

Manetho on Trial

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The following extracts are from my main work entitled *Ancient History Reconsidered*. This paper only provides an outline of ancient Egyptian history. More detailed explanations can be found in the main work.

Manetho's dynastic king list has become firmly established as the main means of dating Egyptian history. No one seems prepared to challenge his extensive list of kings, even though what has been preserved by Africanus, Eusebius, Syncellus, Josephus and Herodotus vastly disagrees in the names and lengths of reign of many of the kings. Manetho's 7th Dynasty, for example, is regarded by Gardiner as spurious,¹ and, like the 8th Dynasty after it, no names are actually given by either Africanus or Eusebius. The names for the 8th Dynasty have actually been drawn from the Abydos king list, an ancient list of the names of 76 kings as preserved on a wall of the temple of King Seti I at Abydos in Egypt. Despite these 'anomalies', archaeologists are perfectly happy to manipulate the archaeological data to fit Manetho's cleverly contrived list of Egyptian kings. No one even questions why it is that we only have the mummified remains of less than 1% of the kings named.

In 1891, Edouard Naville wrote:

"As the temples of the twelfth dynasty had inscriptions only on the architraves and the doorposts, but not on the walls or the columns, it was easy for Amenophis or Rameses to use these flat and well polished surfaces for celebrating his own glory, and thus attributing to himself the work of former generations."²

To date, this warning has gone unheeded. In this paper, we shall provide a number of examples of this practice where later kings have usurped the monuments of their predecessors, a practice which was rife both in Egypt and in Assyria.

The 12th and 18th Dynasties

The Greeks took great delight in relating the achievements of the Egyptian 12th Dynasty. To them, the 12th Dynasty was the greatest of all Egyptian dynasties, yet, despite their confident claims, especially for kings Senusert III and Amenemhat III of that period, the monuments are somewhat silent and indeed pitifully lacking. Breasted informs us that the record of Senusert III's achievements on the stela of Sebek-khu, who was one of the king's attendants, contains "the only mention of an invasion of Syria by any Pharaoh of the Middle Kingdom".³ Clearly something is drastically wrong

¹ "This dynasty appears to be wholly spurious", *Egypt of the Pharaohs*, p.437.

² *Bubastis* p.14.

³ *Ancient Records of Egypt* Vol.1, p.302, §.676.

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here! More importantly, not one of the Greek writers ever related the achievements of the later 18th Dynasty kings, whose monuments and records are numerous and have survived even to this day. From where, then, did the Greeks obtain their information, and why did they fail to mention the great achievements of the kings of the 18th Dynasty, which period is commonly referred to by Egyptologists as *The Egyptian Empire*?

Starting with a general comparison of these two periods, we find that under the 12th Dynasty rulers Senusert I and II, Egypt extended its frontier as far as Ethiopia. Senusert III then further extended the frontier northwards to some place beyond the Euphrates, and, if we may believe the classical writers, penetrated as far as Thrace. The same sequence of events occurred in the 18th Dynasty with Thutmose I and II extending the frontier as far as Ethiopia and Thutmose III penetrating beyond the Euphrates, though it is not known how far north he ventured. It would certainly appear that he reached as far as the kingdom of Mitanni, which was but a short distance from Thrace.

According to an inscription which was carved on the rocks on the island of Tombos, just above the third cataract of the Nile, we are informed that:

“His [Thutmose I’s] southern boundary is as far as the frontier of this land (his) northern as far as that inverted water which goes downstream in going up-stream. *The like has not happened to other kings ...* They (that is, the lands) were not seen in the archives of the ancestors since the worshippers of Horus ...”⁴

Breasted interpreted ‘worshippers of Horus’ as being the pre-dynastic kings.⁵ If this is the case, then Thutmose I, though being aware of the actions of his predecessors, seems to have been completely oblivious to the achievements of Senusert III, who supposedly preceded him by some five hundred years. This is despite the fact that the 18th Dynasty kings are known to have used the names of the 12th Dynasty kings alongside their own, supposedly in veneration of their ancestors. Scarabs inscribed with the joint names of Senusert III and Thutmose III, as well as of Senusert II and Hatshepsut and also of Sebekhotep III and Thutmose III have been found.⁶ (We shall shortly show that Sebekhotep III of the 13th Dynasty and Thutmose III of the 18th Dynasty were one and the same person.)

It is also interesting to note that Senusert III inaugurated a feast which was called “The Feast of the Smiting of the Troglodytes”, a feast which was supposedly reinstated in the 18th Dynasty in the time of Thutmose III.⁷ Another similar ‘coincidence’ is the fact that Senusert III is accredited with building a canal at Sehel which will have allowed unbroken water communication along the Nile with the country above what is referred to as the first cataract. Thutmose I and Thutmose III are likewise said to have undertaken work on this same canal.

Concerning the pottery, art and technology of these two periods, Sir William Flinders Petrie commented:

⁴ *Ancient Records of Egypt* Vol. 2, p.31, §.73. (Italics mine.)

⁵ Ibid. - note g on p.31.

⁶ The scarabs are mentioned in *A History of Egypt* (Petrie) Vol. 2, p.95.

⁷ *A History of Egypt* (Breasted), p.186.

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“The works of the 11th and the 17th or of the 12th and the 18th dynasties, when compared, are barely distinguishable”.⁸

Putting this into layman’s terms, 11th Dynasty style gave way to 12th Dynasty style, which, during the 17th Dynasty, reverted back to the 11th Dynasty style, and then returned once more during the 18th Dynasty to the 12th Dynasty style! This in itself defies the mathematical laws of probability.

It is also worth quoting the words of Michael Avi-Yonah, who makes a similar observation concerning the gold work and pottery of Tell El-’Ajjul during the 12th and 18th Dynasties:

“However, it seems that during the occupation of the first and second palaces, bichrome ware and the presumably contemporary gold work were in use. That distinctive pottery hardly penetrated into Egypt, and the application of granules onto gold plate was a technique that flourished in the later Twelfth Dynasty but was missing in the jewelry of Queen Ah-hotep, mother of Ahmose. It is not surprising that both of these skills, so foreign to Egypt, did not reappear there till the later years of the Eighteenth Dynasty.”⁹

In other words, this technique appeared towards the end of the 12th Dynasty and then disappeared shortly afterwards, only to reappear towards the end of the 18th Dynasty. However, if the 12th and 18th Dynasties were one and the same period of history, as we are about to demonstrate here, then this supposed ‘reappearance’ of styles can be more satisfactorily explained.

At the mound of Tell el-’Ajjul in southern Israel, identified at the time by Petrie as Gaza but now more correctly identified as Beth-Eglayim,¹⁰ archaeologists encountered problems. We are told that, “No other site in Palestine has produced so many inscribed seals, mostly scarab shaped”.¹¹ Despite finding 18th Dynasty scarabs in the cemetery, these having “dropped to a lower level by denudation”,¹² the excavators did not find any 18th or 19th Dynasty objects on the main mound itself:

“Apart from the fragments of a Mycenaean III-A-2 krater, scattered in area LA, few traces remain of Eighteenth to Nineteenth Dynasty pottery or structures on the mound. It must be assumed that either they were swept away by wind and rain, or the main population had by then moved to the site of modern Gaza [which incidentally was 4 miles away] but continued to bury their dead in the long-established cemeteries.”¹³

In the South Town, however, 12th Dynasty objects were discovered in buildings which could not possibly date earlier than the 15th Dynasty:

“A settlement may have existed on the south end of this mound during the Twelfth to Thirteenth Dynasties. The carnelian bead bearing the name of Amenemhet and scarabs of Egyptian officials, as well as the statuette of Khentiu-ka, all point to this period, although it seems that none of the buildings in the area can be dated so early.”¹⁴

⁸ *A History of Egypt (Petrie)*, Vol. 2, p.146.

⁹ EAEHL Vol. 2, p.60, London 1976.

¹⁰ EAEHL Vol. 1, p.52. Beth-Eglayim is a place which Eusebius described as a village on the coast, eight miles from Gaza (Onomasticon 48:19).

¹¹ EAEHL Vol. 1, p.59.

¹² *Gaza* Vol. 2, p.9, Sir William Flinders Petrie, Publications of the Egyptian Research Account and British School of Archaeology in Egypt, 1932.

¹³ EAEHL Vol. 1, p.61.

¹⁴ EAEHL Vol. 1, p.55.

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A further complication arises from the fact that a layer of burning sealed off Petrie's 12th Dynasty town from his 15th Dynasty buildings which provides the archaeologist with a conundrum. How is it that 12th Dynasty scarabs were found in such a high stratum?

Meanwhile, at Megiddo in northern Israel, the lower half of an inscribed Egyptian statuette and two Egyptian stelae found in the temple platform mention the name of Thuthotep, a high official under Senusert III. They were found in stratum VII, a level which corresponds to the time of Thutmose III of the Egyptian 18th Dynasty:

"The lower half of an inscribed Egyptian statuette and two Egyptian stelae found in the temple platform of stratum VII belong, in all likelihood, to stratum XIII. The inscription on the statuette mentions the name of Thuthotep, who, according to J. Wilson, should be identified with a high official under Senusert III (mid-nineteenth century), whose grave was discovered in Egypt. Thuthotep's tomb inscription contains a title that can identify him as governor of Egyptian holdings in Asia. It can therefore be assumed that Canaan at this time was under Egyptian rule and the seat of the local governor was in Megiddo".¹⁵

This supposed 'discrepancy' between the actual find position and the supposed strata to which it should have belonged actually serves to confirm that Senusert III belongs to the same period of history as Thutmose III and further strengthens the argument that the 12th Dynasty is nothing more than a duplication of the 18th. Note that the assumption by Avi-Yonah that Senusert III captured Megiddo also adds support to our identification of Senusert III as Thutmose III, as we know that Thutmose III captured the city of Megiddo.

This idea that the 12th and the 18th Dynasties were contemporaneous has not occurred to anyone, yet the evidence for this is overwhelming. Archaeologists will probably be horrified by this news as it will completely overturn their perception of ancient history as well as throwing many of their methods of dating into complete disrepute. Nevertheless, these two Dynasties, the 12th being known as the Egyptian Middle Kingdom and the 18th being known as the New Kingdom, despite being dated some 500 years apart according to conventional dates, were most certainly one and the same period of history.

The reason why the Greeks did not mention the achievements of the 18th Dynasty kings now becomes blatantly apparent. Even Edouard Naville in 1892 noticed something seriously wrong with excavations at the city of Bubastis, but did not come to the obvious conclusion:

"In every place where excavations have been made, either by our predecessors or by ourselves, if not statues or larger monuments, at least names have been discovered of the twelfth dynasty, of the thirteenth, or even much more ancient kings belonging to the fourth or the fifth, but nothing whatever of the seventeenth or of the eighteenth. Except the serpent of Benha, now in the museum of Ghizeh, and which dates from Amenophis III, before our discoveries at Bubastis no monument of the Delta could be attributed with certainty to those princes. It would be extraordinary, however, that wherever an excavation has been made, at Tanis, Pithom, Nebesheh, Tell Mokdam, Khataaneh, Tell el Yahoodieh, Saft el Henneh, especially in the localities where ancient

¹⁵ EAEHL Vol. 3, p.842.

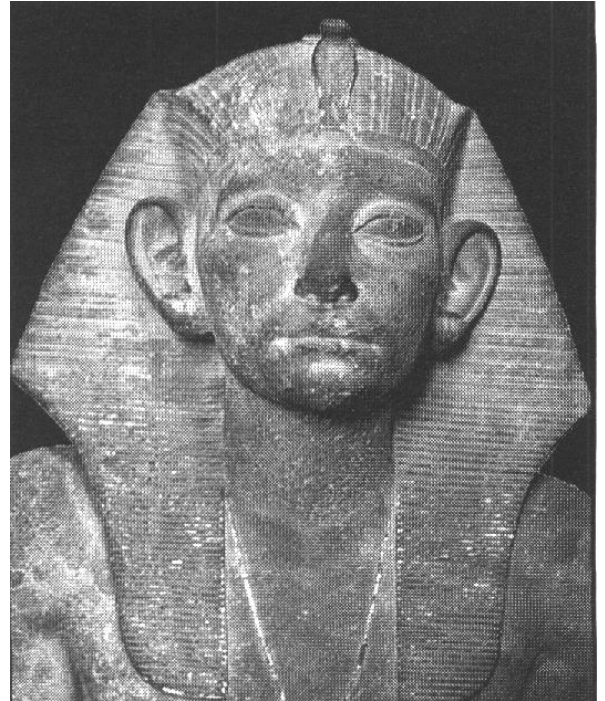
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monuments have been discovered, precisely those of the seventeenth and eighteenth dynasties should have disappeared.”¹⁶

The answer to Naville’s enigma has now been provided. As we progress through this paper, we shall come across many other such archaeological ‘anomalies’.

Evidence from Art

Before we take this line of investigation any further, let us consider the following two representations of Amenhotep III:



Two representations of Amenhotep III showing stylistic differences.

Both are clearly statues of the same king, but, as one would expect, there are stylistic differences. Note in particular the size and shape of the ears in the picture on the right. This is down to the skill of the sculptor. When we compare statues and representations of these kings, we must therefore make allowance for such stylistic differences.

Let us now compare the statues of Amenemhat I of the Egyptian 12th Dynasty with those of Amenhotep I of the 18th (Plate 1 at the end of this paper). We can see that these two kings are clearly the spitting image of each other. There is not even any evidence of any stylistic differences between the two statues. The statues of Queen Nefert, daughter of Amenemhat I and Queen Mut Nefert, daughter of Amenhotep I (Plate 2), provide yet another ‘coincidental’ match. For the record, the Egyptian word ‘Mut’ means ‘Mother’, so for ‘Queen Mut Nefert’, we should actually read ‘Queen Mother Nefert’.

¹⁶ *Bubastis* p.29.

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Unfortunately, we do not have any statues of Thutmose I, so we are compelled to use the face mask of Thutmose I to compare with the statue of his 12th Dynasty counterpart, Senusert I (Plate 3). Again, the resemblance is remarkable. I have included a number of other representations of these kings to help complete the picture. There is no doubt that the kings we have called Senusert I and Thutmose I and dated some 500 years apart, were one and the same person.

Comparison of the statue of Senusert II with Thutmose II is not quite so convincing, nevertheless, the chubby-faced representation of Senusert II is still recognisable as being that of the chubby-faced Thutmose II (Plate 4). By comparison, none of the other kings of these two dynasties have such chubby faces. For further evidence, I have included the lid of Thutmose II's coffin which had been usurped by some later occupant. (It is argued that the mummy is a later interment.)

Queen Hatshepsut of the 18th Dynasty (who does not appear in Manetho's list of 18th Dynasty kings and queens) appears in the 12th Dynasty Stele of Au as 'Royal Daughter Hatshepsut' where she is called 'daughter of King Senusert'. The two representations (Plate 5) are again so strikingly similar that it cannot be denied that they were one and the same person.

When we compare the statues of Senusert III with those of Thutmose III (Plate 6), however, it is abundantly clear that they are representations of two different people. If we can recall what we said at the start of this paper about later kings appropriating the monuments of their predecessors, you will probably have already worked out why this is so.

Fortunately for us, we have the mummy of Thutmose III. The mummy is clearly labelled and the wrappings identify it as being of Egyptian 18th Dynasty in origin. Of this mummy, the renowned French archaeologist Gaston Maspero wrote:

"His (Thutmose III's) statues, though not representing him as a type of manly beauty, yet gives him refined, intelligent features, but a comparison with the mummy shows that the artists **have idealised their model**. The forehead [of the mummy] is abnormally low, the eyes deeply sunk, the jaw heavy, the lips thick, and the cheekbones extremely prominent; the whole recalling the physiognomy of Thutmose II, though with a greater show of energy. Thutmose III is a fellow of the old stock, squat, thickset, vulgar in character and expression, but not lacking in firmness and vigour".¹⁷

This description of Thutmose III's mummy is a perfect description of Senusert III as known to us from his statues. We have more statues of Thutmose III than of any other Egyptian king. They are all expertly made and represent the king during various stages of his life. When compared with each other (see Plate 7), it is easy to tell that they are all representations of one and the same person. Bearing these factors in mind, they must have closely resembled the person whom they were meant to represent. The suggestion made by Maspero that "the artists have idealised their model" must therefore be strongly challenged. If we now compare the mummy of Thutmose III with the statues of Senusert III (Plate 8), the resemblance is unmistakable. The mummy of Thutmose III is that of Senusert III.

¹⁷ *The Struggle of the Nations, Egypt, Syria and Assyria*, p.289, Gaston Maspero; London Society for Promoting Christian Knowledge 1910. (Emphasis mine.)

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The Karnak, Medinet Habu and Deir el Bahari inscriptions have been the subject of much disputation and scholarly debate. They are texts ascribed to the 18th Dynasty kings which have been erased and then subsequently reinstated. Hatshepsut's name, Makare, for example, has, in some of the inscriptions, replaced that of Akheperkara (i.e. Thutmose I)¹⁸ and in other places, that of Akheperenra (i.e. Thutmose II).¹⁹ Thutmose II has also been accredited with altering her name from Makara to either Akheperkara (Thutmose I) or Zoserkara (Amenhotep I).²⁰ Various attempts have been made to identify the person or persons responsible for these erasures and replacements. Gardiner commented:

"In an elaborate essay published in 1896 and remodelled and rewritten in 1932 Kurt Sethe argued that the restorations could only have been effected by the owners of the secondary cartouches, with the consequence that both these monarchs must have returned to the throne for a brief spell after Hatshepsut's original dictatorship; this, however, was not all, but along similar lines a novel and highly complicated theory was evolved of the entire Thutmoside succession. In reply E. Naville, the excavator and editor of Hatshepsut's wonderful temple at Deir el Bahari, maintained that the restorations were of Ramesside date. Both views were rejected by the historian Ed. Meyer and the archaeologist H. E. Winlock, these scholars reverting to the much simplified opinions that had prevailed before Sethe had embarked upon his venturesome hypotheses. In 1933 W. F. Edgerton, after a careful re-examination of all accessible cartouches, felt himself able to maintain that nearly all the erasures and restorations were due to Thutmose III whose aim was to vindicate his own dynastic claim, while Hatshepsut had the identical purpose in any cases where the names of Thutmose I and Thutmose II are original and intact upon monuments erected by her".²¹

Only one of these people examining these inscriptions (Naville) even considered the possibility that the emendations were made at a much later period of history and his suggestion was completely rejected. They all tried to explain the anomalies in the context of an 18th Dynasty setting. There is, however, a much simpler explanation, one which offers a more satisfactory solution to the problems raised here.

Some of the alterations involve the change of the name from either Akheperkara (Thutmose I) or Akheperenra (Thutmose II) to Makara, the latter being both the name of Hatshepsut of the 18th Dynasty and of Queen Makare of the 21st Dynasty. I would suggest that some, if not most of these alterations, can be attributed to Makare of the 21st Dynasty whilst those involving the change from Makare, in this case Hatshepsut, to Akheperkara or Zoserkara may have been done by Menkheperre, son of Penozem I (sometimes written Pinedjem). In other words, Edgerton will have been right in saying that the alterations were done by Menkheperre, but had the wrong King Menkheperre in mind, whilst Naville was right to have ascribed them to a later date. The culprit was clearly Menkheperre of the 21st Dynasty.

We can take this argument a step further and demonstrate that the statues of Menkheperre-Thutmose, who archaeologists have taken to be of the 18th Dynasty king of that name, bear a striking resemblance to Psusennes I (i.e. Psebkhanu I) of the 21st Dynasty. (See Plate 9.) It is understood that the 21st Dynasty king, Menkheperre, was the brother of Psusennes I. One wonders whether Menkheperre was not in fact an

¹⁸ *A History of Egypt (Petrie)* Vol. 2, p.88.

¹⁹ *A History of Egypt (Petrie)* Vol. 2, p.76.

²⁰ *A History of Egypt (Petrie)* Vol. 2 p.76.

²¹ *Egypt of the Pharaohs*, p.182-183.

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alternative name for Psusennes I.

It was during the time of Penozem I (the father of Menkheperre) that work on restoration and preservation of the mummies of many of the earlier kings and princes, especially those of the 18th Dynasty, was undertaken.²² Breasted tells us that the 21st Dynasty kings “respected the memory of their royal ancestors and vied with the High Priests at Thebes in protecting the bodies of the emperors”. By ‘emperors’ Breasted of course means the kings of the period currently under consideration, namely the 18th Dynasty.²³ At Medinet Habu, Penozem I even placed inscriptions on the temple built by Thutmose III.²⁴

Penozem I of that dynasty used the name Khakheperra, this also being the name employed by Senusert II of the 12th Dynasty. The mummy of Penozem I was found in the usurped and damaged coffin of Thutmose I.²⁵ It is assumed (though by no means certain) that his queen’s name was Makara as shown on an inscription engraved at Karnak.²⁶ If we can recall, Makara (sometimes written Maatkara or Menkare) was another name for Hatshepsut of the 18th Dynasty. Both the names of these 18th and 21st Dynasty queens were written in a cartouche using the same Egyptian characters. It would therefore be only fitting that Penozem I and Makara should be succeeded by Menkheperra, son of Penozem I, in the same way that Hatshepsut and Senusert II (alias Thutmose II) was succeeded by Menkheperra-Thutmose (i.e. Thutmose III).

All of this demonstrates that these 21st Dynasty kings had a strange obsession with the 18th Dynasty kings, and in some way tried to imitate them, perhaps in an attempt to restore Egypt’s former glory. This included appropriating the monuments of the 18th Dynasty kings and adding their own inscriptions to them, thereby distorting the historical record. As stated above, Penozem I even decided to go so far as to reuse the coffin of Thutmose I for his own purposes.

We have a similar problem with the comparison of the statues and representations of the 12th Dynasty king Amenemhat III with the 18th Dynasty king Amenhotep III. There were at least three people with the same name. For this reason, I have left the statues and representations of this king out of the equation. According to this reconstruction, Nemare-Amenemhat III, who is actually called Nematre in one record,²⁷ is an alternative name for Nebmatre-Amenhotep III, who, in the El Amarna Letters, is variously called Nibmuaria, Nimmuria, Immuria and Mimmuria²⁸ to present but a few variations on his name. All of these are phonetic cognates of the same name.

According to some inscriptions found on a scarab, Amenhotep III built a large pleasure lake for Queen Tiye at a place called “Zerukha” whose location is unknown.²⁹ Gardiner was of the opinion that the lake in question was the Birket Habu which lies to the south of the temple of Medinet Habu at Thebes and to the east of Amenhotep’s palace.³⁰ Breasted, however, was not convinced with this identification. He argued

²² *A History of Egypt (Petrie)* Vol. 3, p.207.

²³ *A History of Egypt (Breasted)* p.525.

²⁴ *A History of Egypt (Petrie)* Vol. 3, p.207.

²⁵ *A History of Egypt (Petrie)* Vol. 3, p.208.

²⁶ *A History of Egypt (Petrie)* Vol. 3, p.190.

²⁷ *Ancient Records of Egypt* Vol. 1, p.327, §.747.

²⁸ *Amarna Letters* Vol.1, p.3, Letter 1, p.67, Letter 19, p.117, Letter 24, Col. III & p.149, Letter 26.

²⁹ *Ancient Records of Egypt* Vol. 2, p.348, §.868.

³⁰ *Egypt of the Pharaohs* p.206.

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that this lake identified by Gardiner “varies considerably in dimensions from those given on the scarab”.³¹

It is strange that the only king known to have constructed a large lake for his queen was Amenemhat III. The lake in question was known as Lake Moeris, Moeris being the name by which the Greek writers knew Amenemhat III. This lake was in fact situated to the south of Memphis. It would be interesting to see if the measurements of the lake as given by the scarab of 3,700 cubits in length and 700 cubits in width bear any relationship to the size of Lake Moeris as it was in Amenemhat III’s time. We should bear in mind firstly that the measurements given above may not be precise or correctly interpreted, and secondly, we must consider the possibility that the size and extent of Lake Moeris may have significantly changed during the course of Egypt’s history from the time it was constructed in the reign of Amenemhat III.

We are told by Diodorus that Amenemhat III, who he calls Moeris:

“...left a spot in the centre [of the lake], where he built a tomb and two pyramids, a stade in height, one for himself and the other for his wife, on the tops of which he placed stone statues seated upon thrones, thinking that by these monuments he would leave behind him an imperishable commemoration of his good deeds. The income accruing from the fish taken from the lake he gave to his wife for her unguents and general embellishment...”.³²

In other words, Diodorus confirms that Lake Moeris was constructed for the pleasure of Amenemhat III’s queen, just as the pleasure lake mentioned in the aforesaid scarab dated to the 18th Dynasty tells us that Amenhotep III constructed a lake for Tiye’s pleasure.

Amenhotep III’s queen is well-known to us as Queen Tiye, whilst the queen of Amenemhat III is only known to us from a stele discovered at Dahshur³³ where she is called Oät. It is my opinion, bearing everything else in mind, that Oät is a variant spelling of the name Tiye. Remember that we do not know how Egyptian names were pronounced or, in many cases, how they should be read. When read backwards, Oät can become either Tao or Tiye. This phonetic phenomenon is known as a metathesis. We encounter a number of such examples in the Bible. Hushim (חֲשִׁים) son of Dan, for example, was also known as Shuham (שׁוּחַם).³⁴ Eliam (אֱלִיעָם), the father of Bathsheba, was also known as Ammiel (אֲמִיֵּל),³⁵ and so on. This is in the same way that the name read as Tiye could have been pronounced as Tayo, or Tao, or even as Oät. The name which is today read as Senusert, this being the name of three of the 12th Dynasty kings, was likewise originally read as Usertesen and even appeared under this name in many books on ancient Egypt written prior to the 20th Century CE.³⁶

As can be seen, the sequence of events all leads to the same conclusion – that the 12th Dynasty kings were the same people who made up the 18th Dynasty. This is the reason why the Greeks, in their dealings with Egyptian history, failed to mention the great achievements of the 18th Dynasty rulers! The evidence shows that they were

³¹ *Ancient Records of Egypt* Vol. 2, p.348, §.868.

³² Diodorus, *Library* 1.52.4.

³³ *A History of Egypt (Petrie)* Vol. 1, p.194.

³⁴ Compare Gen. 46:23 with Num. 26:42-43.

³⁵ Compare 2 Sam. 11:3 with 1 Chron. 3:5.

³⁶ See for example *A History of Egypt From the Earliest Times to the XVth Dynasty*, William Flinders Petrie, New York 1897.

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known by one name in one part of the country and by a different name in another part. Two dynasties, which were supposedly separated by 500 years of history, are shown to have been contemporaneous.

The Davidic-Solomonic Period

Josephus records:

“There was a woman queen of Egypt and Ethiopia; she was inquisitive into philosophy, and one that on other accounts also was to be admired. When this queen heard of the virtue and prudence of Solomon she had a great mind to see him.”³⁷

Because such a queen of Egypt and Ethiopia could not be found using the accepted chronology, this comment by Josephus has been rejected as being erroneous. In the accepted chronology, Hatshepsut lived far too early in time to be regarded as a candidate for the Queen of Sheba, but now that we have discovered an alternative course of history, we find that Queen Hatshepsut will have been a contemporary of King Solomon.

The identification of Queen Hatshepsut as the Biblical Queen of Sheba has already been expertly handled by Immanuel Velikovsky in his book, *Ages in Chaos*, so I do not intend to cover the same ground that he has already covered. (It is also covered in my book *Ancient History Reconsidered*.) I shall nevertheless furnish additional evidence to support Velikovsky's claim.

First and foremost, the Hebrew letter *shin*, when transliterated into other languages can be come a *t*, *th* or a *d*. Josephus, for example, called the region of Bashan in northern Israel both Batanidi (Βατανίδι)³⁸ and Batanaian (Βαταναίαν),³⁹ the latter being the name also employed by Ptolemy.⁴⁰

The Hebrew name Sheba when transliterated into Egyptian becomes Theba becomes Thebes. The following are similar examples of this transposition:

Hebrew

Egyptian equivalent

שׁוֹפָר Shofar - Trumpet (More correctly: ram's horn trumpet)



Thupar – Horn or trumpet.⁴¹

סֹפֵר Sofer – a scribe



Thupar – Scribe, copyist, secretary.⁴²

שָׂרָף Saraf – Fiery serpent



Tharef – The name of a 'magical' serpent.⁴³

שָׁשָׂה Shasa – To rob or plunder.



or



or



etc

Tha-t or Thau-t – Plunder or theft.⁴⁴

³⁷ Josephus, *Antiquities of the Jews* 8.6.5 (Whiston) or 8.163 (Thackeray).

³⁸ Josephus, *Antiquities of the Jews* 4.173.

³⁹ Josephus, *Antiquities of the Jews* 9.159.

⁴⁰ Ptolemy, *Geography* Book 5, Chap. 14, §.26.

⁴¹ *An Egyptian Hieroglyphic Dictionary* Vol. 2, p.853, Sir Edgar A. Wallis Budge, Dover Publications, New York 1978.

⁴² *Ibid.* p.853.

⁴³ *Ibid.* p.852.

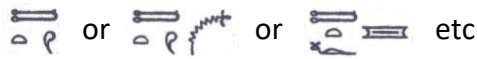
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סֹלֶת Soleth – Bread made from fine flour.



Thartâ – Bread made from fine flour.⁴⁵ (NB: There is no letter / in the Egyptian alphabet, so the / becomes and r.)

שׁוֹטֵף Shotef – To pour out (i.e. water), rinse or overflow.






Thetef – To pour out, to sprinkle or to pour out by drops.⁴⁶



מְנַשֵּׁה The half tribe of Menasseh who dwelt in the land of Gilead in southern Syria, east of the River Jordan.

Mentiu – “Robbers of the desert”



Mentiu nu Satt – “The thievish nomads of the Eastern Desert and Southern Syria.” NB: The name Satt or Setiu is associated with northern Israel. In the Assyrian records, the inhabitants of Syria were called Sutû⁴⁷ or Suteans.⁴⁸ These people were also called  *mentu* or  *mentu* or  *mentiu* etc.

Menthu – “Nomad hunters and robbers of the Eastern Desert and Southern Syria. They were famous for their beards.”⁴⁹

Edouard Naville also commented on these beards which the “men of Pont” (i.e. Phoenicians) had in Hatshepsut’s reliefs at Deir el Bahari:

“The Puntite is a tall, well-shaped man, of a type which certainly belongs to the Caucasian race; his hair is flaxen, and is divided in well-made plaits; his nose is aquiline, his beard long and pointed; he wears only a loin-cloth with a belt in which a dagger is fixed.”⁵⁰

The pointed beards are an Israelite practice based on the Law of Moses, which states that we should not cut the corner of our beard.⁵¹

Having identified the 12th Dynasty as being the 18th Dynasty in another form, we can now turn to the 12th Dynasty of Khnumhotep II, a high official of that time, for further

⁴⁴ *Ibid.* p.849

⁴⁵ *Ibid.* p.851

⁴⁶ *Ibid.* p.862

⁴⁷ *Ancient Records of Assyria & Babylonia*, Vol. 1, §.73, Vol. 2, §.31, 39, 40 etc. See especially Sennacherib’s comment that he “uprooted all the Ahlamû and Sutû (Aramean) tribes.” Vol. 2, §.325 Esarhaddon also referred to the “Sutû, tent dwellers, whose home is afar off.” Vol.2, §.522.

⁴⁸ *Babylonian Chronicle P* tells us that Kadashman-Harbe “ordered the overthrow of the Suteans from east to west and annihilated their extensive forces”, *Assyrian Royal Inscriptions*, Vol. 1, §.324, Albert Lirk Grayson, Otto Harrassowitz, Wiesbaden 1972. A letter from Ashur-uballit king of Assyria addressed to Amenhotep IV (Akhenaten) king of Egypt likewise complained about the Suteans delaying the king of Egypt’s messengers who were on their way to Assyria. *Assyrian Royal Inscriptions*, Vol. 1, §.317.

⁴⁹ *An Egyptian Hieroglyphic Dictionary* op. cit., Vol. 1, p.306 for all three entries.

⁵⁰ *The Temple of Deir el Bahari*, Part III, p.12, Edouard Naville, Egypt Exploration Fund, London 1898.

⁵¹ וְלֹא יִגְלַחוּ וְקַנְיָתָם לֹא יִפְּאוּ Lev. 19:27. The word pe’at (פִּיְאָתָם), translated as ‘corner’, is in the singular. Those Hasidic Jews who have ‘curls’ known as *peiot* on the sides of their heads are misinterpreting the passage.

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irrefutable evidence that the 12th/18th Dynasty was contemporaneous with the time of David and Solomon.

This Khnumhotep was a son of a certain Neheri, who was a powerful official at the court, the vizier and governor of the royal residence city. Breasted was of the opinion that Neheri was probably a prince of the neighbouring Hare Nome.⁵² Khnumhotep II's mother, Bekht, will therefore have been a princess. A scarab bearing the title "royal daughter Bekht" has been assigned to the early part of the 18th Dynasty.⁵³ If the 18th Dynasty is a duplication of the 12th, this scarab may belong to Khnumhotep II's mother.

In Khnumhotep II's tomb is depicted the arrival of 37 Semitic 'tribesmen'⁵⁴ who had come to trade with the Egyptians. They are shown bringing fragrant cosmetics. The event is dated to the 4th year of Senusert II's reign⁵⁵ which, according to the reconstruction which we are about to present here, is to be dated sometime towards the end of King David's reign. This is only one of many connections we are about to make which identify the Egyptian 12th/18th Dynasty as being contemporary with the Davidic-Solomonic period.

In the reliefs, the party of Semites are presented to Khnumhotep by a certain Neferhotep who is described as 'Royal Scribe'. It is interesting to note that Neferhotep was also the name of the brother of Amenhotep "chief son of Akheperkare"⁵⁶ (i.e. Akheperkare-Thutmose I of the 18th Dynasty).

The leader of these 'tribesmen', depicted at Beni Hasan, was a 'chief' whose name is given as Abisha or Abishai. According to the Bible, Abishai was one of King David's captains.⁵⁷ He was also one of the three sons of Zeruah, David's sister.⁵⁸ He was the brother of Joab and Asahel. Assuming that there was a strong family resemblance between Abishai and David, this representation may be the closest we have come so far to knowing what king David may have actually looked like!

This Abisha is called "chief of the Setiu", where Setiu seems to be a variant spelling of the name Esau. (This is clarified in my book *The Forgotten Tribe of Naphtali and the Phoenicians*.) According to the Bible, Abishai is said to have slain "eighteen thousand Edomites".⁵⁹ It is interesting to note that, under the name Temehu, Edom features prominently in the Egyptian records of this period. Abishai would therefore have ruled over Edom, hence he would have been entitled to be called 'chief of the Setiu'.

Abishai was very close to David. He was one of the three 'mighty men' who broke through the Philistine ranks to obtain water with which to quench David's thirst.⁶⁰ Also, when Saul was pursuing David with the intention of killing him, Abishai accompanied David into king Saul's camp, and, while Saul slept, they took his spear

⁵² *Ancient Records of Egypt* Vol. 1, p.281, §.620.

⁵³ *Catalogue of Egyptian Scarabs etc. in the British Museum* Vol 1, p.47, No.442, H. R. Hall, British Museum, 1913 - See also *Scarabs & Cylinders* Plate XXIV.

⁵⁴ *A History of Egypt (Petrie)* Vol. 1, p.187.

⁵⁵ *Ibid.*

⁵⁶ *A History of Egypt (Petrie)* Vol. 2, p.68 & *Denkmäler* iii, Plate 9f.

⁵⁷ 2 Sam 23:18 & 1 Chron 11:20.

⁵⁸ 1 Chron. 2:16.

⁵⁹ 1 Chron 18:12.

⁶⁰ 2 Sam 23:16-19.

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and cruse of water.⁶¹ All in all, Abishai must have been an influential person during this period of history.

In the Beni Hasan tomb, Abishai “chief of the *Setiu*” (i.e. Asiatics) is depicted leading the group of traders. He is shown holding a red and white striped shepherd’s crook which he is using to control a tame ibex. He is wearing a colourful cloak which one person has likened to Joseph’s coat of many colours.⁶² Petrie adds an interesting comment of his own:

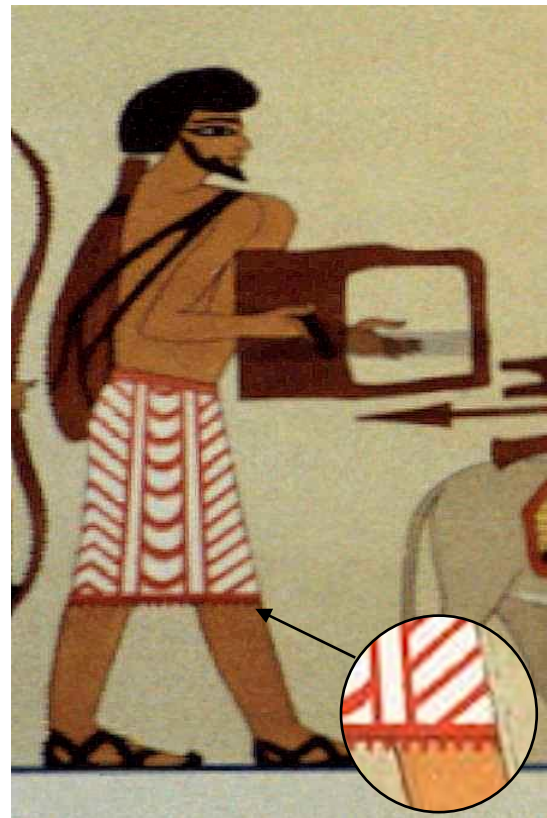
“The richly coloured clothing of these people shows that they were not mere wandering Bedawin, clad in skins; on the contrary, their gaily patterned garments remind us of the rugs of Persia in the design. They cannot have attained the means and the taste for such ornament in a savage and wandering life...

“...The chief’s face is obviously Semitic, being closely like that of the Bedawin of the present day; the narrow line of beard down the jaw, rising toward the corner of the mouth and then sloping away to the chin, the long aquiline nose, and the general expression, are all familiar in the Arab face. The same Semitic origin is pointed out by the name *Absha*, which is equal to the Hebrew *Abishai*.”⁶³

Petrie dared not even suggest that this could be the same Abishai who is mentioned in the Bible, because this would have meant a substantial reduction in the estimates for the Egyptian chronology, which, at that time, was unthinkable. Despite these comments by Petrie, the people depicted in the Beni Hasan reliefs are often still referred to in books as bedouin or wanderers. To the contrary, the Israelites of the



Abishai “chief of the *Setiu*” from the tomb of Khnumhotep II at Beni Hasan.



Man with 8 string lyre from Abishai’s entourage.

⁶¹ 1 Sam 26:6-12.

⁶² *The Bible as History (Revised)* p.83, Werner Keller (trans. W. Neil), Book Club Associates, London 1980.

⁶³ *A History of Egypt (Petrie)* Vol. 1, p.179-180.

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time of kings David and Solomon were a well-organised nation.

One of the products which this group of 'Asiatics' had brought with them for trading purposes is a certain dye called stibium, also called kohl or eye-sonter. As pointed out by Anati, this substance was obtained by mining.⁶⁴ This again suggests that they were part of a well-organised society and not part of a nomadic tribe. Note also the pointed beards which were characteristic of the Israelites of that time. (In our paper *A Critical Analytical Review of the Chaldean and Achaemenid Periods*, we demonstrate that Darius III, who was Queen Esther's son, also had a pointed beard.) All of the men in Abishai's entourage have these pointed beards. In addition, most of the men (though not all) had fringes on their garments, this also being a Biblical commandment.⁶⁵ (NB: There is no sign of any fringes on the womens' garments.) It is not clear from the pictures whether or not there is a thread of blue contained in the fringes, this also being part of that commandment.



Archer from Abishai's entourage. Again, notice the fringes on the bottom of the garment.

