will not go away. It might if the Kurds are wiped out as a diplomat once suggested to me. A solution to this crisis has to be worked out. Instead of the West berating the philosophies of the Middle Easterners (even the lunacy of suicide bombing), it must address the reason why it does not want to face up to the Kurdish problem. It does not want to admit that the Biblical account of the Migrations of Man since the "Flood of Noah" is in fact correct. It does not accept the historicity of the Great Flood. It will have to. The polar ice-caps are melting. The ice at the poles is an unnatural phenomenon. The earth's ambient temperature does not allow for ice to exist at the poles. In the Flood's wake, a massive dump of snow formed the polar ice caps. The "Fountains of the Great Deep" (Genesis 7:11) e.g., The Grand Canyon, gushed forth enormous volumes of water which 'dried' as snow at the poles. Once the situation stabilised, the ice slowly started melting. We are simply at the closing stages of the Great Melt. The earth is not heating up. Its ambient temperature is simply returning to normal. Whether it is a Kurdish Crisis, a massive oil industry breakdown as a result of Middle East crises or an ice-cap meltdown, the West is going to have to take the beam out of its own eye first.

## The Hyksos Dynasties of Egypt

Egypt's history should really be divided into two sections: Before the Hyksos and after the Hyksos. The intervening period of Hyksos domination lasted for about 450 years. The era before the Hyksos should be called the "Old Kingdom". The era after should be the "New Kingdom". We could call the Hyksos era the "Middle Kingdom". There was probably little, if any, central government in Egypt in this era unless some Egyptians were able to establish order. Egyptologists agree that the Hyksos were so terrible they seared the memory of Egypt for a long time afterwards but they only allow about 150 years for this period. To leave such a lasting memory on the Egyptians, the Hyksos must have been there for much longer. More likely, they controlled Egypt for as long as the Romans controlled Britain (4 centuries). Histories of Britain often start with the Roman period. It was much like that for later generations of ancient Egyptians. The Hyksos nearly destroyed all that was left of the Egypt that existed before their conquest (*circa* 1485 BC).

Egyptologists divide Egyptian history into three intermediate periods as well as the three 'Kingdoms' ("Old, Middle and New"). To complicate matters, these "Kingdoms" are then spread over two periods called the Bronze Age and the Iron Age. Within 'Kingdoms', kings or pharaohs are grouped into dynasties. Apart from dates derived from Biblical chronology, there are no secure dates for Egyptian history. Egyptologists conveniently prefer only these 'relative' terms to describe Egyptian history rather than specific dates.

Which dynasties belong to the Hyksos? According to the conventional framework of dynasties, the 6<sup>th</sup> dynasty of Teti, Pepy I, Merenre and Pepy II preceded one shadowy or "ephemeral" era covered by the 7<sup>th</sup> to 10<sup>th</sup> dynasties. Officially these four dynasties lasted from 2150 to 1986 (164 years). After the '10<sup>th</sup>', the 11<sup>th</sup> then the very important 12<sup>th</sup> dynasties took over. It seems the Egyptians themselves tried to reconstruct their ancient history in the time of Ramesses II. In our model, that 'reconstruction' took place in 650 BC not 1250 BC. We maintain they used Jewish sources. Those sources now form part of our Bible. The Jews recorded a major catastrophe that afflicted Egypt i.e., the "Ten Plagues of Egypt". Psalm 78:49 tells of the "sending of Evil Angels" into Egypt after those plagues. The phrase is usually translated as "sending of evil angels" (*mishlakhat malakhei-roim*, משלחת מלאכי רעים). Grammatically, a better reading may be "*mishlakhat malkhei-roim* (משלחת מלכי רעים)". The second reading can be interpreted from the Hebrew as "Invasion of Shepherd Kings". The only difference is the underlined aleph (א) or 'a'.

After the Israelites left Egypt, Amalek confronted them (Exodus 17:8). Here, it is suggested "Amalek" was the "Amu-Melek" (↔ עַם-מֶלֶךְ ?) or Shepherd(er) Kings. The Egyptians called them the "Amu" or "Yam". The main difference between "עַם-מֶלֶךְ" and Amalek ("עַמְלֶק") of Numbers 24:20 (see above) is the deletion of one *mem* (מ) or *mem sofit* (ם). Doubled consonants are less common in ancient Semitic scripts than in English where consonants and vowels are often duplicated for various reasons. The other difference, not really very significant despite linguists' protests, is that the *kh* (כּ) becomes a *k* (ק).

