

Chapter 5 Closing the Gap: Revised Dynasty 11 - 18 Chronology

Intermediate Period 2A

We claimed in the last chapter that the “invaders” who occupied Egypt for approximately 100 years following the death of Mentuhotep III and the end of the 11th dynasty are those listed by Manetho as his dynasties 13 and 14. As to their ethnicity we also stated that these intruders were not the biblical Amalekites, a theory popularized by the late Immanuel Velikovsky. But if not Amalekites, who were they?

According to our previous argument, this century long interlude between dynasties 11 and 12, confirmed by the chronology of the Berlin stele, is described most clearly by two Egyptian documents – the *Admonitions of Ipuwer* which describes its beginning and the *Prophecies of Neferti* which describes its end. Clearly it is to these two documents we should direct our attention in order to answer our question.

The Ipuwer Papyrus

We have mentioned this lengthy document multiple times already. From beginning to end it describes a time of unprecedented social chaos in which the upper classes of Egyptian society suddenly and inexplicably lose their status, their wealth, their control over the general population, and in many cases, their lives. Lawlessness reigns in Egypt. The impoverished masses and the wealthy elite who lived through these troublesome times exchanged places overnight. Slaves become slave owners. The poor become rich and powerful. The Ipuwer papyrus describes the event:

See now, the transformations of people,
He who did not build a hut is an owner of coffers.
See the judges of the land are driven from the land,
{The nobles} are expelled from the royal mansions.
See, noble ladies are on boards,
Princes in the workhouse,
He who did not sleep on a box owns a bed.
See, the man of wealth lies thirsting,
He who begged dregs has overflowing bowls.
See, those who owned robes are in rags,
He who did not weave for himself owns fine linen.
See, he who did not build a boat for himself owns ships,
Their owner looks at them: they are not his.
...
See, he who had nothing is a man of wealth,
The nobleman sings his praise.
See, the poor of the land have become rich,

The man of property is a pauper.¹

Almost the whole of the seventeen page document echoes this theme, with the added description of widespread death and dying. The land is filled with “gangs”. Crime abounds.

There is blood everywhere, no shortage of dead,
The shroud calls out before one comes near it.
Lo, many dead are buried in the river,
The stream is the grave, the tomb became a stream.
Lo, nobles lament, the poor rejoice,
Every town says, “Let us expel our rulers.” *Admonitions* 151

At no time does the author suggest the presence of a pharaoh. On the contrary, the text suggests that kingship has been replaced by the combined rule of the most powerful of the rebellious anarchists.

See now, the land is deprived of kingship
By a few people who ignore custom.
See now, men rebel against the Serpent,
[Stolen] is the crown of Re, who pacifies the Two Lands.

....

See, the Serpent is taken from its hole,
The secrets of Egypt’s kings are bared.
See, the residence is fearful from want,
Men stir up strife unopposed.
See, the land is tied up in gangs. *Admonitions* 156

In place of kingship (in the normal sense of that word), Egypt appears to be under the control of unspecified numbers of local chieftains. The precise political structure that emerged from this chaos is not known, but the ethnicity of these emerging rulers is clearly spelled out in the various passages. They were exclusively native Egyptians, the most successful of the opportunistic local rebels.² Elsewhere it is clearly stated that foreigners *within the surviving Egyptian army* attempted to stage a coup, or a series of coups, taking advantage of their military expertise. But the claim is expressly made that these attempts came to naught. Egyptians appear to have kept the country for themselves. And contrary to the Velikovskian thesis that the Amu (foreigners) within Egypt were Amalekites, Ipuwer states emphatically that the foreign bowmen within Egypt came originally from Nubia and from Libya, the typical recruiting grounds for the Egyptian army. Where Asiatics are mentioned in the Ipuwer papyrus it is clearly stated that they remained outside the country, dissuaded from entering Egypt by the continuing rebellion within.

¹ Miriam Lichtheim, *Ancient Egyptian Literature Volume 1: The Old and Middle Kingdoms*, pp. 156,157 All subsequent quotations of the Ipuwer text are taken from this translation, abbreviated henceforth as *Admonitions*.

² We have been careful in the preceding pages to refer to the unknown occupants of *Intermediate Period 2A* as “rebels” and not as “foreigners”, the latter term restricted to the Hyksos occupiers of Egypt in *Intermediate Period 2B*.

... in their [midst] like Asiatics -----. None are found who would stand up to protect them. ----- Every man fights for his sisters and protects himself. Is it Nubians? Then we will protect ourselves. There are plenty of fighters to repel the Bowmen. Is it Libyans? Then we will turn them back. The Medjai are content with Egypt.