Some of Abishai's entourage were armed, and amongst the weaponry depicted are bows and arrows, throw sticks and spears. Abishai would no doubt have been responsible for the safety of this party. One of the men is playing a lyre to which Werner Keller remarked:

"One of the men is playing the eight-stringed lyre. According to the instructions given in the Bible some of the Psalms of David were to be accompanied on this instrument. 'To be sung to eight strings' is the heading of Psalms 6 and 12."⁶⁶

The Hebrew word **הַשְּׁמִינִית**, which is transliterated in the Authorised Version as *sheminith*, refers to an eight-stringed instrument. We know from the Bible that David invented musical instruments.⁶⁷ Admittedly the lyre may have been used before the time of David but in a simplified form (i.e. with fewer strings). The 'eight-stringed lyre', however, appears specifically in the Bible during the time of King David.

We read also that Saul, before he became king, encountered a company of prophets who were playing various types of musical instruments.⁶⁸ These prophets had just come from the *bamah*, or high place. King David even formed a choir and band, which were both still employed by Solomon when the temple was built.⁶⁹ The Bible suggests that music-writing and designs of musical instruments reached new heights during this period of history. The psalms of David are the prime example of

⁶⁴ *Palestine Before the Hebrews* p.389, Emmanuel Anati, Jonathan Cape, London 1962.

⁶⁵ Num. 15:38-9 & Deut. 22:12.

⁶⁶ *The Bible as History (Revised)* op. cit., p.84.

⁶⁷ Amos 6:5.

⁶⁸ 1 Sam. 10:5.

⁶⁹ Compare 1 Chron. 15:16 with 2 Chron. 5:13.

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this. We could therefore be looking at one of David's inventions in the Beni Hasan bas relief!

The monuments of Thutmose III, his vizier, Rekhmire, and the high priest, Menkheperre-Senb, all display many of the objects confiscated from Israel. Amongst the booty, there were chariots of gold and silver. Artisans were also brought as prisoners to Egypt and their skills were employed, thereby bringing their artistic culture with them. In fact, Egypt owes a lot to Israel for its art, literature and culture.

“At this time [i.e. the time of Thutmose III] the Syrians stood at a higher stage of civilisation than even the wonderfully gifted race of Egypt. The plunder carried back to Egypt of coats of mail, of gold-plated chariots, of chariots inlaid with silver, witnesses to an industrial and artistic development that was able to teach Egypt. With all these precious goods went captives, who fell to working in the Nile valley at the crafts to which they were accustomed at home, and as they worked they taught the Egyptians...

“...The Syrian craftsmen worked so well in Egypt that their wares changed even the taste of the Egyptians, while the language was semitised, and the method of writing gradually developed into a smooth-flowing and graceful style. Under the great influx of foreign blood even the features of the conquering race were changed into a less bold and more delicate form. Egypt had never known such changes since the beginning of the monarchy”.⁷⁰

Throughout the whole of this period, not just during the time of Thutmose III, Egypt imported a lot of goods from Israel, a sign of the affluence of the Solomonic period. Israel, under the leadership of King Solomon, was instrumental in spreading trade throughout the world, something which the Jews were to continue doing throughout the course of their nation's long history. We have already mentioned Abishai, one of King David's captains, who is portrayed at Beni Hasan selling spices and cosmetics to the Egyptians. Solomon's trading relations with the remotest regions of the world are well-known and recorded both in the Bible and by Josephus. This is now being attested by the archaeological record itself, though man has pushed back this period to some remote and obscure past, thereby depriving David and Solomon of their true place in history. It is ironic that the chariots which were manufactured by Israel were used by the Egyptians against Israel to bring them into subjection.

Until now, archaeologists have been convinced that the Davidic-Solomonic period is a fabricated tale. No archaeological record has to date justified the Biblical claim that “the fame of David went out into all lands”⁷¹ or of Solomon that “his fame was in all nations round about”.⁷² In fact, the archaeological evidence, as it currently stands, disproves the authenticity of the scriptures. The leading French archaeologist, Pierre Montet, was convinced that Solomon ‘stole’ his words of wisdom from the Egyptians:

“We possess two almost contemporary works which belong to the category of moral and didactic literature - the Maxims of the scribe Ani, whose touching remark about the love each man owes his mother is often quoted, and the Moral Treatise of Amenmopet in thirty chapters, which won instant fame as soon as it was published, because it was almost unanimously recognised as having served as a model for the Proverbs of Solomon”.⁷³

⁷⁰ *Cuneiform Parallels to the Old Testament (2nd Edition)*, p.255, R.W. Rogers, New York and Cincinnati, 1926.

⁷¹ 1 Chron. 14:17.

⁷² 1 Kings 4:31.

⁷³ *Eternal Egypt* p.220, Pierre Montet, Weidenfeld & Nicholson, London, 1964.

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“The maxims of Amenemope ... make it possible to see how much Israel owed to her long contact with Egypt. The earliest commentators were struck by the numerous analogies between the maxims and Solomon’s Proverbs, particularly in the third part. The Hebrew sage leaves out the specifically Egyptian elements which abounded in his Egyptian model, but as regards essentials he follows Egyptian teaching”.⁷⁴

It is ironic that these works, which form the framework for the argument that Solomon acquired his wisdom from Egypt, are now to be dated later than Solomon. By placing the Solomonic period in its correct chronological context, we have turned the tables and must now admit that Egypt benefitted greatly from the wisdom of David and Solomon. It is Solomon’s Proverbs which have had such an impact on the Egyptians, not the other way around! The above works appear in Egypt from the time of Queen Hatshepsut onwards, thereby confirming that Biblical statement that the Queen of Sheba/Thebes visited Solomon and “came to prove him with hard questions”, telling him afterwards that, “Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom”.⁷⁵

Note that Hatshepsut, who is called Nitocris by Herodotus,⁷⁶ ruled from Thebes in the south, whilst her brother Amenemhat II ruled from Lisht in the north. According to this reconstruction of history, Thutmose III, alias Senusert III, will have been the Biblical Shishak. This being so, it would explain the comments made by Josephus:

“... but God sent Shishak, king of Egypt, to punish them [Israel] for their unjust behaviour towards him; concerning whom Herodotus was mistaken, and applied his actions to Sesostris...

“... Now Herodotus of Helicarnassus mentions this expedition having only mistaken the king’s name ...”.⁷⁷

Sesostri is the name by which the Greeks knew Senusert III. The corrections to the chronology being proposed here would show that Herodotus was not mistaken. Neither would Josephus have been wrong in recognising that Herodotus’ description of the wars of Sesostri (Senusert III) accorded with what he must already have learnt from his own people’s records about the campaigns of the Biblical Shishak.

One of the things which I feel has been overlooked is the prophecy given by Shemaiah the prophet. The relevant passage is worth quoting here in full:

“Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, So says the LORD, You have forsaken me, and therefore have I also left you in the hand of Shishak.

“Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

“And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some [i.e. a little] deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

“Nevertheless, **they shall be his [i.e. Shishak’s] servants [slaves];** that they may know my service, and the service of the kingdoms of the countries”.⁷⁸

⁷⁴ *Eternal Egypt* op. cit. p.280.

⁷⁵ 1 Kings 10:1-8.

⁷⁶ Herodotus, *Histories* 2.100.

⁷⁷ Josephus, *Antiquities of the Jews* 8.10.2-3 (Whiston) or 8.253 and 8.259-260 (Thackeray).

⁷⁸ 2 Chron. 12:5 - 8. The Hebrew word עֲבָדִים *avadim*, which is translated as ‘servants’ can also mean ‘slaves’.

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From the above Biblical passage, it is clear that Rehoboam was forced to surrender to the king of Egypt and to become his servant having been granted “a little deliverance” by the Almighty. Thutmose III seemed determined to capture Rehoboam, the “king of Kadesh”, who is constantly referred to as “the wretched foe”. The name Kadesh means ‘Holy’ and here refers to the city of Jerusalem. It is important to note that no battle is recorded as having taken place at the town of Kadesh prior to the battles at Taanach and subsequently Megiddo and that Thutmose III chased the king of Kadesh **northwards** to Megiddo,⁷⁹ which tells us that the city of Kadesh (which we are identifying as Jerusalem) was located somewhere to the south of Megiddo. The suggestion by archaeologists that the city of Kadesh on the Orontes in north Syria is intended is clearly wrong! Thutmose III’s reports suggest that Rehoboam must have fled immediately on hearing of the Egyptian king’s advance, paying heed to Shemaiah’s prophecy.

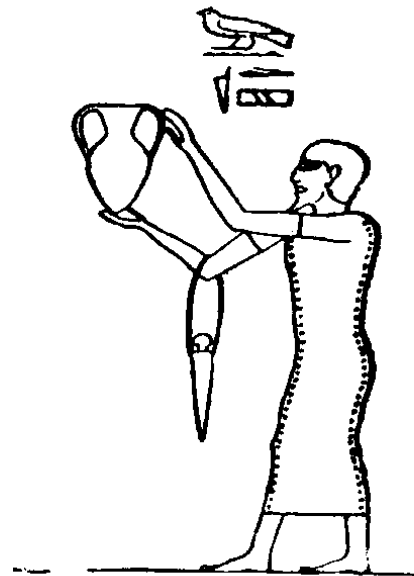
Thutmose III gave the command that no one should escape from the city of Megiddo unless they came to the door of the city and surrendered. This Rehoboam obviously did:

“Behold the chiefs of this country came to render their portions, to do obeisance to the fame of his majesty, to crave breath for their nostrils, because of the greatness of his power, because of the might of the fame of his majesty”.⁸⁰

Despite all of this, Rehoboam was, as we know from the Bible, still king of Jerusalem after this incident. We are told by the annals that the king of Kadesh was reinstated on the throne:

“Behold, his majesty appointed the chiefs anew”.⁸¹

Thutmose III (aka Senusert III) and his successors continued to maintain control of the land of Israel for many years afterwards, right up till the time of Akhenaten. Thutmose III himself collected taxes from the “land of Pont” on every campaign. The kings of Jerusalem had become the servants of Egypt just as prophesied by Shemaiah. It is ironic that **at no other period of history** can Egypt claim such prominence in ‘Palestinian’ affairs. Even during the time of Rameses II, whom Rohl claims to have been the Biblical Shishak, there is no evidence to show that Rameses II actually acquired control of the land of Israel for any great length of time if at all.



The king of Kadesh. Notice the skull cap which is similar in style to that worn by the Phoenician boat builders depicted earlier. Notice also the pointed beard for which the ‘men of Pont’ (i.e. Phoenicians) were renowned.

⁷⁹ *Ancient Records of Egypt* Vol. 2, p.182, §.425.

⁸⁰ *Ancient Records of Egypt* Vol.2, p.186, §.434.

⁸¹ *Ancient Records of Egypt* Vol.2, p.186, §.434.

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13th & 14th Dynasties

It should be stressed right from the start that Manetho's 13th and 14th Dynasties provide us with no names. The 13th Dynasty is presented by Africanus and Eusebius as having consisted of sixty unnamed kings of Diospolis who reigned for 453 years whilst the 14th consisted of seventy-six unnamed kings of Xoïs who reigned for 184 years. The Abydos and Sakkara King Lists ignore the period altogether and the Karnak List only provides a few of the names but in a disorderly sequence.⁸² The only list which is relied heavily on for these two Dynasties is the Turin Canon, a "genuine chronicle remarkably like the Manetho of Africanus and Eusebius"⁸³ written in hieratic script on papyrus.

The fact that the Turin Canon is our only 'reliable' source for these two Dynasties immediately arouses suspicion. The only other source for this period is a list supposedly compiled by Thutmose III, but his list only covers a few of the names mentioned in the Turin Canon and furthermore, is presented in a disorderly sequence. Bearing in mind the confusion which has occurred between Menkheperre-Thutmose of the 18th Dynasty and Menkheperre-Thutmose, son of Penozem I, of the 21st Dynasty, we can now venture to suggest that the Karnak List was compiled during the Ptolemaic Period, about the same time as Manetho's list was compiled.

We have hereto shown that the 12th and 18th Dynasties were one and the same period of history. This means that the intermediate periods are immediately open to scrutiny. It seems that the 13th and 14th Dynasties have become a 'dumping ground' for archaeologists for names which cannot be fitted comfortably elsewhere.

Petrie referred to this period (the 13th and 14th Dynasties) as "the second of the two great periods of obscurity in Egyptian history".⁸⁴ He seemed reluctant to challenge the conventional view which assumes that Manetho's dynasties are reliable. Among the many names allotted to this period are ones which should now be familiar to us from the 12th Dynasty. For example, Petrie's king number 14, Sehetepabra-Amenemhat V⁸⁵ and king number 8, Rasehetepab,⁸⁶ are both to be identified as Sehetepabra-Amenemhat I of the 12th Dynasty. I should perhaps mention that the name Rasehetepab, as Petrie himself realised, can also be read as Sehetepabra. Petrie commented that "Some scarabs bearing this name are so rude in workmanship that they cannot be assigned to the reign of Amenemhat I, in which fine work prevailed".⁸⁷ Such a statement assumes that poor workmanship could not possibly have existed in the 12th Dynasty, which argument simply does not stand up to scrutiny.

Other names which re-occur during this period are the 18th Dynasty kings, Ay⁸⁸ and Nebmaatra⁸⁹ (Amenhotep III) and the 12th Dynasty king Khokara⁹⁰ (Senusert III). Of the latter, Petrie once more commented that "Of Rakhoka [or Khokara] there are five

⁸² *Egypt of the Pharaohs* p.440 - Introduction.

⁸³ *Egypt of the Pharaohs* p.47.

⁸⁴ *A History of Egypt (Petrie)* Vol. 1, p.211.

⁸⁵ *A History of Egypt (Petrie)* Vol. 1, p. 213.

⁸⁶ *A History of Egypt (Petrie)* Vol. 1, p.214.

⁸⁷ *A History of Egypt (Petrie)* Vol. 1, p. 214.

⁸⁸ *A History of Egypt (Petrie)* Vol. 1, p.238.

⁸⁹ *A History of Egypt (Petrie)* Vol. 1, p.242.

⁹⁰ *A History of Egypt (Petrie)* Vol. 1, p.241.

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scarabs which can hardly be attributed to the other king [Senusert III] of that name in the preceding [12th] dynasty, from the coarse or late types”.⁹¹

King No.6 in Petrie’s 13th Dynasty list is a certain Sonkhabra who also was known as Ameny-Antef-Amenemhat.⁹² Ameny (var Ameni) was an alternative name used by Amenemhat II⁹³ and in *Ancient History Reconsidered*, I demonstrate that Mentuhotep I Nebhepetra of the Egyptian 11th Dynasty was another name for Ahmose I Nebpehetra of the 18th Dynasty. (Note that Nebhepetra is a metathesis of Nebpehetra.) Consequently, Mentuhotep II/IV-Sonkhabra of the 11th Dynasty was an alternative name for Amenemhat II. (NB: Older books referred to Sonkhara-Mentuhotep II as Mentuhotep IV.⁹⁴) This king reappears here in the 13th Dynasty as Sonkhabra which is merely a variant spelling (phonetic cognate) of Sonkhara.

The epic voyage to the land of Pont which occurred during the reign of Sankhare-



Phoenician boat builders depicted in Hatshepsut’s bas reliefs. These builders have been mistaken by archaeologists for Egyptian workmen. Notice the peculiar skull caps which were typical of the men of Pont and other Israelite peoples who were occupying the Land of Israel at that time.

⁹¹ *A History of Egypt (Petrie)* Vol. 1, p.241.

⁹² *A History of Egypt (Petrie)* Vol. 1, p.214.

⁹³ *Ancient Records of Egypt* Vol. 1, p.251, §.520 – especially fn. a where Breasted remarks: “The full form of this nomarch’s name is Amenemhet (*Ymn-m-h’ t* = ‘Amon is in front’). In place of this, another form of name is frequently used in these inscriptions, viz., Ameni (*Ymny* = ‘Belonging to Amon’), sometimes defectively written ‘Amen’. Also, p.274, §.601 where Amenemhat II was called Amenu.

⁹⁴ *A History of Egypt (Petrie)* Vol. 1, p.146. Note that Mentuhotep I, II and III were all one and the same king: “We owe it to H. Stock to have recognized that three separate titularies, previously attributed to three distinct Pharaohs all bearing the name Methotpe, really belonged to one and the same sovereign, each titular reflecting a different stage in his career”. (*Egypt of the Pharaohs* p.120.)

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Mentuhotep II/IV was the self-same epic voyage to Pont which occurred during the reigns of Amenemhat II⁹⁵ and his sister Nitocris-Hatshepsut, an expedition which only occurred once and was never to be repeated on such a grand scale throughout Egypt's long history. During the reign of Sonkhare-Mentuhotep II/IV, we hear of how an Egyptian by the name of Henu was involved in sending a fleet in an expedition to fetch myrrh from the land of Pont (i.e. Phoenicia).⁹⁶ The fleet being referred to was a fleet of ships built by the Phoenicians for Queen Hatshepsut. During their long history, there is no evidence that Egypt ever had a fleet of ships or a navy of its own. The Egyptians were heavily reliant on the Phoenicians for their sea voyages.

This means that Auhetabu, the 'mother' of the 13th Dynasty, is to be identified as Aahotep, the 'mother' of the 18th Dynasty. She reappears as Aah, who was either the wife or mother of the 11th Dynasty king Mentuhotep I.⁹⁷

It is worth noting that Sebekhotep III of the 13th Dynasty was a contemporary of a certain Anshat-Hatshepsut, who without hesitation, can be identified as Queen Hatshepsut of the 18th Dynasty. If so, then it is interesting to note that Ay, who was the controlling power behind kings Akhenaten, Smenkare and Tutankhamun and finally gaining the throne for himself, is said to have been a descendant of this Hatshepsut.⁹⁸

It is also worth noting that Neferhotep I, the successor to Sebekhotep III, bears a remarkable resemblance to Amenhotep II of the 18th Dynasty. (See Plate 10.) This means that Sebekhotep III, who has been placed between Anshat-Hatshepsut and Neferhotep I, can be identified as Thutmose III. It is therefore possible, though by no means certain, that Sebekhoteps I and II can likewise be identified as Thutmoses I and II respectively. The Dudumes kings of the 14th Dynasty were likewise Thutmoses I through to IV. The name Dudumes is simply a phonetic variation on the name Thutmose.

The 13th Dynasty king Neferhotep claimed to have been the son of a certain priest by the name of Haonkhef and "the royal mother, Kemi".⁹⁹ Petrie, who called her Kema, remarked:

"This queen Kema appears named as the heiress and royal daughter on her scarab before she was queen-mother, but she is not named among the children of Sebek-hotep III; possibly she was his sister".¹⁰⁰

Breasted goes so far as to suggest that Neferhotep was a usurper.¹⁰¹

Neferhotep succeeded Sebekhotep III and is here to be identified as Amenhotep II, the successor to Thutmose III, alias Senusert III. That Amenhotep II, alias Neferhotep, was

⁹⁵ *Ancient Records of Egypt*, p.275, §.605. Khentkhetwer records retuning home safely with his army from the land of Pont. See also *Hatchepsut: The Female Pharaoh*, p.145, Joyce Tyldesley, Penguin Books, 1996: "Expeditions to Punt had been a feature of several Middle Kingdom reigns, and the trading missions of [Sonkhara] Mentuhotep III, Senwosret [Senusert] I and Amenemhat II had all successfully navigated their way to and from this fabulous land."

⁹⁶ *Egypt of the Pharaohs* p.124.

⁹⁷ *Eleventh Dynasty Temple at Deir El Bahari* Vol. 1, p.7, E. Naville, H. R. Hall & E. R. Ayrton, The Egypt Exploration Fund - Memoir 28, London 1907.

⁹⁸ *A History of Egypt (Petrie)* Vol. 1, p.228.

⁹⁹ *Ancient Records of Egypt* Vol. 1, p.332, §.753 & *A History of Egypt (Petrie)* Vol. 1, p.222.

¹⁰⁰ *A History of Egypt (Petrie)* Vol. 1, p.222.

¹⁰¹ *Ancient Records of Egypt* Vol. 1, p.332, §.753.

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a usurper is confirmed by the Bible where he is called “Zerah the Ethiopian”. This is the king who encountered Asa king of Judah at a place called Mareshah:

“And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah”.¹⁰²

This campaign probably took place during Amenhotep II's 2nd year.¹⁰³ According to the Memphis Stele, he started his campaign on the “first month of the third season, day 25”.¹⁰⁴ He reached a place which was originally read as *y-r'-s-t*, but Brugsch read “Arinath” and Breasted and others accepted his emendation and have identified the place as the Orontes in northern Syria.¹⁰⁵ This, however, does not accord with the comment by Amenhotep's inscriptions which says that he reached *y-r'-s-t* “First month of the third season (ninth month), day 26”,¹⁰⁶ this being only one day after leaving Egypt. It is therefore impossible for this place to have been any further north than southern Judaea.

Here, in Amenhotep II's inscriptions, the place which is translated as *y-r'-s-t* can be identified as Moreshah, also known as Moresheth-Gath. Moresheth-Gath, which is the name of the place as it appears in the book of Micah¹⁰⁷ means Moresheth in the land of Gath. This is in the same way that Ramoth-Gilead is called the “Geladene city of Arametha” (Γαλαδηνῆ πόλιν Ἀραμαθᾶν) by Josephus.¹⁰⁸

Amenhotep claimed the victory to be his, however, his list of booty which consisted of two horses, one chariot, one coat of mail, two bows, a quiver full of arrows, a corselet and one other object the word for which is illegible,¹⁰⁹ confirms otherwise. Amenhotep lost!

In the Bible, we are told that Asa called upon the Almighty for assistance¹¹⁰ and that the Almighty answered his prayers:

“So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled”.¹¹¹

Neither the Bible nor the records of Amenhotep II explain what precisely happened at Mareshah, however, the following inscription left to us by Amenhotep II gives us the impression that something spectacular must have occurred:

“A strange inscription from Semna dating from year 23 gives an inkling of his [Amenhotep II's] character in later life. So far as it can be understood he seems while drinking to have given free expression to his contempt for his foreign enemies, declaring the northerners, including ‘the old woman of Arpakh’ and the people of Takhsy [two unidentified regions of ‘Palestine’], to be a useless lot, but he orders his viceroy in Nubia to beware of the people there and **of their magicians**, and urges him to replace any objectionable chief by some man of humble birth”.¹¹²

¹⁰² 2 Chron. 14:9.

¹⁰³ *Ancient Records of Egypt* Vol. 2, p.305, §.782 and footnote c on that page.

¹⁰⁴ ANET p.245 and note 8 on the same page.

¹⁰⁵ *Ancient Records of Egypt* Vol. 2, p.306, footnote f.

¹⁰⁶ *Ibid.*, p.307, §.784.

¹⁰⁷ Micah 1:14.

¹⁰⁸ Josephus, *Antiquities of the Jews* 8.398.

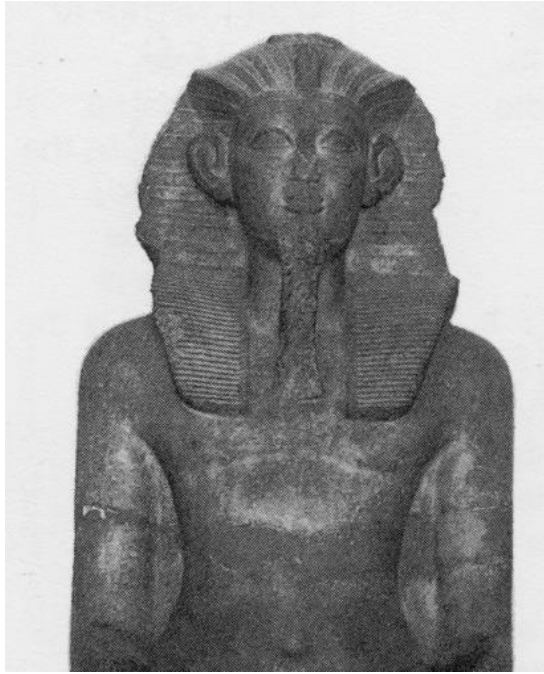
¹⁰⁹ *Ancient Records of Egypt* Vol. 2, p.307, §.785.

¹¹⁰ 2 Chron. 14:11.

¹¹¹ 2 Chron. 14:12.

¹¹² *Egypt of the Pharaohs* p.199. (Emphasis mine.)

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Sebekhotep IV



Thutmose IV
(assuming it is not a representation of the
later king of this name)

The fact that he refers to the inhabitants of the Land of Israel as ‘magicians’ suggests that something supernatural must have occurred during this battle.

His 13th Dynasty alias, Neferhotep, has left us with no useful documentation other than a stela which is more of a dedicatory nature than being of any historical value. As already stated, Neferhotep was a son of Haonkhef and Kema. According to his scarabs, Sebekhotep IV also claimed to be a son of Haonkhef and Kema.¹¹³ This means that Amenhotep II and Thutmose IV, who were their 18th Dynasty counterparts, were brothers.

The Execration Texts

The Execration Texts¹¹⁴ are a collection of Egyptian texts discovered on smashed pottery bowls and figurines intended as a curse against their enemies. The Egyptians, as part of their magical practice of cursing, would inscribe the names of any potential foes on these items and then smash them to invoke the curse.

It is generally agreed that these texts were written towards the latter part of the 12th Dynasty or early 13th Dynasty. This immediately causes complications when one considers that some of the curses are clearly directed against the 12th Dynasty kings Senusert II and Amenemhat II. It would mean that the curses were made some forty years or so after the deaths of the persons for whom the curses were intended, which surely cannot be right, especially when one considers that some of the curses are in the future tense. For example: “Ameni *shall* die” and “Senusert the younger, called Ketu, *shall* die”.

¹¹³ A History of Egypt (Petrie) Vol. 1, p.224.

¹¹⁴ For most of the following references to the Execration Texts refer ANET p.328 – 329.

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The argument presented here is that the beginning of the 13th Dynasty is a further duplication of the 12th/18th Dynasty, therefore this problem can be easily resolved. The curses will certainly have been contemporary with the persons against whom they were intended!

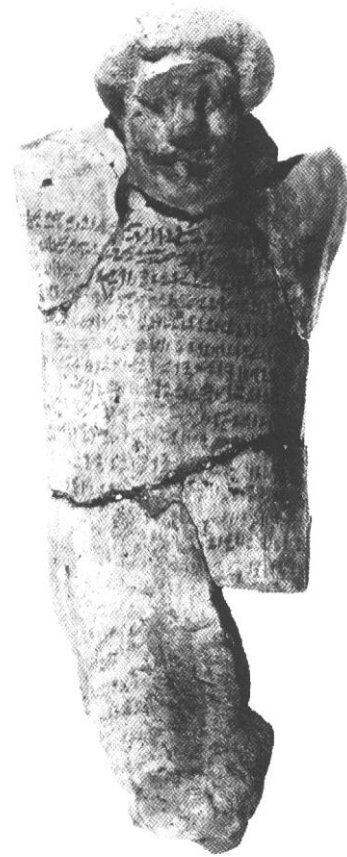
We learn from these texts that Senusert II (the younger) was also called Ketu. This name is otherwise unattested in connection with this king. We are also informed that Amenemhat II, who is referred to as Ameni, was “born to Hetep”. The name Hetep would here appear to be a variant spelling of Aahotep, the name of one of the queens responsible for founding the 18th Dynasty. She reappears in the 13th Dynasty as Auhetabu. Phonetically, Hetep, Aahotep and Auhetabu are all variant spellings (phonetic cognates) of the same name.

According to the Execration Texts, the name of the king of Jerusalem at that time is given as both Yakar-’Ammu and Setj-’Anu. The texts would appear to be dated to the latter years of King David’s reign. It is therefore interesting to note that the first of these two names, Yakar-’Ammu, is a Hebrew one meaning “beloved (or esteemed) of his people”. It goes without saying that king David was beloved of his people, for “all Israel loved David”,¹¹⁵ though arguably the same comments may equally apply to some extent to King Solomon. We must remember that the kings of Israel had many names, one of Solomon’s alternative names, Yedidiah (or Jedidiah as it appears in the Authorised translation), even being recorded in the Bible.¹¹⁶

The second name mentioned in the Execration Texts, Setj’anu, is uncertain but could mean “his adversary (satan)” and could possibly be a reference to Absalom during the period when he expelled David from Jerusalem.

We have already seen from the Beni Hasan reliefs that Abishai was called ‘chief of the Setiu’. The designation Setiu refers to the people inhabiting the land of Israel. The Execration Texts mention three rulers of Setiu, namely Ayyabum, Kushar and Zebulun.

The first of these names has been recognised by Professor James B. Pritchard as being the Hebrew name **אֵיּוֹב** *Iyyob*, better known as Job.¹¹⁷ However, I would suggest that a more correct rendering would be **יֹאב** *Yoab* (AV Joab). He was Abishai’s brother and one of King David’s captains.¹¹⁸ Joab was still captain in the first year of Solomon’s



One of the figurines found at Sakkara containing curses (now in Brussels Museum).

¹¹⁵ 1 Sam. 18:16.

¹¹⁶ 2 Sam. 12:25.

¹¹⁷ ANET p.329 note 5.

¹¹⁸ 2 Sam. 2:18 & 1 Chron. 20:1.

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reign,¹¹⁹ so the mention of Joab in the Execration Texts should come as no surprise.

The second of these three names seems to be identifiable as Akhishar (or Ahishar) who is briefly mentioned as being steward over the royal household during Solomon's day.¹²⁰ From the way he is presented in the Bible, without any genealogy, it is clear that Akhishar was fairly influential and well-known during that period. The problem is, that his name does not appear anywhere else in the Bible, unless Akhishar is a variant spelling of Akhishakhar (or Ahishahar), this being the name of one of the chiefs of the tribe of Benjamin.¹²¹ Certainly we know that the tribe of Benjamin was close to the House of David, as is shown by the fact that, when the Ten Tribes separated from Judah, Benjamin was the only tribe which remained faithful and stayed with Judah.¹²² Nevertheless, the Bible seems to suggest that this particular Akhishakhar was a son of Yedi'ael (AV Jediael), the youngest of the three sons of Benjamin, hence belonged to a much earlier generation and was not a contemporary of King David. It is also possible that the name Akhishar in the Execration Texts actually refers to the family group rather than the name of an individual and this might also be the case with the name Zebulun.

That names were spelt as heard can be demonstrated by the fact that Azariah king of Judah was also called Uzziah.¹²³ In the latter form of this name, the Hebrew letter ׀, (*reysh*), has been dropped. We see also that in the book of Zechariah, the high priest was called Yehoshua¹²⁴ (spelt Joshua in the Authorised translation) yet in the books of Nehemiah and Ezra, the same high priest is called Yeshua (or Jeshua).¹²⁵ This involves the dropping of the Hebrew letter ה, (*hay*). Even Yehoshua son of Nun is called Yeshua in the book of Nehemiah¹²⁶ and Hoshea in the book of Deuteronomy.¹²⁷ The suggestion that Kushar can be a variant spelling of Akhishar is therefore supported in scripture.

The third ruler of Setiu mentioned above, Zebulun, is clearly a Hebrew name, being the name of one of the tribes of Israel. No specific person of this name appears in the Bible during this period, though we would not expect the Bible to mention every single individual of that time. As already stated, it is possible that the tribe of Zebulun is intended rather than a specific person.

Also mentioned in the texts is an unidentified place or region called Iysipi. The texts refer to the "retainers (or trusted men) of Iysipi" and the question was raised, "why retainers in the plural".¹²⁸ For Iysipi, we should read Yoseph (AV Joseph), in which case the tribes of Ephraim and Menashe (AV Manasseh) are intended. The reference to 'retainers' in the plural would then be easily explained. In the time of King David, we are told that Ephraim and Menashe were dwelling in Jerusalem.¹²⁹ David Rohl

¹¹⁹ 1 Kings 2:28.

¹²⁰ 1 Kings 4:6.

¹²¹ 1 Chron. 7:10 - 11.

¹²² 2 Chron. 11:12.

¹²³ Compare 2 Kings 15:1 - 2 with 2 Chron. 26:1 - 3.

¹²⁴ See for example Zech. 3:1.

¹²⁵ See for example Ezra 3:2 & Nehemiah 7:7.

¹²⁶ Neh. 8:17.

¹²⁷ Deut. 32:44.

¹²⁸ ANET p.329 - see note 9.

¹²⁹ 1 Chron. 9:3.

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recognised that Iysipi is the Biblical tribe of Joseph,¹³⁰ but his reconstruction of history obviously could not accommodate the corrections being presented here, because, according to his reckoning, the Davidic-Solomonic period had not yet taken place.

The name of one of the princes of Iysipi is preserved on a statuette. The name is given by Georges Posener as *'prwisipi*.¹³¹ The latter part of this name is clearly a repetition of Iysipi, that is, Joseph. The first part of the name is separated from the latter by a hieroglyphic sign depicting a scroll. This hieroglyph had no phonetic value but acted as a determinative. I would suggest that the first part of the name is not a name at all but a foreign word, in this case a Hebrew adverb. Bearing in mind that there is no letter / in the Egyptian alphabet, I would reread Posener's text as "The prince (or chief) of Joseph, even (אַפִּילוּ *afilu*) Joseph". This word 'afilu' (even) appears in one or two other texts¹³² always in connection with 'Asiatic' princes. The said text might even be translatable as "The prince (or chief) of Asaph, even Joseph". Joseph, son of Asaph is recorded as one of King David's captains.¹³³

One name which appears frequently in these Execration Texts is the name Akimatzmu. This person appears on various statuettes where he is described as being prince of Setiu inferior,¹³⁴ prince of Shosu¹³⁵ and prince of Achboam.¹³⁶ If we can recall, Abishai, King David's captain, was called 'chief of the *Setiu*'. It seems to me that the names Shosu and Setiu were used interchangeably by the Egyptians for both Edomites (Setiu) and Israelites (Shosu). The name Achboam is otherwise unidentifiable as a place name.

Akimatzmu is the equivalent of the Hebrew name Ahimaaz. There was an Ahimaaz who gave his daughter to King Saul in marriage.¹³⁷ Another Ahimaaz was son of Zadok the high priest and was an influential person during the time of both King David and his son Solomon.¹³⁸ Assuming there is not a further person by this name, this latter Ahimaaz seems to have married Basmath, one of Solomon's daughters.¹³⁹ Josephus, who seems to have confused him with Achinadab, tells us that he "managed the affairs of all Galilee, as far as Sidon".¹⁴⁰ It is also interesting to note that the name Ahimaaz only appears in the Bible during this period of history.

Another text mentions a "prince of Shmunu".¹⁴¹ Posener commented that this name bore a striking resemblance to the Biblical name Shimon (AV Simeon). However, such an identification would have been impossible for him to make because the statuettes are currently dated more than 500 years prior to the time of the Exodus and 1,000 years prior to the time of King Solomon. The land of Shimon, so named after one of the twelve tribes of Israel, was not supposed to have existed at that time!

On the basis of the above identifications, it becomes abundantly clear that these curses were all directed towards the kingdom of Judah and her allies. King David's

¹³⁰ ATOT p.351.

¹³¹ *Princes et Pays D'Asie et De Nubie*, p.71, G. Posener, Bruxelles, 1940.

¹³² *Ibid.* pages 68-69.

¹³³ 1 Chron.

¹³⁴ *Princes et Pays D'Asie et De Nubie* op. cit., p.90.

¹³⁵ *Ibid.* p.91.

¹³⁶ *Ibid.* p.72.

¹³⁷ 1 Sam 14 :50.

¹³⁸ 2 Sam 18:19 - 29.

¹³⁹ 1 Kings 4:15.

¹⁴⁰ Josephus, *Antiquities of the Jews* 8.2.3 (Whiston) 8.36 (Thackeray).

¹⁴¹ *Princes et Pays* etc. op. cit., p.91.

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battles must have included encounters with the Egyptian armies as demonstrated by the fact that Abishai, one of king David's captains, "slew an Egyptian, a man of great stature".¹⁴² It is a fact that curses are directed towards enemies who have the upper hand. After all, it is pointless wasting a curse on someone unless you are having problems bringing them into subjection! During this period, Israel was beginning to prosper and the kingdom was becoming firmly established under King David who was successfully subjugating his enemies. The Execration Texts therefore reflect this superiority of the 'Asiatic' kingdoms by the mere fact that they are mentioned in these curses.

It is also interesting to find that the name Akirum, or Ahirom, is mentioned in the texts. This was a name popular among the Phoenician kings. Ahirom appears in the Bible as either Hiram or Huram, the latter being the spelling of the name as it appears in the book of Chronicles. Ahirom built King David a house¹⁴³ and supplied Solomon with all the necessary items for building the temple at Jerusalem.¹⁴⁴ He was probably a target of these curses because of his association with King David, for we are told that Hiram greatly admired David.¹⁴⁵ In the texts, he is called a "ruler of Iy-'anaq". It has been suggested that Iy-'anaq refers to the Biblical Anakim,¹⁴⁶ but seeing that anaq (עֲנָק) is also a Hebrew adjective for 'great', 'giant' or 'large' I would suggest that Iy-'anaq be more correctly translated as 'Great Isle'. This would then refer to Ahirom's city, Tyre, which Josephus referred to as an island city.¹⁴⁷ (That Tyre was built on an island is confirmed by Ashurbanipal who in his records, mentions "Ba'li [Ethbaal], king of Tyre, who dwells in the midst of the sea."¹⁴⁸) Alternatively, it is believed that Ahirom conquered the island of Cyprus, in which case, it is possible that this is the great isle which is being referred to here.¹⁴⁹ It is a pity that the name of the king of Tyre on one of the other fragments has not been preserved.¹⁵⁰

Of the two other rulers of Iy-'anaq, Abi-yamimu is otherwise unknown unless he can be identified with either Abibalus (or Abibaal), one of the two names given by Josephus as being the father of Ahirom,¹⁵¹ or with Abdemon, who, according to Josephus, was possibly the father of the person who was able to solve Solomon's problems.¹⁵² Abi-yamimu is a variant spelling of Abiyam (אֲבִיָּאָם AV Abijam), the name of the son of and successor to Rehoboam, king of Judah. The other ruler of Iy-'anaq is given as Erum, which, because the Egyptian alphabet contains no letter *l*, can also be read as Elum, or Eliam. The latter happens to be the name of the father of Bath-Sheba, Solomon's mother. Certainly, it is debatable whether there is any connection whatsoever between these two persons, though one does wonder why Eliam appears in the Bible as if he were some well-known personage of the time.

¹⁴² 1 Chron. 11:23.

¹⁴³ 2 Sam. 5:11.

¹⁴⁴ 1 Kings chap 5 and 2 Chron. chap 2.

¹⁴⁵ 1 Kings 5:1.

¹⁴⁶ ANET p.328 - See footnote 2.

¹⁴⁷ Josephus, *Antiquities of the Jews* 8.2.7 & 8.5.3 (Whiston) or 8.54 & 8.141 (Thackeray).

¹⁴⁸ *Ancient Records of Assyria and Babylonia* Vol. 2, p.296, §.779.

¹⁴⁹ *Centuries of Darkness* pages 146 - 147 & p.198, see also note 12 on p.365.

¹⁵⁰ ANET p.329 - See footnote 8.

¹⁵¹ Called Abibalus by Josephus in *Antiquities of the Jews* 8.5.3 (Whiston) or 8.144 (Thackeray), but "Ur [or Uriou], of the stock of the Israelites" a couple of chapters earlier: *Antiquities of the Jews* 8.3.4 (Whiston) or 8.76 (Thackeray). Ur/Uriou is the Hebrew word אֲרִיָּה which is transliterated into English as either Uriah or Urijah.

¹⁵² Josephus, *Against Apion* 1.17-18 - Josephus seems unable to make up his mind whether Abdemon was the person who resolved the problems (verse 18) or his son (Verse 17) as his sources seem to disagree on this point.

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All of these identifications rely on the currently accepted Egyptian chronology being drastically wrong. In fact, we are talking of a reduction of around one thousand years in the accepted dates for the supposedly 'earlier' 12th Dynasty. Admittedly some of the aforesaid identifications are tenuous, but when considered in conjunction with all the other evidence which is being presented here, one cannot but admit that there is an amazing string of coincidences!

Akhenaten aka Khufu the Heretic King

The king known as Akhenaten started his kingship as Amenhotep IV:

"Petrie was able to affirm that Amenophis IV and Akhenaten were one and the same person, married to the same Queen Nefertiti, and having two daughters bearing the same names. The reign of one king had ended in his fifth year, while the reign of the other had begun in his sixth (*sic*)".¹⁵³

We should not now be surprised either by this 'change of name', nor by the fact that he started to redate his new reign from what is effectively the sixth year of his reign. This is only one further example where this practice has been uncovered. The question remains to be answered as to whether Akhenaten was not in fact using both names concurrently, especially as his two daughters are mentioned so early in his reign.