The Biblical kings of Amalek were called Agag. Two Agags are recorded (Numbers 24:7 and I Samuel 15:20). Velikovsky believed we can link these kings with names we find in the Egyptian record. The 6<sup>th</sup> dynasty has Pepy I and Pepy II. However, the 15<sup>th</sup> dynasty which is called a Hyksos dynasty shows a king called Apophis. This name in the Egyptian original would be Apop or Apepi. Thus we have three kings named Pepy or Apepi. The suggestion that the Egyptians built an historical record with Israelite help is based on Velikovsky's idea that the old Phoenician letter for 'g' is identical to the 'p'. Ramesses II's 19<sup>th</sup> dynasty Egyptian scribes studying Jewish records about Agag, written in Phoenician script, read them by mistake as *Apap*. Defeated 12<sup>th</sup> dynasty Egyptians had no records of the Hyksos-Amalekites so they had to re-build their history by using Jewish information. Between the first attempt at reconstructing that history by Ramesses II and a later attempt by the Ptolemies (Manetho), the history of the Amalekites got duplicated in the Egyptian record. The 6<sup>th</sup> dynasty with the two Pepy's immediately precedes a chaotic period. The 15<sup>th</sup> dynasty, which seems to be an Hyksos dynasty, contains the name "Apophis" or "Apopi".

This is only a provisional suggestion but the 7<sup>th</sup> to 10<sup>th</sup> dynasties which follow the 6<sup>th</sup> with Agag or Pepy, are a replication of Hyksos rulers normally considered to be the 13<sup>th</sup> to 16<sup>th</sup> dynasties. In that sense, none of these are really "dynasties" at all. Since the "Hyksos" can mean "shepherd kings" it seems logical that they ruled Egypt as nomadic chieftains would rather than in settled centralised government structures. That might be why so many 'kings' seem to exist on various Egyptian documents. Rarely do we get any information about these kings. They are no more than a name on a list or monument somewhere. These "Hyksos" kings, or Amalekites, would probably unite to defend against, or attack, other nations. Without a threat against them they lived in independent clans. No doubt these kings or chieftains would leave their mark somewhere. The scribes of Ramesses II, Manetho and, three thousand years later, western archaeologists, began collecting these names. They were aggregated into dynasties on the most flimsy

information. Manetho wanted to stress the antiquity of Egypt. Factors like his pride led to an over-extended Egyptian history pushed back to 3000 BC when actually Egypt's 'dynastic' history starts much more recently in *circa* 2200 BC.

I suggest the dynastic framework hides at least two huge mistakes. The confused 5<sup>th</sup> - 6<sup>th</sup> dynasty lists record the first and last Agags borrowed from the Biblical record. There were 450 years between Agag I and II with many chieftains perhaps ruling in the intervening 450 years. Or, there were other Agags who ruled between Agags I (1485 BC) and II (1000 BC) who are not recorded in the Bible. In this model, the Apophis or Apopi of the 15<sup>th</sup> dynasty is the Agag recorded in the Bible in 1000 BC but he is a repeat of the second "Pepy" of the 5<sup>th</sup> - 6<sup>th</sup> dynasty era. The prophet Samuel executed the last Agag-Apopi.

This means the 7<sup>th</sup> to 10<sup>th</sup> and 13<sup>th</sup> to 16<sup>th</sup> dynasties are simply a confused and duplicated jumble of Hyksos 'chieftain-lists' spread over two different eras separated by many centuries. We would not expect to build a political history of these warlords. They didn't write. They were nomadic or barbaric. Their overwhelming numbers usually meant they were too powerful for other people to resist.

Between the start of the vague 6<sup>th</sup> dynasty (officially 2323 BC) and the start of the 11<sup>th</sup> dynasty (officially 2080 BC) is a space of 243 years including the "First Intermediate Period" - probably a period of chaos. Apparently, there was no dynastic chaos during the period covered by the Book of Genesis. Egypt seemed to be a stable country with central government under a pharaoh. It is sensible to assume the 5<sup>th</sup> dynasty preceded the 11<sup>th</sup> then the 12<sup>th</sup> (with or without intermediate periods).