How then does every man kill his brother? The troops we raised for ourselves have become Bowmen bent on destroying! What has come from it is to let the Asiatics know the state of the land. Yet every foreigner fears it. The experience of the people is that they say: "Egypt will not be given over [to] sand! *Admonitions* 161

This latter comment suggests at least the possibility that Egyptians feared an invasion or infiltration of Asiatics on the eastern extremity of the Delta. Momentarily we will argue that Asiatics did in fact dwell in the wilderness between Gaza and the desert of Shur in the northern Sinai. Furthermore, we will argue that these Asiatics were Amalekites. But nowhere in the *Admonitions of Ipuwer* is the claim made that Egypt was invaded from without by these Asiatics. The Amalekites must have dwelt in that area as a settled population.

From what has been said thus far it follows that Egypt, in the decades following the end of the 11th dynasty, was ruled by multiple *native Egyptian* "nomarchs", each claiming local authority, but likely not pharaonic status. In these tumultuous times the reigns of these nomarchs were often of short duration. The casualty rate was high. This explains Manetho's lengthy list of 13th and 14th dynasty kings, 60 southern (Diospolite) and 76 northern kings (of Xoïs), all bearing respectable Egyptian names, filling the interval between 1446 and 1341 B.C.

So much for the ethnicity of the kings of dynasties 13 and 14.

Dynasty 12 Chronology

The Nature of the Problem

With dynasty 12 the problem is not one of defining the ethnicity of the pharaohs, all of whom were native Egyptians, but rather explaining how the 205 years allotted them in the traditional history can be reduced to approximately 100 years in our revised history (1341-1241 B.C.). This is not a difficult problem, but the solution needs to be documented for the record.

Scholars are unanimous in claiming that the 12th dynasty consisted of 8 kings, all but one of whom bore the nomen Amenemhet (Amenemhet) or Senwosre (Sesostris). Five of these kings ruled for upwards of 30 years apiece. How then do we explain the fact that their combined reigns lasted for little more than the century we have allotted to them?

According to the traditional history the 8 kings ruled the whole of Egypt for the times listed in table 6 below. Scholars are also convinced that several of these kings ruled in conjunction with their fathers for the stated periods of time. There remains considerable disagreement among scholars concerning some of this data, particularly the duration of the overlap between the reigns of successive kings.

Table 6: Traditional Dates for Kings
of the Egyptian 12th Dynasty³

Nomen of king	Highest date on monuments (yr)	Length of coregency with father (yrs)	Dates in the traditional history
Amenemhet I	30	-	1991-1962
Sesostris I	44	9	1971-1928
Amenemhet II	35	1	1929-1895
Sesostris II	6	2?	1897-1877
Sesostris III	33	2?	1878-1843
Amenemhet III	45	2?	1842-1797
Amenemhet IV	6	1?	1798-1790
Sebeknofru	-	0	1789-1786

It goes without saying that we disagree primarily with the data in the third column of this table, it being understood that the absolute dates in the fourth column are to be rejected outright. Those absolute dates need to be reduced by as much as 650 years.

Regarding the third column Egyptologists agree on only one thing. The pharaohs of this dynasty did accept in principle the elevation of at least one of their offspring to act as pharaoh in joint rule with themselves. The only question remaining is how long, if at all, each king ruled jointly with his father. The evidence from the monuments is slight to non-existent. The only inscription with a moderately clear co-regency date is one that appears to describe the elevation of Sesostris I to pharaonic status in the 21st year of his father Amenemhet I. The stated reason for this event was an attempted assassination of Amenemhet I which left him partially incapacitated. This inscription, however, can be otherwise interpreted. In our estimation it is nothing more than an acknowledgment that from this time forward Sesostris I was to assume a more dominant role in leading the country. Amenemhet I was no longer able to adequately fulfill his duties as the primary pharaoh.

In a previous chapter we argued for drastic reductions to the lengths of several earlier Egyptian dynasties. In particular we severely reduced the lengths of dynasties 4 and 5. The operative principle supporting these earlier revisions was our assumption that pharaohs of these dynasties never ruled alone. The ruling pharaoh in the north of the country would always ensure that one of his sons represented him in the extreme south, i.e. in the Theban area. The younger pharaoh was always subordinate to his father, but conceived of his rule as being pharaonic, and numbered sequentially the years of his joint rule, and those of his reign after his father's death. We believe

³ This data is taken from Gardiner's classic *Egypt of the Pharaohs* (1961).

that this principle was operative also through the 12th dynasty, beginning with the first year of the reign of Amenemhet I.

The rise to power of Amenemhet I is documented only in the *Prophecies of Neferti*, a document we have mentioned several times already. It is vital that we pause to discuss this important text.

The Prophecies of Neferti

This inscription⁴ is neither as lengthy, nor as repetitious as is the *Admonitions of Ipuwer*. It is also more narrowly construed. Its concern is to document the conditions which prevailed in Egypt in the months before the advent of Amenemhet I, thus justifying his rise to power and explaining his subsequent actions.

When we examine this document we should be mindful that we are looking at Egypt after decades of rule by rebels who overran the country after the death of Mentuhotep III. Some conditions have changed from those which prevailed in the days of Ipuwer. Others remain the same.