Akhenaten introduced a whole new religion to Egypt, one which was to replace all other religions. This was the worship of the Aten, the sun-god. It was a monotheistic religion and as such went against everything that the Egyptians believed in. They were used to worshipping a multitude of gods.

With Akhenaten's introduction of a new form of religion came oppression. Herodotus, who called him Cheops, correctly placing him at the end of the 12th Dynasty, relates that:

"Cheops (to continue the account which the priests gave me) brought the country into all sorts of misery. He closed all the temples, then, not content with excluding his subjects from the practice of their religion, compelled them without exception to labour as slaves for his own advantage. Some were forced to drag blocks of stone from the quarries in the Arabian hills to the Nile, where they were ferried across and taken over by others, who hauled them up to the Libyan hills".¹⁵⁴

This closure of the temples echoes what Akhenaten did. It is therefore understandable how the priests of Amun at Thebes must have felt to have their priestly status removed:

"The excision of the names of the king and queen and sporadically of the [sun] god [Aten] himself, and of other members of the royal family, suggested that the 'Disk-worshippers' had incurred some kind of odium. Their names did not appear on the lists of pharaohs which about this time were coming to light at Sakkara, Karnak and elsewhere. The family at Amarna bore all the signs of being regarded by their successors, if not their contemporaries, as heretics, whose figures and faces and names were anathema".¹⁵⁵

It is not difficult to see in Akhenaten and his family the stories passed down to us by

¹⁵³ *Akhenaten King of Egypt* p.110, Cyril Aldred, Thames & Hudson Ltd., London 1991.

¹⁵⁴ Herodotus, *Histories* 2.124.

¹⁵⁵ *Akhenaten King of Egypt* op. cit., p.20.

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the classical Greek writers about Cheops. Cyril Aldred was convinced that Herodotus had made a mistake and transferred the story of Akhenaten and Ay to the time of the 4th Dynasty:

“It would be surprising if this cataclysm in the affairs of Egypt had not left some mark upon the folk-memory of its inhabitants, and what appears to be a dim recollection of the great event of Akhenaten’s reign is transferred to the time of Kheops and ‘his brother’ Khephren”.¹⁵⁶

If only Aldred had known how close he was to the truth in making this statement!

No one Egyptian king has become quite so despised or so well-known as King Cheops, or Khufu as he is better known by our modern transliteration of his Egyptian name. His Great Pyramid at Giza is one of the Seven Wonders of the World, supposedly being one of the most ancient structures still standing.

Khufu was an alternative name for Akhenaten whilst his successor Ay was known as Chephren, a name which is believed to have been read Khafre. It should therefore come as no surprise to learn that Ay’s full name was Kheperkheperure Itnute-Ay,¹⁵⁷ a name which can also be read as **Khafre**-Khafre-Ra Itnute-Ay. We should bear in mind that Nebmatre-Amenhotep III was not called Amenhotep in the El Amarna letters, but Nimmuria (including variants), this being his prenomen. Khafre was likewise Ay’s prenomen.

I have already briefly commented on the similarity between Herodotus’ account of Cheops and the actions of Akhenaten, and how they encountered the wrath of the Egyptians. It is now necessary for us to look at the evidence in more detail.

Our task is made more difficult by the fact that we know very little about these 4th Dynasty kings:

“THE GREAT KINGS of Dynasty IV are known to us chiefly through their building activities. Although the architecture, sculpture, and painting of the period are familiar to us, scarcely any record of historical events has survived from the reigns of Sneferu



The only known statue of Khafre-Khafrera-Itnute-Ay (Centre) in young age in hard crystalline limestone from his usurped mortuary temple at Medinet Habu. The large nose is a restoration. On either side of him are two differing representations of Khafre in later age, the one on the left from Cairo Museum, the one on the right from Ägyptisches Museum, Leipzig.

¹⁵⁶ *Akhenaten, Pharaoh of Egypt - a new study*, p.260, Cyril Aldred, Thames and Hudson 1968 (p.192 in the paperback edition by Abacus, 1972). Note that these remarks were dropped in the reprint of this book which Aldred renamed *Akhenaten King of Egypt*, Thames and Hudson 1988.

¹⁵⁷ *Egypt of the Pharaohs* p.443.

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[Snofru] and his successors. We know the names and faces of the important people of the time, even a little about their private lives, but although we can guess from their titles something about the parts that they played in public life, we have only tantalizing glimpses of the events in which they found themselves involved”.¹⁵⁸

It is argued that Herodotus erred when he related that Cheops was a *successor* to Sesostri III of the 12th Dynasty. However, his list of kings can now be favourably compared as follows:

<u>Herodotus</u>	<u>12th/18th Dynasty</u>
Sesostri III	Senusert III alias Thutmose III
Pheros	Amenhotep II
Proteus	Thutmose IV
Rhampsinitus	Amenemhat III/Amenhotep III (not Ramses II as is so often quoted)
Cheops	Amenemhat IV/Amenhotep IV/Akhenaten
Chephren	Khafre-Khafre-Ra-Itnute-Ay
Mycerinus	Menkare, vassal to Shabaka

Of Proteus, Herodotus tells us that in his day there was “a sacred precinct of his at Memphis, very fine and richly adorned, and situated south of the temple of Hephaestus”.¹⁵⁹

“Despite the rise of Amun in Thebes, Ptah remained one of the principal gods of the pantheon. The great temple of Ptah [in Memphis] was added to or rebuilt by virtually every king of the 18th dynasty. Chapels were constructed by Thutmose I, Thutmose IV and Amenhotep III.”¹⁶⁰

The archaeological results therefore support the suggestion that Herodotus was describing a sacred precinct which was erected by Thutmose IV during the 18th Dynasty.

Amongst the El Amarna Letters, there was one from a certain Subbuliliuma, king of Hatti, which addresses Akhenaten as “Hurria, king of Egypt”,¹⁶¹ a name which does not appear in any other Egyptian document or monument. However, when transliterated into Greek, the name Hurria becomes Horus (var. Orus), which coincidentally is the name given to Akhenaten by Manetho as recorded by Josephus, Africanus and Eusebius. The actual name Akhenaten does not appear as such in any of the extant Egyptian king lists!

At Amarna in Egypt, Akhenaten’s royal city, the excavators discovered parts of three stone bowls inscribed with the names of Thutmose III, Amenhotep III **and Chephren!**¹⁶² Whilst the first two names were to be expected, the last of these was not. We should ask ourselves why someone should inscribe a bowl with the name of a king who had

¹⁵⁸ AEBOS p.25.

¹⁵⁹ Herodotus, *Histories* 2.114.

¹⁶⁰ *Ancient Egypt: From Prehistory to the Islamic Conquest (Britannica Guide to Ancient Civilizations)*, p.193 Edited by Kathleen Kuiper, Rosen Educational Publishing, 2010.

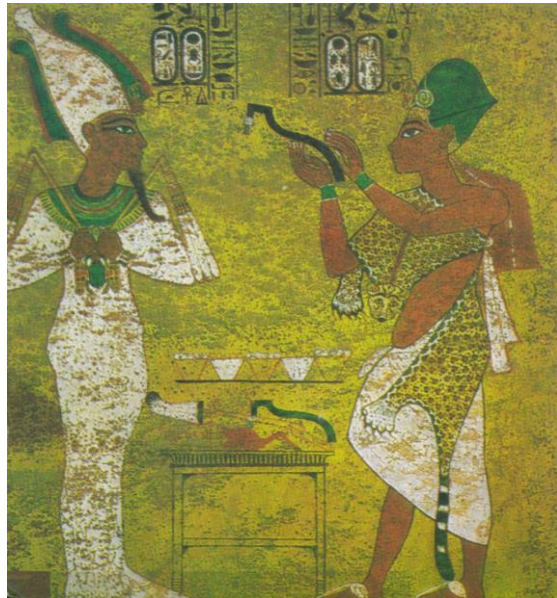
¹⁶¹ *Amarna Letters* Vol. 1, Letter 41, 2-3 (p.207).

¹⁶² Akhenaten King of Egypt p.42.

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supposedly died nearly two thousand years earlier and who was loathed by the Egyptian people? And why was he of especial interest to the people of Amarna with their heretic religion?

Ay was the power behind the boy king, Tutankhamun. Ay appears officiating at Tutankhamun's burial in the reliefs depicted in Tutankhamun's tomb. It is the only known example of a reigning king being depicted officiating in the burial of the deceased king. Ay clearly had great influence over the boy who was effectively just a puppet king.



Ay officiating at Tutankhamun's burial.

The Boy Kings

There were, in fact, two kings ruling in between Cheops and Chephren. They have for some reason been omitted by Manetho. The first was Kawab, whom I here identify as Smenkhare, and the second was his brother Radedef, this being an alternative name for Tutankhamun who was called Rathotis by both Josephus¹⁶³ and Theophilus,¹⁶⁴ Rathôs by Africanus and Athôris by Eusebius.¹⁶⁵ Note that Radedef was called Herutataf in the Turin Papyrus,¹⁶⁶ this being closer to the Rathotis of Josephus. Tutankhamun, who is not referred to by this name in Manetho's king lists, is known to have reigned for about 9 years,¹⁶⁷ whilst Radedef, his 4th Dynasty counterpart, is said to have reigned for 8 years. Whilst the comparison of the only known representation of Radedef with the statues of Tutankhamun are not totally convincing, it should be borne in mind that the idealised portrayals of the royal family which were the trademark of the Amarna era was relatively localised. There are nevertheless slight similarities between the two representations of the boy king as can be seen in Plate 11 below (at the rear of this paper).

Manetho even places a 'daughter' of Akhenaten by the name of Acencheres before Tutankhamun. He described her as being Tutankhamun's sister who ruled for 12 years.¹⁶⁸ Could this have been Meresankh III, Radedef's 'wife'? I would suggest that her name could possibly have been more correctly read as [M]esankhera. Before dismissing this suggestion, I would stress that the 18th Dynasty candidates for Acencheres (Africanus called her Acheres) are either Meritaten, Smenkhare's wife, Smenkhare himself (in which case both Josephus and Theophilus will have been mistaken in calling him 'daughter' of Orus!¹⁶⁹) or Akhesenpaten, none of which are remotely similar to the name presented in Manetho's list.

¹⁶³ The interchangeability of the *t*'s and *d*'s has already been discussed hence the reading of Rathotis for Radedef should come as no surprise.

¹⁶⁴ *Manetho* p.109.

¹⁶⁵ *Manetho* pp.113 & 115.

¹⁶⁶ *The Book of the Dead: Papyrus of Ani* Vol. 1, p.9ff, Ernest Alfred Wallis Budge, New York and London 1913.

¹⁶⁷ AEBOs p.112.

¹⁶⁸ *Egypt of the Pharaohs* p.444.

¹⁶⁹ *Manetho* pp.103 & 107.

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We are told that Radedef murdered the Crown Prince Kawab (Smenkhare) in order to gain the throne.¹⁷⁰ This supports Velikovsky's suggestion that Tutankhamun, under the guidance of Ay, murdered his brother.¹⁷¹ Tutankhamun was in turn murdered by Ay. In making this statement, Velikovsky was merely quoting the thoughts of Howard Carter, the archaeologist who discovered the tomb of Tutankhamun. In his book *The Murder of Tutankhamun - A 3,000 Year Old Murder Mystery*,¹⁷² Bob Brier likewise suggests that Tutankhamun was murdered by Ay. Velikovsky came to his conclusion drawing on the Greek legend of King Oedipus. He skilfully demonstrated that King Oedipus was Akhenaten. In the epic preserved by the Greeks, Akhenaten's two sons became Polynices (Smenkare) and Eteocles (Tutankhamun) with Ay/Chephren called Creon. The scene of the story, although it actually took place in Thebes in Egypt, was transferred to Thebes in Greece.

It has been suggested by Stefan Lovgren that Tutankhamun died of an infection arising from a fracture in the pharaoh's left thigh bone:

"The scientists have focused on a fracture in Tut's left thigh bone as the most likely cause of death. The CT scan showed a thin coating of embalming resin around the leg break, suggesting that Tut broke his leg just before he died and that his death may have resulted from an infection or other complications.

"The resin flowed through the wound and got into direct contact with the fracture and became solidified, something we didn't see in any other area,' said [Ashraf] Selim [a radiologist at Kasr Eleini Teaching Hospital at Cairo University in Egypt].

"We could not find any signs of healing of the bone."¹⁷³

The suggestion that this fracture caused the young king's death is scientifically unsound. Whilst this scenario might occur with the elderly, it is very unlikely in the case of a young person. At worst, the fracture might have led to the bone dying in what is known as Osteonecrosis, but this would not have led to death. At worst, Tutankhamun would have lost the ability to walk and would have needed some form of walking aid. The fact that the resin came into direct contact with the fracture also shows that the bone did not have time to heal. The long and short of it is that Tutankhamun did not die of an infection following a fracture. He was suffocated. His upper body was covered in a deposit of sodium chloride (i.e. salt),¹⁷⁴ which shows that he died of asphyxiation. This will become more evident when we discuss the mummy of pharaoh Merneptah in a short while. In other words, Khafre-Ay killed him by suffocating him.

Tutankhamun was succeeded by Khafre-Ay, who is surprisingly not mentioned by Josephus. The 'heresy' which was introduced by Akhenaten's family was subsequently met with vengeance following the death of Ay. Everywhere, cartouches of Akhenaten's family were erased and their monuments defaced. Exactly the same thing happened at Giza to the tombs of Cheop's family, though it is assumed that the erasures were attributable to Cheops' own children:

¹⁷⁰ AEBOS p.26.

¹⁷¹ *Oedipus and Akhnaton* p.137, Immanuel Velikovsky, Sphere Books Limited, London 1982.

¹⁷² Published by Weidenfeld & Nicholson, London 1998.

¹⁷³ *King Tut Died From Broken Leg, Not Murder, Scientists Conclude*, article by Stefan Lovgren, *National Geographic News*, 1 Dec 2006.

¹⁷⁴ *X-Ray Atlas* p.17.

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“Hints of this fraternal strife between the children of the various queens of Cheops are evident in the Giza cemetery in the unfinished tombs and in the malicious erasure of the inscriptions of certain members of the family.”¹⁷⁵

Mycerinus’ pyramid at Gizeh was “built square, with its lower half of Ethiopian stone; it is much smaller than his father’s, each side at the base being only about 280 feet long”.¹⁷⁶ The comment regarding the use of Ethiopian stone should be noted, as Menkare was a contemporary of Shabaka. An alabaster statuette of a king, which is assumed to be a representation of Menkare, was discovered at Gizeh.

It is known that Tutankhamun was also proactive somewhere in the region of the pyramids at Gizeh,¹⁷⁷ but no one can work out what he was doing there. We now know that he belongs to the same family of kings who built their monuments there. Under the alternative name of Radedef, we learn that Tutankhamun actually built his pyramid a few miles to the north-west of Giza:

“For some mysterious reason he [Radedef] selected for his pyramid a site a few miles to the north-west of Giza, and there, at Abu Roâsh, its unfinished remains have been excavated.”¹⁷⁸

The reason why it was not completed by the boy king now becomes apparent. He did not live long enough to complete it and his successor Ay certainly had not intention of completing it for him.

Up till now, Snofru (the father of Khufu/Cheops) is not known to have built any monuments at Giza, but we now know that he built his pyramid under the name of Amenhotep III (the father of Akhenaten). Similarly, Cheops, Chephren and Menkare built their pyramids at Giza but, unlike Amenhotep III before them, Akhenaten, and Ay supposedly did not! We even have evidence to show that Tutankhamun undertook work in the region of Giza, which makes the lack of monuments which can be attributed to Akhenaten or Ay even more intriguing. All of this is easy to explain when we realise that they **have** left monuments at Giza but under their alternative names!

The reason for Herodotus’ remarks can now be more fully understood. He did not make a mistake. Cheops ruled at the end of the 12th Dynasty, which dynasty is the 18th in another form. Bear in mind that Herodotus produced his work a few decades before Manetho compiled his contrived Egyptian dynastic king lists. What we find is that the list of kings provided by Herodotus is now reasonably concordant with the facts as we now know them. The only exception is the latter part of his list which needs further investigation and will be discussed more fully in my main work.

Khufu’s city was called Menat-Khufu, a name which Breasted translated as “*Nurse of Khufu*”¹⁷⁹ which, in my opinion, is a rather strange designation. In Hebrew, מֵנַת *menat* means a portion or something set aside. In the book of Chronicles, for example, we are told that Hezekiah “appointed also the king’s portion (מֵנַת הַמֶּלֶךְ) *menat-*

¹⁷⁵ AEBOS p.26

¹⁷⁶ Herodotus, *Histories* 2.134.

¹⁷⁷ The “building located southwest of Chephren’s Valley Temple, a structure customarily described as the Resthouse of Tutankhamun... seems to have been a vast mud-brick establishment whose foundation predated Tutankhamun’s accession”. *Mitteilungen des Deutschen Archäologischen Instituts Kairo* (MDAIK), Vol. 42, p.39, Jacobus van Dijk and Marianne Eaton-Krauss.

¹⁷⁸ Egypt of the Pharaohs p.82.

¹⁷⁹ *A History of Egypt* (Breasted) Vol. 1, p.116.

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hamelekh)".¹⁸⁰ Menat-Khufu would therefore mean the portion of Khufu, meaning land reserved specially for the king.

Breasted also tells us that this city of Menat-Khufu was located in some indeterminable place near to Beni-Hasan.¹⁸¹ Much of the alabaster used by this king for many of his monuments was obtained from a quarry not far from Tell el Amarna.¹⁸² It is at Tell el Amarna, a city located about 24 miles south of Beni-Hasan, that Akhenaten built his city of Akhetaten. Menat-Khufu must therefore have been an alternative name for Akhetaten!

The Statuette of Khufu

As already stated, Akhenaten was the legendary tyrant Cheops. The main stumbling block to this identification is an ivory statuette discovered by Petrie at Abydos bearing the name of Khufu which looks nothing like Akhenaten! How can this be explained?

Concerning this statue, Petrie wrote:

"No other Egyptian king that we know resembled this head; and it stands apart in portraiture, though perhaps it may be compared with the energetic face of Justinian, the great [Roman] builder and organizer".¹⁸³

First of all, it should be stressed that the only identifying mark on the statuette is the *ka* name of Khufu crudely written inside a cartouche on the base, on the front (left side) of the throne. There are no other markings at all. The other thing to bear in mind is the stratigraphic level at which the statuette was discovered:

"The figure was found in the midmost of the three store chambers along with a great quantity of pieces of wooden statues of the same age, of which only the films of surface stucco remained".¹⁸⁴



Map of Egypt showing location of Akhetaten in relation to Beni-Hasan.

¹⁸⁰ 2 Chron 31:3.

¹⁸¹ *A History of Egypt (Breasted)* Vol.1, p.116.

¹⁸² *A History of Egypt (Petrie)* Vol.1, p.63.

¹⁸³ *Abydos* Vol. 2, p.30.

¹⁸⁴ *Abydos* Vol. 2, p.30.

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Zahi Hawass puts it succinctly when he remarked:

“It is important to note that no scholar has assigned a structure to the IVth dynasty, despite Petrie’s hypothesis, and with the exception of the little ivory statuette found in a central storage chamber, no inscription or other evidence found in the area has been dated to the time of Khufu.”¹⁸⁵

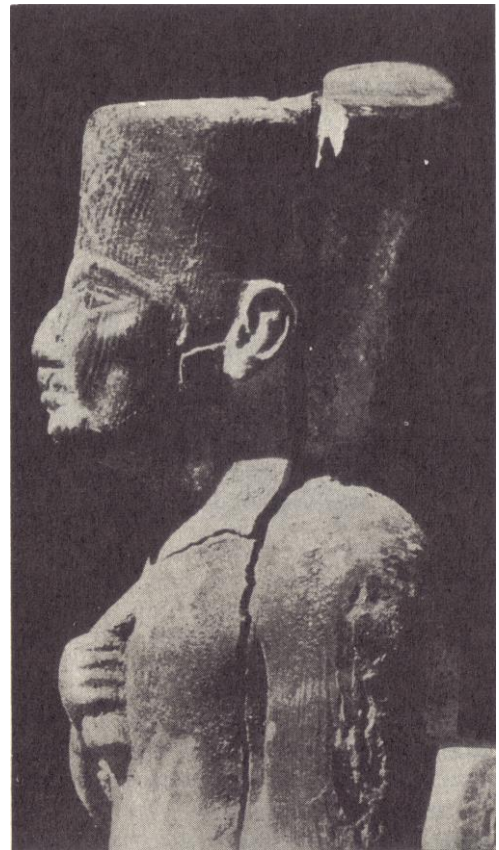
More importantly, the said chamber formed part of a more substantial temple the extent of which was so confused that Petrie and his colleagues were unable to ascertain the various levels due to the numerous rebuilding activities which had taken place. The latest temple, with the exception of an annexe which was built by Ahmose II, seems to have been built by Menkheperre-Thutmose. It has been assumed that this temple belongs to the 18th Dynasty. It was in this temple that some of the exquisite statues of Menkheperre-Thutmose were discovered – the ones which we have identified as belonging to a 21st Dynasty king! (NB: Ahmose II also belongs to this later period.)

Taking all of the evidence into consideration, it is obvious that the statuette is **not** a representation of the 4th Dynasty Khufu at all. The said chamber was apparently still in use during the Persian period of occupation if not later. There is every likelihood that the statuette is either a representation of a Persian king (possibly Cambyses), or alternatively, even of the Roman Emperor Justinian himself!

The marking of the name Khufu on the base, Khufu being one of the most hated of all Egyptian kings, would probably have been added as a derogatory statement. This is in the same way that we nowadays refer to an overbearing person as a ‘Hitler’. The suggestion that the statue is of a Persian king is the most likely, especially as a scarab engraved with the name Khufu was found with a scarab dated to the time of Amenardis of the 25th Dynasty,¹⁸⁶ which period we will look at a little more closely in a short while.

Hawass has suggested a 26th Dynasty date for the Khufu statuette:

“Petrie immediately dated this statuette to the IVth dynasty on the basis of the name inscribed on the throne,



Statuette with the name Khufu written on the base



¹⁸⁵ *The Khufu Statuette: Is it an Old Kingdom Statue?* Zahi Hawass, p.380 in *Melanges Gamal Eddin Mokhtar*, Vol. 1, edited by Paule Posener-Krieger, Institut Français D’Archeologie Orientale du Caire 1985.

¹⁸⁶ *Scarabs & Cylinders* p.19: “When we turn to scarabs which are certainly late issues, such as the Khufu found with Amenardas, and the group found by Mr. Quibell...”

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convincing all subsequent archaeologists and art historians of the validity of his assertion and dismissing as superfluous any thought of comparison with IVth dynasty sculpture. I disagree with this dating and believe instead that the statuette was manufactured in the XXVIth dynasty, also known as the Neo-Memphite period.”¹⁸⁷

One other factor which points to a late date is a tablet containing a reference to the sphinx. This tablet, which is referred to either as the stela of Khufu’s daughter or as the Inventory stela, mentions that the Temple of Isis had been discovered and restored together with the Sphinx by Khufu:

“The work of the tablet is wholly unlike that of the IVth dynasty; and it is generally agreed that it was executed in a late period. It was found in the small temple beyond the small pyramid [at Gizeh] south-east of the great pyramid. This temple was built by Pasebkhanu of the XXIst dynasty; and this tablet was carved probably under him, or some successor of his. The whole value of it turns on the question, then, whether it is an exact copy of an earlier tablet engraved by Khufu. Daressy concludes that the beginning of it is a copy of an earlier inscription, but the end of it is a Saite invention. If so, it at least implies that there was a temple of Isis on the pyramid hill before Khufu, and that is very probable, as temples were placed in cities, and not on a desert plateau where there was no other work. Intrinsically therefore the subject condemns its date. Moreover the granite temple is clearly as late as Khafra ... and hence could not possibly be a temple found by Khufu”.¹⁸⁸

Zahi Hawass, however, argued that the stela was likewise probably of 26th Dynasty date:

“This stela is discussed thoroughly by several egyptologists and is thought to be a forgery, perhaps of the XXVIth dynasty. The temple of Isis in which the stela was found was built perhaps as early as the XVIIIth dynasty, on the usurped foundations of the offering temple of Queen Henutsen’s subsidiary pyramid beside the south-east corner of the great pyramid. Archaeologists at the time studied this stela very carefully because accepting its statement would mean a change in the whole history of the Old Kingdom especially if, in truth, the Sphinx was discovered by Khufu. Their study attributed the stela to the time of Psusennes I (Pasebkhanu) of the XXIth dynasty, because of the architectural context and the artifacts with which it was found. Daressy disagrees and dates the stela to the Saite period, or XXVIth dynasty. Whichever is the case, there is general agreement that the stela does not relate accurate history, especially in view of the fact that the Isis Temple was built, at the earliest, in the XVIIIth and more probably not until the XXVIth dynasty.”¹⁸⁹

If nothing else, this demonstrates the extent of deception during this late period. By 26th Dynasty, Hawass is referring to the time of Psamtek I, Nekau II, Haabra and Ahmose II, all of which, as we shall shortly demonstrate, were Persian satraps. If there was a second Khufu who lived during the Persian era, then it would explain how this later Khufu ‘found’ a temple built by King Khafre of the 4th Dynasty, a king who will have actually **preceded** him by some few hundred years.

The Ramesside Period

The 19th Dynasty list, as preserved by Josephus, Africanus and Eusebius, is currently a great confusion to anyone studying this period of history. In particular, the lengths of reign given have been the subject of much scholarly debate. It would appear, however,

¹⁸⁷ *The Khufu Statuette* op. cit., pp.379-380.

¹⁸⁸ *A History of Egypt (Petrie)* Vol. 1, p.63.

¹⁸⁹ *The Khufu Statuette* op. cit., p.383.

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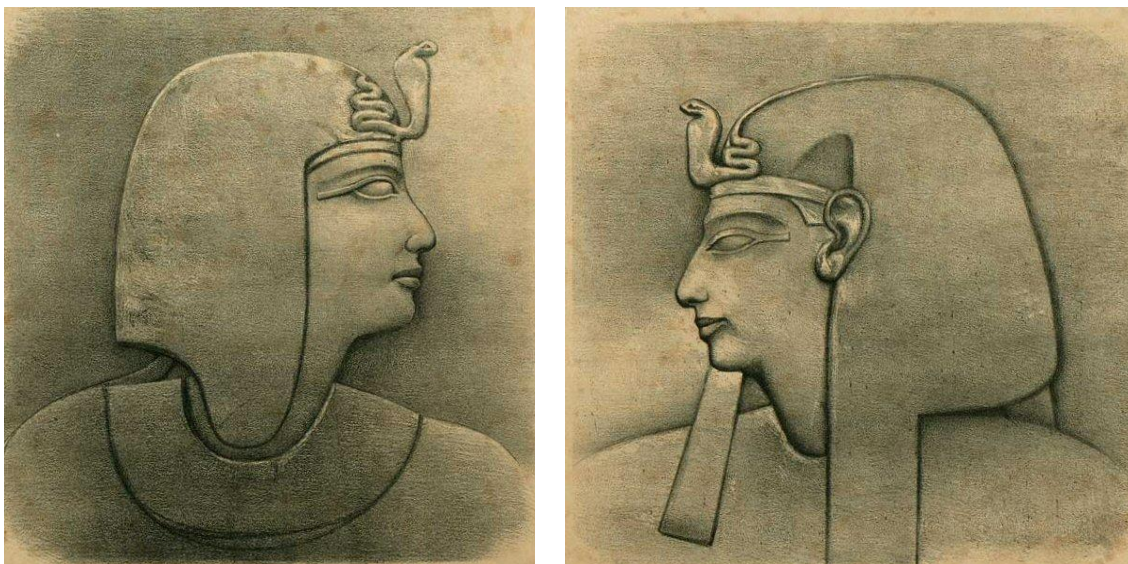
that the lengths of reign from Seti I onwards bear some relation to the actual ages of the kings at their time of death rather than their lengths of reign! The order of the kings is another problem which needs some clarification.

Seti I, who was called Sethos by Sir Alan H. Gardiner, was also called Sethos by Herodotus:

“Next on the throne after Anysis was Sethos, the high priest of Hephaestus. He is said to have neglected the warrior class of the Egyptians and to have treated them with contempt, as if he had been unlikely to need their services. He offended them in various ways, not least by depriving them of the twelve acres of land which each of them had held by special privilege under previous kings. As a result, when Egypt was invaded by Sennacherib, the king of Arabia and Assyria, with a great army, not one of them was willing to fight.”¹⁹⁰

It should be stressed that the name Seti, or Sethos, is peculiar to the 19th Dynasty. This name does not appear in any later dynasties. This statement is particularly important because Herodotus actually provides us with one of the few Egyptian-Assyrian links recorded by the Greeks which enable us to place the 19th Dynasty in its right chronological position in history.

Before proceeding further, I would point out that there were two separate kings with the name Seti I Merenptah-Menmaatra, as can be seen from the undernoted representations. Once again, we find that the archaeological record has become confused. To keep things simple, we shall refer to them as Seti IA and IB respectively. Seti IA appears to have been the father of Rameses I, whilst Seti IB was the father of Rameses II.



Two differing representations of King Menmaatra-Seti I - Seti 1A on left, Seti 1B on right (from *Denkmäler aus Aegypten und Aethiopien* iii, 296, Lepsius).

Part of a charter issued by Seti I has been discovered. (It was clearly written by Seti IA.) This charter was aimed at “the Vizier, the officials, the courts of judges, the King’s Son of Cush, the troop-captains, the superintendents of gold, the mayors and heads of

¹⁹⁰ Herodotus, *Histories* 2.141.

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villages of Upper and Lower Egypt, the charioteers..." etc.¹⁹¹ The privileges of the temple staff were being infringed and, according to the charter, were subject to being:

"seized personally, moved from district to district, commandeered for ploughing or reaping, prevented from fishing or fowling, have their cattle stolen, and so forth. Also any official who did not exact justice from the offenders was himself to be severely punished. Paragraph after paragraph deals with such matters, but it has to be confessed that the entire decree is very carelessly drafted, and leaves the impression rather of artificial legalistic form than of precise legal enactment".¹⁹²

This document makes sense when it is moved forward to its correct place in history. Clearly Seti was, as Herodotus states above, taking liberties with the priests and high-ranking officials and depriving them of land to which they had been entitled under previous kings. The document appears to have been prepared in haste, hence Gardiner's comment that it is "very carelessly drafted". This document was drafted at the time when Egypt was being invaded by Assyria. I would therefore suggest that it rightly belongs to Seti IA, the father of Rameses I.



Seti IB as depicted in his temple at Abydos.

During the time of Sargon II, king of Assyria, the town of Hamath was captured by Sargon and possibly turned into an Assyrian garrison:

"I [Sargon II] gathered from among the people of Hamath and added them to my royal equipment (armament)".¹⁹³

Shortly after Sargon II's confrontation with an unnamed Egyptian king, the Assyrian king pursued an unnamed Greek person to the Egyptian border. It was there that he encountered the "king of Meluhha (Ethiopia)".¹⁹⁴ I feel that we can safely identify this king of Ethiopia as either Shabaka or Taharka. Gardiner, however, rejected the suggestion that Sargon II encountered Shabaka on phonetic grounds¹⁹⁵ but he tried to equate Shabaka with the Biblical So, king of Egypt. He obviously did not appreciate that there was more than the one king of Egypt ruling during this period.

Seti I tells us:

"This day **one** came to tell His Majesty [i.e. Seti I] that the vile foe who was in the town of Hamath had collected to himself many men and was taking the town of Bethshan, having made alliance with them of Pella, and he would not permit the prince of Rehob to come out. And his Majesty sent the first army of Amun Mighty-of-Bows to the town of Hamath, and the first army of Pré Rich-in-Valour to the town of Bethshan, and the first army of Sutekh Victorious-of-Bows to the town of Yenoam. And it came to pass in the space of one day that they fell to the might of His Majesty the King of Upper and Lower

¹⁹¹ *Egypt of the Pharaohs* p.251.

¹⁹² *Ibid.* p.251.

¹⁹³ *Ancient Records of Assyria and Babylonia* Vol. 2, p.27, §.55.

¹⁹⁴ *Ancient Records of Assyria and Babylonia* Vol. 2, p.32, §.63.

¹⁹⁵ *Egypt of the Pharaohs* p.342.

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Egypt Menmaré, the Son of Ré Seti-merenptah, given life”.¹⁹⁶

Could the ‘one’ who came to “tell his majesty” have been the same unnamed Greek person who is mentioned in the Assyrian records? I personally feel that it is too much of a coincidence for us to assume otherwise! This Greek person arrived at the Egyptian border. His first point of contact would have been the Egyptian king, yet the king of Ethiopia was the one who was to eventually encounter Sargon II’s armies.

Notice that there were three separate armies involved in this assault recorded by Seti I. One went northwards to Hamath in Syria, another to Bethshean, which was located in the Jezreel valley in northern Israel, the other towards the south to Yenoam, which I identify as Jerusalem. Yenoam means literally ‘the LORD speaks’ and seems to refer to the city of Jerusalem. The fact that the enemy fell “in the space of one day” conceals the fact that the enemy was not actually defeated by the Egyptian king, but rather by divine intervention. This seems to refer to the fall of Sennacherib’s army who, by all accounts, must have been co-ruling with Sargon II.

Whilst the texts of Sargon II do not directly mention either the Beth-Shean or Rehob of Seti’s texts, we do know that he took all of the towns of Israel which will undoubtedly have included these places. Beth-Shean is the place where Saul’s body was hung by the Philistines. The city was located in the Jezreel valley to the north of Samaria and Sargon II would have had to capture and advance past this town in order to capture the city of Samaria, the capital of the House of Israel. Rehob was a city belonging to the tribe of Asher¹⁹⁷ and was located somewhere by Mount Hermon in northern Israel. The comments made by Seti I concerning the ‘wretched foe’ therefore take on a whole new dimension when we place him in the correct chronological place in history.

When, during the reign of Sennacherib, Taharka conquered Palestine, he was not alone. Seti I also claimed to have conquered Palestine. Taharka’s list of conquered cities is identical to that of Seti I’s, so much so that Petrie assumed that Taharka had merely copied the earlier one.¹⁹⁸ Petrie could not possibly have come to the logical conclusion that the two lists were intentionally describing one and the same campaign, especially as Seti I supposedly lived some 800 years previous to Taharka! In Seti’s records we encounter “the first mention of divisions of the Egyptian army named after the principal gods of Egypt”.¹⁹⁹ One of these divisions must have been the Ethiopian contingency headed by Taharka I. (Shabaka I must have died some time before this.) The remaining division seems to have been headed by Rameses I aka Necho I.

According to Josephus, the 19th Dynasty was a continuation of the 18th, though both Africanus and Eusebius make the first three of these kings (Sethos, Ramesses and Ammenophis) 18th Dynasty as well as 19th Dynasty rulers. Harmais, who appears towards the end of Manetho’s 18th Dynasty immediately before Sethos and who is said to have been called Danaus, has been tentatively identified by Gardiner as

¹⁹⁶ *The Wars of Sethos I*, p.36, JEA 33 (1947) by Raymond Oliver Faulkner. See also ANET p.253 Whilst Pritchard translates this name as Beth-Shean, Gardiner translated the name as Beth-Shael, (Egypt of the Pharaohs p.254) this latter reading, in my opinion, being wrong.

¹⁹⁷ Josh. 19:28.

¹⁹⁸ *A History of Egypt (Petrie)* Vol.3, p.297.

¹⁹⁹ *Journal of Egyptian Archaeology* Vol. 33, p.37, 1947.

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Horemheb.²⁰⁰ In *Ancient History Reconsidered*, we demonstrate that Horemheb was the person known to the Greeks as Bocchoris and that Horemheb was more correctly killed by the Ethiopian king Shabaka.

The laws which Horemheb introduced are well documented. One of Horemheb's main achievements (I shall retain the name Horemheb for the sake of clarity) was to formalise the Egyptian law:

"During the days of his [Horemheb's] initial ascendancy under Tutankhamun, he doubtless played an influential role in the return to orthodoxy. On the Turin statue he claims most of the reforms which Tutankhamun had announced on his Restoration Stelae a dozen years earlier, but his main statement of intent is contained in the greatly ruined stela which he erected at Karnak and is known in modern times as his Edict, apparently the inaugural decree of his reign, issued to 'seek the welfare of Egypt', by suppressing illegal acts".

During the time of Akhenaten and his successors, much of the administration had passed into the hands of dishonest court officials and the result was widespread corruption. Horemheb changed all of that by actively enforcing the law and arranging tours of inspection which he claims to have made throughout the length and breadth of the land. He himself claimed that he was "appointed to fix laws".²⁰¹

"The penalties imposed were of great severity, the malefactors in the worst cases being docked of their noses and banished to the fortress-town of Tjel on the Asiatic border, and in the lesser cases punished with a hundred strokes and five open wounds".²⁰²

Diodorus wrote:

"A fourth lawgiver, they say, was the king Bocchoris, a wise sort of a man and conspicuous for his craftiness. He drew up all the regulations which governed the kings and gave precision to the laws on contracts; and so wise was he in his judicial decisions as well, that many of his judgments are remembered for their excellence even to our day. And they add that he was very weak in body, and that by disposition he was the most avaricious of all their kings."²⁰³

Is it feasible then that these laws introduced by Horemheb should have been passed over by the Greek writers in favour of some later king by the name of Bocchoris? As Cyril Aldred put it:

"His [Horemheb's] long reign of over a quarter of a century did much to re-establish the government of Egypt on sound and effective lines".²⁰⁴

Horemheb was the person known to the Greeks as Bocchoris. He was a contemporary of Sennacherib king of Assyria. In fact, the three hieroglyphic characters which make up Horemheb's name, hor-em-heb can also be read heb-hor-em, a name which, when transliterated into Greek, becomes *Hebochoris*, a name which has become shortened to Bocchoris.

In his tomb at Memphis, Horemheb uses the epithet "Deputy of the King in front of the Two Lands"²⁰⁵ which shows that he was only acting as regent. The king to whom Horemheb is paying his respects is not named. As Sir Alan H. Gardiner points out:

²⁰⁰ *Egypt of the Pharaohs* p.444, fn.9.

²⁰¹ AHEP Vol.2, p.244.

²⁰² *Egypt of the Pharaohs* p.245.

²⁰³ Diodorus, *Library* 1.79 and 1.94.

²⁰⁴ *Akhenaten King of Egypt* p.301.

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“Opinions have been divided as to whether the reign in question was that of Akhenaten or that of Tut‘ankhamun”.²⁰⁶

The presence of horsemen in the scenes was problematic. As the renowned American archaeologist James Henry Breasted remarked:

“Only a long line of prancing horses’ feet are visible; as there are no chariot wheels among them, and no human feet of men leading them (except at the extreme front), we may suppose that we have here a unique scene on an Egyptian monument – a troop of Asiatic horsemen. That the horses are being driven in a loose herd in the presence of the king is also possible”.²⁰⁷

Robert Hari wrote:

“A person is shown mounted on a horse without a saddle—a representation most unique (*rarissime*) in Egyptian art, and the person has not the appearance of an Egyptian, though he holds in his hand an emblem of a dignitary...”.²⁰⁸

The use of mounted cavalry is not an Egyptian innovation and the scenes in Horemheb’s tomb demonstrate ‘Asiatic’ influence in Egyptian affairs. By contrast, the Egyptians always used chariots.

We are also told that an interpreter was used:

“Further to the right the reliefs subdivide into two registers. In the lower one Haremḥab, decked out exactly as before, but now looking towards the right, listens to the words of a smaller personage whose figure is similarly duplicated. The huddled group of foreigners to whom this man turns proclaims him to be an interpreter.”²⁰⁹

The use of an interpreter in Egyptian monuments of this nature is unusual and unprecedented but is to be expected if the king was an Assyrian overlord, such as would be the case if Sennacherib was the ruling monarch.