One interesting possibility arises here. The Book of Genesis says Joseph of Israel effectively was a prime minister. Those words are not used of course. It seems unlikely he became king or even married into the royal family. In Appendix K, I suggest he may have married the daughter of Pharaoh's personal priest who worshipped God in the Biblically prescribed manner. Joseph may have been very influential throughout his life. Three Egyptian kings might even have taken his name in their title. After those friendly pharaohs, the Bible says there arose a new pharaoh "who knew not Joseph". The 11<sup>th</sup> dynasty had three kings called "Inyotef". This is the name In-Joseph (y = j, t = s and f = ph). The names of the other kings of this dynasty are Montuhotep. The 12<sup>th</sup> dynasty appears to be a different regime. Why, how or when it took power is anyone's guess at the moment. Perhaps the last Montuhotep died childless. The 12<sup>th</sup> dynasty of the Amenemhats and Senuserets was the one that "knew not Joseph". It became intolerant of the growing Jewish population in its midst or even came to power to control the Israelites and persecute them.

Thus, the dynasties might go like this (dates approximations only):

- 1<sup>st</sup> to 5<sup>th</sup>-6<sup>th</sup> dynasties then 11<sup>th</sup> and 12<sup>th</sup> (*circa* 2300 or 2200 BC to 1500 BC);
- "Hyksos" dynasties 7<sup>th</sup> to 10<sup>th</sup> and 13<sup>th</sup> to 16<sup>th</sup> [1500 (actually 1485 BC) to 1050 BC];
- 17<sup>th</sup> and 18<sup>th</sup> dynasties (1050 to 800 BC);
- Assyrian, Ethiopian and (possibly) Carthaginian or Libyan domination (800 to 680 BC);
- 19<sup>th</sup> dynasty (680 to 580 BC) and 20<sup>th</sup> dynasty (580 to 550 BC); and
- "30<sup>th</sup>" dynasty (340 to 330 BC).

This reduces the "Egyptian" dynasties (numbered "1-26" and "30") from 27 to 12. Among the later dynasties, the 17<sup>th</sup>, 20<sup>th</sup> and 30<sup>th</sup> are insignificant or poorly attested by archaeological evidence compared to the 12<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> dynasties. The first five or six dynasties (especially the 5<sup>th</sup> - 6<sup>th</sup>) are obscure. We should not expect to find as much archaeological evidence of these compared to the later dynasties. If we eliminate one or two of the first five dynasties as well as the "insignificant" or "poorly attested" dynasties, we then really end up with about seven dynasties (*viz.*, 1,2,5,11,12,18,19). It will be much easier to synchronise a framework like this against the Biblical record about Egypt. The archaeological and textual evidence, from my survey of it, suggests a framework like this is much more realistic. The Egyptologists themselves admit that many dynasties are "ephemeral" (publically stated) or a "mess" (privately admitted). I do not intend to develop a complete framework here for Egyptian chronology. My principal concern is to establish some abutments that allow us to start a proper investigation toward establishing a proper chronology. The Bible will have to be the principal document we use to at least begin the process.

As a final note on this subject, one generation of Egyptian historians may have been aware of two Agags of Amalek-Hyksos. A later generation did not know this. Why? Today, most commentators on the Bible believe there was only one "Agag". They assume the Agag in *The Book of Samuel* is the only king named. They assume the reference to "Agag" in Numbers 24:7 refers to I Samuel 15:9. A later generation of Egyptian scribes probably made the same mistake when they duplicated this era in the record.

Joseph and the 11<sup>th</sup> Dynasty

The arrangement of dynasties of Egypt is clearly very clumsy and prone to error. Even Egyptologists admit many of them are “ephemeral”. Today’s *modern* arrangement can probably be summarised as a combination composed from lists originally drawn up by Ramesses II. Possibly, he had assistance from the records of Jewish scribes in Jerusalem (*circa* 650 BC). Herodotus, *circa* 450 BC, had his scheme composed from sources he had access to. Manetho *circa* 300 BC edited or updated Ramesses’ data. He might have re-arranged some dynasties. Between these chronologists and our modern ones there is little agreement about how to define a dynasty (or ‘king-list’). We do not know if each chronologist defined a dynasty as “king-lists of all-Egypt”, “Egypt and Ethiopia”, or parts of Egypt or Ethiopia (Nubia).