In the *Prophecies* it is clearly stated that Egypt continues to be administered by multiple rulers, and that oppressive conditions persist, though now the problems are largely man made.

The land is shrunk – its rulers are many,
It is bare – its taxes are great;
The grain is low – the measure is large
It is measured to overflowing. *Prophecies* 142

Apparently the fragmented leadership in the country has been unable to regulate the economy and ensure ample food production and distribution. Suffering abounds. Injustice prevails.

Every mouth is full of “how I wish”
All happiness has vanished;
The land is ruined, its fate decreed,
Deprived of produce, lacking in crops,
What was made has been unmade.
One seizes a man’s goods, gives them to an outsider,
I show you the master in need, the outsider sated. *Prophecies* 142

Apparently the passage of time has also weakened the resolve, or perhaps the ability, of the native Egyptian leaders to prevent the intrusion of the Asiatics domiciled in the northern Sinai to the east of the Delta. It is lamented that many Asiatics now inhabit the Delta, though no claim is made that this condition came about as a result of armed invasion. Apparently the lure of abundant food amongst the Nile tributaries has lured the foreigners to vacate their bleak wilderness habitat.

⁴ Miriam Lichtheim, *Ancient Egyptian Literature Volume 1: The Old and Middle Kingdoms*, pp. 139-145. All subsequent quotations from the *Prophecies of Neferti* are taken from this translation, henceforth designated as *Prophecies*.

A strange bird will breed in the Delta marsh,
 Having made its nest beside the people (*i.e. Egyptians*)
 The people having let it approach by default.
 Then perish those delightful things,
 The fishponds full of fish-eaters,
 Teeming with fish and fowl.
 All happiness has vanished,
 The land is bowed down in distress,
 Owing to those feeders,
 Asiatics who roam the land.
 Foes have risen in the East,
 Asiatics have come down to Egypt. *Prophecies* 141

The Asiatics are apparently consuming much of the available foodstuffs. The local rulers, lacking cohesion, seem to be helpless. Famine seems inevitable. The Asiatics have clearly become a threat to be reckoned with. Conditions are ripe for a revolt, given the right leader.

Enter Amenemhet I, and with him the 12th dynasty.

Then a king will come from the South,
 Ameny, the justified, by name,
 Son of a woman of Ta-Seti, child of Upper Egypt.
 He will take the white crown,
 He will wear the red crown;
 He will join the Two Mighty Ones,
 He will please the Two Lords with what they wish *Prophecies* 143

It is said of Amenemhet in the passage just quoted that his primary purpose was to unite the north and south of the country, a tall task for any Egyptian ruler at any time in history, but particularly so in a large country long dominated by multiple rulers and now occupied by countless foreigners. We would not be surprised if he required assistance from his sons, one of whom might be considered a joint ruler with himself. The *Prophecies* concludes with a brief description of the initial activities of Amenemhet I.

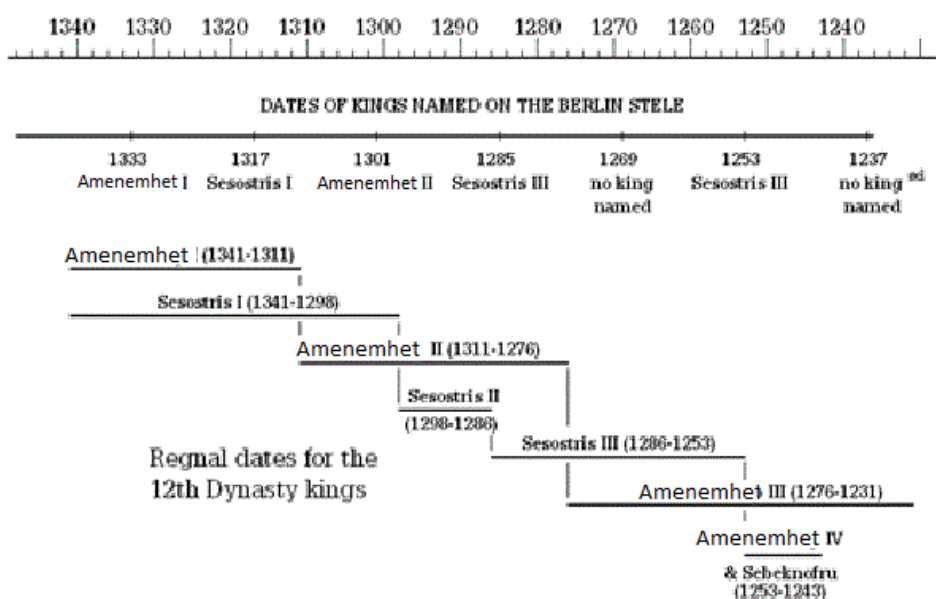
Asiatics will fall to his sword,
 Libyans will fall to his flame,
 Rebels to his wrath, traitors to his might,
 As the serpent on his brow subdues the rebels for him.
 One will build the Walls-of-the-Ruler,
 To bar Asiatics from entering Egypt;
 They shall beg water as supplicants,
 So as to let their cattle drink.
 Then Order will return to its seat *Prophecies* 143

It is interesting to note, in passing, that the Asiatics in question are cattle herders, and that they appear to dwell just beyond the Egyptian border, where the Walls-of-the-Ruler would regulate their entry to Egypt henceforth. We will return to the subject when we discuss the Amalekites later in this chapter.