The presence of foreigners is a common feature in Horemheb’s tomb prompting Gardiner to make the following comments:

“Altogether the prominence given in his tomb to relations with foreign lands proves how vital had become the problem of Egypt’s position amid a restless and largely hostile world”.²¹⁰

Gardiner hits the nail on the head when he records:

“Summing up the significance of all the scenes and inscriptions of the tomb we gain the impression, not of an Egypt warring against external enemies, but of an imperial power exercising, by forceful means whenever necessary, its beneficent protection over foreign tributaries or virtual subjects.”²¹¹

Sennacherib was that imperial power to which he was unwittingly referring, but due to a displacement of Horemheb in the chronological scheme of things by over 800 years, Gardiner was unable to arrive at the obvious correct conclusion.

Rameses, the immediate successor to Harmais, is clearly identifiable in Eusebius as

²⁰⁵ *The Memphite Tomb of the General Haremḥab* p.11, Sir Alan H. Gardiner in *The Journal of Egyptian Archaeology* Vol. 39, Dec 1953.

²⁰⁶ *The Memphite Tomb of the General Haremḥab* op. cit., p.3.

²⁰⁷ *Ancient Records of Egypt* Vol. 3, p.5, §.7 & fn. c.

²⁰⁸ *Horemheb et la Reine Moutnedjemét ou la Fin d’une Dynastie*, p. 74, Robert Hari, Geneva 1964.

²⁰⁹ *The Memphite Tomb of the General Haremḥab* op. cit., p.6.

²¹⁰ *The Memphite Tomb of the General Haremḥab* op. cit., p.4.

²¹¹ *The Memphite Tomb of the General Haremḥab* op. cit., p.9.

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Rameses II but in Africanus as Rameses I. There is therefore clearly a copying error by these writers when they transcribed from Manetho's original work. Note also, that whilst Eusebius informs us that Rameses II was known as Aegyptus, Josephus says that it was his father Sethos who was known as Aegyptus:

“two brothers Sethôs and Hermaeus, the former of whom, he [i.e. Manetho] says, took the name of Aegyptus, the latter that of Danaus”.²¹²

Josephus then goes on to say that “Sethôs drove out Hermaeus and reigned for 59 years”,²¹³ whilst Eusebius would have us believe that Harmais was driven out and succeeded by “Ramessês, also called Aegyptus, for 68 years”. This Sethos, who is recorded by Josephus, is not mentioned by either Africanus or Eusebius.

It should be stressed that Rameses I is only mentioned by Africanus who accredits him with a reign of only one year. According to Gardiner, year 2 is the highest recorded date.²¹⁴ By contrast, his 26th Dynasty counterpart, Necho I is said to have ruled for 8 years.

In the first part of his discourse against Apion, Josephus states that Harmais, after ruling for four years and one month, was succeeded by Rameses I for one year and four months, but he then proceeds to omit Seti I, informing us that Rameses I was immediately succeeded by Armesses Miammoun (i.e. Rameses II) for sixty six years and two months.²¹⁵ Later on, he omits Rameses I completely but includes Seti I before making “Rampsês, the elder of his sons” king for 66 years.²¹⁶

In reality, Seti IB, alias Psammetichus I, may have ruled for 54 years.²¹⁷ This king reappears in the 19th Dynasty as Sethos and is said to have ruled for either 51 years (Eusebius) or 55 years (Africanus). This identification is assured because Josephus gives his successor's name as Armesses Miammoun which is unmistakably Rameses II Meriamun who is supposed to have ruled for somewhere between 61 to 66 years. The mummy of Rameses II, however, is of a person of between 50 to just over 55 years of age,²¹⁸ therefore the suggestion that he ruled for anywhere near as long as 66 years must be treated with contempt. He most certainly was not 80 as suggested by some.²¹⁹

Ramses II makes a reappearance in the 19th Dynasty lists as Rapsaces (Africanus) or Rampses (Eusebius). He is said to have been succeeded by someone called Ammenemphthes for either 20 years (Africanus) or 40 years (Eusebius) whilst Harmesses Miamun according to Josephus was supposedly succeeded by Amenophis who is said to have ruled for 19 years and six months.²²⁰ As we shall shortly demonstrate, Amenophis is to be identified as Seti II alias Psammetichus II, who is known to have succeeded Rameses II alias Necho II and who is said to have ruled for 6 years,²²¹ though there is every indication that the scribes have confused the records of

²¹² Josephus, *Against Apion* 1.26 (Whiston) or 1.231 in Thackeray's translation.

²¹³ *Ibid.*

²¹⁴ *Egypt of the Pharaohs* p.445.

²¹⁵ Josephus, *Against Apion* 1.15 (Whiston) or 1.98 in Thackeray's translation.

²¹⁶ Josephus, *Against Apion* 1.26 (Whiston) or 1.231-2 (Thackeray).

²¹⁷ Africanus and Herodotus give 54 years, Eusebius gives 45.

²¹⁸ *X-Ray Atlas*, Table 6.4, p.210-11.

²¹⁹ *Faces of Pharaohs* p.156.

²²⁰ Josephus gives 19½ years, Africanus 20 years and Eusebius 40 years.

²²¹ Eusebius, however, gives 17 years for “Psammuthis the Second, also called Psammêthchus”, *Manetho* p.171.

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Africanus	Eusebius	Josephus
18th Dynasty:		
Armeses 5 yrs	Armaïs 5 yrs	Hermaeus (Danaus) 4 yrs
Aegyptus		Sethos (Aegyptus) 59 yrs
Rameses 1 yr	(omitted)	Rameses 1 yr (but omitted in <i>Against Apion</i> 1.26)
Seti IB (omitted)	(omitted)	(omitted but confused with Seti IA)
Ramessês (omitted)	Ramessês 68 yrs	Rampsês 66 yrs
Amenôphath 19 yrs	Amenôphis 40 yrs	Amenophis 19 yrs
		Sethôs also known as Ramessês ? yrs
19th Dynasty:		
Sethôs 51 yrs	Sethôs 55 yrs	
Rapsacês 61 (var 66) yrs	Rampsês 66 yrs	
Ammenephthês 20 yrs	Ammenephthis 40 yrs (var 8 yrs)	
Ramessês 60 yrs	(omitted)	
Ammenemnês 5 yrs	Ammenemês 26 yrs	
Thuôris 7 yrs	Thuôris 7 yrs	
The 18 th and 19 th Dynasties as presented by the classical writers. Despite all of these blatant contradictions, scholars are still reluctant to contest the Manethonian tradition.		

Seti II with those of Hophra, as, according to Africanus and Eusebius, the latter is said to have ruled for 19 years.²²² The highest attested date for Seti II just happens to be year 6,²²³ which matches the number of years given for Psammetichus II by Africanus as well as by Herodotus who called him Psammis son of Necho II.²²⁴

From all this, it should be apparent that what has been preserved by these writers is a complete mess! There is also every indication that the Egyptians were falsifying their history, so we do not know how much reliance we should put on what has been transmitted, especially as we are receiving the information third-hand.

Josephus, who likewise omits Seti I in the earlier part of his narrative, making Ramses II immediately succeed Rameses I, records this period as follows:

“after him [i.e. Rameses I] came Armeses Miammoun [i.e. Ramses II/Necho II], for sixty-six years and two months; after him Amenophis [i.e. Seti II], for nineteen years and six months; After him came Sethosis [i.e. Merneptah-Hophra-Maat/Apries], and Ramesses [i.e. Siptah], two brethren, the former of whom had a naval force, and in a hostile manner destroyed those that met him upon the sea; but as he slew Ramesses in no long time afterward, so he appointed another of his brethren, Harmais [i.e. Amenmeses or more correctly Amun-Amasis], to be his deputy over Egypt. He also gave him all the other authority of a king, but with these only injunctions, that he should not wear the diadem, nor be injurious to the queen, the mother of his children, and that he should not meddle with the other concubines of the king; **while he [i.e. Merneptah-**

²²² Manetho pp.171 & 173.

²²³ *Egypt of the Pharaohs* p.445 & X-Ray Atlas p.262.

²²⁴ Herodotus, *Histories* 2.161.

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Hophra-Maat] made an expedition against Cyprus, and Phoenicia, and besides against the Assyrians and the Medes.²²⁵

I have added the more familiar names in square brackets to assist our understanding of the above passage.

Whether or not this information concerning Rameses and Sethos, the sons of Rameses II, is correct, is irrelevant. Basically, this is what the Egyptians seem to have reported to the Greek writers. The above comments can be compared with what Diodorus tells us concerning Apries:

“Four generations after Psammetichus, Apries was king for twenty-two years. He made a campaign with strong land and sea forces **against Cyprus and Phoenicia**, took Sidon by storm, and so terrified the other cities of Phoenicia that he secured their submission; he also defeated the Phoenicians and Cyprians in a great sea-battle and returned to Egypt with much booty.”²²⁶

Notice then how this campaign of Apries, as recorded by Diodorus, accords with the information provided by Josephus concerning the campaign of Sethosis son of Ramses II. This is an embellishment of the report by Herodotus who simply says:

“There was no earlier king who was more fortunate than Apries. He ruled for twenty-five years, and in the course of his reign he attacked Sidon and fought a sea-battle against the king of Tyre.”²²⁷

As for Merneptah’s brother, who is called Rameses in Josephus’ version, in the first few years of his six-year reign, Siptah was known as Rameses-Siptah and later as Merneptah-Siptah.²²⁸ This has certainly not helped the situation by adding to the confusion which surrounds this period of history.

The suggestion that Merneptah campaigned in Cyprus and Phoenicia, let alone against the Assyrians and the Medes, should be treated with caution, though it should be borne in mind that he probably did go up against Nebuchadnezzar, who was regarded as king of the Assyrians. It is also quite possible that Nebuchadnezzar, who married Amyrtis, a daughter of a Medean king,²²⁹ would by this time have been employing Medean contingencies in his army. The only known campaign against Egypt by Nebuchadnezzar, however, is the one against Amasis in the 37th year of Nebuchadnezzar’s reign.²³⁰

In favour of Merneptah having had a naval force at his disposal, the pharaoh actually records conquering some unidentifiable island of the Ekwesh, which is mentioned in his list of captives:

“[Sher]den (— — *dy-n*) Shekelesh (Š’ - *k*’ - *rw-š*’), Ekwesh (’ - *k*’ - *y* - *w*’ - *š*’) of the countries of the sea, who had no foreskins.”²³¹

²²⁵ Josephus, *Against Apion* 1.15 (Emphases mine.)

²²⁶ Diodorus, *Library* 1.68. (Emphasis mine.)

²²⁷ Herodotus, *Histories* 2.161.

²²⁸ *Egypt of the Pharaohs* p.277.

²²⁹ “Nebuchadnezzar now built up in Babylon in wonderful magnificence and beauty. He built a whole new city outside the old one and enclosed all of it with a triple wall made of brick. As a favour to his Median wife called Amyrtis, king Astyages’ daughter, he made that famous and so much renowned garden, born on pillars of which Berosus writes: ‘He built that garden, called the Hanging Garden, because his wife desired the pleasure of the hills since she was brought up in Media.’” Section 882 (p.145) *The Annals of the World*, Rev. James Ussher, London 1658.

²³⁰ *Cuneiform Parallels to the Old Testament* p.367, Robert William Rogers, Eaton & Mains, New York & Jennings & Graham, Cincinnati 1912.

²³¹ *Ancient Records of Egypt* Vol. 3, p.249, §.588.

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Further down his list he states that the Ekwesh were specifically the ones who had no foreskins. If the Ekwesh were the inhabitants of Cyprus, it can be shown that Cyprus was at that time controlled by Israelites. The fact that they had no foreskins suggests that they had been circumcised, and we know that circumcision was an Israelite practice based on the promise given by the Almighty to the patriarch Abraham.

This suggests that Merneptah did indeed conquer Cyprus, a place which was clearly known to the Egyptians as Ekwesh. The suggestion that Merneptah had a naval force capable of travelling that distance relies on Greek mariners being in Egypt. The Greeks are said to have arrived in Egypt during the time of Psammetichus I, the person we have identified as Seti IB. There is no evidence that the Egyptians had a naval force of their own, especially vessels capable of travelling such distances by sea, prior to that time. (If we can recall, Hatshepsut's journey to the Land of Pont was accomplished using ships built by the Phoenicians.)

Rameses II

I do not intend to spend too much time discussing the wars of Rameses II and comparing them with the wars of Necho II as recorded by both the Greek writers and the Bible, as this has already been expertly handled by Immanuel Velikovsky in his book *Ramses II and His Time*.²³² This includes the identification of Rameses II's adversary, Hattusilis III, who was also known as Ketasar [i.e. Nebo-Ketasar], as Nebuchadnezzar or Nebuchadrezzar II (Bible), Nabucodrosorus (Berosus and Megasthenes), Nabuchodonosor (St Jerome and Syncellus), Nabocolassar (Ptolemy), Nabukudurrusur (Assyrian and Babylonian Kings Lists) and so on.

The "chief of the Shosu" being hit with an arrow in a scene on a granite doorjamb of Rameses II from the 20th Dynasty temple at Deir el Bahari will undoubtedly have been King Josiah. Those interested in the details should refer to Velikovsky's work. (Alternatively, it is covered in my main work entitled *Ancient History Reconsidered*.) For the purpose of this present report, we shall concentrate our attention on Rameses II's immediate successors.



The "Chief of the Shosu" slain by Rameses II is King Josiah.

The only additional comments I would specifically make here concerning Nebuchadnezzar are, that when Nebuchadnezzar claimed to have "conquered the whole area of Khatti-land",²³³ this designation included the kingdom of Judah:

²³² *Ramses II and His Time*, Immanuel Velikovsky, Sidgwick & Jackson 1978. It is also covered in my main work *Ancient History Reconsidered*.

²³³ *Egypt of the Pharaohs*. p.358.

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“The seventh year: In the month Kislev the king of Akkad [i.e. Nebuchadnezzar] mustered his army and marched to Hattu. He encamped against the city of Judah and on the second day of the month Adar he captured the city (and) seized (its) king.”²³⁴

As Wiseman put it:

“The effects of the Babylonian victory were immediate and far-reaching. ‘At that time’, recorded the chronicler, ‘Nebuchadnezzar conquered the whole area of Hatti’, the geographical term Hatti including, at this period, the whole of Syria and Palestine.”²³⁵

One of the things which needs to be stressed about these ‘Hittite’ kings is that (using the words of Emil Forrer) “the Hittites were not Hittites at all”!²³⁶ The main language of these people was anything other than Hittite:

“The name ‘Hittite’ was given to this language by modern scholars as being the official language of the Land of Hatti, and has been universally accepted; but it is strictly speaking incorrect... It is now generally agreed that the true name of the language is ‘Nesite’ or ‘Nesian’, the language of Nesa or Kanesh, but despite this the name ‘Hittite’ is now so well established that it will probably never be abandoned”.²³⁷

The Hattians were to eventually settle in Hesse in central Germany.²³⁸ In other words, the name Hatti was pronounced Hesse by the Germans. The Bible calls them Chasdi (כַּשְׁדִּי) but we have preferred to transliterate this name into English as Chaldea! The Romans called these Hessians who settled in Germany Chatti.²³⁹

Asia Minor was never called Asia Minor by the classical writers. It was simply referred to as Asia, and in those days, there was only the one continent known as Asia. As the balance of power in the Middle-East shifted from Assyria to Chaldea to Persia, so the designation of Asia shifted along with it. Consequently, when Nebuchadnezzar claimed to have conquered the whole of Hatti-land, he was actually claiming to have conquered the whole of *Hesse-ia*, or to use the name employed by the Greeks, Asia! Hatti has absolutely nothing to do with the Biblical Hittites.

The other thing I would mention is that Mursilis II, the father of Hattusilis III, is the person known to other writers as Nabopolassar, a person called Belesys by Diodorus.²⁴⁰ Berosus called him Nebuchodonosor (Ναβουχοδονόσορος i.e. Nebuchadnezzar).²⁴¹ Herodotus, however, called him Candaules:

“Candaules, king of Sardis (the Greeks call him Myrsilus [i.e. Mursilis]), was descended from Alcaeus, son of Heracles. His father was Myrsus, and he was the last of the Heraclids to reign at Sardis....”.²⁴²

Here, Candaules is to be identified as Kandalanu (variant Kandal) who, according to the Assyrian and Babylonian King Lists, became king of Babylon during the reign of Ashurbanipal. This would then resolve the long recognised problem which archaeologists have had in trying to solve the identification of this king. Despite what

²³⁴ *Assyrian and Babylonian Chronicles*, p.102, Chron.5 (reverse) line 12, Albert Kirk Grayson.

²³⁵ *Chronicles of Chaldean Kings (626-556 B.C.) in the British Museum* p.25, Donald John Wiseman, The Trustees of the British Museum, London 1956.

²³⁶ *The Hittites - People of a Thousand Gods* p.89, Johannes Lehmann, William Collins Sons & Co. Ltd, 1977.

²³⁷ *The Hittites* p.101, Oliver R. Gurney, Penguin Books, 1990.

²³⁸ *The Hittites - People of a Thousand Gods* op. cit. p.80.

²³⁹ Compare the German word for road *Straße* (pronounced *strassa*) with the Latin *Strada*.

²⁴⁰ Diodorus, *Library* 2.24.2.

²⁴¹ As preserved by Josephus, *Antiquities of the Jews* 10.11.1 in Whiston's translation or 10.219 by Ralph Marcus in Loeb Classical Library. Refer fn. b where it says that the MSS has Nabüchodonosoros.

²⁴² Herodotus, *Histories* 1.7.

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is recorded in the Akitu Chronicle,²⁴³ which makes Nabopolassar succeed Kandalanu, Kandalanu was in fact another name for Nabopolassar alias Mursilis king of Hatti. The scribes who compiled the King Lists and the Akitu Chronicle clearly did not know this, consequently, they have placed Kandalanu's 20 year reign immediately before that of Nabopolassar's 20 year reign. This, then, is what we are dealing with when studying these ancient records.

Merneptah-Hophra-Maat

Pharaoh Merneptah's full name can be read Merneptah-Hotphra-Maat.²⁴⁴ It should be noted that he is not mentioned by Africanus or Eusebius by this name in their lists of 19th Dynasty kings.²⁴⁵ There are two extant versions of Eusebius' work (one preserved by the monk George Syncellus, the other an Armenian version) and neither of these, nor the one preserved by Africanus, agree on the names or order or lengths or reign of any of the kings of the 19th Dynasty.

Petrie informs us that:

"On reaching the period between Merenptah and Ramessu III. we find the names of Sety II., Amenmeses, Tausert, Siptah, and Setnekht, of whom very little is known, and who have not hitherto been placed in certain order or relationship".²⁴⁶

It should also be stressed that none of the writers make mention of the Assyrian rule of Egypt. Only the Assyrian records bear testimony to any Assyrian control, the Egyptian records being completely silent on the matter. It is as if the Egyptians have deliberately erased this whole episode of their history from their records.

Both Herodotus and Diodorus tell us that Merneptah was strangled or choked to death:

Herodotus: "For a while Amasis let him [the jailed Apries] stay in the palace and treated him well, but eventually the Egyptians complained that it was wrong of Amasis to look after someone who had been such a bitter enemy of theirs and of his. So Amasis handed Apries over to the Egyptians, who strangled him [Greek ἀπέπνιξαν meaning choked or throttled] and buried him in his family tomb."²⁴⁷

Diodorus: "When a little later all the rest of the native Egyptians also went over to Amasis, the king was in such straits that he was forced to flee for safety to the mercenaries, who numbered some thirty thousand men. A pitched battle accordingly took place near the village of Maria and the Egyptians prevailed in the struggle; Apries fell alive into the hands of the enemy and was strangled [Greek στραγγαλισθεὶς meaning strangled] to death, and Amasis, arranging the affairs of the kingdom in whatever manner seemed to him best, ruled over the Egyptians in accordance with the laws and was held in great favour."²⁴⁸

Immanuel Velikovsky suggested that a hole in the right side of Merneptah's skull was probably caused by one of the group of people who assassinated him.²⁴⁹ It is generally

²⁴³ *Assyrian and Babylonian Chronicles*, Chronicle 16, 24 (p.132).

²⁴⁴ He appears in *British Museum - A Guide to the Babylonian and Assyrian Antiquities*, Third Edition, p.431 as Merenptah-Hetepher-Maat, British Museum publication, 1922.

²⁴⁵ *Manetho* pp.149 & 151.

²⁴⁶ *A History of Egypt (Petrie)* Vol. 3, p.120.

²⁴⁷ Herodotus, *Histories* 2.169.

²⁴⁸ Diodorus, *Library* 1.68.4-5.

²⁴⁹ *Rameses II and His Time* p.201.

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accepted, however, that this fracture was “possibly made after death”.²⁵⁰ Nevertheless, the Greeks were clearly of the opinion that he had been ‘strangled’ or choked to death and **not** killed with a sharp weapon. This part Velikovsky got wrong.

Unfortunately, strangulation is a difficult thing to prove in an autopsy, especially more than two thousand years after the event. The most likely signs of strangulation are *petechial haemorrhages*; minute discoloured spots on the surface of the skin caused by an underlying ruptured blood vessel. “On external examination, one would be hard put to diagnose asphyxia without them”.²⁵¹ The extent of these spots depends on the traumatic nature of the strangulation. In the worst case:

“showers of pinpoint haemorrhages are to be seen widely distributed over the head and upper trunk. In other cases it is more usual to see them scattered sparsely on the forehead, on inner and outer surfaces of the eyelids, on the conjunctivae, on the face and on the front of the neck. In some instances, they will be found only behind the ears”.²⁵²

The conjunctiva is the delicate mucous membrane that covers the front of the eye and lines the inside of the eyelid. In the case of a mummified corpse, it is difficult to observe these symptoms as the ritual preparations involved in embalming will have obscured most, if not all of the signs. In the case of the aforesaid spots, however, one wonders whether these would be visible as salt deposits on the body. Merneptah’s body was “covered by an encrustation of sodium chloride”²⁵³ though it is argued that this was probably as a result of the embalming process. To my knowledge, the only other mummy to be affected in such a way is that of Tutankhamun²⁵⁴ who was similarly murdered. There therefore seems to be a connection between these salt deposits and the cause of death.

Another interesting point is that Merneptah lost some of his teeth before his death.²⁵⁵ Some have seen this as evidence of dental surgery in ancient Egypt thinking that the teeth had been purposely removed. The mounting evidence, however, suggests that he lost his teeth during that fatal struggle with his own countrymen. One



X-ray of pharaoh Merneptah’s skull showing the tooth which was lodged in his hypopharynx (circled). The examiners were more interested in the swollen lipping on his spine (indicated with arrows) than with the tooth which was merely commented on as “an incidental finding”.

²⁵⁰ *Faces of Pharaohs* p.160.

²⁵¹ *Clinical Forensic Medicine* p.168, Edited by W. D. S. McLay, OBE, Pinter Publishers Ltd., London 1990. ISBN 0 86187 1553.

²⁵² *Ibid.* p.168. (Entry in square brackets is mine.)

²⁵³ *Faces of Pharaohs* p.160.

²⁵⁴ *X-Ray Atlas* p.17.

²⁵⁵ *Faces of Pharaohs* p.161.

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of his teeth was found lodged in his hypopharynx and only came to light when X-rayed.²⁵⁶ This tooth seems to have contributed to his asphyxiation.

X-rays have also revealed fractures in the heads of the femurs.²⁵⁷ These may also have been caused by the crowd, who, in their anger, must have relentlessly kicked the king when he had collapsed to the ground.

Yet another curious feature of Merneptah's mummy is that the scrotum of the king is missing and the exposed flesh had been covered with a layer of resin. Robert Partridge wrote:

“This shows that he must have been castrated either shortly before his death (which is unlikely) or during the embalming process, for reasons unknown”.²⁵⁸

In his Libyan Stela, Merneptah had boasted about the number of uncircumcised phalli which he had arranged to be collected from the field of battle, loaded onto asses and brought to his capital. It seems that his assailants may therefore have had this act in mind when they castrated the pharaoh in like manner, Merneptah now being regarded an enemy of the people.

Surprisingly, Merneptah-Apries was still given a royal burial. According to Herodotus he was buried in the family tomb in the temple of Athene.²⁵⁹ Nevertheless, the heart of the people was not in the burial as evidenced by the way that his body was wrapped:

“The body was wrapped in a fine sheet of linen which hid a hastily wrapped mummy and a mass of loose rags which were the remains of the original wrappings”.²⁶⁰

Admittedly the wrapping mentioned here is the one undertaken by the priests of the later 21st Dynasty, however, it is clear that unlike most of the other kings of this period, the original wrappings were so inferior as not to have lasted. Similarly, unlike other mummies of this period, Merneptah's body cavity had been filled with “a white ‘cheesy’ material, probably decomposed butter and soda”.²⁶¹ This is not the sort of material one would expect to find in a mummy – whether of a king or any wealthy person – if its intended purpose was to preserve the body!

There is enough evidence here to show that Merneptah did not die peacefully. Our identification of Merneptah as Apries of the Greek records finds accord in both the literary and the forensic evidence.

Seti II

Very little is known about Seti II and, as already stated, the exact order of the kings at the end of the 19th Dynasty is still the subject of much scholarly debate. A further problem arises with his mummy. The X-rays show that the mummy identified as Seti II does not bear any relationship to those of Rameses II and Merneptah, and because the

²⁵⁶ *X-Ray Atlas* Plate 8.14.

²⁵⁷ *Faces of Pharaohs* p.160.

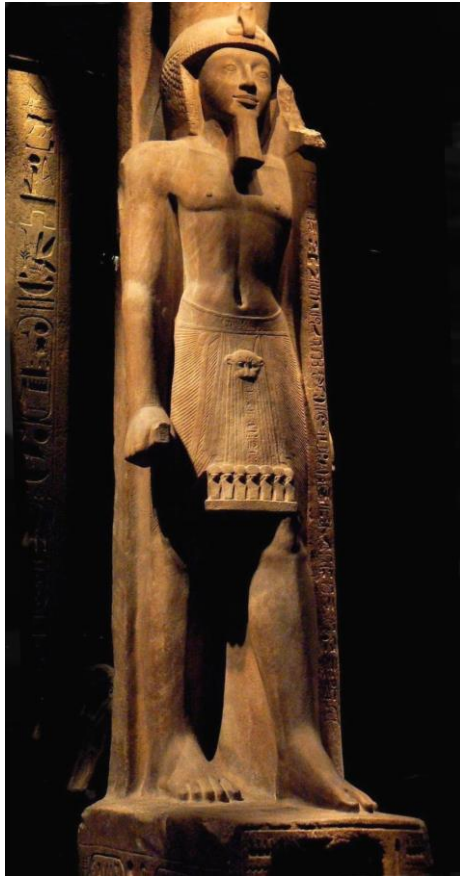
²⁵⁸ *Faces of Pharaohs* p.161.

²⁵⁹ Herodotus, *Histories* 2.169.

²⁶⁰ *Faces of Pharaohs* p. 159.

²⁶¹ *Faces of Pharaohs* p.160.

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Statue of Seti II - Turin Museum

embalming technique was that used in the 18th Dynasty rather than the 19th, it is suggested that the mummy is actually that of Thutmose II, with the mummy currently identified as Thutmose II perhaps being that of Thutmose I.²⁶² Such then are the difficulties which we have to work with.

Our only clue to Seti II's parentage is derived from "a series of war reliefs on the traverse axis at Karnak, formerly assigned to Rameses II but now correctly identified as belonging to Merneptah and depicting events prior to his Year 5".²⁶³ (We should here bear in mind that Siptah also used the name Rameses and that he was co-ruling for a time with Merneptah. It is therefore possible that this relief belongs to Siptah.) On a block from that wall there is mention of a Prince Merneptah. From this it has been deduced that the Prince Merneptah in question was Seti II-Merneptah, however, Merneptah was a common name during this period of history and Merneptah-Apries is known to have appropriated some of the texts of Rameses II. Seti II could arguably have been a son of Rameses II (alias Necho II) or equally of

Merneptah. There is every evidence, however, that Seti II "functioned as heir apparent" during the reign of Merneptah.²⁶⁴ This being the case, Seti II could well have been Pharaoh Merneptah's brother.

As already pointed out, Seti II and Merneptah were both called Seti-Merneptah. The aforesaid representation of Prince Seti-Merneptah at Karnak could therefore be of the pharaoh we have decided to call Merneptah and the original Karnak reliefs may actually belong to Ramses II after all, having been appropriated by Merneptah-Apries! Is it no surprise then that there is so much scholarly debate and confusion over this obscure period of history?

There are a number of known instances where Merneptah has usurped the records of Rameses II. In one relief at Karnak, twelve princes of Rameses II were originally listed. The scene is believed to be dated to Year 5 or 6 of Rameses II's reign:

"It should be noted, however, that in the lists the position of the twelfth prince is normally occupied by Prince Horhiwonemef, not Merneptah, and, furthermore, that the titles accorded Merneptah on this block are those characteristic of his career during the latter part of Ramesses II's reign, certainly not at the beginning. There is thus something rather questionable about this bit of evidence from Karnak. It would indicate either that the entire scene was carved quite late in the reign of Ramesses II, or possibly that the titles and name of Prince Merneptah were added secondarily, perhaps over the erased titles and name of Horhiwonemef. One must reckon with the

²⁶² *Faces of Pharaohs* p.225.

²⁶³ *X-Ray Atlas* p.262.

²⁶⁴ *X-Ray Atlas* p.262.

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possibility that if the scene was carved at some date late in the reign of Ramesses II, princes who were not actually born at the time of the Battle of Kadesh may have been introduced retrospectively into a scene relating to that battle in Ramesses II's Year 5".²⁶⁵

It is strange that Merneptah is not listed among the princes whose names are carved on the rear wall of the second court of the Ramesseum and dated to Rameses II's 8th year. It therefore seems reasonable to assume that Merneptah inserted the aforesaid inscriptions retrospectively in order to justify his claim to the throne, especially if he was not the rightful heir. After all, if he indeed was the 12th prince, what happened to all the other claimants to the throne?



It is worth mentioning, that at Seti II's repository temple at Karnak, there is an ambiguous reference to the existence of a son and heir of Seti II named Seti-Merneptah.²⁶⁶ If this is correct then Merneptah may have been Seti II's 'son' in the sense of successor. Frank Yurco has noted, however, that the name Seti-Merneptah has been inserted over the texts including the representation of the Chancellor Bay who helped establish Seti II's son, Siptah, on the throne.

"This usurpation may even have occurred after Seti II's reign, so that there is some uncertainty regarding the historicity of this son of Seti II".²⁶⁷

Such is the hopelessness of the situation. Throughout this paper, we have encountered numerous such deceptions where the Egyptian kings have obliterated or appropriated the monuments of their predecessors making it almost impossible for us to separate the truth from the deceptions. (NB: We shall find that the same problems are inherent in the Assyrian records when we come to review the Assyrian and Babylonian King Lists and Chronicles.)

Seti II is alleged to have ruled before Siptah because of wine jars belonging to Seti II being found "in Siptah's deposit". So far, this accords with the reconstruction being presented here, but then Siptah is said to have succeeded Amenmesses because of a reused stele discovered at Kurneh.²⁶⁸ Of this stele, Dr August Eisenlohr has the following to say:

"In the colonnade of the temple of Seti I, at Gurnah [Kurneh], is represented an adoration to the god Ammonra and to three royal figures, the queen Ahmes neferatri, the king Seti I, and his son the king Ramses II. The name of the offering king has been erased and replaced by the cartouche of king Siptah. On both sides of the inscription below were also royal names; at the right is now to be seen the other name of Siptah (Khu sotep en ra), and at the left are two other cartouches, which may have contained the names of the dedicator of the monument. The lower of these cartouches shows a name which we can read *Ramses hek uas*, Ramses prince of Thebes, but also *Amonmeses* prince of Thebes. As there is no Ramses with the epithet *hek uas*, it is probable that we have here one of the names of Amonmeses. Thus then the upper cartouche should contain his other name

 Ra men ma sotep en ra, or  Ra men ma sotep en ra sotep sotep en ra meriamon. But what is to be seen of this cartouche in Lepsius Denkmäler

²⁶⁵ *X-Ray Atlas* p.261.




²⁶⁶ *X-Ray Atlas* p.262.

²⁶⁷ *X-Ray Atlas* p.146-7.

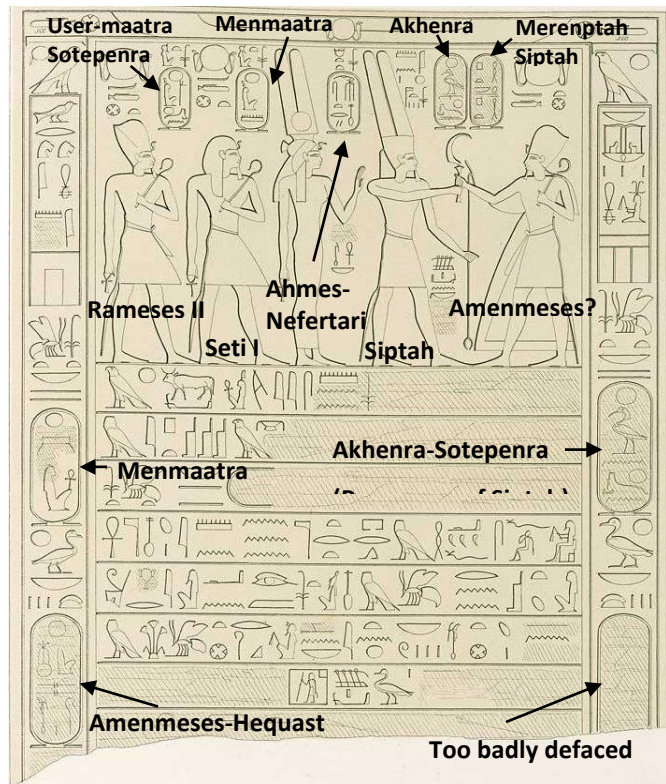
²⁶⁸ *A History of Egypt (Petrie)* Vol. 3, p.120.

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has this form  which resembles the cartouche of Seti I  Ramenna, but

cannot represent the name of Amonmeses, because  never replaces , while for the larger legend Ra men ma sotep en ra () there is not room enough. So there still remains some doubt if we have really existing there the names of Amonmeses, which his successor Siptah began to erase and replace by its own."²⁶⁹

In the said stela, as copied by Lepsius (right), Amenmeses is seen facing Siptah and seems to be receiving posthumously the insignia of authority from Siptah. Behind Siptah is Ahmes-Nefertari, one of the 12th/18th Dynasty queens. Behind Ahmes-Nefertari stand Menmaatra-Seti IB and behind him Usermaatra-Rameses II. The stela was clearly used by Amenmeses to justify his claim to the throne. Amenmeses could not receive the official seal of regency from Merneptah because he was still alive, albeit presumably imprisoned, at the time of Amenmeses' investiture. The evidence shows that Amenmeses was responsible for the usurpation in order to justify his claim to the throne, which means that Eisenlohr's interpretation is wrong. He has got it the wrong way round.



Reused stele which is said to show that Amenmeses ruled prior to Siptah. (DENK iii, 201c.)

As for Ahmes-Nefertari, she was considered a goddess during the Ramesside Period, and at Karnak, Rameses II is actually seen worshipping her posthumously. One of Rameses II's wives was also named Nefertari in honour of this great woman who was the matriarch of the kings of the Egyptian Empire. The later kings, who were unable to restore Egypt to its former glory, clearly needed something to cling to, even if they were only memories.

Of Siptah, Gaston Maspero remarked:

"The history of King Siptah and of Queen Taosrît consists for the time being of a very few facts founded on a very few monuments, and a considerable number of hypotheses which have been suggested, by the study of those few monuments, to the modern writers on Egypt."²⁷⁰

²⁶⁹ On the Political Condition of Egypt Before the Reign of Ramses III; Probably in Connection with the Establishment of the Jewish Religion pp.376-7, Dr August Eisenlohr, pp.355-384 in *Transactions of the Society of Biblical Archaeology* Vol. 1, London 1872.

²⁷⁰ *King Siptah and Queen Taosrît* p.xiii, Gaston Maspero in *The Tomb of Siptah; The Monkey Tomb and the Gold Tomb*, Gaston Maspero, Theodore M. Davis, Edward Ayrton and George Daressy, Archibald Constable & Co. Ltd., London 1908.

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The name Tauosrît is also variously written Twosre, Twosret, Tawosret, Tausret and Tausert. The same assumptions and speculation have been made concerning Merneptah, Seti II and Amenmeses, leading to a diversity of opinions as to the order of the kings.

Dated to about the 53rd year of Rameses II, an ostrakon gives a list of daughters of Rameses. (Bear in mind that Rameses II did not rule for anywhere near this long. Under the name Necho, he is understood to have ruled for around 6 years.) The last but one named is a certain Takhat who is assumed to have been the wife of Seti II and the mother of Amenmesses.²⁷¹ Recent research shows that Takhat was actually the wife of a twentieth dynasty prince by the name of Montuhirkhopshef, the father of Rameses IX. This is that selfsame Takhat who was buried in the tomb of Amenmesses:



Rameses II depicted worshipping Ahmes-Nefertari. (Karnak.)

“He [Montuhirkhopshef] was the son of RAMESSES III (r. 1194-1163 B.C.E.) but not the heir to the throne. His wife was probably TAKHAT (2), who was buried in the tomb of AMENMESSES. Montuhirkhopshef may have been the father of RAMESSES IX (r. 1131-1112 B.C.E.). He was buried in Thebes, and his tomb in the VALLEY OF THE QUEENS depicts him making offerings.”²⁷²

Another princess who is understood to have been buried in Amenmesses’ tomb is a royal woman by the name of Baketwerel who has been assumed to have been his wife:

“She is believed to have been the consort of AMENMESSES, a usurper in the reign of SETI II (1214-1204 B.C.E.). Her remains have not been identified but possibly have been found in Amenmesses’ tomb, alongside his mother. TAKHAT (1). Baketwerel has also been identified as the consort of RAMESSES IX. If she were the consort of Rameses IX, she would have been the mother of RAMESSES X. It is possible that a second Baketwerel was named after an ancestral member.”²⁷³

Despite this, we are told:

“Contrary to what has often been asserted, the Queen Baketwerel depicted in the tomb of Amenmesse, KV10, cannot have been a wife of his. The reliefs [of the Queen] in question are secondary, carved in plaster over the mutilated decoration of the king, reflecting later usurpation of the sepulcher, probably in the 20th Dynasty.”²⁷⁴

According to this reconstruction, Baketwerel lived around a century after Amenmeses.

Seti II’s tomb had been vandalised at some early date. Many of the texts had been erased and subsequently restored. Following a report published by Aidan Dodson in 1999, it is now assumed that Seti II actually co-ruled with Amenmeses. Dodson believes that it was Amenmeses who was responsible for the erasures:

²⁷¹ *A History of Egypt (Petrie)* Vol. 3, pp.120-1.

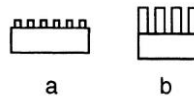
²⁷² *Encyclopedia of Ancient Egypt* (Revised Edition) p.250, Margaret Bunson, Facts On File Inc, New York 2002, ISBN: 0-8160-4563-1.

²⁷³ *Ibid.* p.64.

²⁷⁴ *The Complete Royal Families of Ancient Egypt* p.286, no.130, Aidan Dodson & Dyan Hilton, Thames & Hudson, 2004.

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“Finally, the possibility that Amenmesse was the agent for the erasures was suggested by Alan Gardiner, and argued for by Rolf Krauss and the present writer, based on the reconstruction which places Amenmesse as a *Gegenkönig* within the reign of Sethos II. Amenmesse would then have mutilated the cartouches of his predecessor on seizing



power in Thebes, restorations being made by Sethos II once the usurper had been driven out. Following this view, the decoration of the inner parts of the tomb would have been carried out in the last year or two of Sethos II's reign, after he recovered the throne at Thebes.”²⁷⁵

The suggestion that Amenmeses and Seti II were co-ruling is another of those hypothetical assertions which is not supported by hard facts. Another hypothesis makes Siptah and Seti II ruling jointly. According to this reconstruction, it was actually the Persian king Cambyses who was responsible for the erasures and the records ascribed to Seti II actually belong to two different kings with the same name, and the later king actually lived more than a century later during the Persian Period.