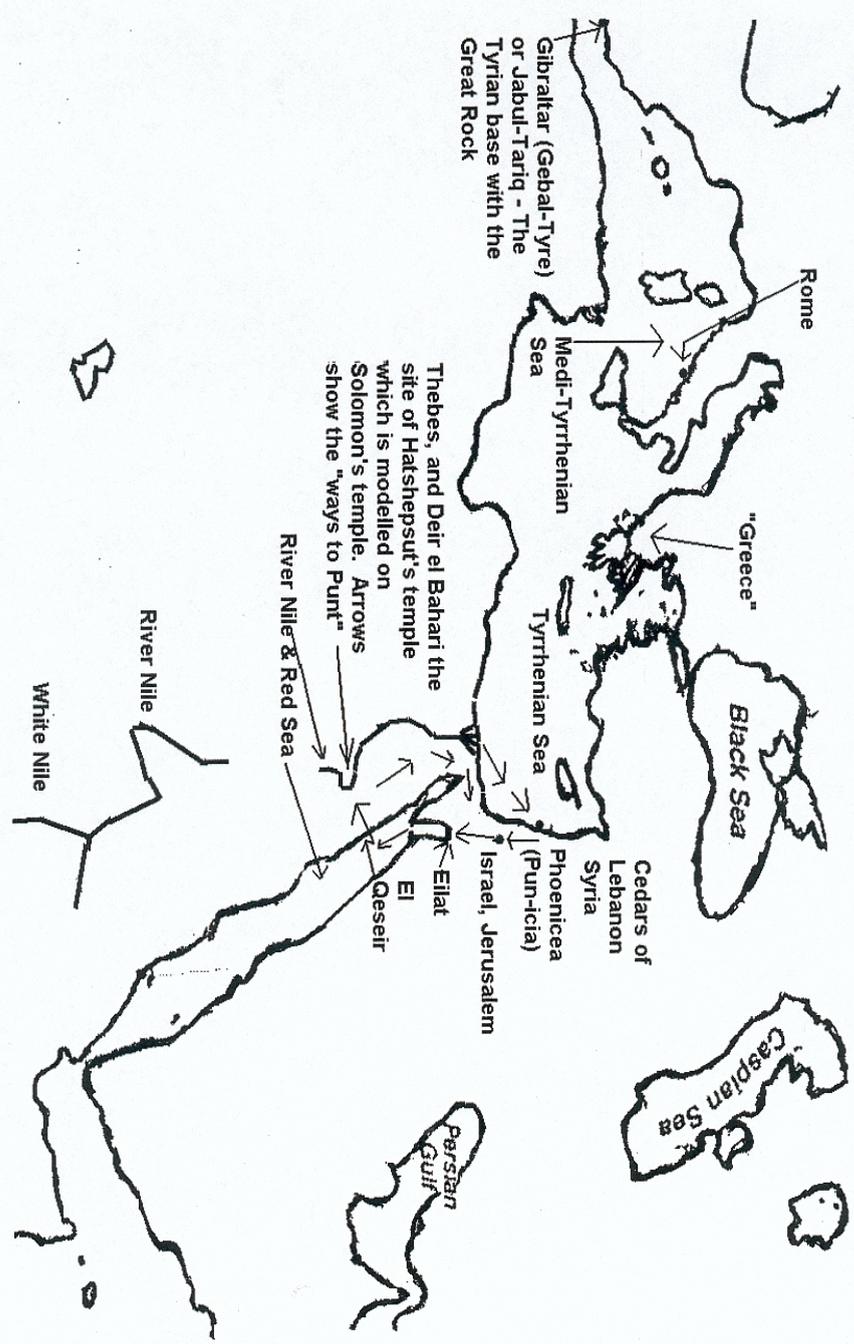
Kings named “Amenemhat” appeared in Petrie’s 12<sup>th</sup> dynasty Memphis. Amen-em-hat could be an arrangement of hieroglyphs to read Amen (pictogram) and ‘M-H-T’. It is suggested that by reading the alphabetic sounds in the reverse order we get ‘T-H-M’. The ‘place’ of this person is Pi-T-H-M or “Pithom”. Memphis or Memphit is also a re-arrangement of the hieroglyphs where a reversal again occurs. It should read Phit-mem which is, most likely, Pithom. Amenemhat could well be a very good candidate for Velikovsky’s Pharaoh “Thom” and the “pi-Thom” from the Bible (Exodus 1:11). Israelites built “Pithom”. Note that ancient Israelites built Pithom for the 12<sup>th</sup> dynasty **after the demise** of the 11<sup>th</sup> dynasty.