Chronology of the 12th Dynasty

It is time to present and defend our revised chronology of dynasty 12. As stated, the operative assumption is that Egypt in these troublesome times required the constant vigilance of at least two pharaohs, one each in the north and south of the country. At present our only justification is the indisputable fact that pharaohs of this dynasty are known to have introduced the practice of joint rule between father and son. In figure 24 below we present a hypothetical timeline for the kings of this dynasty based solely on this principle. Corroborative argument will follow.

Figure 24: Revised Dates for the 12th Dynasty Pharaohs



Concerning Figure 24 we make the following observations:

1) The figure represents only one among several possible scenarios, albeit the most defensible. Here the principle of joint rule is practiced in the extreme. At all times in the century long 12th dynasty, save only for a decade at its conclusion, precisely two pharaohs ruled within Egypt, the death of one king leading immediately to the coronation of another, always maintaining joint rule. Where the one king rules by himself at the end of the dynasty there is justification. The 12th dynasty no longer rules in the north of the country. The Hyksos have arrived.

2) For the regnal length of each king we have used the highest year number on the monuments as recorded in table 6, in spite of the fact that common sense would argue the possibility, and perhaps the probability, that each king may have ruled several years longer. We have made but a single exception to this principle. In the case of Sesostris II we have increased his reign length to 12 years

from the 6 years attested by the monuments. This was necessary in order to begin the reign of his successor Sesostris III in the year 1286 B.C., a date demanded by the data on the Berlin stele (as argued in the previous chapter). The same effect might have been achieved by simply lengthening the reigns of Sesostris I and Sesostris II by 3 years each, an equally reasonable solution to the problem.

3) We have included a reference line above the listing of dynasty 12 kings, immediately below the dateline, in order to document the names and dates of the four kings of this dynasty named on the Berlin stele. At a glance the reader can confirm the fact that the named kings were indeed ruling at the time indicated on the Berlin document. It goes without saying that the Berlin stele data would be glaringly in error were we to sequence these pharaohs in succession, with very minimal overlap (joint reign), as is done in the traditional history. The Berlin stele is by far the major support for our revised timeline.

4) We have provided but a single entry covering the reigns of the final two kings, who ruled successively in conjunction with Amenemhet III. We consider it likely that both were children of that same Amenemhet. For their combined reigns we allot ten years, commensurate with the data in table 6. If we are correct, for the balance of the dynasty Amenemhet III ruled alone, and was probably restricted to the extreme south of the country. We argue the case in the following point.

5) The absence of any king name on the Berlin stele for the year 1237 B.C. suggests that by this date Amenemhet III was no longer in control of the Delta where the priests of Ptah functioned. In fact, the demise of Amenemhet's children, the last two kings of the 12th dynasty, in and shortly before the year 1243 B.C., hints at the possibility that intruders from outside Egypt had by this date already begun to infiltrate the Delta area, duplicating the situation which existed when the dynasty began. Amenemhet IV and Sebeknofru may have been casualties of the resulting conflict. Thus shortly after 1243, but before 1237 B.C., the 12th dynasty rule in the north of Egypt has effectively ended, though Amenemhet III continued to rule in the extreme south for another decade. Our assumed date of 1241 B.C. for the end of the dynasty is admittedly only an approximation, but it cannot be far from the truth.

6) Our timeline might find additional support via an in-depth analysis of a prominent family of nobles domiciled near Beni Hasan in southern Egypt. The leaders of three successive generations of this large extended family (bearing the names Khnumhotep, Amenemhet, and Khnumhotep again) interacted with at least the first five pharaohs of dynasty 12 and left inscriptional record of their allegiances in their tombs. Unfortunately such an intensive analysis of this data would lead us too far afield at this time, and will be left for possible inclusion at a later date. Needless to say it is all but impossible to devise a scenario in which three generations of this family could interact (while in office) with the first five kings of dynasty 12, if the dynasty 12 kings were positioned in sequence as in the traditional history. Assuming only a nine year coregency of the first two kings (as in table 6) their combined reigns lasted close to 140 years.

With that we move on. Dynasty 12 lasted for almost precisely 100 years (1341-1241 B.C.), not the 205 years claimed by traditional historians. Let the reader decide which history is correct.