The restorations in Seti II's tomb included an Egyptian hieroglyphic sign which only makes an appearance during the time of Rameses III:

“The figures are in very slightly raised relief, with details, especially the eyes, added in ink. The cartouches are interesting in that the *mn*-signs are of a distinctive type, relatively narrow, with only four very prominent playing-pieces shown (to be dubbed the 'four-spike' type - see figure 3).

FIG. 3. Principal variants of the *mn*-sign found within KV 15 [i.e. Seti II's tomb].”²⁷⁶

The sign on the right (marked b) which appears in the texts of Seti II's tomb is therefore of relatively late date. Hartwig Altenmüller even went so far as to suggest that Seti II was reconsecrated in a reburial:

“This view might be made attractive by the fact that the 'four-spike' *mn*-sign is demonstrably current in the early years of the Twentieth Dynasty. However, it is also demonstrably current under Sethos II himself, unless one were to try to make the faience plaques noted above also creations by Sethnakhte/Ramesses III-something lacking a shred of *a priori* support.”²⁷⁷

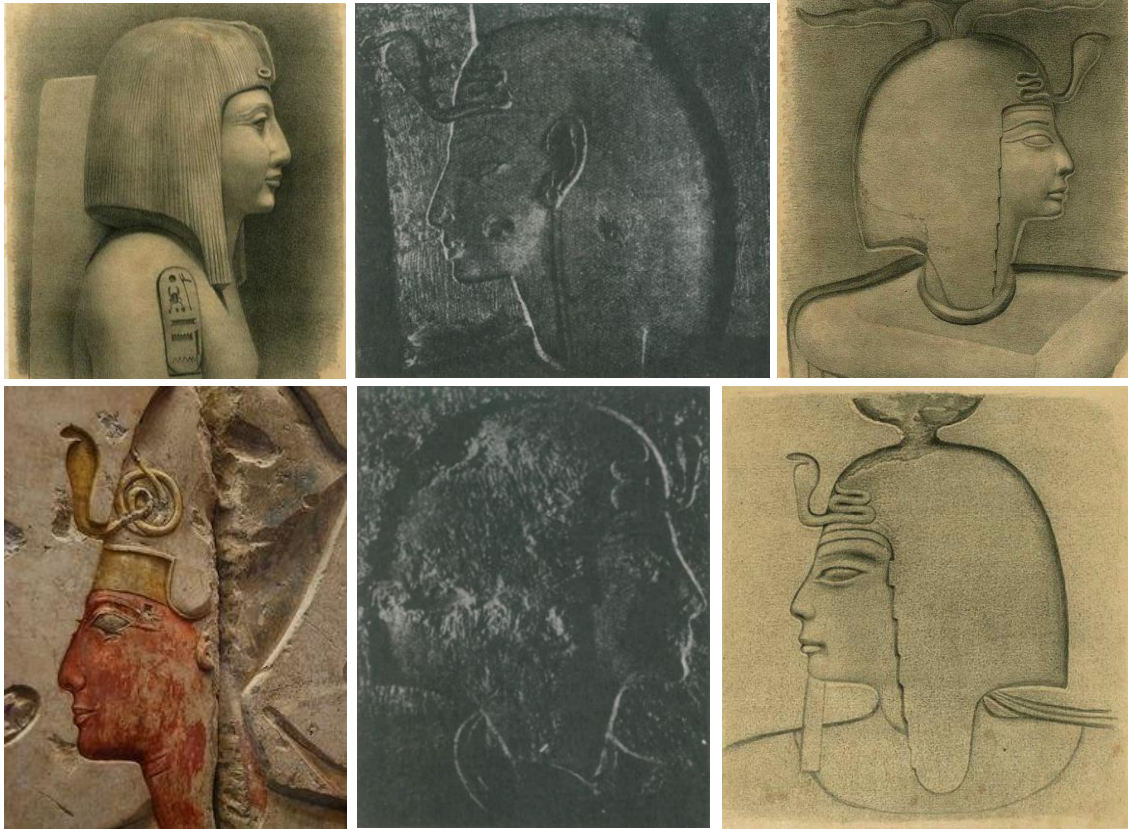
Despite Dodson's objections to a late restoration, you do not have to be a great detective to realise that this 'reburial' must have actually taken place during the reign of Rameses IX when Baketwerel and Takhat will have been interred. More correctly, this was a usurpation of the tomb of Seti II by a later king with exactly the same name and titles. In other words, the tomb of User-kheperu-ra Seti-Merenptah (better known as Seti II) son of Rameses II, has been appropriated by a later User-kheperu-ra Seti-Merenptah who has re-engineered the tomb to his own design. (See the portraits on the top of the next page which confirms this deduction.) This is why some of the monumental evidence unequivocally shows that Seti II succeeded Amenmeses:

²⁷⁵ *The Decorative Phases of the Tomb of Sethos II and Their Historical Implications* p.140, Aidan Dodson, *The Journal of Egyptian Archaeology*, Vol. 85 (1999), pp. 131-142, Egypt Exploration Society.

²⁷⁶ *Ibid.* p.135.

²⁷⁷ *Ibid.* p.139.

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Top Row: Two differing images of User-kheperura Setpenre Seti II (DENK iii, p.298), the first (left), his statue which agrees with one of his images (centre) from his tomb, whilst the third (right), which is also from his tomb, is clearly of a different person. (Note the narrow chin.)

Bottom Row (from left to right): Rameses II, Siptah and Setnakht. The latter bears a remarkable resemblance to the representation of Seti II on the top row far right (note once again the narrow chin), which strongly suggests that they were related. By contrast, the other representations of Seti II are similar to the statues of Rameses II and Siptah.

“In some cases, as with the battle and cult scenes on the west side of the Cour de la cachette at Karnak, Seti [II] merely substituted his name for that of his father Merenptah after the latter’s cartouches had been erased by Amenmesse.”²⁷⁸

These actions by later generations have once more thrown confusion on the archaeological evidence thereby causing archaeologists to err in their judgement. Wishing to forge a link with Rameses II and his time, these royal personages of the time of Rameses IX have engineered the scenes in Seti II’s tomb so that they now apply to the new usurper-king. To accomplish this, they may even have added Takhat’s name to the list of daughters of Rameses II. Regrettably, this sort of appropriation of tombs and monuments was commonplace, but archaeologists have been totally oblivious to the extent of the problem.

Amenmesses


The successors of Necho II are just as much a mystery as those who succeeded Rameses II. According to Herodotus, the Eleans sent a delegation to Psammus asking

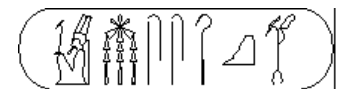
²⁷⁸ *Sacred Space and Sacred Function in Ancient Thebes* p.58, fn.78, article by Peter J. Brand, edited by Peter F. Dorman and Betsy M. Bryan, Studies in Ancient Oriental Civilization, Vol. 61, University of Chicago, Illinois 2007. ISBN: 978-1-885923-46-2.

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questions about the Olympic Games to which Psammus replied that it was unfair for the people of their own city to participate in the games as they would be favoured above those competing from other cities.²⁷⁹ According to Diodorus, however, it was Amasis to whom the people of Elis sent this delegation and who gave this reply.²⁸⁰ Apart from Herodotus' reference to a campaign in Ethiopia by Psammus, we know nothing about this king. No such campaign into Ethiopia is known during this period by any of the kings under consideration, though Hori son of Kama is known to have been viceroy of Kush under Siptah and is attested in year 6 of that king.²⁸¹

Africanus and Eusebius tell us that Psammetichus I was succeeded first by Necho II, then by Psammuthis, who was also called Psammetichos, and then by Apries. This means that Apries ruled three generations after the time of Psammetichus I, but curiously Diodorus tells us that there were in fact *four* generations without saying who they were.²⁸² There is therefore clearly an omission in the 26th Dynasty which we currently do not know about. The answer to this enigma has, however, already been provided above in our consideration of the 19th Dynasty list where we find that Rameses-Siptah actually succeeded Seti II (the Psammuthis of Herodotus) for a short time before being deposed by Merneptah. He in turn was deposed by Amenmesses, which name should be more correctly read Amun-Amasis and identified as Amasis of the Greek records. The king currently identified as Amasis, Ahmose II, actually lived during the Persian Period. He was a contemporary of a Persian satrap by the name of Uahabra-Psamtek who shall be discussed in a moment.

It should here be clarified that, despite the name being written with two hieroglyphs denoting the letter *s* (i.e. , Amenmesses is sometimes written Amenmesse, where the two characters are treated as one consonantal sound. Earlier writers, such as William Flinders Petrie, preferred the reading of Amenmeses, whilst most writers today prefer the alternative reading of Amenmesse. Both Amenmesse and Amenmeses nevertheless refer to the same king – the person we are identifying as Amun-Amasis.



Cartouche showing
Amenmeses Heq.uast

Franz Lauth will have been right in suggesting, not only that Amenmeses was one of the final rulers of the 19th Dynasty, but that he was not an immediate member of the royal family arguing that he was either a commoner adopted into the family or even born to a daughter of an earlier king not married to a member of the current royal family.²⁸³ His only mistake is in making him an immediate successor to Siptah. That Amenmeses came after Merneptah is confirmed by a usurpation of a cartouche by Amenmeses which originally belonged to Merneptah discovered on a pier in the second court of the Ramesseum.²⁸⁴ Other usurpations also suggest that Seti II may

²⁷⁹ Herodotus, *Histories* 2.160.

²⁸⁰ Diodorus, *Library* 1.95.2.

²⁸¹ *Chasing Chariots: Proceedings of the first international chariot conference (Cairo 2012)* p.24, André J/ Velmeijer, Salima Ikram, Sidestone Press, Leiden 2013. ISBN: 978-90-8890-209-3.

²⁸² Diodorus, *Library* 1.68.1.

²⁸³ *Siphthas und Amenmeses* pp.241-307, Franz Joseph Lauth, Abhandlungen der Philosophisch-philologischen Classe der Königlich Bayerischen Akademie der Wissenschaften, Vol. 15, 1880.

²⁸⁴ *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings* Vol. 2, p.435, pillar E(b) Bertha Porter and Rosalind Moss, Clarendon Press, Oxford 1972.

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have lived after Amenmeses, but this has already been dealt with in our discussion of Seti II.

As pointed out by the Greeks, Amasis was a general in the army who led a revolt against Apries and took control of the country. He was not of royal blood. Amasis eventually handed Apries over to the people knowing that they would kill him. It is interesting to see that Amenmesses is depicted wearing his hair in a Libyan style, these Libyans being Greek settlers who arrived in Libya during the time of Psammetichus IB. Amenmesses is the only Egyptian king known to be portrayed with this Libyan style curl, with Herodotus telling us that he (Amasis) “became a philhellene”, or “lover of Greece and Greek culture”.²⁸⁵

Herodotus also records:

“There was something Cambyses wanted to do in Sais, so he next left Memphis and went there. As soon as he got to Amasis’ residence, he gave orders that Amasis’ corpse was to be taken from its coffin and brought outside. Once these orders had been carried out, he told his men to heap every kind of indignity on the corpse, such as flogging it with their whips, pulling out its hair, and prodding it with their goads. Now, the corpse had been mummified and therefore resisted their efforts and refused to disintegrate at all, so when they reached the point of exhaustion Cambyses gave them a sacrilegious order: he told them to burn the corpse...”²⁸⁶

Herodotus goes on to say that the Egyptians informed him that the mummy Cambyses burned was that of another, Amasis having been pre-warned by an oracle of what was to happen after his death. Consequently, Amasis’ body had been hidden in a secret location. Herodotus was of the opinion that this tale is fabricated and that Amasis did not receive any such instructions before his death. This would then mean that the corpse of Amenmesses alias Amun-Amasis was burnt by Cambyses.

Admittedly Cambyses’ anger was directed at Amasis’ tomb in Sais whilst the tomb of Amenmesses was discovered in the Valley of the Kings in Luxor, but can we not expect Cambyses to take similar vindictive action on other monuments belonging to this king? As for Herodotus recording that Amasis’ tomb was in Sais, he would presumably have been working only on hearsay. It is evident that Herodotus knew nothing about the Valley of the Kings, the location of which the Egyptians would probably have wanted to keep secret and concealed from foreigners. They may have been concerned that grave robbers would find the tombs and ransack them for the treasures contained therein, as certainly did start happening around that time.



Bandeau text of Merenptah usurped by Amenmeses from a pier in the second court of the Ramesseum.



Amenmeses with Libyan curl.

²⁸⁵ Herodotus, *Histories* 2.178.

²⁸⁶ Herodotus, *Histories* 3.16.

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Arthur Weigall writes:

“The claim of Amenmeses to the throne was not recognised by later kings; and one of these deliberately erased the inscriptions and figures upon the walls of his tomb, so that now almost nothing is to be seen. It has already been stated at the beginning of this chapter that the tomb was so successfully hidden after the burial of the king that Setnekht ([Tomb] No 11). six years later, drove his own tomb right into it by mistake, not knowing that it existed. It may have been Setnekht, or his son Rameses IIIrd, who destroyed the inscriptions, and it is possible that the mummy was at the same time carried out of the royal valley and deposited in some more humble tomb, for it has never been found.”²⁸⁷

Of course, according to this reconstruction, Setnakht lived around a century after Amenmeses, which means that he might well have not known Amenmeses' tomb was there. As Kenneth Kitchen admits “the 20th Dynasty began with Setnakht whose relation to his predecessors (if any) remains unknown”.²⁸⁸ The suggestion that Setnakht made this sort of mistake a mere six years after Amenmeses' death is untenable. The erasure of the inscriptions seems more correctly to be attributable to the actions of the Persian king, Cambyses.

It is thought that Amenmeses only ruled for a brief time:

“As there are no dated records, and no traces of a temple or of building for him, the reign was probably only a year or so.”²⁸⁹

This view has not changed over the years, even though there is nothing to support it one way or the other. Africanus, who probably called him Ammenemnes (though he might in fact have been referring to Merneptah-Hophra), accredits him with a reign of 5 years whilst Eusebius, who called him Ammenemes, 26 years. On the other hand, Amasis is understood to have reigned for 44 years (Africanus and Herodotus). These sorts of discrepancies were, however, typical of the ancient records. The lack of monumental evidence for Amenmeses could be due to the fact that during Amasis' reign, there was relative peace and stability in Egypt right up until the time Cambyses invaded the country.

Twosre and Bay

The actual position of Queen Twosre in the chronological scheme of things is still disputed. She is said to have married both Seti II and Siptah. Bay was an extremely influential great chancellor who is said to have established Siptah on the throne of Egypt:

“His [i.e. Sethos II's] immediate successor was a son who was at first given the name Ra-messe-Siptah, but who for some mysterious reason changed it to Merenptah-Siptah before the third year of his reign. He is closely associated in most of his inscriptions with an important functionary named Bay, who boasts of having been ‘the great chancellor of the entire land’. There is good reason for thinking that Bay was a Syrian by birth, possibly one of those court officials who in this age frequently rose to power by the royal favour. In two graffiti he receives the highly significant epithet ‘who

²⁸⁷ *A Guide to the Antiquities of Upper Egypt from Abydos to the Sudan Frontier* p.206, Arthur E.P. Weigall, Columbia University Press, New York 2004. ISBN: 0-7103-1002-1.

²⁸⁸ *Third Intermediate Period* p.244, §.206.

²⁸⁹ *A History of Egypt (Petrie)* Vol. 3, p.126.

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established the king upon the seat of his father' and it is almost certain that he was in fact the actual 'king-maker'.²⁹⁰

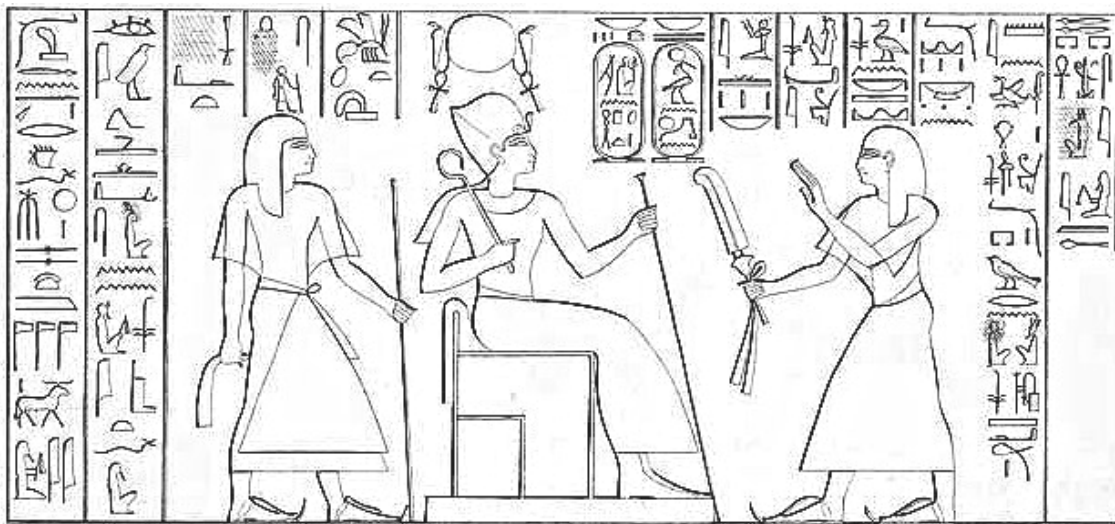
Despite this bold statement by Sir Alan H. Gardiner that Bay placed Siptah on the throne of Egypt, Theodore M. Davis was of another mind:

"Bayi was assuredly a very influential person in the State, as is proved by the presence of his tomb amongst the Bibân el Molouk; but if his action was decisive in raising Siptah to the throne, which is possible, we find no proof of it in the two graffiti, nor in any other monument."²⁹¹

Amongst the funerary deposits belonging to Twosre and Seti II, discovered in an unnamed tomb, were a gold ring and an alabaster vase both bearing the cartouches of Rameses II.²⁹² Scarabs belonging to Sitre, the consort of Seti IB Merenptah-Mematre, were also discovered in the foundation deposits of Twosre's tomb.²⁹³ (Note that there is the suggestion that Sitre might even have been Rameses I's queen.²⁹⁴)

That Bay was considered a 'Syrian' by Gardiner is significant and should not be taken lightly. In one inscription he describes himself as *kr n p3 t3*, which translates either as "a foreigner from that northern land" or as "a visitor from the northern land".²⁹⁵ Petrie remarked that, in Siptah's temple, "we find him acting as coequal with the king in the founding of the royal temple".²⁹⁶ The suggestion that he was in control of the Egyptian royal household shows that there was external influence on Egyptian affairs and that Bay was more than likely acting under instructions from a higher authority.

This reconstruction makes Bay a contemporary of Nebuchadnezzar II. It should once



Chancellor Bay (left) and Siptah (on throne) as depicted on a stele discovered at Aswan. (Lepsius, *Denkmäler aus Aegypten und Aethiopien* iii, 202c.)

²⁹⁰ *Egypt of the Pharaohs* p.277.

²⁹¹ *The Tomb of Siptah and Queen Taosret* p.xix in Introduction, Theodore M. Davis, Archibald Constable and Co. Ltd, London 1908.

²⁹² *The Tomb of Siptah* p.41 (Item 21) & p. 46 (Item III), Theodore M. Davis, Archibald Constable and Co. Ltd, London 1908.

²⁹³ *The Journal of Egyptian Archaeology* Vol. 40, pp.42-3, article titled *The Tomb of Queen Twosre* by Sir Alan H. Gardiner, The Egypt Exploration Society, London 1954.

²⁹⁴ *Bas Reliefs From the Temple of Rameses I at Abydos* Vol. 1, Part 1, p.28, Herbert E. Winlock, The Papers of the Metropolitan Museum of Art, New York 1921. See particularly the comments in footnote 7. Maspero was of the opinion that she was Seti I's queen whilst Petrie and Gauthier were of the opinion that she was queen to Rameses I.

²⁹⁵ *Tausret: Forgotten Queen and Pharaoh of Egypt* p.32, chapter written by Gae Callendar, book edited by Richard H. Wilkinson, Oxford University Press 2012. (ISBN 978-0-19-974011-6.)

²⁹⁶ *Six Temples at Thebes 1896*, p.17, (Chap. 7, The Temple of Siptah), Sir William Flinders Petrie, Bernard Quaritch, London 1897.

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more be stressed, that neither the Greeks nor the Egyptians have recorded the Assyrian or Chaldean conquests of Egypt. It is an episode in their history which the Egyptians were clearly keen to forget and pretend never happened.

The general plan of Twosre's temple at Thebes was found to be of the same overall style and design as that of Merneptah-Hophra's, so much so that Petrie saw fit to remark upon it.²⁹⁷ Such a correlation between building designs is rare in Egypt. I see this as further evidence that Twosre belongs to the time of Merneptah. Discovered amongst the foundation deposits of this temple were wine jar inscriptions bearing the name of Seti II, hence it was concluded that Twosre was buried a short time after that king.

"Now the important queen Tausert comes next after Sety II, as queen of Siptah; and we can hardly refuse to read here therefore in the cartouches, *Ta-user-t: sotep-n-Mut: sit-ra: mery-amen*. The form of the cartouches is manifestly copied from those of Ramessu II, and ingeniously adapted as a parody or imitation of what was already so utterly familiar to the eyes of every Egyptian on those time."²⁹⁸

According to Herodotus, there were only two Egyptian women of any note: Nitocris, who we have identified as Queen Maatkare-Hatshepsut (the name Maatkare being read as Naatkare hence Nitokris) and Rhodopis, who he dates to the time of Amasis:

"He [Mycerinus aka Menkare] too left a pyramid as a memorial. His pyramid is much smaller than his father's, each side of the square base being twenty feet short of three plethra, and the bottom half of it is made out of Ethiopian stone. There are Greek writers who say that it was built by Rhodopis, who was a courtesan, but they are wrong. It seems to me that this theory is based on complete ignorance about Rhodopis, otherwise its proponents would not have ascribed the building of a pyramid like this to her, when it is hardly going too far to say that countless thousands of talents must have been spent on it. Besides, Rhodopis was in her prime during the reign of King Amasis [i.e. Amenmesses], not at the time of Mycerinus. In other words, Rhodopis was alive a great many years later than the pyramid-building kings. She was a Thracian by birth, and was the slave of a Samian called Iadmon the son of Hephaestopolis, another of whose slaves was the writer Aesop."²⁹⁹

The fact that she is said to have lived "during the time of King Amasis" is pertinent to our investigation. The evidence shows, however, that she flourished during the time of his predecessor Merneptah, which would have been just prior to the time Amasis was crowned king of Egypt.

Herodotus goes on to say that Rhodopis was brought to Egypt as a slave by Xanthes of Samos and her freedom was bought for a great deal of money by a man from Mytilene called Charaxus son of Scamandronmus. "Once she had gained her freedom in this way, Rhodopis stayed in Egypt and was so alluring that she earned a fortune."³⁰⁰

Athenaeus (end of second century and beginning of third century CE) believed that Herodotus had confused Rhodopis with another person by the name of Doricha:

"Naucratis also has produced some very celebrated courtesans of exceeding beauty: for instance, Doricha, who became the mistress of Charaxus, the brother of the lovely Sappho, when he went to Naucratis on some mercantile business. Sappho accuses Doricha in her poetry of having stripped Charaxus of a great deal of his property. But

²⁹⁷ *Ibid.* p.13 (Chap. 6, The Temple of Tausert).

²⁹⁸ *Ibid.* p.15.

²⁹⁹ Herodotus, *Histories* 2.134.

³⁰⁰ *Ibid.* 2.135.

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Herodotus calls her Rhodopis, being evidently ignorant that Rhodopis and Doricha were two different people.”³⁰¹

Diodorus adds in respect of Rhodopis that “some of the nomarchs became her lovers”,³⁰² which is also worthy of note.

Strabo describes her as follows:

“A story is told of her, that, when she was bathing, an eagle snatched one of her sandals from the hands of her female attendant and carried it to Memphis; the eagle soaring over the head of the king, who was administering justice at the time, let the sandal fall into his lap. The king, struck with the shape of the sandal, and the singularity of the accident, sent over the country to discover the woman to whom it belonged. She was found in the city of Naucratis, and brought to the king, who made her his wife. At her death she was honoured with the above-mentioned tomb.”³⁰³

She now specifically becomes the wife of an unnamed Egyptian king. The tomb referred to by Strabo is the third pyramid at Giza. This notion that the third pyramid at Giza belonged to her had already many years previously been suitably rejected by Herodotus. By contrast, Africanus and Eusebius both accredited the building of this pyramid to the 6th Dynasty queen Nitocris.³⁰⁴ It was, of course, built by Menkaure of the 5th Dynasty – even the same Menkaure who was a vassal to the Ethiopian king Shabaka.³⁰⁵ The confusion between the name Menkaure and Nitocris appears to be attributable to the fact that Nitocris, who we know as Maatkare-Hatshepsut, also used the name Menkare.³⁰⁶

Claudius Aelianus, in this 1666 translation by Thomas Stanley, goes even further by naming the Egyptian king to whom Rhodopis was married as Psammetichus:

“The *Egyptians* relations affirm that *Rhodopis* was a most beautiful Curtizan; and that on a time as she was bathing her self, Fortune, who loveth to doe extravagant and unexpected things, gave her a reward: sutable, not to her mind, but her beauty. For whilst she was washing, and her Maids look’d to her clothes, an Eagle stooping down, snatched up one of her Shoes, and carried it away to *Memphis*, where *Psammetichus* was sitting in Judgement, and let the Shoe fall into his lap. *Psammetichus* wondring at the shape of the Shoe, and neatness of the work, and the action of the Bird, sent throughout *Ægypt* to find out the Woman to whom the shoe belonged; and having found her out, married her.”³⁰⁷

Psammetichus must here clearly be identifiable as Userkheperure-Setpenre Seti IIA, the person called Psammis by Herodotus,³⁰⁸ Psammuthis by Africanus³⁰⁹ and “Psammuthis the Second, also called Psammêtichus” by Eusebius.³¹⁰

³⁰¹ Athenaeus, *The Deipnosophists* Book 13, 596.

³⁰² Diodorus, *Library* 2.64.

³⁰³ Strabo, *Geography* 17.1.33.

³⁰⁴ *Manetho* p.55.

³⁰⁵ *A History of Egypt* (Petrie) Vol. 1, p.74.

³⁰⁶ *A History of Egypt* (Petrie) Vol. 1, p.117. Menkare, Makare and Maatkare are all variations on the same name. A scarab bearing the name Menkare was allegedly used by Hatshepsut and assumed to be a restoration (*A History of Egypt* (Petrie) Vol. 1, p.74) though Petrie seems to have changed this: “Now that we have evidence of Menkara and Menkhepera as vassals of Shabaka, the scarabs formerly supposed to be re-issues by Hatshepsut (*Historical Scarabs*, 936-953) may probably be assigned to these later kings”. (*Scarabs and Cylinders* pp.11-12.) Furthermore, as Petrie noted, “other scarabs of Men-ka-ra, Nefer-ka-ra, Amenemhat II., Usertesen III., and Amenhotep I. are identical in type and workmanship with the scarabs of Hatshepsut and her brother.” (*A History of Egypt* (Petrie) Vol. 2, p.95.)

³⁰⁷ Aelian, *Various Histories* Book 13, Chap. 33, Thomas Stanley, London 1666.

³⁰⁸ Herodotus, *Histories* 2.159-161.

³⁰⁹ *Manetho* p.169.

³¹⁰ *Manetho* pp.171 &173.

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Twosre is an unusual name and is unlikely to be Egyptian, a fact which has also been commented on by Richard Wilkinson.³¹¹ She was awarded the honour of having her own personal tomb “an honour previously accorded to only one other royalty of female sex, namely Hashepsowe”³¹² (i.e. Hatshepsut of the 18th Dynasty who was called Nitocris by Herodotus).

Wilkinson records:

“The fact that the queen was being given a tomb in the Valley of the Kings is quite astonishing, for by Dynasty 19, the majority of royal wives were buried in their own valley cemetery (the Valley of the Queens) just over a kilometer to the east. There must have been an important reason for this overturning of tradition, but we are ignorant of it.”³¹³

In her tomb she even “bears the title King’s Great Wife by virtue of her marriage to Sethos II”.³¹⁴ Ignoring the fact that the Greeks were relating highly corrupted stories which were being fed to them by the Egyptians, it is more than likely that, being the wife of Seti II, she (whether her name was Rhodopis or Doricha or Twosre) may possibly have lived through into the reign of Amasis (better known to us as Amenmesses or Amun-Amasis) as recorded by Herodotus.

According to Manetho, as preserved by Africanus and Eusebius, Twosre became ‘a king’:

“Thuôris [i.e. Twosre], who in Homer is called Polybus, husband of Alcandra, and in whose time Troy was taken”.³¹⁵

Note that Twosre is now the name of the king, who is here being called Polybus, and Rhodopis is being called Alcandra! All of this shows just how unreliable the Greek writers are. What has been preserved is nothing more than rationalisation on their part. Ironically, the dating of the fall of Troy to the time of Twosre is not too far off the mark. Troy will have either fallen during the reign of Psammetichus I alias Seti IB or that of Apries. (This is covered more fully in *The Forgotten Tribe of Naphtali & the Phoenicians*.)

Homer actually says:

“While he pondered thus in mind and heart, forth then from her fragrant high-roofed chamber came Helen, like Artemis of the golden arrows; and with her came Adraste, and placed for her a chair, beautifully wrought, and Alcippe brought a rug of soft wool and Phylo a silver basket, which Alcandre had given her, the wife of Polybus, who dwelt in Thebes of Egypt, where greatest store of wealth is laid up in men’s houses. He gave to Menelaus two silver baths and two tripods and ten talents of gold.”³¹⁶

Alcandre was therefore another name for Twosre which means that Polybus must be another name for Seti II. The important point to make is that Homer makes the connection with Thebes in Egypt and confirms the date of Twosre as belonging to the time of Seti II.

³¹¹ Tausret: *Forgotten Queen and Pharaoh of Egypt* p.32, chapter written by Gae Callendar and book edited by Richard H. Wilkinson, Oxford University Press 2012. (ISBN 978-0-19-974011-6.)

³¹² *Egypt of the Pharaohs* p.278.

³¹³ Tausret: *Forgotten Queen and Pharaoh of Egypt op. cit.* pp.28-9.

³¹⁴ *Egypt of the Pharaohs* p.278.

³¹⁵ Manetho pp.149 & 151.

³¹⁶ Homer, *Odyssey* 4.120-130.

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Both Africanus and Eusebius place Thuoris (Twosre now having been turned into an Egyptian king) immediately after Ammenemnes (5 years) and his immediate predecessor Ramesses (60 years). Ammenemnes must, by the process of elimination, be identifiable as Psammetichus II son of Ramesses II, this

Africanus version)	Eusebius (Syncellus)	Eusebius (Armenian)
Sethôs 51 yrs	Sethôs 55 yrs	Sethôs 55yrs
Rapsacês 61 (var 66) yrs	Rampsês 66 yrs	Rampsês 66 yrs
Ammenephthês 20 yrs	Ammenephthis 40 yrs	Amenephtis 8 yrs
Ramessês 60 yrs	omitted	omitted
Ammenemnês 5 yrs	Ammenemnês 26 yrs	Ammenemes 26yrs
Thuôris 7 yrs	Thuôris 7 yrs	Thuoris 7yrs

Psammetichus (or Psammis) being identifiable as Userkheprure-Setpenre Seti IIA Merenptah, all of whom are said to have ruled for about 6 years.³¹⁷ The latter is not to be confused with the Userkheprure-Setpenre Seti Merenptah who lived more than a hundred years later during the time of Setnakhte and Ramesses III. As we shall proceed to demonstrate, Ramesses III Nekt-Aneb-Khepesh-Seti³¹⁸ was better known to the Greek writers as Nectanebo I.

According to Josephus, Ammenemnes, who he called Amenophis, fearful of a prophecy, sent his son Sethos-Rameses to some safe unspecified place for protection:

“As for his five-year-old son Sethôs, also called Ramessês after his grandfather Rapsês (var. Rameses II), he sent him safely away to his friend.”³¹⁹

This not only reaffirms the identification of Amenophis as Seti II, but also accords with the information that his son Rameses-Siptah was very young when he became king:

“The epithet in question implies that Siptah was a son of Sethôs II, but it is unknown who was his mother. He was probably a mere boy at the time of his accession since he was still young when he died after a reign of perhaps not more than six years.”³²⁰

The ‘friend’ spoken of above by Josephus was clearly the Syrian chancellor who we know as Bay. Upon the death of Ammenemnes-Sethos II, Bay inaugurated the young boy Siptah, who could have been no more than 11 years of age at his accession, on the throne of Egypt, only for his life to be cut short by his scheming ‘brother’ Seti-Merneptah-Hophra (assuming that they were truly related). It is understood that Siptah’s mother was Šoteraja, who is said to have been a Canaanite.³²¹ Siptah himself was around 16 years of age at death as evidenced by an examination of his mummy.³²² (NB: The mummy of Seti II, who is said to have been about 25 years of age at the time of his death,³²³ is more likely to be that of the later king of this name, i.e. Userkheperure-Setpenre Seti IIB Merenptah, though I would reiterate the comments

³¹⁷ Herodotus gives six years for Psammis (ii.161) whilst Africanus, who called him Psammuthis, accredits him with 6 years (*Manetho* p.169) and Eusebius, who also called him Psammuthis (*Manetho* p.171) or Psamuthes (*Manetho* p.173), 17 years. The highest attested date for Seti II (called Sethos II by Gardiner) is likewise year 6 (*Egypt of the Pharaohs* p.445).

³¹⁸ *The Book of the Kings of Egypt* Vol. 2, p.1, Edgar A. Wallis Budge, London 1908.

³¹⁹ *Manetho* p.129 - especially fn. 1 where Waddell records: “Rapsês: doubtless an error for Rampsês. There is confusion here: the grandfather is Ramessês II.”. See also Josephus, *Against Apion* 1.26.

³²⁰ *Egypt of the Pharaohs* p.277.

³²¹ *Tausret: Forgotten Queen and Pharaoh of Egypt* p.29.

³²² *Ibid.* p.30.

³²³ *Ibid.* p.29.

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Twosre and Seti II in a cup-pouring scene from one of the arm bands discovered in KV56 in the Valley of the Kings, the unknown tomb known as the Gold Tomb. Notice the foreign style of dress.

made earlier that the wrappings are typically of the much earlier 18th Dynasty and that it has been suggested that the mummy is more correctly that of Thutmose II.³²⁴

Twosre-Rhodopis (or perhaps Twosre-Doricha or Twosre-Alcandre) was able to build her tomb in the Valley of the Kings in Thebes using the wealth which she is said to have accumulated whilst in Egypt. From the evidence available to us, she married Userkheperure-Setpenre Seti IIA Merenptah and maybe, for a very short while after him, became

joint ruler with Siptah. (It is likely that she was his consort in the sense that she was his guardian, albeit still by rights a queen.) The suggestion by Manetho that Twosre afterwards ruled Egypt in her own right (purportedly for 7 years) appears to be proven by inscriptions in her tomb where she is called *Lady of the Two Lands* and *Mistress of Upper and Lower Egypt*.³²⁵ After the death of Siptah, “she adopted the full titles of a Pharaoh (King of Upper and Lower Egypt Sitrē^c-meryetamūn, Son (*sic*) of Rē^c Twosre-setpetenmūt) and built for herself a funerary temple”.³²⁶

Bearing in mind that Rameses-Siptah was killed by his ‘brother’ Seti-Merneptah-Hophra, the indications are that Twosre actually became ‘King’ during the reign of Seti-Merneptah-Hophra, this being the Biblical Hophra, the person the Greeks knew as Apries. This then means that there was a co-regency between her and Merneptah.

Menkheperre and Alexander the Great

In his book *Peoples of the Sea*, Immanuel Velikovsky aptly demonstrates that the Maunier Stele, also known as the *Stela of the Banishment*, records the meeting between Alexander the Great and Menkheperre, son of Penozem I of the Egyptian 21st Dynasty who supposedly lived around 800 years earlier.³²⁷ Like many of the 21st Dynasty kings, Menkheperre was both High Priest and king of Egypt. This in itself should have aroused suspicion, as it shows that, by this time, the power of Egypt had become greatly diminished, just as it had during the Persian Period.

By comparing the contents of the aforesaid Maunier Stele with the details of Alexander’s visit to Egypt as recorded by the Greek writers, Velikovsky has demonstrated that there is accord between the two accounts. Both mention the strange manner in which the idol responded to Alexander’s questions with a series of

³²⁴ *Faces of Pharaohs* p.225.

³²⁵ *The Journal of Egyptian Archaeology* Vol. 40, p.42, article titled *The Tomb of Queen Twosre* by Sir Alan H. Gardiner, The Egypt Exploration Society, London 1954.

³²⁶ *The Journal of Egyptian Archaeology* Vol. 48, p.70, *Queen Twosre as Guardian of Siptah*, Juergen von Beckerath, The Egypt Exploration Society, London 1962.

³²⁷ *Peoples of the Sea* Part 2, Chap. 3 – Alexander, Immanuel Velikovsky, Sidgwick & Jackson 1977.

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nods.³²⁸ “Then the great god nodded exceedingly, exceedingly”, records the Maunier stele on more than the one occasion:

Maunier stele: “He [i.e. the person we are identifying as Alexander] arrived at the city with a glad heart; the youth of Thebes received him, making jubilee, with an embassy before him. The majesty of this august god, lord of gods, Amon-Re... [Alexander] came to the great halls of the house of Amon, and rested before the inclosure wall of Amon. The High Priest... ...Menkheperre, triumphant, went to him [i.e. Alexander] and praised him exceedingly, exceedingly, many times, and he founded [for him – i.e. Alexander] his offering, even [every] good thing”.³²⁹

According to the Greek writers, Alexander was called a son of Jupiter by the Egyptians. Jupiter is the Latin name for Zeus where Zeus is a Greek transliteration of the Biblical name Esau.³³⁰

Alexander belonged to the royal house of Macedonia, which, as Herodotus points out, was of Temanite descent, being descended from Perdiccas, one of the three sons of Temenus (i.e. Teman).³³¹ Duke Teman was son of Duke Eliphaz, one of the sons of Esau/Zeus.³³²

In the Maunier Stele, Alexander is referred to as the son of Amon, that is, a son of the Egyptian god Amon-Re. Breasted could not understand why Menkheperre, who is here addressing Alexander as ‘his lord’, should have been “praising his lord, as a father talks with his own son”.³³³ It would be usual for a priest to address a god as ‘his father’, but for the priest to address a god as ‘his son’ when that son was ‘his lord’, requires an explanation which Breasted was unable to provide. Curtius Rufus wrote that as Alexander “approached, he was addressed as ‘son’ by the oldest of the priests, who claimed that this title was bestowed upon him by his father Jupiter [i.e. the Egyptian god Amon]”.³³⁴ Strabo likewise records that the priest “expressly told the king that he, Alexander, was son of Zeus [i.e. Jupiter/Amon]”.³³⁵ This title of ‘son’ which Alexander received from the Egyptian priest is also confirmed by Diodorus.³³⁶

Alexander enquired of the High Priest whether all of the people responsible for murdering his father Philip had been punished. The priest purportedly replied that they had.

Maunier stele: “Then the High Priest of Amon, Menkheperre, triumphant, went to the great god [i.e. the nodding statue of Amon], saying: ‘As for any person, of whom they shall report before thee, saying, ‘A slayer of living people ---- (is he);’ thou shalt destroy him, thou shalt slay him’. Then the great god nodded exceedingly, exceedingly”.³³⁷

Breasted had problems understanding the meaning behind this passage. By moving Menkheperre forward in time to become a contemporary of Alexander the Great, these texts, recorded on the Maunier stele, become quite enlightening. In this

³²⁸ *Ibid.* p.170.

³²⁹ *Ancient Records of Egypt* Vol. 4, p.318, §.654.

³³⁰ For an explanation of this statement, see *The Forgotten Tribe of Naphtali & the Phoenicians*.

³³¹ Herodotus, *Histories* 8.137-8.

³³² Gen. 36:11 & 1 Chron. 1:36. For more on the Edomite influences, see my separate work entitled *The Legacy of Edom*.