Assuming we accept their sequence is correct, the dynasty that preceded the 12<sup>th</sup> was the 11<sup>th</sup>. Only two names appear in the 11<sup>th</sup> dynasty - Inyotef and Montuhotep. “Inyotef”, where ‘y’ = J, ‘t’ = s and ‘f’ = ph, is actually “In-Joseph”. In the Bible, Joseph the 11<sup>th</sup> son of Jacob-Israel became a principal figure in Egypt. Most chronologies place Joseph in *circa* 1750 BC (to fit the Hyksos invasion). However, if Israel stayed in Egypt 400 years after Joseph, then he must have arrived there in *circa* 1900. Officially, the 11<sup>th</sup> dynasty of *In-Joseph* ruled Egypt from 2080 BC (Montuhotep I) through to 1937 (Montuhotep IV). “Inyotef” I - III ruled from 2074 - 2007 BC (67 years). So, assuming Joseph of Israel arrived in Egypt in 1900 BC, he received his name 170 years or so **after** the Egyptian kings began using it. However, we have to bring the ‘Biblically-known’ demise of the 12<sup>th</sup> dynasty forward by 274 years (1759 BC to 1485 BC). Assuming there was an intermediate or chaotic period in between the 11<sup>th</sup> and 12<sup>th</sup> dynasties, the end of the 11<sup>th</sup> could therefore shift from 1937 BC to 1700 BC or later. Thus, Pharaohs Inyotef I to III would then have reigned **after** 1900 BC (e.g., from 1874 BC?) which fits better with Joseph’s putative date (1900-1800). Joseph was 30 (Genesis 41:46) when appointed ‘Prime Minister’ (1885 BC?) on the strength of the dreams he was able to interpret for the pharaoh (Montuhotep I?) who was presumably father of Inyotef 1. There are other relatively minor calculations (decades rather than centuries) to be calculated before setting these dates in concrete. But this reconstruction provides some logical *prima facie* support that the pharaohs named “Inyotef” were named in honour of Joseph by very grateful 11<sup>th</sup> dynasty pharaohs (*circa* 1885-1820 BC).