The Hyksos Intruders

In this section we are no longer concerned with the regnal lengths of kings. If we were correct in our discussion thus far, then around the year 1243 B.C., the Nile delta was infiltrated, then overrun by marauding bands of livestock herding Hyksos. By 1231 B.C. the Hyksos had extended their reach at least half the distance to Thebes in the south of the country. Perhaps Amenemhet III died in the attempt to stop the Hyksos advance. With his death the 12th dynasty ended. For the next 160 plus years Egypt was ruled by these “shepherd-kings”. In the extreme south the pharaohs were of Nubian descent, though apparently they ruled in submission to the Hyksos. It is the time of Manetho’s 15th – 17th dynasties.

Our primary concern here is to determine the ethnicity of these Hyksos invaders, insofar as that is possible. Were they or were they not Amalekites? If Amalekites we wonder - what was their ethnicity? Several considerations guide our deliberations.

Amalekite Origins & Territory

The origins and thus the ethnicity of the Amalekites is a hotly debated topic. When Velikovsky discussed the issue in his *Ages in Chaos* he traced their origins to Arabia, specifically the southern coastal area bordering the eastern shore of the Red Sea. He rejected outright the more widespread belief that they were descendants of Esau⁵, brother of Jacob/Israel, the Jewish patriarch, in spite of the fact that almost every biblical mention of this tribal group locates them in Negeb at the extreme south-west of the country, not far from the northern eastern Sinai home of Esau, near mount Seir. The biblical data does appear to argue that individual named Amalek, a descendant of Esau, did develop into a prominent nation. And it seems highly unlikely that there should develop in this remote area of the Near East more than one national group bearing the identical name, comprised of nomadic animal herders with aggressive warlike tendencies.

In our opinion the majority position is most probably correct. There could only be one Amalekite nation, that which bore the name of a grandson of Esau, and therefore of Semitic stock. It is very likely that the descendants of Amalek, once they reached national size and status, branched out and occupied widely separated regions of the ancient near East. A restricted land mass can only support a limited number of grazing animals, especially in the barren reaches of the southern Negeb. The shepherd must move to keep his flocks fed. Thus groups of Amalekites are mentioned biblically in the trans-Jordan region, and there are allusions to Amalekites in the area of Ephraim in northern Palestine (cf. Judges 5:14; 12:15). By far the majority lived in south western Palestine (the Negev), a community which may well have stretched westward into the north central Sinai as far as the desert of Shur. The Amalekites encountered by Moses during the Exodus (see below) apparently lived in this north central Sinai area. The sole criteria which determined their place of domicile was apparently the availability of accessible pasture for their livestock, since at least initially the descendants of Amalek were primarily nomadic.

⁵ According to Genesis 36:12 “Esau’s son Eliphaz also had a concubine named Timna, who bore him Amalek. These were grandsons of Esau’s wife Adah.” Eliphaz was the first-born of Esau. Amalek would therefore have been one of Esau’s first grandsons.

As for Velikovsky's claim that the Amalekites originated in southern Arabia, we can easily conceive of a situation where prolonged drought in the Negev or the Sinai would send some of them southward into Arabia in search of pasture for their flocks.

There is yet a further reason for our belief that the Amalekites were descendants of Esau. Familiar to all students of the Bible is the story of the armed battle between the Amalekites and the Israelites under the leadership of Moses, somewhere in the north central Sinai, immediately following the death of Mentuhotep III in the Red Sea disaster. The question is raised: Whence this animosity that clearly existed between the two nations? The answer is transparent. According to the Hebrew Bible Esau and Jacob were bitter enemies almost from birth. So also were their offspring. The hostility that existed between one group of descendants of Esau (the Edomites) and the Israelite descendants of Jacob (the Judaeans) is proverbial. It lasted well down into New Testament times.

Henceforth when we allude to Amalekites, it should be understood that we refer to the descendants of Esau. And in the latter half of the 2nd millennium B.C., the time frame which concerns us in this revision, the majority of the Amalekites appear to reside in a fairly well defined territory encompassing the region extending from north central Sinai (along the Mediterranean coast) to south western Palestine.⁶

Amalekite History

It was the opinion of Velikovsky that when Moses and the Israelites encountered hordes of Amalekites on the north-western fringe of the Sinai that the Amalekites were en route from their Arabian homeland to Egypt. According to him, soon they would invade and conquer Egypt, taking advantage of the chaos which prevailed in the aftermath of the 10 plague disasters. The year was 1446 B.C. According to the famed revisionist the Amalekite/Hyksos nation would subsequently rule Egypt until the death of its terminal king Apophis and the rise of the 18th dynasty under Ahmose I in the latter half of the 11th century, thus for roughly 400 years. Velikovsky was careful not to be overly specific regarding dates.

We have argued from the *Admonitions of Ipuwer* that this thesis is indefensible. The biblical data contributes to our counter argument. Moses met the Amalekites precisely where we would have expected such an encounter. He was leading the Israelites on a direct path toward Palestine, where inevitably they must pass precisely through the south western Palestine regions occupied by the Amalekites. We are not surprised to see the Amalekites defending their territory.