³³³ *Ancient Records of Egypt* Vol. 4, p.318-9, §.655.

³³⁴ Quintus Curtius Rufus, *The History of Alexander*, Book 4, Chap. 7, Sectn. 25, Penguin Classics, London 1984.

³³⁵ Strabo, *Geography* 17.1.43.

³³⁶ Diodorus, *Library* 17.51.1-2.

³³⁷ *Ancient Records of Egypt* Vol. 4, p.320, §.658.

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passage, Menkheperre (by use of the nodding statue) was responding to Alexander's question. The language is strange and archaic and an integral part of the text is damaged, but the passage is effectively saying that the great god (i.e. the nodding statue) has agreed to destroy all those responsible for the death of Alexander's father. Consequently, Menkheperre responded to Alexander the Great that the deed had been done. Alexander clearly took the reply as meaning that the guilty people had already been punished.

Alexander was welcomed by the Egyptians as a liberator of the people from Persian domination. Menkheperre belonged to a family of priest-kings who occupied the northern oasis of the oracular Ammon. According to Curtius Rufus, Herodotus and Diodorus, this was the place where the priest-kings were located,³³⁸ which explains Menkheperre's titles of "prince, priest and commander of the army", a title which was used throughout this Dynasty. It also explains Menkheperre's request:

Maunier stele: "O my good lord [i.e. he is addressing Alexander the Great], thou shalt make a great decree in thy name, that no people of the land shall be [banished] to the distant region of the oasis, nor ----- from this day on".³³⁹

Velikovsky ends by suggesting that Alexander's stele, which was erected in Thebes, may have been erected in honour of this 21st Dynasty king rather than that of the 18th Dynasty king Menkheperre-Thutmose III.³⁴⁰ This reconstruction confirms Velikovsky's suspicions. The restorations to the 18th Dynasty temple of Thutmose III and the statues purportedly of that king have now been shown to belong to this later Menkheperre-Thutmose of the 21st Dynasty.

The 21st Dynasty therefore coincided with the Persian Achaemenid Period and the start of the Greek Hellenistic Period. It is known that an emissary named Wenamon visited the temple at Byblos either at the end of the 20th or the beginning of the 21st Dynasty. The problem is that the only evidence of a temple at Byblos is the "large foundation stones of a building of the Persian period (550-330 B.C.) [which were] unearthed to the east of the site".³⁴¹ This, of course, accords with our redating of the 21st Dynasty to the Persian Period.

Psamtek I and Nekhthorheb

The Egyptian king Uahabra-Psamtek I has been wrongly identified as Psammetichus I of the Greek writings. It is ironic that the only archaeological information we have concerning Psamtek I relates to offerings and building works. Not a single piece of evidence has been preserved which confirms Psamtek I's military campaigns, which is unusual considering that the wars of Psammetichus I are so well documented by the Greeks. This in itself is worrying. Every single writer who discusses this period, whether it be Petrie, Gardiner or Kitchen, always relates the sequence of events as recorded by Herodotus or Diodorus. Not a single shred of archaeological evidence has to date been found to support the identification of Psamtek I as Psammetichus I of the Greek writings.

³³⁸ See Velikovsky's comments in *Peoples of the Sea* op. cit., p.168.

³³⁹ *Ancient Records of Egypt* Vol. 4, p.319, §.656.

³⁴⁰ *Peoples of the Sea* op. cit., p.176.

³⁴¹ *Byblos Through the Ages*, p.57, Nina Jidejian, Beirut 1968.

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We have already identified Seti I of the 19th Dynasty as Psammetichus I, which means that we need to find an alternative date for Uahabra-Psamtek I. Our first clue to the position of Psamtek I in history is provided by the fact that a certain Pediamen-neb-nestau and his 'son' (or more correctly 'son-in-law') Hor are mentioned both during the time of Osorkon III and Psamtek I. Kitchen rejected the suggestion that these two people (Pediamen-neb-nestau and Hor) were one and the same on the grounds that a period of about 100 years is supposed to separate Psamtek I from Osorkon III.³⁴²

David Aston has demonstrated that the crown prince Osorkon, who is dated to the time of Pedubast I, was the very same person who was to become king Osorkon III and that he began ruling (according to Aston) shortly after Pedubast I.³⁴³ The "label texts" over the scenes on prince Osorkon's inscriptions includes an interesting use of Egyptian characters which point to a late (possibly Persian) date for the texts in question.³⁴⁴ It is possible, however, that the "label texts" may have been a later addition to the inscriptions. The fact that there is evidence of Persian influence in the inscriptions should, nevertheless, be noted. In other parts of the same inscriptions, there are similarities to the Old Kingdom texts which we have already redated to coincide with the 25th Dynasty. The same style has already been compared to the Piankhy Stela³⁴⁵ which is discussed in my main work, *Ancient History Reconsidered*.

In the 23rd year of Pedubast I's reign a certain priest by the name of Harkhebi erected a donation-stela at Bubastis.³⁴⁶ This Harkhebi seems to be the same Harkhebi who was High Priest of Amon during the 9th year of Psamtek I.³⁴⁷ Following David Aston's emendations to the dating of Osorkon III, Pedubast I would probably have finished his 25 years of reign at Thebes just 7 to 8 years previous to the first year of Osorkon III's official year as king. Psamtek I therefore seems to have been both a contemporary of Pedubast I and 'ruled' during the early years of Osorkon III.

Osorkon III co-ruled with his son Takeloth III from the 24th year of his reign.³⁴⁸ At this time a certain Pefdudubast was installed as king of Henensuten. According to Petrie, this Pefdudubast was a son of king Rudamen who in turn was a son of an Osorkon. Petrie assumed that Rudamen was a son of Akheperre-Osorkon IV,³⁴⁹ whilst Kitchen has assumed that Rudamen was another son of Osorkon III who succeeded Takeloth III.³⁵⁰

Pefdudubast also claimed to have been a 'son' of Pediese who in turn was a contemporary of Pedubast I, king of Thebes, being year 28 of Shoshenk III.³⁵¹ It is unlikely (though admittedly not impossible) that there were two kings with the unusual name of Pefdudubast during this period.

³⁴² *Third Intermediate Period* p.226-7, §.192.

³⁴³ *Journal of Egyptian Archaeology* Vol. 75, 1989, p.139-153, Takeloth II - A King of the 'Theban Twenty-Third Dynasty?', D. A. Aston.

³⁴⁴ *Chronicle of Prince Osorkon* p.19 note b suggests a date during the Persian Period & p.20 note d also suggests a Late Period.

³⁴⁵ *Chronicle of Prince Osorkon* p.21-22 note a.

³⁴⁶ *Third Intermediate Period* p.341, §.301 (iv).

³⁴⁷ *Ancient Records of Egypt* Vol. 5, p.485, §.952.

³⁴⁸ *Third Intermediate Period* p.356, §.317.

³⁴⁹ *A History of Egypt (Petrie)* Vol. 3, p.265.

³⁵⁰ *Third Intermediate Period* p.360, §.322.

³⁵¹ *Third Intermediate Period* p.193, §.155 - According to Rohl's calculations Year 28 of Shoshenk III = Year 21 of Psamtek I.

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If Kitchen is right, Menabra-Nekau I (the Persian satrap who has been wrongly identified as the 26th Dynasty king Necho I) made a marriage alliance with “Pediese of Heracleopolis”.³⁵² In other words, Pediese “Great Chief of the Ma” under Pedubast I may have been the same as Pediese, ruler of Heracleopolis, who supposedly lived some 50 years later under Menabra-Nekau I. This will also bridge the gap in our knowledge of the Heracleopolitan rulers between the time of Pediese and Pefdudubast which Kitchen could not fill.³⁵³ It should here be borne in mind that the king identified as Nekau I (i.e. Menabra-Nekau) is not to be confused with Necho I of Manetho’s 26th Dynasty who we have identified as Rameses I. This reign of Nekau I therefore seems to also fall within the reign of Pedubast I.

A number of Demotic stories have come to light over the years which revolve around such people as King Pedubastis, Tefnakhte, Inaros and others who are “reminiscent of historical figures of the late-Libyan, Nubian, and early-Saite period”.³⁵⁴ One such story, known as the *Contest for the Breastplate of Inaros*:

“reflects remarkably the period about 665 B.C. plus some earlier and later retouches. Thus, the collocation of Sais plus Busiris and as far as Medum (all on the side of Pemu of Heliopolis) reminds one of the Kingdom of the West under Tefnakht, and the expansion of that nucleus-kingdom under Psammetichus I *before* he took over the realm of Pedubast II of Tanis-with-Bubastis. Here, in the Cycle as in the late 7th century B.C., Bubastis plays *no* role independently of Tanis (to which it was politically attached), Tanis being the capital of the 22nd Dynasty and its descendants. Similarly, the association of Athribis (plus Heliopolis) with the enlarged Kingdom of the West, including the Memphite region to Medum, recalls the realm of Psammetichus I who, as the son, then successor, of Necho I, was given Athribis by the Assyrians. The other particularly striking comparison in the Cycle is between its Chief of Pi-Sopd, Pekrur, with the Pekrur of Pi-Sopd who was a contemporary of Ashurbanipal and Tantamani”.³⁵⁵

Things are not that straightforward though! There are elements contained within the stories which are clearly of a late date:

“These include the Median soldiers serving Montu-Baal from Syria, and the reference to Pedikhons and his Amazon queen Serpot invading India. Combined with a reference to Ahuramazda, these come down to the Persian period, and in the latter case conceivably to the Greek period, if the Egyptian form of the name were really based on the Greek form as Bresciani thought. Reference to Meroe (and not Napata) could reflect conditions from as early as the 6th century B.C., but makes good sense from the 4th century B.C., when Napata finally lost its importance and Meroe became supreme”.³⁵⁶

Strangely enough, one of the main characters of these stories, Inaros, belongs to the Persian period and is only known to us from the Greek writers. He is dated to the time of the Persian king Artaxerxes, ‘son’ of Xerxes I.³⁵⁷ Both Thucydides³⁵⁸ and Herodotus³⁵⁹ called him a Libyan king and he was said to have been the son of Psammetichus.³⁶⁰ Even stranger is the fact that our above-mentioned Psamtek, who has been wrongly identified as Psammetichus I, also belongs to this late period. In A

³⁵² *Third Intermediate Period* p.236, §.201.

³⁵³ *Third Intermediate Period* p.234, §.199.

³⁵⁴ *Third Intermediate Period* p.455, §.423.

³⁵⁵ *Third Intermediate Period* p.456-8, §.425.

³⁵⁶ *Third Intermediate Period* p.460-1, §.430.

³⁵⁷ *Egypt of the Pharaohs* p.370.

³⁵⁸ Diodorus, *Library* 1.104.

³⁵⁹ Herodotus, *Histories* 3.12.

³⁶⁰ *Egypt of the Pharaohs* p.370 and Herodotus, *Histories* 7.7.

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Radical Review of the Chaldean and Achaemenid Periods, it has been demonstrated that the Persian king in question was in fact Artaxerxes II Arsaces, a king also known as Artaxerxes [V] Bessus. Note that Bessus is **not** a Persian name, which is why no one has found this name in any Persian or Babylonian records. (NB: Artaxerxes I Longimanus was the king who ruled between Cambyses and Darius I Ochus, son of Hystaspes. This Artaxerxes I is the king variously known as Bardiya, Pseudo-Smerdis, Gaumata, Tanyoxarkes etc.) In the Book of Ezra, Cambyses is called Ahaseurus (i.e. Xerxes) and Bardiya is called Artaxerxes.

Pedubast I would have been a contemporary of Artaxerxes II/V Arsaces. The stories of Pedubast and Inaros belong squarely to the Persian Period. Why should we doubt the authenticity of the documents which place these kings during this late period in favour of more obscure records? In other words, are these documents any less reliable than the works of Manetho in which we have placed so much misguided trust?

Inaros, who was called “son of Psammetichus, a Libyan king of the Libyans on the Egyptian border” by Thucydides,³⁶¹ despite being called a Libyan king, was probably a son of Psammetichus III, who was a contemporary of the Persian king Cambyses. As Inaros was a contemporary of Pedubast I, he may have been involved in the civil war which broke out between the 6th to 15th years of that king’s reign, this coinciding with the 13th to 22nd years of Shoshenk III’s reign.³⁶²

Psamtek I seems to have ‘ruled’ Egypt shortly after Inaros. For the record, according to Diodorus, there was a further Psammetichus, “who was a descendant of the famous Psammetichus”, who was king of Egypt during the time of Artaxerxes II.³⁶³ As Diodorus has presented us with a completely contrived report, having split Artaxerxes II into two separate kings who purportedly lived around half a century apart, we can safely say that this ‘later’ Psammetichus is the same Psammetichus who was the father of Inaros. Nevertheless, the name Psammetichus was a common name for Egyptian kings even during the Persian Period.

By moving Psamtek I forward in time to the Persian era, we are able to resolve the following archaeological anomaly:

“Strange portraits of two kings, Psamtik I and Nectanebo I [i.e. Nekhtnebef], are to be found in royal reliefs, and these seem to indicate that the taste for representing individual characteristics had not disappeared in the time between early Dynasty XXVI and the Ptolemaic Period. They appear on basalt slabs, 4 feet in height, which seem to have formed a ballustrade for a single monument. It is not easy to visualize the original appearance of this monument or to explain how a large part of it came to be left uninscribed for over 200 years until Nectanebo [Nekhtnebef] took up the work again”.³⁶⁴

The striking similarity in style between the portraits of Psamtek I and Nekhtnebef should not be dismissed lightly. The style is unusual (even for the periods to which they are ascribed) and neither of the two people look like Egyptians. This

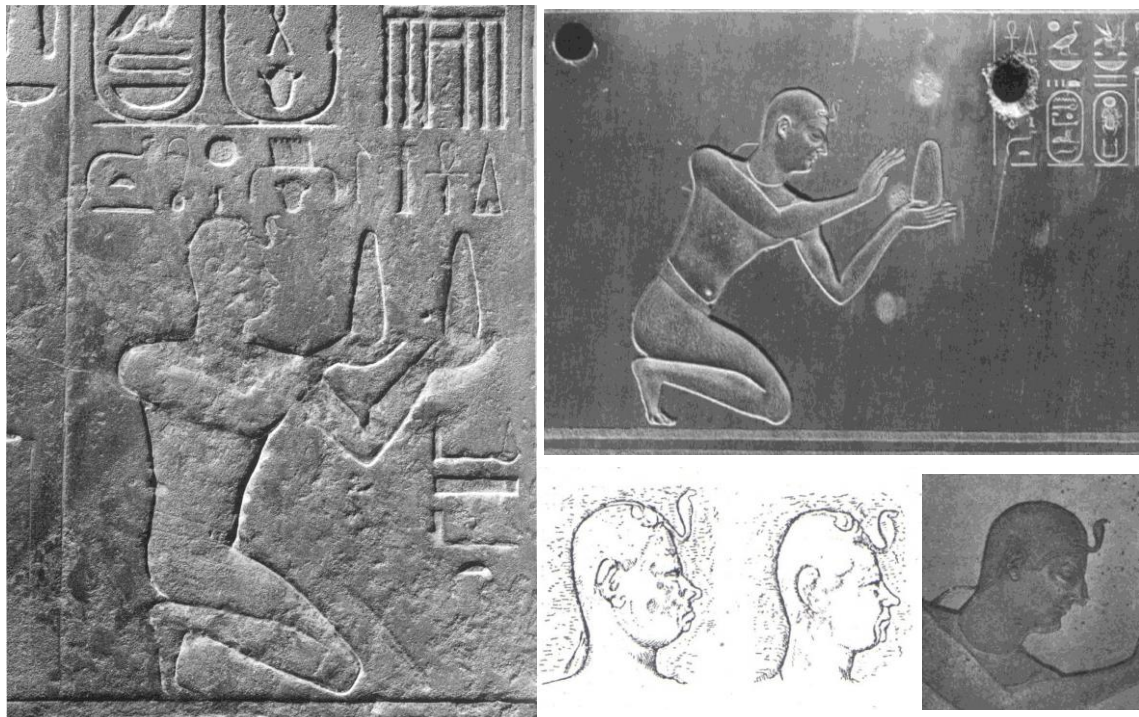
³⁶¹ Thucydides, *The History of the Peloponnesian Wars* i.104. See also comments by Sir Alan Gardiner *Egypt of the Pharaohs* p.370.

³⁶² *A Test of Time* p.374.

³⁶³ Diodorus, *Library* 14.35.

³⁶⁴ *The Art and Architecture of Ancient Egypt* p.416, William Stevenson Smith, Penguin Books, 1958.

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The reliefs of Psamtek I (above left) and Nekhtnebef (above right) with two clearer representations in profile (below right) of the heads of Psamtek I and one of Nekhtnebef.

reconstruction makes these two kings near enough contemporaries, hence were not separated by 200 years.

Under the name of Psamshek, it would appear that our Psamtek I is also mentioned in correspondence dated to the Persian Period between the Syrian governor Arsham and Nekhtthor, governor of Egypt:

“From Aršama [Arsham] to Nakhtthor. And now: previously, when the Egyptians rebelled, then Samšek [Psamshek] the previous official [pekida = governor], our personnel and goods [which] are in Egypt he guarded with force, so that there was not any loss from my estate. Also, from elsewhere (‘another place’), personnel of artisans of every kind and other goods, sufficiently he sought and made over to my estate. And now: it is thus heard by me here, that the officials who are [in Lo]wer (Egypt) are being diligent in the disturbances (?), and are forcefully guarding the personnel and goods of their lords. They are also seeking others from elsewhere, and are add[ing t]o the estate of their lords. But you (and your colleagues) are not so doing...”³⁶⁵

This letter and similar correspondence from this period is generally dated to the Persian Period, though the actual date to which they are to be assigned is unknown. Dandamaev wrote:

“According to [Godfrey Rolles] Driver, the letters from Arsames’ archive date to the period between 411 and 408 B.C., when Arsames was absent from Egypt, but residing in Susa and Babylon (cf., e.g., AP, 27, which testifies to the fact that Arsames had gone to the king) W. B. Henning, however, together with I. M. Diakonoff and J. Harmatta, dated the archive of Arsames to the period after Inarus’ revolt... ..The Semitologist I. N. Vinnikov presented the same hypothesis in his lectures at Leningrad University. Harmatta correctly remarked that in Egypt between 411 and 408 there was no significant revolt against Persian rule, while the archive illustrates a situation which

³⁶⁵ *The Arshama Letters from the Bodleian Library* Vol. 2, Part 2, Letter TAD A6.10 p.9, David Taylor, v1 Arts & Humanities Research Council, December 2013.

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must be dated after a major insurrection which involved both Upper and Lower Egypt.”³⁶⁶

Looking at things afresh, the insurrection being spoken of in the above letter to Nakhthor must refer to one of the two periods of ‘Civil War’ which are recorded as having taken place during the time of Pedubast I, Osorkon at that time being a prince and High Priest of Amun in Thebes.³⁶⁷ This reconstruction shows that this Civil War should be dated to the time of Xerxes I, the son of Darius I. Nakhthor is here to be identified as Nekhthorheb, the father of Nektnebef of what has been taken for the 26th Dynasty. Nakhthor is an abbreviated form of Nekhthorheb.

It should be noted from the above letter that Psamshek (or Psamtek) is called a ‘governor’. The fact that governors of Egypt sometimes set themselves up as pharaohs should not come as a surprise to us. A certain Khababash is known to have done just that during the reign of Ptolemy I Soter.³⁶⁸ When discussing the Queen of Sheba, we demonstrated that the Hebrew letter *Shin* when transliterated into Egyptian becomes a *tau*, hence the Queen of Sheba, who was called Queen of Egypt and Ethiopia by Josephus, is identifiable as the Queen of Thebes. The name Psamshek, when transliterated into Egyptian, likewise becomes Psamtek.

Despite the letters being dated to the time of Artaxerxes I, there is nothing to support this assumption. According to this reconsideration, Psamtek I and Nakhthor[heb] were most likely governors of Egypt during the time of Artaxerxes II. As already noted, Arsames was dwelling in Babylon. Artaxerxes II even appears in the Book of Nehemiah as king of Babylon.

Rameses III

The above comment made by Dandamaev that there was no significant revolt in Egypt between 411 and 408 BCE is an assumption on his part. With our reconstruction of the Achaemenid Period, we show that Nectanebo I, better known to us as Rameses III Nect-Aneb Khepesh-Seti,³⁶⁹ was a contemporary of Artaxerxes II Arsaces aka Bessus and that the civil war spoken of was without doubt caused by the Persian invasion of Egypt which took place in that king’s reign.

In Ramses III’s own words:

“The land of Egypt was overthrown from without and every man was thrown out of his right; they [the Egyptians] had no chief mouth for many years formerly until other times. The land of Egypt was in the hands of chiefs and of rulers of towns; one slew his neighbour, great and small. Other times having come after it, with empty years, Yarsu, a certain Syrian, was with them as chief. He set the whole land tributary before him together; he united his companions and plundered their possessions. They made the gods like men, and no offerings were presented in the temples”.³⁷⁰

This comment by Rameses III that the “land was overthrown from without” and also that Egypt was without an Egyptian king caused consternation amongst the

³⁶⁶ *A Political History of the Achaemenid Empire*, p.242, M. A. Dandamaev, Brill 1989.

³⁶⁷ *A Test of Time* p.373, Appendix A.

³⁶⁸ *Egypt of the Pharaohs* p.380.

³⁶⁹ *The Book of the Kings of Egypt* Vol. 2, p.1, Edgar A. Wallis Budge, London 1908.

³⁷⁰ *Ancient Records of Egypt* Vol. 4, p.198-199, §.398 The Great Harris Papyrus - Note that Yarsu can also be translated as Arisu or Arsu or the like - Refer fn.a on p.199 aforesaid.

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archaeologists who could not understand the meaning of these remarks. According to the accepted scheme of things, nothing is known of any subjugation of Egypt by any foreign power prior to Rameses III, who is placed unquestioningly at the beginning of the 20th Dynasty, which is conventionally dated to around the middle of the 12th Century BCE.

We have already demonstrated that the 21st Dynasty belongs to the Persian occupation period. It is true that the 21st Dynasty succeeded the 20th Dynasty, but what has been missed is the fact that Manetho then backtracked when he came to the 22nd Dynasty in that the 22nd actually ran concurrently with the 19th, 20th and 21st Dynasties! With Rameses II being an alias for Necho II, it follows that Rameses III belongs to some period which falls during the Persian occupation. Cambyses, king of Persia, is said to have destroyed all of the temples when he conquered Egypt. The comment by Rameses III that “no offerings were made in the temples” therefore becomes extremely relevant.

It is true that we have monuments which suggest that Cambyses and his successors were benevolent towards the Egyptian temples. This does not mean, however, that the texts on the said monuments are sincere. They could well have been of a propagandist nature, erected by Cambyses in order to justify his claim to the Egyptian throne. All pharaohs had to undergo a ritual ceremony including the making of an offering to the gods of Egypt before they could ascend the throne of Egypt. This ceremony is likely to have been performed under duress! Herodotus tells us that Cambyses:

“broke open ancient tombs and examined the bodies, and even entered the temple of Hephaestus and jeered at the god’s statue... ..He also entered the temple of the Cabiri, which no one but the priest is allowed to do, made fun of the images there (they resemble those of Hephaestus, and are supposed to be his sons), and actually burnt them”.³⁷¹

According to Herodotus, Cambyses also arranged for the Apis ceremonies to cease, having arranged for the priests to be whipped and for “any Egyptian who was found still keeping holiday to be put to death”.³⁷²

Of all the Persian kings, Darius I, in particular, is known to have been more lenient towards the Egyptian people and is known to have paid homage to the Egyptian gods. For example, the “well-preserved temple of Amun in the oasis of Kharga is almost entirely due to him”.³⁷³ This does not mean, however, that the Persian king had any respect for the Egyptian gods. It is possible that the work was done to keep the people quiet. The ‘oasis of Kharga’ was hardly a respectable location for a temple! We must bear in mind that Memphis and Thebes were two of Egypt’s main religious centres and the fact that nothing has survived from these places to indicate that the Persian kings were beneficent to the gods at these locations suggests that things were not quite as the aforesaid inscriptions imply.

To emphasise this state of affairs, a petition from a certain Peteese, possibly written in

³⁷¹ Herodotus, *Histories* 3.37.

³⁷² Herodotus, *Histories* 3.29.

³⁷³ *Egypt of the Pharaohs* p.366.

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the 9th year of Darius I, bears witness to “widespread graft and corruption”.³⁷⁴ In his letter to the Persian king, Peteese relates how he and his family had been deprived of their rights and that he was now writing to the Persian king for assistance. His story included lurid tales of “murder, imprisonment, and tribulation”³⁷⁵ at the hands of the rulers of Egypt. As to whether or not Peteese received a suitable reply is not relevant to this argument. The fact is, that the situation in Egypt during the Persian period was precisely as described by Herodotus. It is confirmed, not only by Peteese’s petition, but also by the texts of Rameses III who tells us that, in his day, after a long period of lawlessness: “taken are those who were spoiling the condition of Egypt. The land had been exposed in continual extremity, since the (former) kings”.³⁷⁶

The temples had also suffered at the hands of Cambyses. As Rameses III records:

“I restored thy temple, the jubilee-houses which were before in ruins, since the (former) kings...”³⁷⁷

Note that, as in the previous quotation, the word ‘former’ has been added by the translator. Since the time of Amasis and his son Psammetichus, the land had been under the control of Persian satraps.

“The land of Egypt was overthrown from without, and every man was (thrown out) of his right; they had no chief mouth for many years formerly and other times. The land of Egypt was in the hands of chiefs and of rulers of towns; one slew his neighbour, great and small.”³⁷⁸

Whilst this confirms that there were ‘chiefs’ ruling in Egypt, they were merely officiating under the jurisdiction of foreign powers. Rameses III informs us that he:

“made the woman of Egypt to go [with her ears extended?] to the place she desired, (for) no stranger nor any one upon the road molested her... ..I took a man out of his misfortune and gave him breath; I rescued him from the oppressor, who was of more account than he. I set each man in his security, in their towns; I sustained alive others in the hall of petition. I equipped the land in the place where it was laid waste.”³⁷⁹

He even, “restored their temples which formerly were in ruin”.³⁸⁰

Since the time of Psammetichus I aka Seti IB, there had been a large migration of people into Libya from Greece and Anatolia. They were claiming the land for settlement. This caused friction with the native Egyptians who objected to the expansion into the Egyptian Delta. Psammetichus gave Naucratis, a city on the Canopic branch of the Nile, to the “Ionians and Carians” to dwell in, having been pre-warned by the oracle of Leto of the city of Buto of their arrival on the seas clad in bronze armour.³⁸¹ These Ionians were Milesians who, according to Strabo, founded the city.³⁸² Amasis, who came after him, likewise allowed the Greek Ellenes to settle therein.³⁸³

Rameses III records:

³⁷⁴ *Egypt of the Pharaohs* p.368.

³⁷⁵ *Ibid.*

³⁷⁶ *Ancient Records of Egypt* Vol. 4, p.22, §.40.

³⁷⁷ *Ancient Records of Egypt* Vol. 4, p.170, §.335.

³⁷⁸ *Ancient Records of Egypt* Vol. 4, pp.198-199, §.398.

³⁷⁹ *Ancient Records of Egypt* Vol. 4, pp.204-205, §.410.

³⁸⁰ *Ancient Records of Egypt* Vol. 4, p.178, §.354.

³⁸¹ Herodotus, *Histories* 2.152.

³⁸² Strabo, *Geography* 17.1.18.

³⁸³ Herodotus, *Histories* 2.178.

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“When he beholds millions before him like a flood, (he) charges into the multitude, repelling the invader; they are laid low on his right and his left; overthrowing the Temeh, desolating the Meshwesh, causing them to cease trampling the **boundaries of Egypt**, King Ramses III, sole lord, making his boundary as far as he desires...”³⁸⁴

Temeh is the Egyptian name for Edom and the Meshwesh were Libyans. The Athenians also appear in the Egyptian records as Tehenu.

“As for the (chief of) Meswesh, since he appeared, he went to one place, his land with him, and invaded the Tehenu, who were made ashes, spoiled and desolated were their cities, their seed was not. They disregarded the beauty of this god who slays the invader of Egypt, saying ... ‘We will settle in Egypt.’ So spake they with one accord, and they continually entered the boundaries of Egypt.”³⁸⁵

Herodotus tells us that some of the Milesians were colonists from the Athenians.³⁸⁶ It is therefore possible that the Milesians were amongst the people herein referred to by Rameses III as Meshwesh.

Rassam Cylinder

The Rassam Cylinder, named after the person who found it, is one of five cylinders (labelled A to E, with the Rassam Cylinder being A) which record the campaigns of Ashurbanipal king of Assyria, though the Rassam Cylinder does not include two expeditions which are included in the other four cylinders.³⁸⁷ There are also some significant differences between the texts of these cylinders, as noted by George Smith. Comparing them to a stone tablet (labelled Tablet K), Smith writes:

“These texts differ in some important points; the earliest one, K, 2675, does not mention either the submission of Tyre, the tribute of Sandasarmi of Cilicia, or the revolt of Gyges and Psammitichus. Cylinder B, which was written during the war with Saulmugina, describes the submission of Tyre, but omits the Cilician tribute and revolt of Gyges and Psammitichus. All these events are narrated on Cylinder A, which was written later than either of the other texts...

“On Tablet K, 3402, the two Egyptian wars having been given as one, the war with Bahal [i.e. Baal] of Tyre is called the second expedition, instead of the third.”³⁸⁸

And again:

“The expedition to Gambuli, is given as part of the fifth expedition (which was against Teumman), in Cylinder A; but in Cylinder B, while the war with Teumman is called the seventh expedition, the war with Gambuli is separated from it by the usual divisional line, and called the eighth expedition.”³⁸⁹

He also wrote as a footnote:

“The contempt of chronology in the Assyrian records is well shown by the fact that in Cylinder A, the account of the revolt of Psammitichus is given under the third expedition, while the general account of the rebellion of Saulmugina is given under the

³⁸⁴ *Ancient Records of Egypt* Vol. 4, p.61, §.104.

³⁸⁵ *Ancient Records of Egypt* Vol. 4, p.52, §.87-88.

³⁸⁶ Herodotus, *Histories* 5.97.

³⁸⁷ *History of Assurbanipal Translated from the Cuneiform Inscriptions* p.1, George Smith, Williams & Norgate, London and Edinburgh 1871.

³⁸⁸ *Ibid.* p.78.

³⁸⁹ *Ibid.* p.150.

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sixth expedition, the affair of Nebobelzikri under the eighth expedition, and the Arabian and Syrian events in connexion are given under the ninth expedition.”³⁹⁰

Smith even had to admit that:

“The chronology of the reign of Assurbanipal is imperfect, from two causes – first, the fragmentary state of that part of the eponym canon which refers to this reign; and second, because the arrangement of the historical inscriptions of Assurbanipal appears to be geographical rather than chronological.”³⁹¹

Expanding on this further:

“On the other hand, some of the events mentioned under the third expedition in Cylinder A (the revolt of Psammitichus, death of Gyges, and submission of Ardys), which are not in the earlier copies (Cylinders B and C), evidently belong to a much later period in the history. These events are out of place attached to the third campaign, because in the next campaign (the fourth expedition of Cylinder B) the conquered people were transported to Egypt, which shows that Psammitichus had not yet revolted.”³⁹²

These cylinders contain the most extensive list of Egyptian kings in any known Assyrian inscription. Most Assyrian monuments are content with referring to the opposing king as “King of Musri (i.e. Egypt)” or “King of Meluhha (i.e. Ethiopia)” without naming them. Sargon II seems to be the first king to name any Egyptian or Ethiopian king. It is therefore extremely suspicious that we should find a long list of Egyptian kings in an inscription, especially when the inscription is found on something as obscure as a cylinder! The Rassam Cylinder (Cylinder A) is 48.89 cms (19.25 ins) high, 20.32 cms (8 ins) in diameter with each column being roughly 6.35 cms (2.5 ins) wide, so it is not of any great size. We ought to be asking ourselves why Ashurbanipal did not record these important events on a more prominent monument such as a stone tablet set into a wall as would have been the usual accepted method. There is in fact every indication that the Rassam Cylinder is a late forgery! Such record should therefore be treated with extreme caution. The long list of Egyptian kings contained in that cylinder seems to be taken from the kings of Egypt which were ruling during this late (i.e. Persian) period.

Shabaka I and II and Taharka I and II

Shabaka I, who was called Sabacos by Herodotus,³⁹³ was a contemporary of Tiglathpileser III and Sennacherib king of Assyria. Shabaka II (or maybe Shabaka III?), who was called Sabakes, viceroy of Egypt by Arrian,³⁹⁴ was a contemporary of Alexander the Great. (There was probably another Shabaka [Shabaka II] who was a contemporary of Ashurbanipal king of Assyria. This will be discussed shortly.) Taharka I, who appears in the Bible as Tirhaka,³⁹⁵ was king of Egypt during the time of King Hezekiah of Judah and ruled at the end of Sennacherib’s reign and on into the reign of Esarhaddon. Taharka II, who was called Etearchus by Herodotus,³⁹⁶ lived

³⁹⁰ *Ibid.* p.202, fn. *.

³⁹¹ *Ibid.* p.320.

³⁹² *Ibid.* p.322.

³⁹³ Herodotus, *Histories* 2.152.

³⁹⁴ Arrian, *Anabasis of Alexander* 2.11.8.

³⁹⁵ 2 Kings 19:9 & Isa. 37:9.

³⁹⁶ Herodotus, *Histories* 2.32-3.

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Shabaka I from Denkmäler iii.301.



Shabaka II (or III?) from Karnak.

during the Persian Period. The same story over again with the same problems and the same chronological difficulties. This is because archaeologists are looking at the monuments of the later kings and attempting to apply to them the textual evidence for the earlier kings of that name. Every commentator on this period has to fall back once again on the Greek writings for any details of this 'obscure' period.

As Alan H. Gardiner recorded:

"The absence of the names of Shabako and Shebitku from the Assyrian and Assyrian records is no less remarkable than the scarcity of their monuments in the lands over which they extended their sway."³⁹⁷

Basically, the records which archaeologists are trying to match to the Assyrian Period more correctly belong to the Persian Period some 200 years later.

Osorkon I

One of the problems we are faced with, and which both Peter James and David Rohl could not resolve, is when precisely Osorkon I ruled. On this score, it is of interest to note the contents of an inscription dated to the 36th year of Sekhemkheperra-Osorkon I of the 22nd Dynasty which mentions a certain "4th prophet of Amenra, king of the gods, royal son of Rameses, chief of the Mahasa, prince, Pashedbast, *maakheru* [i.e. justified].....".³⁹⁸ This same Pashedbast may even be mentioned on objects discovered in the tomb of Osorkon II's son Harnakht where Pashedbast is once more called "King's son of Rameses".³⁹⁹ This same Harnakht (son of Osorkon II) was buried in his father's tomb with objects bearing the name of the 21st Dynasty King Amenemope.⁴⁰⁰ He may even be the same Pashedbast from whom Penozem II of the

³⁹⁷ *Egypt of the Pharaohs* p.344.

³⁹⁸ *A History of Egypt (Petrie)* Vol. 3, p.241.

³⁹⁹ *Third Intermediate Period* p.118, §.93.

⁴⁰⁰ *Centuries of Darkness* p.245.

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21st Dynasty claimed descent.⁴⁰¹

One wonders also whether this is the same Pashedbast who called himself “Generalissimo and Army-leader, Pashedbast, king’s Son of Shoshenk III”,⁴⁰² as he now belongs to the same general period of history. Note especially that the title “Generalissimo and Army-Leader” was used extensively during the 21st Dynasty:

“The high-priesthood was held successively by Payonkh, Pinudjem I, Masaharta, Menkheperre, and Pinudjem II, passing from father to son except in the case of Menkheperre who was preceded by his brother. Together with their sacerdotal title all these pontiffs assumed that of ‘Great Commander of the Army’ or even ‘Great Commander of the Army of the entire land’, clearly indicating the unsettled state of the country”.⁴⁰³

These comments by Gardiner could not be nearer the mark, though the true setting is the Hellenistic Period and not some mysterious dark intermediate period which preceded the Ethiopian and Assyrian conquests. From the time that Egypt was invaded by Cambyses king of Persia onwards, Egypt suffered great oppression and indignities both from the Persian conquerors and from corrupt governors.

One of Osorkon I’s sons by the name of Shoshenk claimed that his mother’s name was Maatkare, daughter of a 21st Dynasty king by the name of Har-Psebkhanu, assumed to be Psebkhanu II.⁴⁰⁴ This, along with a statue of Psebkhanu II which was ‘renewed’ by Hedjkheperre-Shoshenk I,⁴⁰⁵ the father of Osorkon I, is supposed to provide the ‘missing link’ between the 21st and the 22nd Dynasty which followed it. This would mean that Shoshenk I and Osorkon I must have **succeeded** Psebkhanu II.

The problem here is the identification of Psebkhanu II (often called Psusennes II) who, it is assumed, was the son of Siamun, a later king.⁴⁰⁶ I would stress, however, that this connection is purely speculative and the truth of the matter is that Psebkhanu II is only placed at the end of the 21st Dynasty to provide us with the appropriate link with the 22nd Dynasty which supposedly followed it.

It is strange that Psebkhanu II, like Psebkhanu I before him, had a daughter by the name of Maatkare. The fact is that the only reason for placing Psebkhanu II at the end of the 21st Dynasty is because his daughter married a son of Osorkon I of the 22nd Dynasty! The evidence, however, forces us to reconsider the placement of Psebkhanu II who must now be dated sometime towards *the beginning* of the 21st Dynasty! In view of the lack of archaeological evidence for Psebkhanu II, it would not be amiss to suggest that Psebkhanu I and II were one and the same person. Of Psebkhanu II, Petrie had to admit that, “Scarcely anything of this king is known”.⁴⁰⁷

A statue of Osorkon I was discovered at Byblos in the 1890’s. It is now in the Louvre Museum. Two inscriptions are carved on the front, one containing the names of Osorkon I (Sekhemkheperre-Setpenre), the other, in Phoenician, reads:

⁴⁰¹ *A History of Egypt (Petrie)* Vol.3, p.189.

⁴⁰² *Third Intermediate Period* p.339, §.299.

⁴⁰³ *Egypt of the Pharaohs* p.317.

⁴⁰⁴ *Third Intermediate Period* p.60, §.49.

⁴⁰⁵ *Third Intermediate Period* p.8, §.5.

⁴⁰⁶ *Third Intermediate Period* p.283, §.237.

⁴⁰⁷ *A History of Egypt (Petrie)* Vol. 3, p.225.

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“Statue which Elibaal, king of Byblos, son of Yehi[milk, king of Byblus], made [for Ba]alath-Gebal, his lady. May Baalath[-Gebal] prolong [the days of E]libaal and his years over [Byblos]”.⁴⁰⁸

In 1894, a further statue was discovered, this time of Shoshenk I, brought to Byblos (Gubla) by Abibaal, king of Byblos, in person.⁴⁰⁹

In 1935, a limestone slab was uncovered, again found at Byblos. It bears a dedicatory text in the Phoenician script:

“The wall which Shipit-ba'al, king of Byblus, son of Elibaal, king of Byblus, son of Yehimilk, king of Byblus, built for Baalath-Gebal, his lady. May Baalath-Gebal prolong the days of Shipit-ba'al and his years over Byblus!”.⁴¹⁰

The Phoenician script on the statue of Osorkon I was declared identical to that on the statue of Shoshenk I, and as it is known that Osorkon I was the son of Shoshenk I, it is assumed that Abibaal and Elibaal belonged to the same period of history. Consequently, the following sequence of kings has been deduced:

Yehimelek (called Yehimilk by Albright)

Abibaal ----- Shoshenk I

Elibaal (son of Yehimelek) ----- Osorkon I

Shepitbaal (son of Elibaal)

Peter James was rightly of the opinion that these two kings of Byblos must have been contemporaries of the Egyptian kings whose statues they dedicated.⁴¹¹ The question is, when did these kings of Byblos rule?