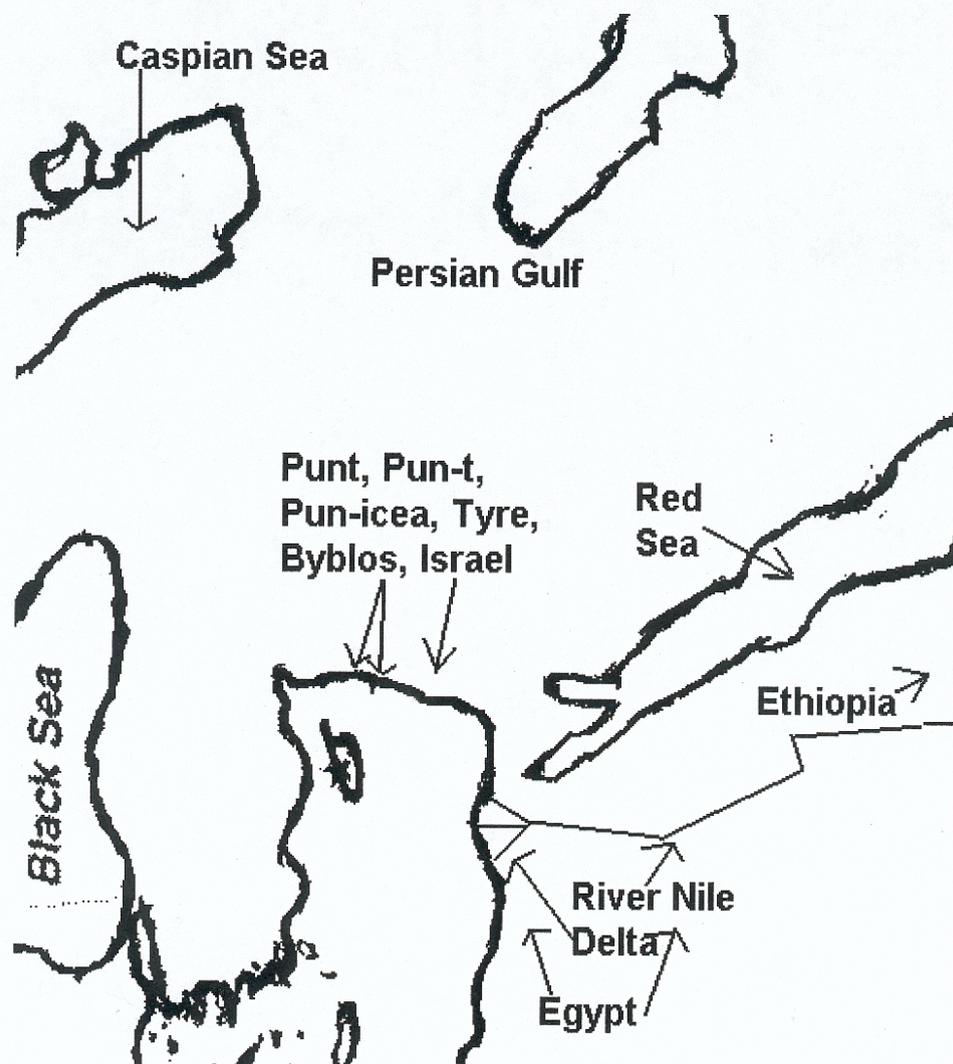
In Genesis 41:45, Joseph married Asenath, the daughter of Potipherah. The sentence says “Pharaoh gave Asenath to Joseph”. This suggests the woman came out of the royal household but she was daughter of a priest (*cohen*, כהן). Many translations try to say this man was a ‘prince’. However, the pharaoh may well have had a personal priest just as, for example, the Queen of England has her personal chaplain. It was probably a formal role within the Royal Court. Asenath is supposedly the daughter of Poti-phera priest of On. Poti-phera (פּוֹטִי פֶרַע) could be Po-ti-Pharaoh if a ‘he’ (ה) is added to the end of the name. This could be the place (סַ, פּוּ), palace or home of (*ti*, טִי) the pharaoh (פּרַעֲהוּ). The Priest of On (No?) was Pharaoh’s personal or in-house priest. Too many people assume the pharaoh of Joseph’s time worshipped Egyptian gods. But he may have worshipped the ‘true God’ that Joseph did. Joseph, who would be unlikely to marry a pagan or idolater, married the daughter of a priest of the true God and a God-fearing Egyptian Royal Family named later sons after Joseph in appreciation of Joseph’s work for Egypt.