The Amalekites in Moses time were already an enormously large group, of sufficient size to raise an army competent to fight a horde of Israelites numbering minimally in the tens, if not hundreds of thousands. Forty years later, after a prolonged detour through the Sinai peninsula, as Moses led his army of migrants the final miles toward the promised land, the Israelites confronted a prophet

⁶ There is a well known reference to "the territory of the Amalekites" in Genesis 14:7. The reference is clearly anachronistic, since the birth of Amalek lies almost a century in the future. But the mention of Amalek territory does confirm our belief that there existed in ancient times a well defined land mass that was universally recognized as the Amalek homeland.

named Balaam, who understood the size and strength of the Amalekite nation. Balaam referred to Amalek as the “first among nations,” (Num. 24:20) and in the course of predicting the greatness of the soon-to-be nation of Israel he claimed that the Israelite king would be “greater than Agag” (Num 24:7), presumably the name of the king of the Amalekites at the time. The latter remark has led at least one commentator to remark concerning Agag, “He is referred to by Balaam in a manner implying that the king of the Amalekites was, then at least, a great monarch, and his people a greater people than is commonly imagined.”⁷

It is our belief that the Amalekites remained in their Sinai/Negev homeland through the duration of the 100 year interval which separated the 11th and 12th dynasties. Toward the end of that time period, as attested by the *Prophecies of Neferti*, some of their number apparently migrated westward into the eastern Delta, drawn by the lush vegetation and ample fresh water provided by the Nile tributaries. But the rise of Amenemhet I quickly put an end to this opportunism, and the Amalekites were driven from the Delta back to their Sinai/Palestine homeland by the founder of the 12th dynasty. For the next 100 years the Walls-of-the-Ruler acted as a deterrent to further exploitation of Egypt’s natural resources, confining the Amalekites to the north central Sinai and Negev regions.

Almost certainly during the 200 years from 1446-1245 B.C. there would have been dramatic changes in the demographics of the Amalekite nation. On the assumption that their numbers grew substantially over this prolonged period of time, some Amalekite families may well have emigrated elsewhere. Pasturage was limited in their wilderness homeland. Since Palestine was dominated by Israelites and unconquered Canaanites during this interval it is conceivable that many Amalekites moved further north into southern Syria. As stated earlier others may have emigrated to Arabia. The majority apparently remained where they were and augmented their food supplies by sending raiding parties into Israelite territory (cf. Judges 6:3-6; 7:12). By the end of this time period the Amalekite population may have numbered close to a million.

Around the middle of the 13th century something happened to precipitate more aggressive behavior on the part of the Amalekites vis-à-vis their Egyptian neighbor. Perhaps there was famine. From necessity grows action. Once again the Amalekites looked to Egypt and its fertile Nile delta with longing. According to Manetho the Hyksos (/Amalekites) swarmed toward Egypt, seized Memphis and “founded a town in the Sethroite nome, from which base they subdued Egypt”.⁸ The time was around 1241 B.C. Amenemhet III was powerless to stop the invasion of his land. He fled helplessly to the Theban area where he died a decade later. The Hyksos took control of the northern and central parts of the country and continued to rule Egypt until expelled by Ahmose I around the year 1069 B.C.

⁷ S.v. “agag” in *Unger’s Bible Dictionary*, 1957.

⁸ Manetho names Syria as the point of origin of the Hyksos kings. This mention of Syria is somewhat problematic. It may be that the leader/king of Amalekites residing in Syria began the invasion. Regardless, the primary Amalekite territory was, as described, in the Negeb/north-central Sinai region. It is from there that the majority of the invading army must have originated. Alternatively we could simply assume that Manetho is mistaken in his mention of Syria. After all, he lived almost nine hundred years after the event he describes.

Hyksos = Amalekites

The reader will have noticed that during our previous recital we assumed as fact that the Amalekites and the Hyksos were one and the same people. There is a need to further justify that opinion. A summary of our reasoning follows.

Amalekites appear in the Hebrew Bible primarily in two contexts, separated in time by about 400 years. We have already noted their appearance in the time of Moses, c.a. 1446-1406 B.C. They are at the time a large nation, numbering perhaps several hundred thousand in population. Pastoral, nomadic and aggressive to the point of being warlike are their most notable characteristics. If we correctly interpret the prophet Balaam their king is named Agag. They dwell primarily, though not exclusively in the south western Negev and north-central Sinai.

The Amalekites appear again in the beginning days of the Hebrew monarchy, the time of the prophet Samuel and the Jewish kings Saul and David, thus around the years 1050-1000 B.C. At the time they are the primary antagonists of the Hebrew nation and are apparently still of considerable size and strength. Their homeland remains in the southwestern Palestine/Negev and north central Sinai regions. When Saul attempted to annihilate the Amalekites he attacked their residence city in the Negeb and pursued the remnant across the northern Sinai eastward toward Egypt, as far as the desert of Shur (1 Sam 15:7). The Amalekites remain pastoral, migrant, and warlike. And their king at the time is also named Agag. Apparently it was a popular name.