There was a king of Byblos known as Shepitbaal [II] during the time of Tiglathpileser III.⁴¹² From this, Peter James and David Rohl have both assumed that the Shepitbaal of the time of Tiglathpileser III is the same as that mentioned above. Consequently, Shoshenk I and Osorkon I were dated by them shortly before this time. To accommodate this identification, a drastic reduction in the dates for the 22nd Dynasty rulers needs to be accomplished. Rohl has gone some way towards achieving this reduction, but there are still problems with his calculations.

Their argument is, to say the least, tenuous. It relies purely on the identification of the **one** name combined with their refusal to accept that the Ramesside period could possibly be dated so late as that being proposed here. This work, however, demonstrates the extent of deception inherent in Manetho's overly-inflated Egyptian king list, a chronology which is being relied on far too heavily by archaeologists and scholars alike.

The problem is that, for Byblos, the period prior to the invasion of the Assyrians under Tiglathpileser III is a dark one insofar as we have no records to compare apart from the above-mentioned inscriptions. We do not know whether or not the Shipitbaal of

⁴⁰⁸ *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* p.158, W. F. Albright in *Journal of the American Oriental Society* Vol. 67 (No. 3, 1947).

⁴⁰⁹ *Ibid.* p.157.

⁴¹⁰ *Ibid.* p.158.

⁴¹¹ *Centuries of Darkness* p.249.

⁴¹² Sibitti-bi'li of Gubla – *Ancient Records of Assyria and Babylonia* Vol. 1, p.276, §.772.

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Tiglathpileser's texts was son of an Elibaal, let alone whether or not Yehimelek, Abibaal or Elibaal belong to this period of history! Furthermore, we do not know when Abibaal ruled in relation to Elibaal and his son Shipitbaal. In the absence of any written evidence to the contrary, it is therefore purely a matter of conjecture to fit the Shoshenk and Osorkon statues into this period.

Having demonstrated that Rameses II was the pharaoh known in the Bible as Necho II, this means that the sarcophagus of Ahiiram at Byblos, which archaeologists have been quick to identify as the king of this name mentioned in the Bible who lived during the time of David and Solomon, needs to be moved forward in time by at least four centuries. We learn from the excavations at Byblos that Ahiiram was succeeded by Ithobaal (a variant spelling of Ethbaal),⁴¹³ but Josephus tells us that the Biblical Hiram was succeeded, first by his son Beleazarus (var. Balbazar), and then by Abdastartus.⁴¹⁴ Despite this anomaly, archaeologists still insist that they have found the sarcophagus of the Biblical Hiram.

Rabbinical tradition informs us that another later Hiram/Ahiiram king of Tyre was killed by Nebuchadnezzar II who dethroned him and put him to a painful death.⁴¹⁵ Josephus also informs us that there was an Ethbaal king of Tyre who was a contemporary of this Nebuchadnezzar.⁴¹⁶ This firmly places these two people at this later date. This means that Yehimelek and Elibaal lived after this time. One should also take into consideration that this amendment has a profound effect on our understanding of the origin of the Phoenician alphabet, which is now shown to have arrived much later than has previously been argued and actually now post-dates the introduction of the Paleo-Hebrew script!

Graffito discovered on the side of the tomb shaft of the aforesaid Ahiiram king of Byblus states:

“Attention! Behold, thou shalt come to grief below here!”⁴¹⁷

The word **לדעת** *l'da'at*, which is here translated as ‘Attention!’, more correctly means ‘for information’, but the overall sense is the same. Bearing in mind that the later Ahiiram was cruelly killed by Nebuchadnezzar II, this passage makes more sense in the context of this later period than it would for the earlier Ahiiram who lived during the time of David and Solomon in a period of relative peace.

This reconstruction shows that Osorkon I lived either late in the Persian Period or early in the Ptolemaic Period. This means that the statue of Osorkon I belongs to the time of Shipitbaal III who is said to have ruled about 500 BCE,⁴¹⁸ though, having reduced the Persian chronology by 150 years (see *A Radical Critical Review of the Chaldean and Achaemenid Periods*), I believe that the true date for Shipitbaal III will have been nearer 300 BCE. Yehaw-milk (son of Yihar-Ba'al) and El-pa'al (usually dated ca.450 BCE and ca.360 BCE respectively) also both belong to this later period,⁴¹⁹ these names being

⁴¹³ *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.155 (W. F. Albright).

⁴¹⁴ Josephus, *Against Apion* 1.18 (Whiston) or 1.121-2 in Thackeray's translation.

⁴¹⁵ Entry under Nebuchadnezzar in *Jewish Encyclopedia* Vol. IX, p.202, Isidore Singer et al, Ktav Publishing House Inc., 1901. See also *Leviticus Rabbah* xviii.2 and *Yalk.*, Ezek. 367.

⁴¹⁶ Josephus, *Antiquities of the Jews* 10.11.1 (Whiston) or 10.228 in Thackeray's translation.

⁴¹⁷ *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.156 (W. F. Albright).

⁴¹⁸ *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.160 (W. F. Albright).

⁴¹⁹ *Ibid.*

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variant spellings of Yehimelek and Elibaal respectively. Bear in mind that the odds of getting such a tight correspondence of names in the correct chronological sequence at more than one period of history are extremely slim. Even if we accept the dates proposed by Albright for Yehaw-milk and El-pa'al, this is still a reduction of over 200 years in the date proposed by both James and Rohl.

By making this association with the three later kings of Byblos, we immediately eliminate a Dark Age in the history of Byblos! Between the time of Shipitbaal II and Shipitbaal III we know absolutely nothing about Byblos or its history. Archaeology is once again unusually silent during this long intervening period. As remarked by Nina Jidjian:

“The results of excavations at Byblos have shown a curious fact which has been a source of discussion among scholars. In the excavated area at Byblos there is a complete absence of stratified levels of the Iron Age, that is for the period 100-600 B.C.”⁴²⁰

Albright also could not understand why Shipitbaal III was using an “archaic script” similar to that employed by Elibaal and Yehimelek.⁴²¹ If, however, the aforesaid statues of Shoshenk I and Osorkon I belong to the time of Shipitbaal III, then Elibaal and Yehimelek both belong to this later date and the argument as to whether or not Shipitbaal III was using an archaic script will then prove to be academic.

An inscription ascribed to Yehimelek reads:

“The temple which Yehimilk, king of Byblus, built – it was he who restored the ruins of these temples.”⁴²²

This restoration of the temple now seems to date to the time just after Alexander the Great had conquered the city.

As for the dating of Shipitbaal III, who is currently tentatively placed around 140 years **before** Yehaw-milk (i.e. Yehimelek), there is nothing to suggest whether his reign came before Yehimelek or after El-pa'al (i.e. Elibaal).⁴²³ If the inscription from Byblos ascribed to Shipitbaal I son of Elibaal belongs to Shipitbaal III, then Shipitbaal III will more correctly have been a son of El-pa'al and needs to be moved forward in time to this later date. The suggestion that Abibaal belongs somewhere in this period is also conjectural. The one inscription we have does not actually show the name of Abibaal's father. (That part of the text is missing.) As Albright points out, “Abibaal may have been an older brother of Elibaal, or possibly a younger brother of Yehimilk; other possibilities are not excluded”.⁴²⁴ Every attempt at fitting Abibaal into this period **assumes** that Hedjkheperre-Shoshenk I was the **father** of Osorkon I.

David Rohl has come to the realisation that there were actually two kings by the name of Hedjkheperre-Shoshenk, the latter possibly ruling during the reign of Shoshenk V.⁴²⁵ This is assuming, of course, that Hedjkheperre-Shoshenk is not an alternative name for Shoshenk V as suggested by Rohl. The problem is, that two canopic jars, both ascribed

⁴²⁰ *Byblos Through the Ages* p.57, Nina Jidejian, Beirut 1968.

⁴²¹ *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.159 (W. F. Albright).

⁴²² *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.157 (W. F. Albright).

⁴²³ The one inscription of Shipitbaal III presented by Maurice Dunand on pp.31-2 in *Fouilles de Byblos* Vol. 1, 1926-1932, Paris, 1939 does not give any clue as to its date or of Shipitbaal's chronological place in the history of this period.

⁴²⁴ *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.157, fn 39 (W. F. Albright).

⁴²⁵ *A Test of Time (The Bible - From Myth to History)* p.378, David Rohl, Century Limited, London, 1995.

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to Hedjkheperre-Shoshenk, were discovered in the tomb of Shoshenk III at Tanis. These are clearly too large to fit into the canopic chest of Hedjkheperre-Shoshenk I which is in the Staatliche Museum in Berlin. Rohl also argues that a stela of the Chieftain of the Libu (Lybians) by the name of Niumateped, now in the St Petersburg Museum, is dated to the 10th year of Hedjkheperre-Shoshenk I. Rohl records that Niumateped also appears during the 8th year of Shoshenk V.⁴²⁶ This means that the statue of Shoshenk I might belong to this later Shoshenk, in which case, Abibaal might also belong to this later period. If he was king of Byblos at some later period, then this would also explain why Abibaal is not mentioned in Shipitbaal's inscription, which lists his father and grandfather as being kings of Byblos before him.

Osorkon II

David Rohl noticed that the porch which Osorkon I built to Osorkon II's temple at Bubastis is of later date than the main structure:

"...how does one explain the fact that the inner hall of the temple of Bubastis was built by Usermaatre Osorkon (II) whilst the first (outer) court was constructed by Sekhemkheperre Osorkon (I)? - the building order is not consistent with the presumed order of the two kings".⁴²⁷

He lightly dismissed this by admitting that the order of the first kings of this dynasty was not conclusive. The suggestion that the porch built by Osorkon I was constructed after the main temple gives the impression that Osorkon I ruled **after** Osorkon II.

This temple at Bubastis is mentioned by Herodotus who tells us that it was built by Shabaka I:

"...the Ethiopian ruled Egypt for fifty years, during which he [i.e. Sabacos or Shabaka] distinguished himself for the following: he would never put to death any Egyptian wrongdoer but sentenced all, according to the severity of their offenses, to raise embankments in their native towns. Thus the towns came to stand yet higher than before; for after first being built on embankments made by the excavators of the canals in the reign of Sesostriis, they were yet further raised in the reign of the Ethiopian. Of the towns in Egypt that were raised, in my opinion, Bubastis is especially prominent, where there is also a temple of Bubastis, a building most worthy of note. Other temples are greater and more costly, but none more pleasing to the eye than this. Bubastis is, in the Greek language, Artemis".⁴²⁸

There is no doubt that the "temple of Bubastis" referred to by Herodotus is the Bubastite Temple:

"At present it is still easy to recognise the correctness of the statement of Herodotus, when he says that the whole building was an island, for the beds of the canals which surrounded it are still traceable".⁴²⁹

Bearing in mind that Osorkon II's inscriptions are all over this temple, this matter needs careful reconsideration. We should also bear in mind that, apart from one sistrum containing the name of Shabaka,⁴³⁰ nothing has been found to show that Shabaka undertook any building activities at Bubastis.

⁴²⁶ *Ibid.* p.378 & TIP p. 351, §.311.

⁴²⁷ *Ibid.* p.377 - Appendix A.

⁴²⁸ Herodotus, *Histories* 2.137.

⁴²⁹ *Bubastis* p.3.

⁴³⁰ *A History of Egypt (Petrie)* Vol. 3, p.281.

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The most striking part of the Bubastite Temple was the Festival Hall of Osorkon II. This hall must have been the one which Herodotus saw and was impressed with when he says "The gateway is sixty feet high and is decorated with remarkable carved figures some nine feet in height".⁴³¹

Scarabs belonging to the 6th Dynasty king Neferkare-Pepi II were redated by Petrie to Neferkare-Shabaka when he realised that they were of 25th Dynasty style:

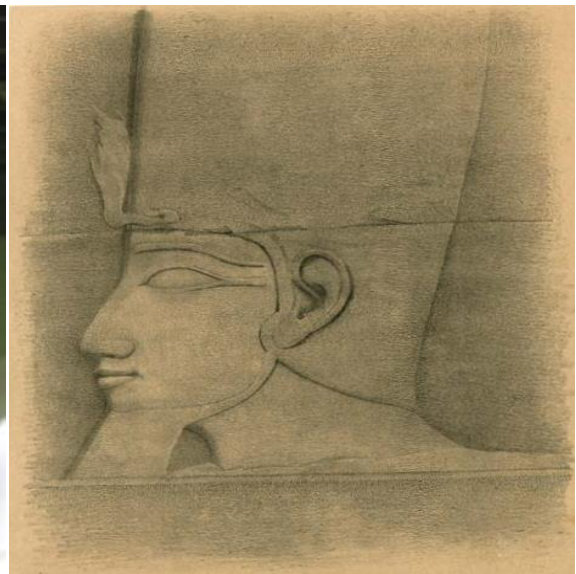
"Some scarabs which have been attributed to Pepy II certainly belong to Shabaka of the 25th dynasty, and to other kings with the common name Neferkara. In many museums are alabaster vases with the cartouche Neferkara; probably one or two may be genuine, but most of them have forged names on genuine vases, the very shapes of which show that they were made in the 19th dynasty [the Ramesside period] rather than in the 6th dynasty".⁴³²

In other words, artefacts which were originally believed to have belonged to a 6th Dynasty strata actually belong to a much later period, namely the 25th Dynasty. Likewise, scarabs belonging to the 5th Dynasty king Zedkara were reassigned to Shabatka of the 25th Dynasty,⁴³³ once again showing that what has been accepted as 5th and 6th Dynasty is actually being dated far too early.

There is a further deception here which we need to understand. By all accounts, Neferkare-Pepi II would appear to be Shabaka I, but the archaeological evidence shows that Osorkon II's "Festival Hall dates from the time of Pepi I"⁴³⁴ as a lintel bears witness. If we compare the representation of Neferkare-Shabaka I with the life-size copper statue of Meryra-Pepi I in the Cairo Museum, we see that there is a striking resemblance. As we would have expected Shabaka I to have been the first in the line of Ethiopian kings, it means that Meryra-Pepi I must be Shabaka and that there must have been a further usurpation of the temple by some other king between the time of Shabaka I and Osorkon II. This might also explain why Pepi II is accredited with a



Meryra-Pepi I



Neferkare-Shabaka I
Lepsius, Denkmäler iii.301.

⁴³¹ Herodotus, *Histories* 2.139.

⁴³² *A History of Egypt (Petrie)* Vol 1, p.116.

⁴³³ *A History of Egypt (Petrie)* Vol 1, p.92.

⁴³⁴ *Osorkon II* p.1.

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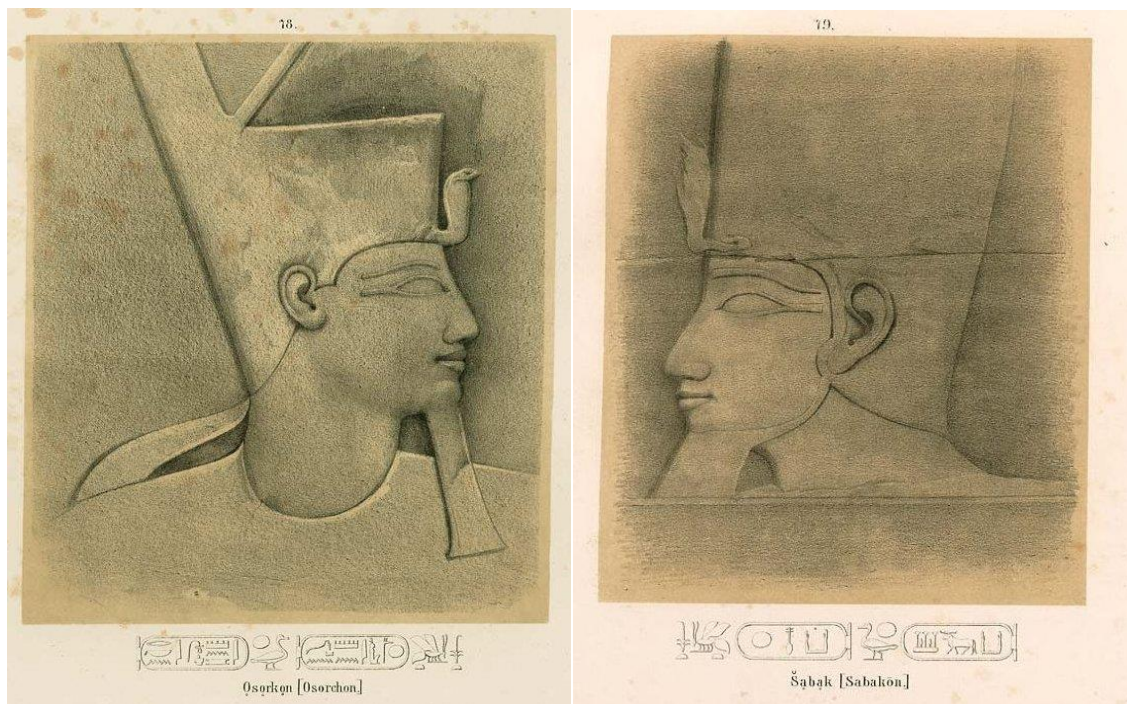
ridiculously long reign of 99 years by Manetho, and Shabaka a long reign of 50 years.

The question that now arises is whether Osorkon was an alternative name for Shabaka. Diodorus called Shabaka “Actisanes, the king of the Ethiopians”.⁴³⁵ Actisanes may well be a transliteration of the name Osorkon. Osorkon II has clearly appropriated the temple, which dates from the time of Pepi I, and attributed the building of it to himself in the same way that Rameses II appropriated many monuments and claimed them as his own.

Long ago Naville commented on the number of Ethiopians which were depicted in Osorkon II’s Festival Hall at Bubastis:

“Surely there must have been a reason why Osorkon II wished Ethiopians to be present at his festival, and why he allowed them to take part in the ceremonies. It is probable that if he drew from Ethiopia priests and religious attendants, he brought also soldiers from the south. It shows that Osorkon’s power may have been greater than was suspected”.⁴³⁶

We must remember that this reconstruction now makes Shabaka I the builder of the Bubastite Temple. If so, then this would provide a satisfactory solution to Naville’s queries concerning the large presence of Ethiopians in the reliefs. It might also provide us with a further clue as to why Osorkon III and Takeloth III should be represented with Shabataka, Amenardis and Shepenapt, all of whom were either Ethiopian or related to the Ethiopian monarchy. Is it possible that the 22nd Dynasty was, at least in part, Ethiopian? After all, Shabaka is well attested by the classical Greek writers, but of him and his son Shabataka: “considering the combined length of these two reigns, it is strange how seldom the names of Shabako and Shebitku are encountered”.⁴³⁷ The



Representations of Osorkon II (left) and Shabaka I (right). The two kings may have been mistaken for each other in the reliefs at the Bubastite temple.

⁴³⁵ Diodorus, *Library* 1.60.2.

⁴³⁶ *Osorkon II* p.31.

⁴³⁷ *Egypt of the Pharaohs* p.342.

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presence of Ethiopians in 'Osorkon II's reliefs' has, in my opinion, been too quickly dismissed.

We know from Osorkon II's own words that he conquered the land of Israel because, as he himself says:

"All lands, all countries, the Upper Retennu and the Lower Retennu are trodden under the feet of this good god."⁴³⁸

As Edouard Naville commented:

"The mention of the Retennue shows that Osorkon claimed the dominion over the Syrian nations, but it is obvious that in this case it was mere boasting".⁴³⁹

The overwhelming evidence suggests, however, that these words belong not to Osorkon II as has been assumed, but rather to Shabaka I.

We are told by Herodotus that the entrance to the main Bubastite Temple is "approached by a stone-paved road about four hundred feet wide, running eastward through the market-place and joining the temple of Bubastis to the temple of Hermes".⁴⁴⁰ We are now in a position to rectify a mistake which Naville made concerning this temple, for he tells us:

"The direction of the road is still traceable, although above its level there is an accumulation of several feet of earth...

...Herodotus seems to have made a mistake when he says that the small temple was dedicated to Hermes. It must have been consecrated to the same divinities as the great temple".⁴⁴¹

The largest fragment retrieved by Naville from this temple was an architrave bearing the name of Rameses II. All other fragments bore the name of Osorkon I. This suggests that Rameses II was responsible for building the temple and Osorkon I has subsequently appropriated it to himself.

I would stress that the name "*Rameses*" is our modern attempt at transliterating the Egyptian hieroglyphs. It is important to note that the Greeks, as well as Josephus, called Rameses II "*Armesses-Miammoun*".⁴⁴² Herodotus' temple of "*Hermes*" must therefore be taken, in this instance, to mean "temple of *Armesses*[-*Miammoun*]", viz; Rameses II - Meriamun.

As a result of the 'rewriting' of the Achaemenid Period, which we have reduced by 150 years, we have demonstrated that Herodotus was still alive in 320 BCE. This means that these changes to the Bubastis temple by Osorkon I and Osorkon II must have been made fairly recently to the time of Herodotus if not later. The suggestion that Osorkons I and II appropriated the temple centuries previous to Herodotus would not make sense, as Herodotus would not then have referred to it as Shabaka's temple. If Osorkon I married the daughter of Psebkhanu I, then this also ties Osorkon I to the Ptolemaic Period.

⁴³⁸ *Osorkon II* p.4.

⁴³⁹ *Ibid.*

⁴⁴⁰ Herodotus, *Histories* 2.138.

⁴⁴¹ *Bubastis* p.60.

⁴⁴² Josephus, *Against Apion* 1.15.

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I should perhaps mention that the following fragmentary text from a broken prism has been assigned to Sargon II:

“...in the region of the town *Nahal-m[usur...]* I made [my army] march [the road] towards sunset... the sheik of the town Laban... Shilkanni, king of Musri, [Egypt] who ... the terror-inspiring glamor of Ashur, my lord, overwhelmed him and he brought as *tâmartu* -present 12 fine (lit: big) horses from Musri which have not their equals in this country”.⁴⁴³

Nahal-musur means “River of Egypt”, which means that the word ‘town’ has been wrongly interpolated. Shilkanni is here a variant spelling of the name Osorkon. Again, we do not know how reliable this text is or whether it truly belongs to Sargon II. I would go so far as to suggest that it is of late fabrication, if not another forgery. It would be strange if this is the only mention of the defeat of an Egyptian king by Sargon II apart from “Sib’u turtan of Egypt” who supposedly came to the aid of Hanno, king of Gaza, in Sargon’s 2nd Year.⁴⁴⁴

The only other mention by Sargon II of any battle on the Egyptian front is with an unnamed king of Ethiopia:

“The king of Meluhha (Ethiopia), who in the midst of, an inapproachable region, a road (path) ... (dwelt), whose fathers since the far-off days of the moon-god’s time (era), had not sent messengers to the kings my fathers, to bring their greetings, - (that Ethiopian king) heard from afar of the might of Assur, Nabû and Marduk and the terrifying splendor of my royalty overpowered (*lit.*, was poured upon) him and fright overcame (*lit.*, was poured upon) him, in fetters, shackles and bonds of iron, he cast him (the fugitive Iamani) and they brought him before me into Assyria”.⁴⁴⁵

This event is dated sometime after Sargon’s 11th year as this is the year that he first mentions Iamani (variant Iatna).⁴⁴⁶ The king of Ethiopia encountered by Sargon II mentioned here is most likely Taharka who is mentioned in the Bible as having been a contemporary of Sennacherib’s final years.⁴⁴⁷ We have already commented on the fact that Taharka’s list of conquered cities is a duplicate of that of Seti I.

The presence of Ethiopians in Osorkon II’s reliefs is easy to explain if the original temple at Bubastis was built by Shabaka I. What we are unable to do at this present time is fully separate the facts from the deceptions.

Further evidence of the late date for Osorkon II comes from Samaria. The Israelite ostraca from Samaria were originally dated by George Reisner to the time of Omri and Ahab king of Israel. William Albright later commented that this date had been changed to that of the time of Jeroboam II:



Photograph of the Osorkon ostraca.

“Next in chronological order are the Ostraca of Samaria, formerly dated in the reign of Ahab, but now certainly to be attributed to the reign of Jeroboam II, nearly a century

⁴⁴³ ANET p.286.

⁴⁴⁴ *Ancient Records of Assyria and Babylonia* Vol. 2, p.3, §.5 & p.26, §.55.

⁴⁴⁵ *Ancient Records of Assyria and Babylonia* Vol. 2, p.32, §.63.

⁴⁴⁶ *Ancient Records of Assyria and Babylonia* Vol. 2, p.13, §.30 & fn.2.

⁴⁴⁷ 2 Kings 19:9.

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later (cir. 778-770 B.C.). These ostraca are invaluable for the light they shed on personal names and political organization in Israel immediately before the time of Amos."⁴⁴⁸

These ostraca are of particular importance because of the discovery of an inscription on a fragment of an alabaster vase, which is understood to be contemporary with the said ostraca, bearing the cartouche of Usermaat-ra-Sotepenamun-Osorkon II:

"The Osorkon House. Just north of the ostraca house was a later house whose walls broke through all the courtyard strata, whose floor was higher than the courtyard floor. This house was post-Israelite and Pre-Herodian in date. Yet blocks of the courtyard strata were preserved intact in the rooms in this house under the floor. In the Israelite debris of occupation under the floor of one of these rooms, we found the fragments of an alabaster jar together with pieces of the ivory handle of a mirror. The alabaster jar (for restoration of form see Pl. XIX, 5) bore an inscription in Egyptian hieroglyphics given on pl. XIX, No. 3 (restoration No. 4) as follows.

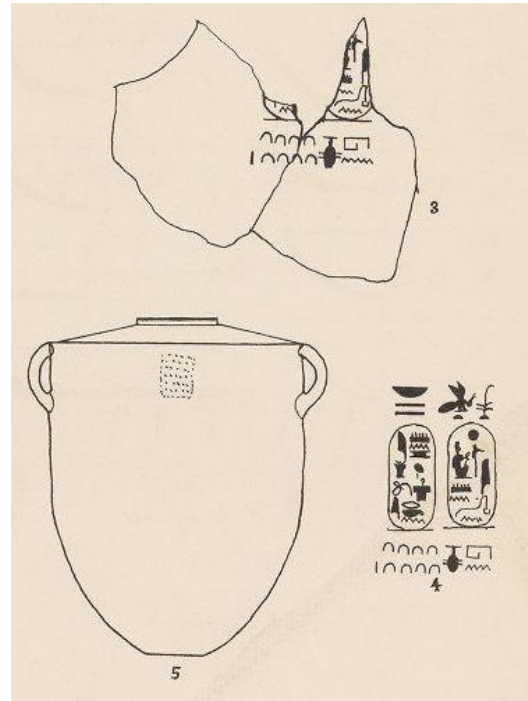
'[King of Upper and Lower Egypt] Ra-wes-maat chosen of Amon; [Lord of the two lands beloved of Amon, son of Bast, Osorkon]; hin 81.'

"For the benefit of those unfamiliar with the Egyptian royal names, it may be said that Egyptian kings had in the New Empire (1600-1700 B.C.) five titles each with a distinctive official name attached. For the twenty-fourth dynasty with which we are now dealing the two titles and names most commonly used are here employed – the King of Upper and Lower Egypt N. N., the Lord of the two lands N. N. The one name fully preserved is sufficient to identify the name as that of Osorkon II and the final *n* preserved in the other name is a full confirmation. Osorkon II is the only Egyptian king with two names ending in *n*. The words 'hin 81' refer to the capacity of the jar, about 9 or 10 gallons."⁴⁴⁹

Notice the position of the find – directly below a building of post-Israelite and Pre-Herodian construction. Although found under the floor and mixed within what is being described as "Israelite debris of occupation", the date of the building restricts us to the dating of the Osorkon II jar to sometime shortly prior to its construction. I would even venture to suggest that the "Israelite debris" under the floor of this building should be dated to the time of Ezra and Nehemiah. According to this reconstruction, Osorkon II must have lived during the Ptolemaic Period.

Samaria was occupied during the time of Ezra and Nehemiah:

"then wrote Rehum the commander, and Shimshai the scribe, and the rest of their companions; the Dinites, and the Apharesattechites, the Tarpelites, the Apharesites,



What the actual remains of the Osorkon ostraca (3) look like with a reconstruction of the alabaster jar (5) and reconstructed cartouche (4).

⁴⁴⁸ *Archaeology and the Religion of Israel*, p.41, William Foxwell Albright (New introduction by Theodore J. Lewis), Westminster John Knox Press, Louisville & London, 2006. (ISBN 13:978-0-664-22742-5 & 10:0-664-22742-5.)

⁴⁴⁹ *Israelite Ostraca from Samaria*, p.4, George Andrew Reisner, Harvard University Palestinian Expedition, Boston 1920.

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the Archevites, the Babylonians, the Shushanchites, the Dehites, the Elamites, and the rest of the nations whom the great and noble Asenappar brought over, and set in the city of Samaria, and the rest that are in the country beyond the River”⁴⁵⁰

These inhabitants of Samaria were clearly corresponding with the Jews in Jerusalem in the Hebrew tongue. They must therefore have been using the Phoenician-Hebrew, or Paleo-Hebrew script. (The *Mesha Stele* was also written in the Paleo-Hebrew script, showing us that the Moabites were also using the Hebrew script. During the time of Ezra and Nehemiah, Samaria was ruled by Tobiah, who was descended from Moab’s sister tribe Ammon.⁴⁵¹) We are informed that many Jews were allied both to Tobiah⁴⁵² and to Sanballat, governor of Samaria.⁴⁵³ We are also told that the Jews who returned from Babylon and Persia settled in many cities throughout the land, and whilst Samaria is not specifically mentioned, the Bible does refer to Dibon, which was to the east of the River Jordan,⁴⁵⁴ and Hazor and Ramah⁴⁵⁵ (as in Ramath Gilead), which were both located in the land of Bashan, way up north of the country.

The inscriptions from Samaria were discussed by David G. Lyon:

“With two exceptions all the ostraca seem to have been dated, though the date is in some cases broken away. This date, composed of the words ‘in the year’ followed by a numeral, stands nearly always at the beginning. The years mentioned are the ninth and tenth, which are always spelled in full, and two others, apparently the eleventh and the thirteenth, which are always expressed by figures. No day or month is given, nor, from the nature of the case, is any needed, because in stating the age of wine or oil the year alone is sufficient. The king’s name also is not given, but doubtless the years of the reigning king are meant. In all probability this was Ahab, as we have already seen.”⁴⁵⁶

It should be stressed that no inscriptions have been found at Samaria which mention either Ahab or Jeroboam, or indeed any of the Israelite kings. Also, as already mentioned above, these ostraca have since been redated to the time of Jeroboam II. The truth of the matter is that they need to be dated even later still. The year dates mentioned above might therefore be referring to the year of the ruling Persian monarch, which might then explain why the king is not named. The names in the inscriptions could likewise just as easily belong to the Persian Period as to any earlier period of occupation.

The stratigraphic evidence at Samaria is, as usual, greatly confused:

“The explorers naturally felt particular interest in remains from the Hebrew period. Inasmuch as Omri seems to have been the first to build on the hill, they believed that such remains would be found in the lowest stratum. The evidence was, of course, much confused by the building operations of later periods, which easily transferred small objects, like pottery, from lower to higher levels. Nevertheless, expectation was not disappointed.

“In trench H the builders of the Herodian temple usually laid its foundations on the rock, sometimes cutting through older walls to reach the rock, and sometime using them as part of the foundation... ...In some cases it was believed that these older,

⁴⁵⁰ Ezra 4:9-10.

⁴⁵¹ See for example Neh. 2:10 and 2:19. In Neh. 4:7, we read: “But it came to pass, that when Sanballat, and Tobiah, and the **Arabians**, and the **Ammonites**, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth”. Josephus called the “Arabians” Moabites. (*Antiquities* 13.13.5 or 13.374.)

⁴⁵² Neh. 6:18.

⁴⁵³ One of Joiada’s sons, Joiada being the son of Eliashib the High Priest, was the son-in law of Sanballat. (Neh. 13:28.)

⁴⁵⁴ Neh. 11:25.

⁴⁵⁵ Neh. 11:33.

⁴⁵⁶ *Hebrew Ostraca from Samaria* in Harvard Theological Review Vol. 4, p.138, David G. Lyon, Cambridge, USA 1 Jan 1911.

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massive walls might be Hebrew. The discovery that they were in fact part of the palace of Omri and Ahab was reserved for the subsequent exploration of the site.”⁴⁵⁷

Nevertheless, four periods of construction have been identified for the palace area and these have been “tentatively assigned to Omri, Ahab, Jehu and Jeroboam II”.⁴⁵⁸ The same report informs us that the last of these levels is **immediately below** Roman remains!

The problems encountered are demonstrated by the following statement:

“The main problem at Samaria is the correct identification of the various buildings with those which, from historical records, are known to have existed there. It is necessary, in the first place, to connect the buildings scattered over the site each with some particular period, and, in the second, to determine chronologically the periods represented by them.

“The identification of the buildings belonging to any one period was complicated by the form of the hill, and by the penetration of older strata by later buildings. The slopes of the hill could be used for building sites only by means of terraces, which in certain areas entirely obliterated the older buildings. The penetrations in the older strata placed the foundations of several periods side by side on the rock, and introduced later objects into the lowest levels. It was necessary to rely to a great extent on the types of masonry, the orientation, the relative position of floors, the objects in the undisturbed blocks of debris, and the character of the debris.”⁴⁵⁹

The buildings most easily identifiable were those of the Herodian period:

“The Basilica, clearly dated by the inscription of Annius Rufus... ..and by the contents of the cisterns, gave us the types of masonry and the forms of architectural details used in the Herodian buildings”.⁴⁶⁰

The building identified as the Osorkon House and regarded as Pre-Herodian was rebuilt during the Greek, Hellenistic Period:

“Above the floor of the Osorkon House at heights varying from 45 to 70 cm. were the floors of the last Preherodian rooms, 711, 712, and 713. These floors were certified by doorways. The debris under the floors contained a coin of Alexander II Zebina (Reg. No. 4109) and a few other Hellenistic objects.”⁴⁶¹

Alexander Zebinas ruled ca. 128-123 BCE. Furthermore, we learn that:

“The Osorkon House was built at the northern end of the Ostraca House, over the site of the assumed northern rooms of that house... ..The foundations of the northern part of the Ostraca House must have been destroyed previous to the construction of the Osorkon House.”⁴⁶²

It is argued that the Ostraca House dates from some time after Ahab as it was built above the main Ahab building. (See plan below at top of next page.) It has been assumed that the destruction of the Ostraca House must have occurred when it was destroyed by Shalmaneser IV. Its destruction could quite easily date, however, from the time of Alexander the Great who captured the city and punished its people for the murder of his governor who he placed over them. Ptolemy I is said to have demolished

⁴⁵⁷ *Harvard Excavations at Samaria 1908-1910*, Vol. 1 (Text), pp.11-12, George Andrew Reisner, Clarence Stanley Fisher, David Gordon Lyon, Harvard University Press 1924.

⁴⁵⁸ *Hebrew Ostraca from Samaria* op. cit., p.136.

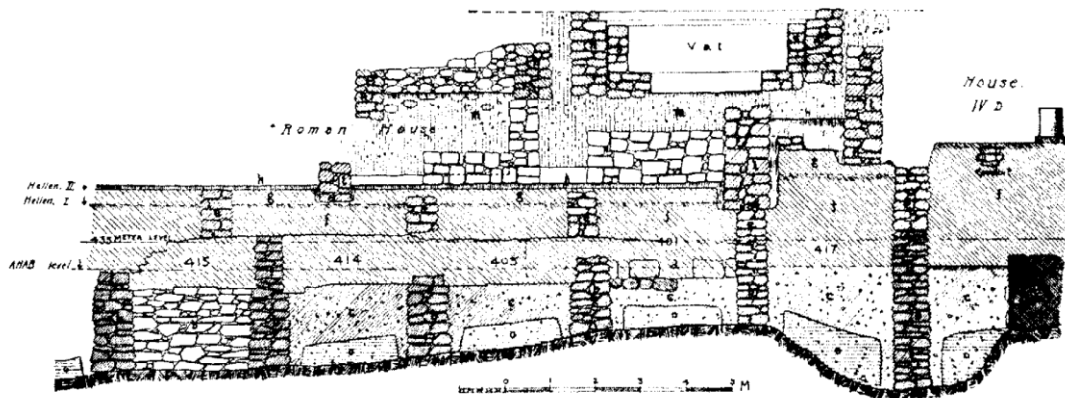
⁴⁵⁹ *Harvard Excavations at Samaria* op. cit., p.46.

⁴⁶⁰ *Ibid.* p.46.

⁴⁶¹ *Ibid.* p.79.

⁴⁶² *Ibid.* p.131.

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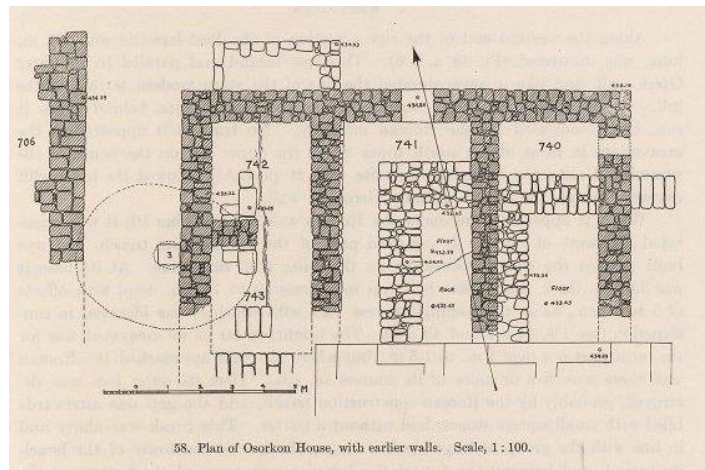
43. Section A-B through Ostraca House and superimposed strata.

- | | |
|---|------------------------------------|
| a. West wall of main Ahab building. | g. Second Greek period. |
| bb. Foundations of Ostraca House. | h. Herodian Atrium House. |
| c. Filling in below floor of Ostraca House. | ll. Street walls, Herodian period. |
| o. Yellow debris above rock. | m. Debris of the same. |
| d. Later wall. | n. Severan walls. |
| ee. Walls of first Greek period. | s. Severan walls, additions. |
| f. Construction debris of Greek period. | |

Plan showing the various levels of the Ostraca House, where the majority of the inscriptions were found. Notice the absence of constructions dating from the Persian Period.

its fortifications and Demetrius Poliocertes ravaged the city shortly after that.⁴⁶³ (In my paper *A Radical Review of the Chaldean and Achaemenid Periods*, I demonstrate that the wars of the Diodochi occurred whilst Alexander the Great was still alive, which means that Ptolemy I Lagus destroyed the city when Alexander the Great conquered it.) Coins of Ptolemy I have been found in “the usual Preherodian black debris” in rooms whose floor “was leveled in the hard Israelite debris, removing all except the bottom of the construction trench of the Greek Fort Wall”,⁴⁶⁴ once again suggesting that the Hellenistic period immediately succeeded what Reisner and his team were regarding as ‘Israelite’.

This means that the Osorkon House was probably built sometime after this date, which in turn means that the Osorkon jar, as well as the Israelite ostraca, date to the time of Ezra and Nehemiah when Samaria was used as a base for Sanballat and Tobiah. There is every possibility that it was built around the same time as the Greek Fort Wall to the west as, “a passage 3 m. wide separated the western



Plan of what has been called the Osorkon House. The fragment of alabaster vase bearing the cartouche of Osorkon II was discovered in the debris under the floor in room 741. The wall on the far left is part of the Greek Fort Wall. The stone corner wall (in white) to the right of the plan is understood to have been part of Ahab's palace and was part of the Ostraca House.

⁴⁶³ *Ibid.* p.60.

⁴⁶⁴ *Ibid.* p.83.