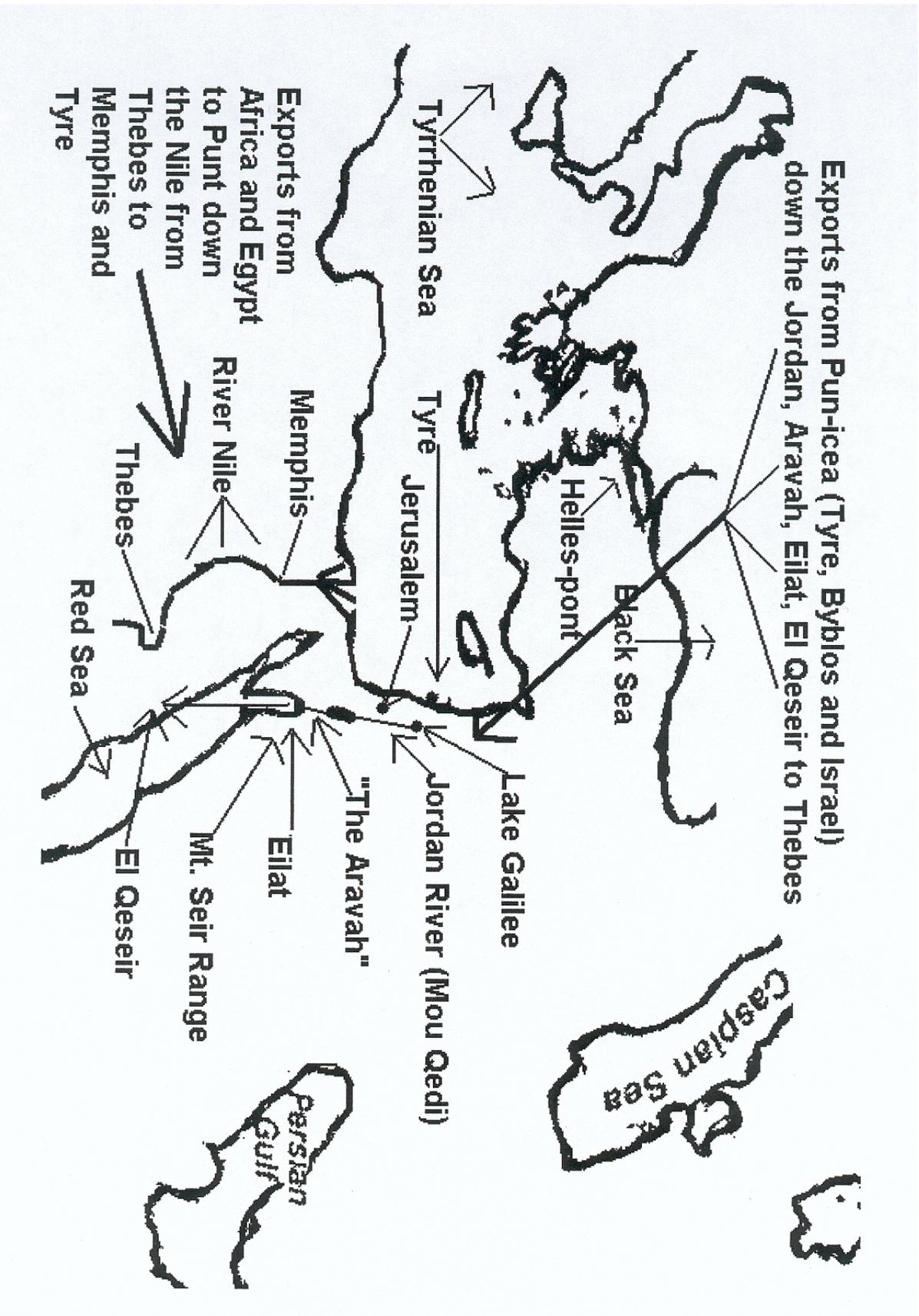
The 11<sup>th</sup> dynasty came into supra-national importance on the strength of Joseph’s understanding or ability to interpret dreams. The official king lists appear to have Montuhotep ruling for just 6 years (2080-2074). Perhaps he only ruled as supra-national king (“Pharaoh”) for his last six years. Before, he may have been king only of lower Egypt until he could claim the supra-national title over territory further up the Nile when Joseph saved the rest of the country and/or ‘Nubia-Ethiopia-Cush’ from the effects of famine. By having saved considerable stocks of food, on Joseph’s advice, Montuhotep I emerged, late in life, with the influence to become sole pharaoh of ‘Africa’ or ‘Ophir’. Unfortunately, the current nonsense in these dynastic lists, and the way they are arranged, impedes a proper study of the ancient history of the Middle East region. For the Egyptologists’ dynastic system we have insufficient data to identify just which territory each dynasty ruled. This is exacerbated by failing to use the reliable Biblical record, **correctly interpreted**, as a beginning point for the construction of ancient Middle Eastern history.