It follows from these facts that the Amalekite nation remained virtually unchanged in character, and lived in the same general area, for at least 400 years. On the assumption that Egypt, roughly in the middle of this time span, was invaded by a warlike pastoral tribe of Asiatics named Hyksos by Manetho, some of whose kings bore the name Apop [the equivalent of Semitic Agag in Velikovsky's opinion⁹] we would be hard pressed not to equate the two groups. Any other pastoral nations inclined to invade Egypt in that time frame would have to "run the gauntlet", so to speak, to reach the Nile delta. We cannot imagine the Amalekites tolerating competition for the abundant pasturage and water supply of the Nile tributaries. We have already witnessed, in the case of Moses and the Israelites, the likely reaction should some other group of shepherd warriors try to pass through the Amalekite homeland for destinations beyond.

There is yet one further confirmation that the Hyksos and Amalekites are alternative designations of the same group of people. Having argued for the beginning of the Hyksos dynasties in Egypt around the year 1241 B.C. it is time to describe their expulsion from Egypt and the immediate aftermath thereof in the days of the Israelite king Saul. Therein lies the absolute proof we seek.

⁹ Velikovsky's argument goes as follows: "The early Hebrew written signs as they are preserved on the stela of Mesha show a striking resemblance between the letters g (gimel) and p (pei). No other two letters are so much alike in shape as these: each is an oblique line connected to a shorter, more oblique line, and is similar to the written number 7; the size of the angle between the two oblique lines constitutes the only difference." *Ages in Chaos*, p. 72. If this argument is valid the Hebrew spelling (Agag) should be corrected to Apop. Velikovsky reasons instead that the Egyptian spelling needs to be changed, as argued in his earlier book *World's in Collision*, p. 151. We prefer to emend the Hebrew text.

End of the Hyksos Dynasties

When Velikovsky found parallels between the destruction of the Hyksos stronghold at Avaris, as described in Egyptian texts, and king Saul's attack on the "city of the Amalekites" in the Hebrew Bible (see below), he equated the two events, thus enabling him to date the expulsion of the Hyksos from Egypt and the beginning of the Egyptian 18th dynasty in the second half of the 11th century B.C. The reader should note carefully the logic of his argument. It was because the expulsion of Hyksos by Ahmose could be equated to the slaughter of the Amalekites by Saul that the 18th dynasty could be positioned at the end of the 2nd millennium B.C. For our revision the syllogism must be reversed. We have already established the fact, based on evidence filling near four voluminous volumes, that the 18th dynasty began around 1069 B.C., in the last century of the 2nd millennium B.C. It is for this reason that we are able to equate Apop (Apophis) and Agag, thus confirming our claim that the Hyksos and Amalekites are alternative names for the same group of warlike shepherds. The argument is extremely persuasive, the more so because the timelines of both nations dovetail perfectly.

We will refrain from discussing in depth Velikovsky's treatment of the situation, primarily because we disagree almost entirely with his interpretation of events. He believed mistakenly, that when, in response to a directive from the god of Israel, Saul destroyed the "city of the Amalekites", that Saul had actually journeyed to Egypt to destroy the Hyksos stronghold at Avaris. Nothing could be further from the truth. The problem for Velikovsky was the lack of a reliable timeline on which to compare the actions of Ahmose in Egypt and Saul in Judea. As a result he believed that Avaris was destroyed in the days of king Saul. The lack of a timeline is a problem that does not exist for this revision. We have consistently dated the expulsion of the Hyksos from Egypt and the beginning of the reign of Ahmose I to the year 1069 B.C. And we have clearly stated our opinion that Saul began his kingship in Israel around the year 1050 B.C. King Saul could not have been responsible for the fall of Avaris and the expulsion of the Hyksos. But he was responsible for the capture of the Hyksos king, leading ultimately to the death of Apop/Apophis. To explain his involvement we must examine in detail the final days of the Hyksos dynasties.

According to Egyptian documentation Apophis was driven from central Egypt by Kamose, the predecessor of Ahmose I. A siege of Avaris ensued but was interrupted by the death of Kamose. Around the year 1069 B.C. Ahmose succeeded Kamose and took up the task vacated by his predecessor. According to the memoirs of one of Ahmose's generals, *Ahmose son of Abana*, several protracted battles in the vicinity of Avaris preceded the sacking of the city. One last time we turn to Gardiner in his epic *Egypt of the Pharaohs* for a summary of the events.