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wall of the Osorkon House from the row of long parallel chambers built against the Greek Fort Wall on the west”.⁴⁶⁵

Furthermore, we are told that the walls were carried down to rock. The fragments of the alabaster jar bearing the cartouche of Osorkon II were found in the debris in room 741, near the north wall.⁴⁶⁶

It is interesting to note that:

“There are only three coins [from Samaria] which may be previous in date to 300 B.C. – the Athenian silver coin No. 1571 (I i), the Alexander bronze coin No. 2052 (I 2), and the Ptolemaic bronze coin No. 4874 (uncertain date, II 1)”.⁴⁶⁷

As for the pottery:

“The Greek wares of black-figured, red-figured, and white-ground fabrics gave the clue to the pottery of the Babylonio-Grecian period”.⁴⁶⁸

The corrections to the Egyptian, ‘Hittite’ and Assyrian chronologies being proposed here and to the Greek chronology proposed in *The Forgotten Tribe of Naphtali & The Phoenicians* all call for a radical reconsideration of the dating of Greek pottery. Nevertheless, it is interesting to note that the pottery samples and coins obtained from Samaria by Reisner and his team exhibit a peculiar absence of pottery and coins dating to the Persian Period when Samaria was occupied as a base for the Persian satrapy.

To use Reisner’s own words:

“Owing to the destruction of the buildings of the Babylonio-Grecian period, it was not possible to identify a particular sort of debris with this period.”⁴⁶⁹

The foundation of the Osorkon House seems to date to some period during the Greek Hellenistic Period, which is much later than the date Samaria was destroyed at the hands of Shalmaneser IV. On this basis, is there any justification for dating Osorkon II any earlier than the Greek-Hellenistic Period? Similarly, can we reasonably argue that the ostraca bearing Hebrew names should belong to the period of the Israelite kings rather than the later Persian or Greek periods when the city was known to be a thriving community? It is also extremely unlikely that pottery sherds were kept in any building whilst it was still in use, hence the Osorkon jar fragment must have been introduced either just before the new ‘Osorkon’ building was erected or sometime towards the end of the life of the building which it replaced.

Amongst this ‘Israelite’ deposit was an ivory scarab bearing the name Menkheperre – **assumed** to be that of Thutmose III. (The name Thutmose does not appear on the scarab.) “I do not know an exact duplicate in Egypt,” wrote Reisner, who continues by saying: “This may be a local imitation of an Egyptian scarab”.⁴⁷⁰ Most importantly, Reisner comments:

“A number of Egyptian amulets, scarabs, and beads were found, but unfortunately none of them can be exactly dated. Most of these objects are known, however, in Egypt

⁴⁶⁵ *Ibid.* p.131.

⁴⁶⁶ *Ibid.* p.132.

⁴⁶⁷ *Ibid.* p.252.

⁴⁶⁸ *Ibid.* p.274.

⁴⁶⁹ *Ibid.* p.284.

⁴⁷⁰ *Ibid.* p.377, item 8.

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from a period contemporaneous with the Israelite occupation of Samaria. The Egyptian gold scarab ring and the Assyrian letter-sealing are also assumed to be of the Israelite period, on account of their form. The club-shaped pendants ornamented with dotted circles were found in Israelite debris. **The other objects are for the most part Hellenistic.**"⁴⁷¹

The above-mentioned Egyptian scarab is very crudely inscribed and is hardly representative of the Egyptian 18th Dynasty to which archaeologists are trying to assign it, and as the excavators themselves admit, "all these scarabs may be of the Ptolemaic period quite as well as the Israelite, if their form and fabric is the only evidence to be considered".⁴⁷² The evidence presented here suggests that the scarab may belong to Mekheperre of the 21st Dynasty. As demonstrated, this king was a contemporary of Alexander the Great. Josephus records that, in the time of Antiochus III, there was a garrison of Egyptians who dwelt in Jerusalem having taken control of the city.⁴⁷³ The Egyptians therefore had a strong presence in the land of Israel even during the Hellenistic Period. The only reason for the early dating of the debris under the Osorkon House is the presence of the aforesaid Orsokon jar.⁴⁷⁴ The suggestion that Ahab's palace should contain a scarab belonging to the 18th Dynasty king Menkheperre-Thutmose, a king who supposedly preceded Ahab by around 1,000 years (more correctly around 40 years previous according to the revisions being presented here), cannot be entertained. All of this evidence is supporting the claims being made here that Menkheperre and Osorkon II both lived during the Ptolemaic Period.



Crude ivory scarab bearing the name Menkheperre (assumed to be the 18th Dynasty king Thutmose III).

Osorkon II & III

On the face of it, Usimare-Setepenamun-Osorkon III Si-Ese must have lived sometime after Usimare-Setepenamun-Osorkon II Si-Bast. The evidence we have provided, however, shows that Osorkon II must have lived around the time of Alexander the Great. In his *Third Intermediate Period in Egypt (1100-650 BC)*, by studying lots of family genealogies recorded by the priests and wealthy families of that time, Kenneth Kitchen presents us with a number of family trees which he has painstakingly collates and put together. Unfortunately, he has made one big blunder. When x tells us that he is son of a, son of b, son of c, he has **assumed** that c was the great-grandfather of x, when in reality x was only spouting off all of his important connections. The person c in that list could just as easily have simply been father-in-law of x.

With this in mind, we discover that his carefully constructed genealogies crumble. Shepensopdet is often assumed to be the daughter of Takeloth II. If so, then

⁴⁷¹ *Ibid.*, p.376. (Emphasis mine.)

⁴⁷² *Ibid.*

⁴⁷³ Josephus, *Antiquities of the Jews* 12.3.3 (Whiston) 12.129 (Thackeray).

⁴⁷⁴ *Harvard Excavations at Samaria* op. cit., p.60.

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Takeloth II should be placed between her and her 'father' Nimlot C in Cairo Cat. 42229. In other words, Shepensopdet i, 'daughter' of Nimlot C, is the same as Shepensopdet ii, 'daughter' of Takeloth II. It should be stressed that Takeloth II was supposedly 'son' of Nimlot C (this will be challenged in a moment), with Kitchen calling him Takeloth F. In the second edition of his work, Kitchen assumed that he was nothing more than a son of the high priest Nimlot C, affording him no royal status,⁴⁷⁵ an error which he corrected in the third edition of his work.⁴⁷⁶ This then makes it very likely that Shepensopdet 'daughter' of Nimlot C was the Shepensopdet who was both 'daughter' of Takeloth II and 'daughter' of Nimlot C.

It likewise appears that DjedKhonsefankh ii, vii & viii were all one and the same person. Harsiese C and Harsiese L likewise. The whole of this chronological framework is therefore very shaky. In Cairo Catalogue No. 42217, it is Istweret who seems to be regarded as daughter of Takeloth II. This could simply mean that Istweret may have been an alternative name for Shepensopdet. Who knows! Basically, the vizier Nakhtefmut C in his Djed-Thut-ef-Ankh family appears to be the same as Nakhtefmut A (who was also known as DjedTutefankh B⁴⁷⁷) of the time of Osorkon II.

Kitchen experienced a problem with his Djed-Thut-ef-ankh family. Note that Djed-Thut-ef-ank was also known as Nakhtefmut. (Even priests had more than the one name!) Kitchen writes:

"All this construction [of the Nakhtefmut family tree] rests ultimately *and solely* upon the assumption that there was *one* lady called Nes-Khons-pakehered in the main genealogy. This assumption requires another: that this lady married two husbands in succession, both a Bakenkhons (giving him a son Djed-Khons-ef-ankh) and the 4th prophet of Amun Djed-Khons-ef-ankh (bearing him our Nakhtefmut A). This is all *theoretically* possible, but totally unnecessary. It is perhaps curious that Kees's 'Nakhtefmut I' and early Shepenese are never mentioned or commemorated elsewhere on family monuments. In fact, it is simpler by far to identify the 4th prophet Nakhtefmut and his daughter Shepenese with the two people we already know, and to assume two ladies called Nes-Khons-pakhared, rather than to extrapolate a new 4th prophet, a new wife of a high priest, and two marriages for a supposedly unitary Nes-Khons-pakhared."⁴⁷⁸

Kitchen has **assumed** that these genealogical lists are linear. He has interpreted the family trees according to our westernised way of thinking and he has made this mistake consistently throughout his work, thereby overinflating the family lineages.

The succession of High Priests of Amun therefore seems to be Nakhtefmut, Harsiese, Pediamunnebnestai, Hor and then DjedKhonsefankh, the latter being 'son' of Nakhtefmut, but even this reconstruction is not one hundred per cent certain!

As already stated, Prince Osorkon, who is attested as High Priest of Amun during the time of Pedubast I, became the king known as Osorkon III Si-Ese (i.e. son of Isis). According to the revisions being presented here, however, the Osorkon in question should more correctly be Osorkon II Si-Bast (i.e. son of Bastet). I would point out that the only distinction between Usimare-Setepenamun-Osorkon II Si-Bast and Usimare-

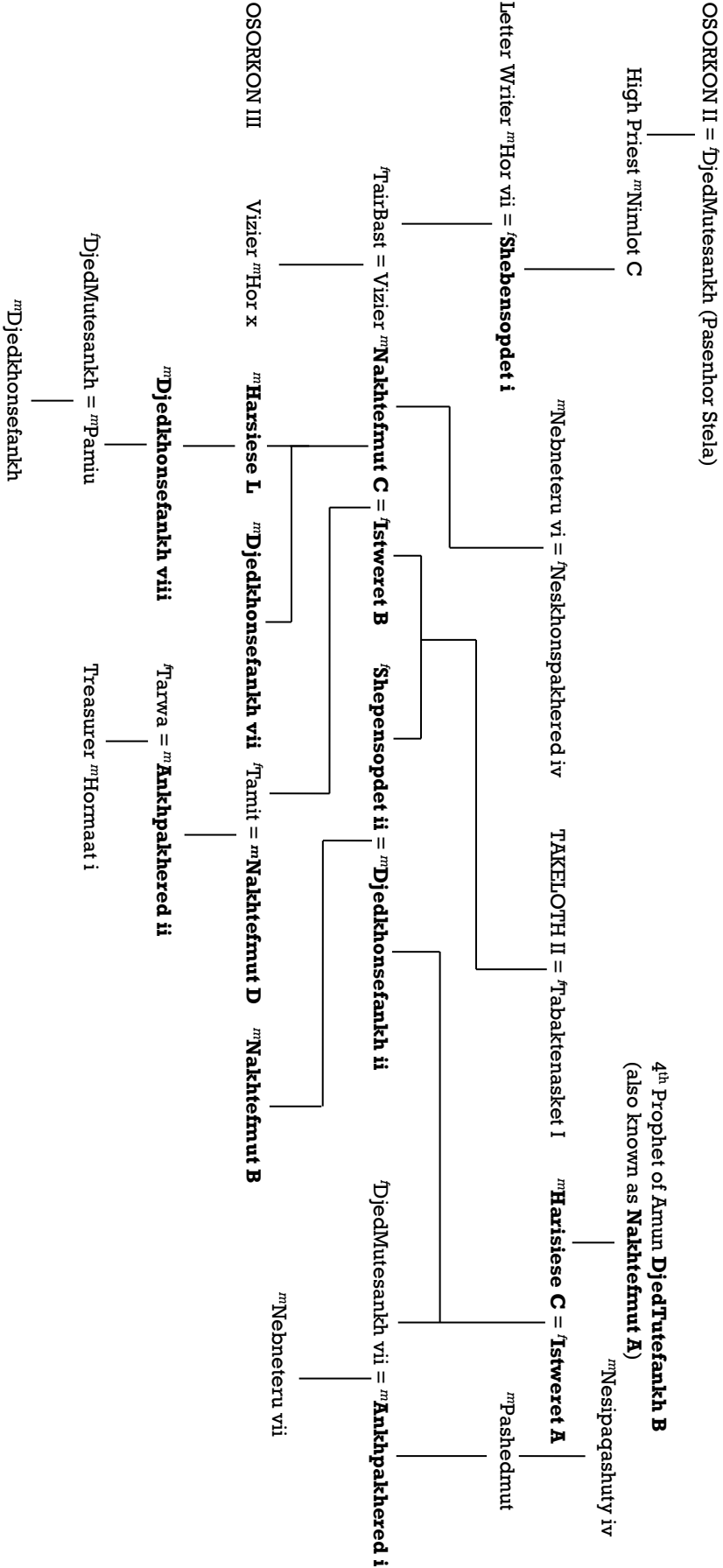
⁴⁷⁵ *Third Intermediate Period* p.196, §.157.

⁴⁷⁶ *Third Intermediate Period* pp.565 & 581.

⁴⁷⁷ *Third Intermediate Period* p.216, §.182.

⁴⁷⁸ *Third Intermediate Period* p.218, §.183.

The Nakhtefnut/Djed-Thut-ef-ankh Family



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Kenneth Kitchen's carefully planned genealogies. The above chart combines his genealogies presented in §.180 and §.184 (*Third Intermediate Period* pp.214 & 220.) Those marked in bold type are repetitions which arise because Kitchen has not understood how the Egyptians claimed their descent.

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Setepenamun-Osorkon III Si-Ese is that one was known as Si-Bast, the other as Si-Ese. This distinction, however, is arbitrary. Pedubast I, for example, was known both as Usimare-Setepenamun-Pedubast with the epithets Meryamun Si-Bast and Meryamun Si-Ese, both names being used interchangeably.⁴⁷⁹

We have already demonstrated that Seti IIA and Seti IIB used exactly the same name. Here we have two king Osorkons with exactly the same name with archaeologists making an arbitrary distinction between the use of Si-Bast and Si-Ese. Let us start by examining the inscriptions recorded on the interior walls of the Bubastite Gate in the forecourt of the great temple of Amun at Karnak.

According to one inscription:

“The good god Takelothis beloved-of-Amun son of Isis [i.e. Meryamun Si-Ese] given life, beloved of Amen-Re, the primordial one of the Two Lands.

“The one praised and beloved of him, the first prophet of Amen-Re, king of the gods, the generalissimo and leader of the entire land, king’s son, hereditary noble and leader Osorkon, son of King of Upper and Lower Egypt, lord of the Two Lands, Takelothis beloved-of-Amun, son-of-Isis, given life for ever.”⁴⁸⁰

It is **assumed** that the Takeloth in question is Takeloth II. This seems to be borne out by the following inscription:

“The King of Upper and Lower Egypt, lord of the Two Lands, lord of the ritual, Hedjekheperre-setpenre, son of Re, lord of diadems, Takelothis beloved-of-Amun son-of-Isis [i.e. Meryamun Si-Ese], beloved of Amen-Re, lord of the Thrones of the Two Lands, lord of heaven, preeminent in Ipet-esut, given life like Re for ever.”⁴⁸¹

So far so good. But then we read:

“The first prophet of Amun, generalissimo and leader Osorkon, triumphant, born to the king’s great wife Karomama beloved of Mut, may she live, daughter of the first prophet of Amun-Re, king of the gods, the commander of the army of Ninsu, the leader Nimlot, son of the king and lord of the Two Lands Osorkon beloved-of-Amun son-of-Bastet, given life.”⁴⁸²

Everyone has read this as meaning that Prince Osorkon was a **great-grandson** of Osorkon II through Karomama. They have **assumed** that Karomama was the name of Takeloth II’s queen. **No one** has questioned why Osorkon here omits his father Takeloth II in this genealogy, even though Takeloth II was “King of Upper and Lower Egypt”.

Karomama is a variant spelling of Karoma who was the wife of Osorkon II. Nimlot is only attested as a ‘son’ of Osorkon II because of the aforesaid text. In other words, Osorkon was a son of Osorkon II and his wife Karomama/Karoma, the latter being a daughter of Nimlot.

To complicate matters further, we are faced once again with yet another appropriation, this time by Osorkon III. The first quoted text supposedly relates to the future Osorkon III who was High Priest of Amun during the time of his father Hedjekheperre Takeloth II. As Rohl has pointed out, Hedjekheperre Takeloth was more

⁴⁷⁹ *Third Intermediate Period* p.97, §.78.

⁴⁸⁰ *Chronicle of Prince Osorkon* p.11.

⁴⁸¹ *Chronicle of Prince Osorkon* p.13.

⁴⁸² *Chronicle of Prince Osorkon* p.15.

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correctly the name of Osorkon II's father.⁴⁸³ Rohl, however, **assumed** that there were two Hedjkheperre-Takeloths, the first being the father and predecessor of Osorkon II, the other being a successor to Osorkon II, but of the second ephemeral Takeloth [II], there is now very little evidence for his existence. This lack of evidence caused David Aston to postulate that Takeloth II was not a Tanite ruler but rather a king of Upper Egypt, probably based at both Heracleopolis and Thebes,⁴⁸⁴ this despite the fact that Takeloth above claimed to be "lord of the Two Lands" and king of both Upper and Lower Egypt. As Aston has also noticed, "the large number of High Priests of Amun attested under Osorkon II suggests a long reign for this king".⁴⁸⁵ The alternative interpretation, which no one seems to have even considered, is that the records are the combined efforts of both Osorkon II and III.

The above inscription where Osorkon III claimed descent from Nimlot and Osorkon II can be more correctly interpreted as saying that Osorkon III Si-Ese was a son of Osorkon II Si-Bast, his mother being Karoma/Karomama the daughter of Nimlot, the latter possibly being a son of King Harsiese. The said inscription is the **only** evidence that Nimlot was a son of Osorkon II and even this is due to a misinterpretation of the monument. All of this demonstrates the sort of mess which has been made of this period. Osorkon II was High Priest of Amun during the time of Pedubast I and became king sometime after that date. The Takeloth who is attested as king during the time of Pedubast I is now to be identified as Takeloth I the **father** of Osorkon II. Once again, the monuments have been thrown into confusion by the appropriation by a later monarch.

Conclusion

Archaeology is a floor laid on many pillars. If you remove one or two of those pillars, you are unlikely to affect the integrity of the floor, as archaeologists will simply fall back on the remaining 'pillars' to keep their false floor intact. This is what happened when Immanuel Velikovsky presented his works. Instead of taking the time to reconsider the evidence, the archaeologists' response was totally unprofessional. They responded with anger and hot indignation, totally abandoning all logic or common sense. They fell back on these other 'pillars' which were holding up their false floor. It is only when you remove a number of these 'pillars' at once that this false floor will collapse so that we can begin to see the true floor which lies beneath.

It is for this reason that I have presented as complete a picture of the evidence as I could in this paper without rewriting the whole of my original work. Hopefully, what I have presented here will be convincing enough to demonstrate, that what is being presented by archaeologists as ancient Egyptian history, is nothing more than interpretations of archaeological evidence which has been 'manipulated', albeit unwittingly, to fit Manetho's false chronological framework. In short, archaeologists have been putting their trust in a lot of lies and deceptions.

⁴⁸³ *A Test of Time* pp.94 and 375.

⁴⁸⁴ *Takeloth II – A King of the 'Theban Twenty-third Dynasty'?*, pp.139-153, David Aston, *Journal of Egyptian Archaeology*, Vol. 75, 1989.

⁴⁸⁵ *Ibid.* p.147.

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The brain is a delicate piece of machinery. Once it has been fed a lot of data, it takes a lot of time for it to 'unlearn' all the wrong things it has been taught. It is inevitable that a lot of people will still object to the reconstruction being presented here simply because they cannot cope with the truth. This is because the brain starts by rejecting the facts and will try to 'rationalise' in the way it has been taught to work. (There will be others who will reject this reconstruction simply because they cannot accept that the Bible is a reliable historical record, but that is another matter.)

I would like to stress that the problem does not lie in the actual field work being undertaken by archaeologists. They have painstakingly excavated many ancient sites, meticulously recording their findings. This requires a lot of time, effort and patience. The problem is not the work itself, but rather the *interpretations* archaeologists have placed on the findings combined with their *refusal* to question or challenge Manetho's highly contrived dynastic king lists, or, in the case of Assyria, the Assyrian and Babylonian kings lists and chronicles. This is even when the archaeological evidence itself calls for a radical reconsideration of the facts.

There is also a strong resistance amongst archaeologists to the idea that the kings of the ancient world were known by a number of different names depending upon which part of the country they controlled. Unfortunately, there is a lot of kudos involved in finding the name or remains of some previously unknown king, queen, dignitary or other high-ranking personage, thereby extending the already extensive list of kings. The odds are that the remains belong to someone who is already known to us by some other name.

If nothing else, this work should be an eye-opener to Egyptologists to demonstrate the extent of the deception involved and to show how they have fallen into the trap of accepting, without question, what has been recorded by past generations. Archaeologists are quick to criticise and condemn the Bible, but are more than happy to accept all of the errors and contradictions in the Egyptian and Assyrian records without question or challenge. It can be shown that Menes, the first king of Egypt, is the same person the Greeks called Amenemnes (i.e. Amun-Menes). The 1st/3rd/11th/12th/13th/14th/18th Egyptian **Dynasty** was contemporary with the Davidic-Solomonic Period. Those who are seeking evidence of the Exodus in the Egyptian records need to be aware that the Exodus occurred centuries prior to any dynastic period in Egypt!

The implications of all of this on our understanding of ancient history cannot be overstated. By failing to recognise the contrived nature of the king lists with which they are working, archaeologists have consistently pushed back history to some remote and obscure past thereby presenting us with a corrupted view of history. Having demonstrated that the 4th Dynasty came *after* the 12th Dynasty, the Egyptian Old Kingdom style is shown to have succeeded the Middle Kingdom style. Archaeologists consider the bold style of the hieroglyphs of the 4th Dynasty to be an early style of writing, but this thinking has now been overturned. When Barry Kemp informs us that the Egyptians of the 25th Ethiopian Dynasty had "a working knowledge of an archaic form of the language and could compose in it",⁴⁸⁶ those Ethiopians were

⁴⁸⁶ *Ancient Egypt - Anatomy of a Civilization*, pp.26-7, Barry John Kemp, Routledge, London and New York, 1993

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not working to an archaic style! The Great Pyramid at Giza, which is conventionally dated to around 3,000 BCE is now to be redated to the time of Ahab and Jehoshaphat, kings of Israel and Judah respectively. These two kings are conventionally dated to the 9th Century BCE, but following my reduction to the Persian Achaemenid chronology (see my paper *A Radical Review of the Chaldean and Achaemenid Periods*), they (and consequently the Great Pyramid) have now been moved forward to the beginning of the 7th Century BCE.

Note also that the 18th Dynasty is considered to be the Egyptian New Kingdom, but if the 12th and 18th Dynasties were one and the same period, then the Middle Kingdom and New Kingdom designations become meaningless. As stated at the beginning of this paper, the works of the 12th Dynasty when compared with those of the 18th Dynasty, according to Sir William Flinders Petrie, are barely distinguishable.

Archaeologists are therefore simply taking the archaeological data and making it fit Manetho's cleverly contrived chronological framework without understanding the implications of what they are doing. By making the adjustments to the Egyptian chronology proposed here, we restore integrity to the archaeological record and demonstrate a history which is much more commensurate with what is recorded both by the Bible and by the Greek writers.

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PLATE 1

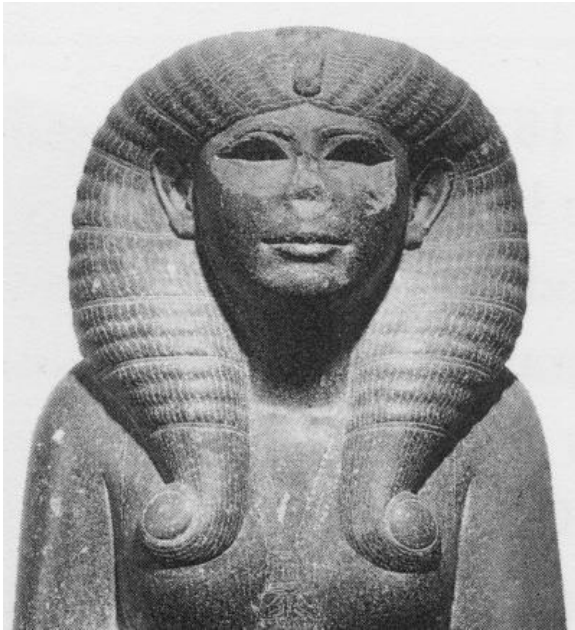


Two of twelve seated statues of
Amenemhat I at Lisht - 12th Dynasty

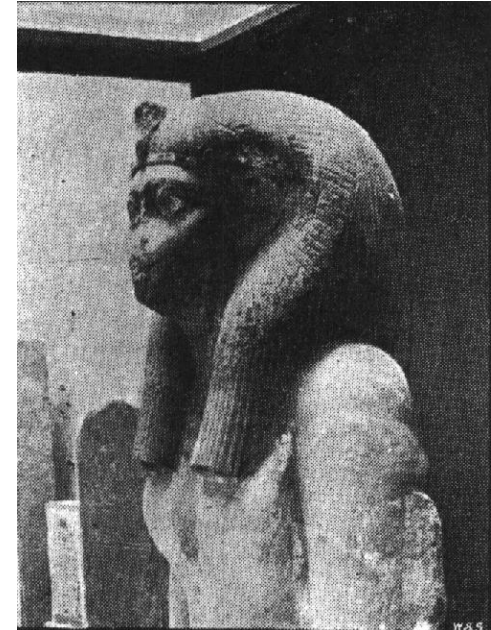


Amenhotep I - 18th Dynasty

PLATE 2



Queen Nefert, daughter of
Amenemhat I - 12th Dynasty



Two representations of Queen Mother [Mut-]Nefert, daughter of
Amenhotep I - 18th Dynasty

PLATE 3



Top Left: Statue of Senusert I

Centre Left: Osiride statue of Senusert I

Centre Right: Face mask of Thutmose I

Top Right: Mummy of Thutmose I

Bottom Left: A young Senusert I from bas reliefs at Koptos

Bottom Right: An aged Thutmose I from bas reliefs at Deir el Bahari

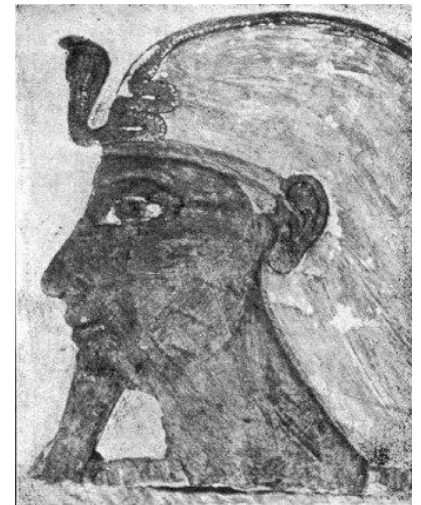


PLATE 4



Statue of Senusert II
12th Dynasty

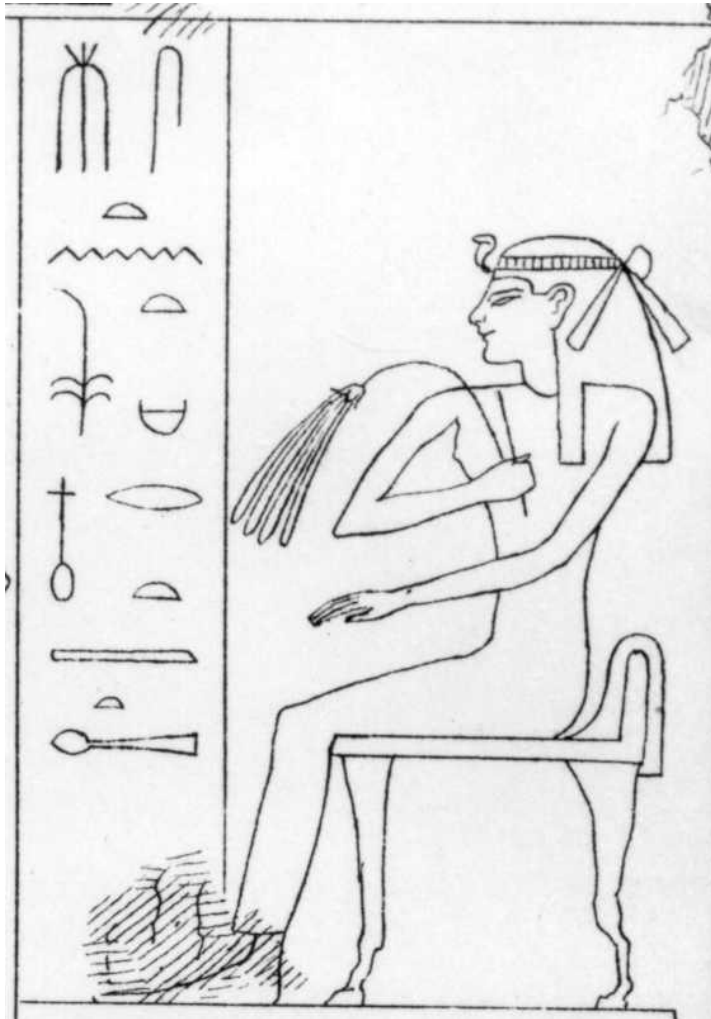


Statue of Thutmose II
18th Dynasty



18th Dynasty Coffin in which
mummy of Thutmose II was found

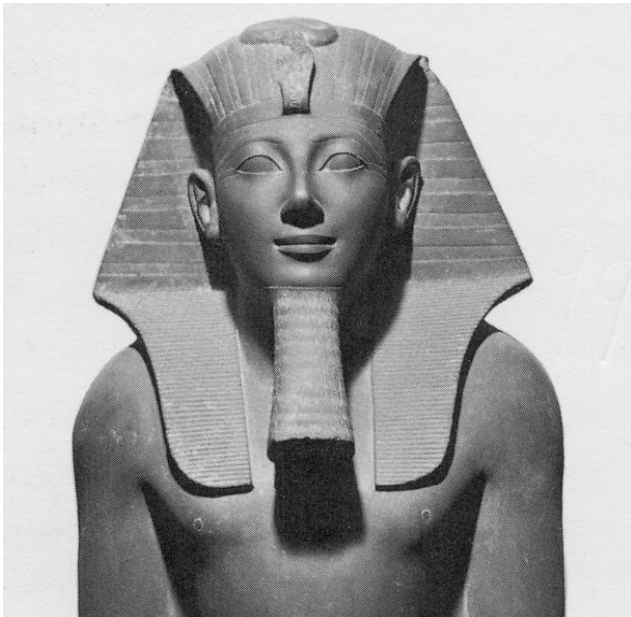
PLATE 5



Left: Royal Daughter Hatshepsut from Stele of Au - 12th Dynasty (Courtesy of Glasgow University)

Above: Queen Hatshepsut from her temple at Deir el Bahari, Thebes - 18th Dynasty

PLATE 6



Thutmose III

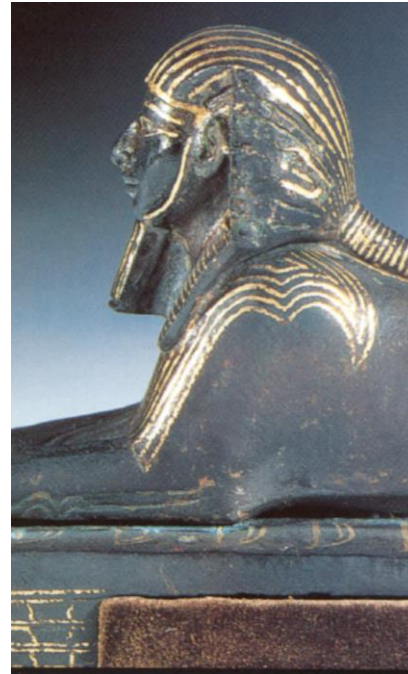
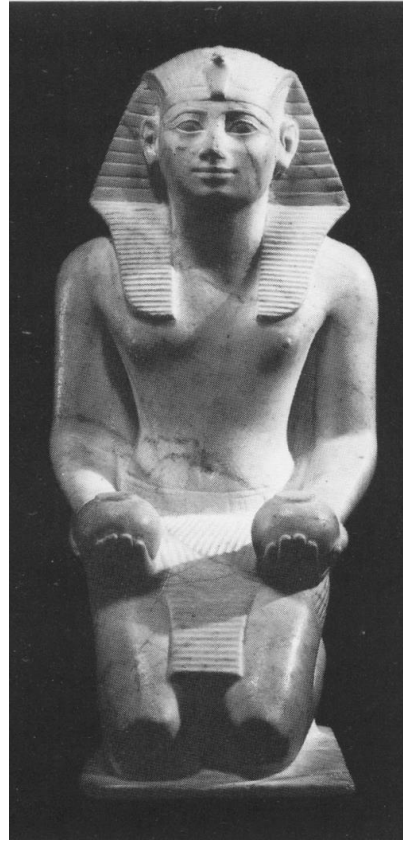
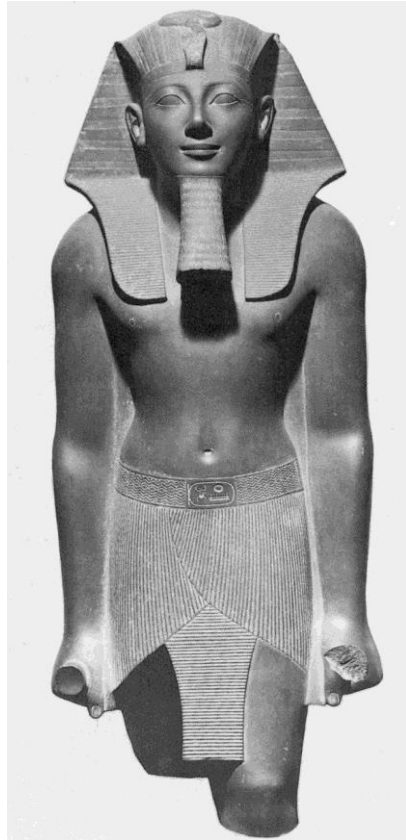


Senusert III



A further representation of
Senusert III

PLATE 7



Four representations of Thutmose III which are clearly of the same king. Maspero's remark that these statues bear little resemblance to the mummy and that the artists have "idealised their model" therefore needs to be challenged.

PLATE 8



Senusert III



Head of the mummy of Thutmose III
(Courtesy of Glasgow University)



A further representation of
Senusert III

PLATE 9



Far left and far right: Psusennes I (Psabkhenu I) from Tanis

Middle: Thutmose III statue and Thutmose III as a sphinx.

Note the similarity in style. These statues of Thutmose III and Psusennes I therefore all belong to the same late Tanitic period.

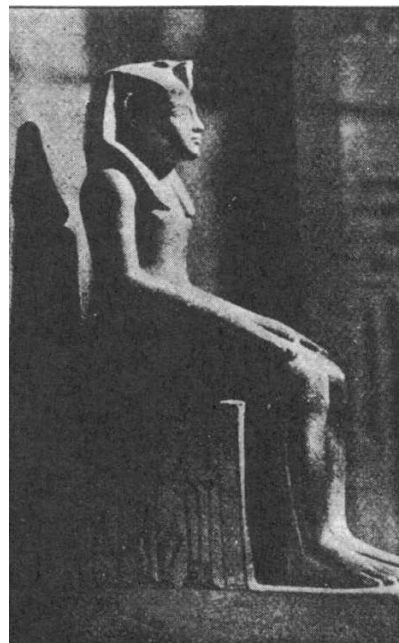
PLATE 10



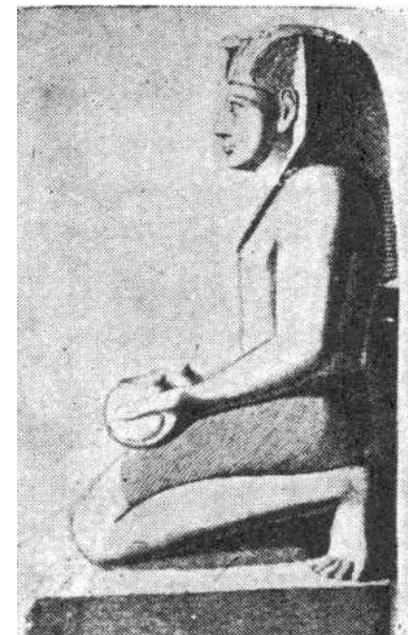
Black basalt statuette of Neferhotep
13th Dynasty (Bologna Museum)



Statue of Amenhotep II
18th Dynasty

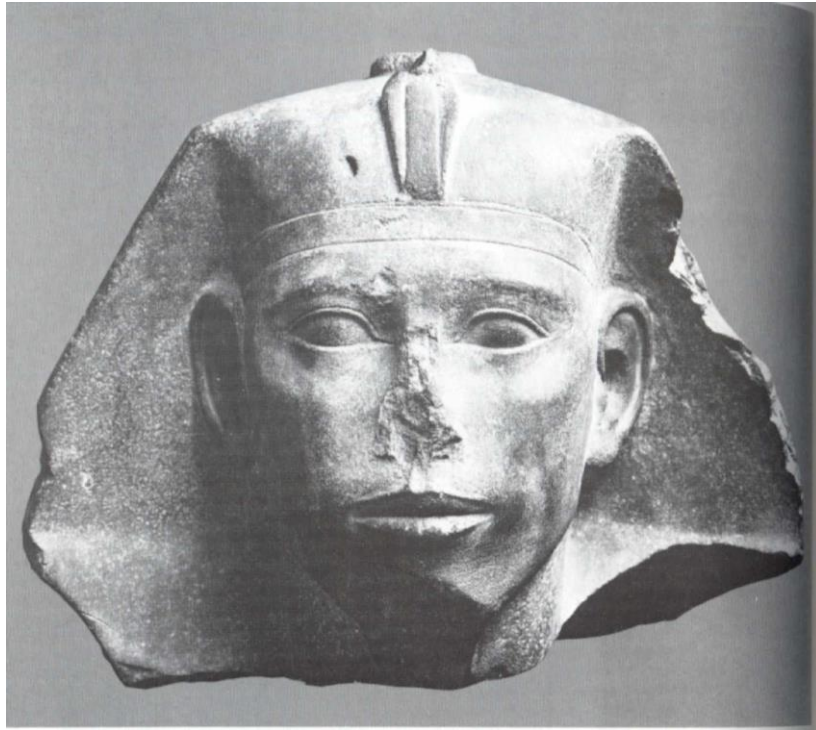


Statuette of Neferhotep
13th Dynasty

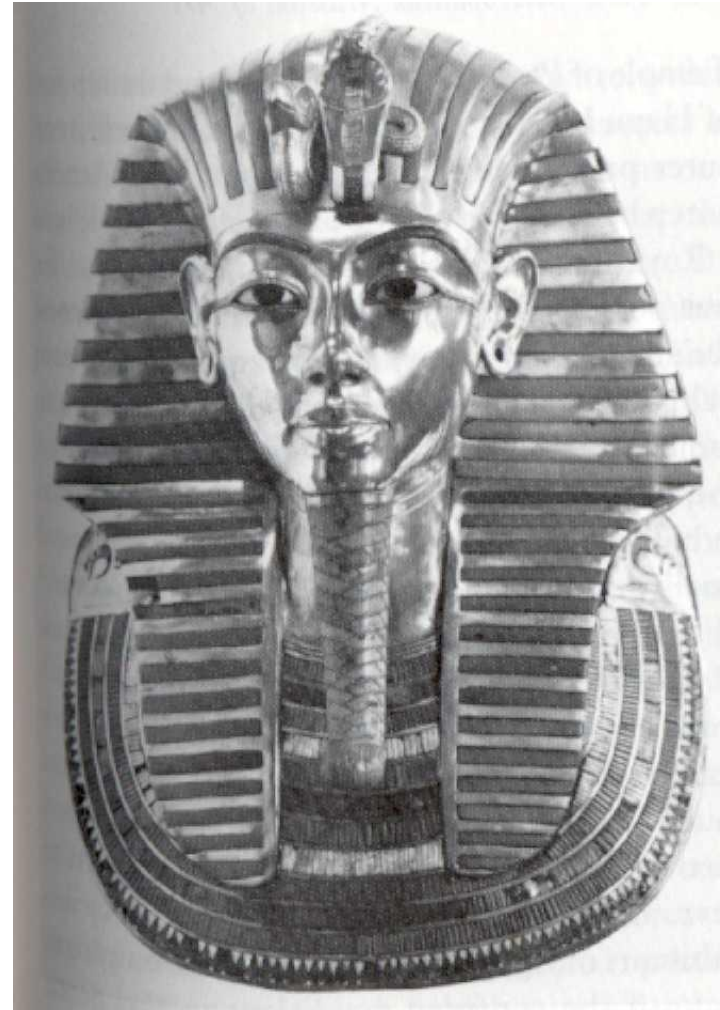


Kneeling statue of Amenhotep II
18th Dynasty (Berlin)

PLATE 11



Top: Head of statue from Abu Roash believed to be that of Radedef (4th Dynasty)



Right: Funerary mask of Tutankhamun (18th Dynasty)