Map 1: Showing trade routes using the Nile and Jordan river systems

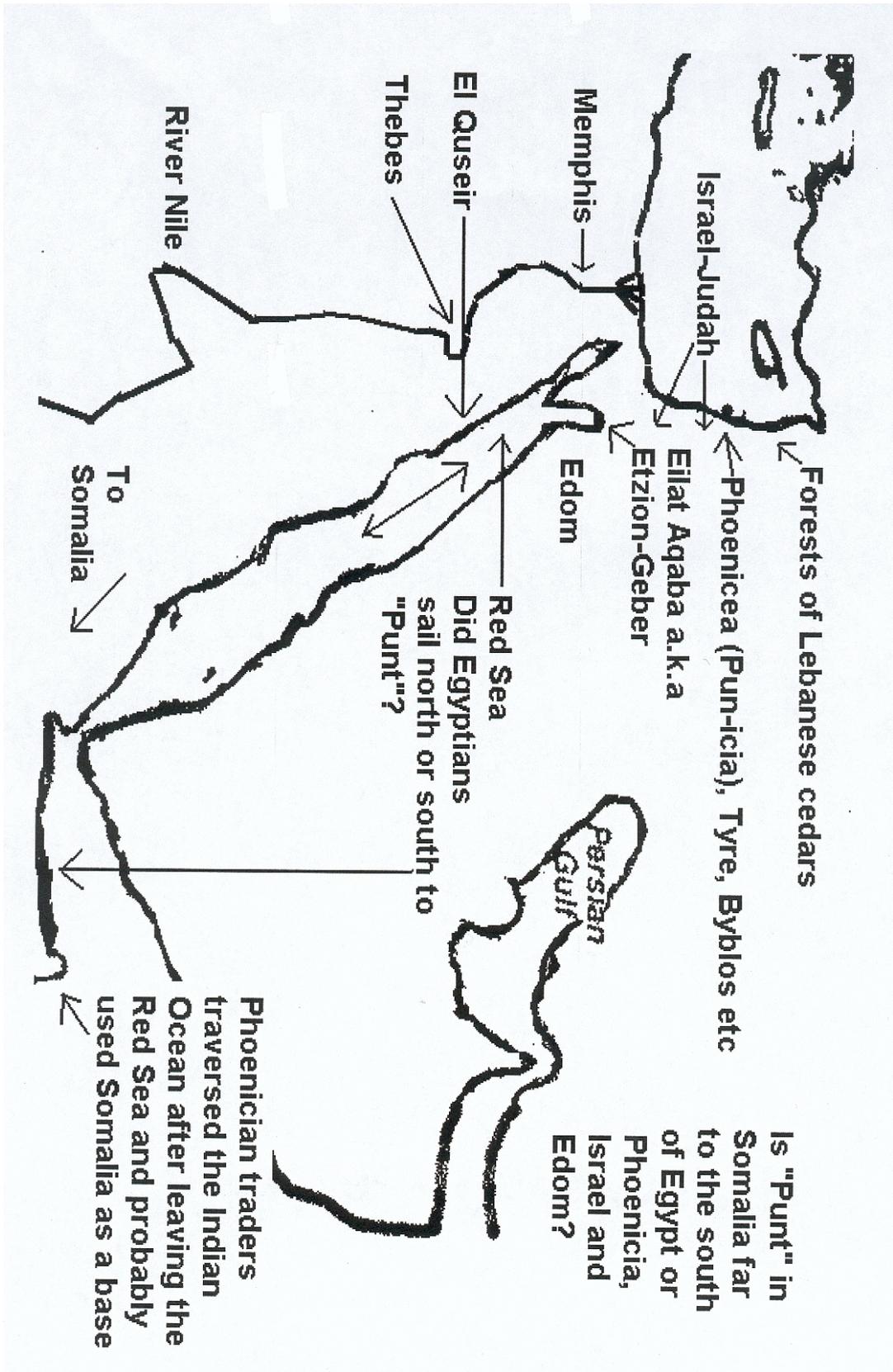


The map of the world as Amenhotep III "looked to the Sunrise to "orientate" or "easternate" his map. Travellers crossing the isthmus from Egypt and Africa came to "Punt" on the other side i.e., Israel and Phoenicia (Tyre and Byblos).





# Location of Punt



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