Yet Fate had not decreed that he [Kamose] should be the final conqueror of the Hyksos. That glorious achievement was reserved for his successor 'Ahmose I (Amosis in Manetho), whom later ages consequently honoured as the founder of the eighteenth dynasty. Details of the fall of Avaris are given in an inscription engraved on the wall of a tomb at El-Kab belonging to a warrior named 'Ahmose, son of Abana. Early in life this man replaced his father Baba, who had served under Sekenenre'. His own long military career started under Amosis, when the king sailed north to attack the enemy. Promoted from one ship to another on account of his bravery, he fought on foot in the presence of his sovereign, and on several occasions received as a reward not only his male and female captives, but also the decoration known as the God of Valour. The siege of the Hyksos fortress appears to have been no easy matter, and was followed by **another siege, lasting**

no less than three years, at Sharuhén, a place in the south-west of Palestine mentioned in the Book of Joshua (xix. 6). This appears to have been the limit of Amosis's campaign in the Palestinian direction, for he had still to cope with the usurper in Nubia and with a couple of rebels who still remained on Upper Egyptian territory. EP 168-169. (emphasis added)

There are two items of extreme importance in Gardiner's summary account of the siege of Avaris and its aftermath. Of primary interest is what is not stated by Gardiner, largely because the subject is not broached by the general Ahmose. Ahmose says nothing about the death of Apophis. When we read the memoirs of the general it is clear that the fall of Avaris implied neither the death of the Hyksos king nor the ultimate defeat of the Hyksos army. For the record we reproduce the relevant sections of the El-Kab general's tomb inscription.

One besieged the city of Avaris; I showed valor on foot before his majesty; then I was appointed to (the ship) 'Shining-in-Memphis.'

One fought on the water in the canal: Pezedku of Avaris. Then I fought hand to hand, I brought away a hand. It was reported to the royal herald. One gave to me the gold of valor.

Then there was again fighting in this place; I again fought hand to hand there; I brought away a hand. One gave to me the gold of bravery in the second place.

One fought in this Egypt, south of this city; then I brought away a living captive, a man; I descended into the water; behold he was brought as a seizure upon the road of this city, (although) I crossed with him over the water. It was announced to the royal herald. Then one presented me with gold in double measure.

One captured Avaris; I took captive there one man and three women, total four heads, his majesty gave them to me for slaves. BAR II 8-12

The absence of any mention of Apophis is important, as is the absence of any declaration of victory.

The second point of interest is that the inscription of general Ahmose continues immediately to describe the siege of Sharuhén, in southern Judea, several hundred miles to the east.

One besieged Sharuhén for 6 years, and his majesty took it. Then I took captive there two women and one hand. One gave me the gold of bravery, [besides] giving me the captives for slaves.

Now after his majesty had slain the Asiatics, he ascended the river to Khenthennofer, to destroy the Nubian Troglodytes BAR II 13-14

Some later scholars, including Gardiner, have emended the 6 years siege of Sharuhén to 3 years. Regardless, it seems to have been a hollow victory. It is noteworthy that Ahmose refers to the inhabitants of Sharuhén as Asiatics.

We ask the obvious questions. Why no declaration of victory following the fall of Avaris and why no mention of the death of Apophis? Why was the failure to kill Apophis at Avaris followed up immediately by a siege of distant Sharuhén? The reader can surely guess the answer. Apophis has clearly escaped the siege of Avaris and retreated to south-western Palestine, the location of the city of Sharuhén. There he has occupied that city together with that portion of his army which has survived with him. Sharuhén lies in the Negev, squarely within the traditional territory of the Amalekites. It may have been taken by force as Apophis fled his pursuers, or, more likely, it may have been an Amalekite stronghold for decades. We can only guess. But when the El-Kab general

follows his account of the fall of Avaris immediately by a summary account of the siege of Sharuhen, and when, after the fall of Sharuhen, he declares the pursuit of the Asiatics is finally over, there can be no doubt that Sharuhen belonged to the Hyksos. Egyptian documents consistently referred to the Hyksos as Asiatics.

We should mention in passing that a garbled version of this interpretation of the situation has existed for several thousand years. Early in the present era the Jewish historian Josephus, writing in his apologetic *Against Apion* (pp. 88-90), described the fall of Avaris and its aftermath. He argued that after a prolonged siege the Hyksos within the city agreed to conditions for their release. "They were all to evacuate Egypt and go whither they would unmolested. Upon these terms no fewer than 240,000, entire households with their possessions, left Egypt and traversed the desert to Syria. Then, terrified by the might of the Assyrians, who at that time were masters of Asia, they built a city in the country now called Judaea, capable of accommodating their vast company, and gave it the name of Jerusalem." Arguably this tradition contains elements of the truth. Many of the inhabitants of Avaris did survive and did seek sanctuary in a Judaeian city. The city name is wrong. Sharuhen should be substituted for Jerusalem. The city was not built by the Hyksos. It was part of the inheritance of Simeon and therefore existed at the end of the 15th century B.C. But as corroboration of our general argument the story is important.

One final comment is necessary before we turn our attention to king Saul and the prophet Samuel. We notice in Ahmose's memoirs, in his terse description of the fall of Sharuhen, that again there is no mention of the death of Apophis. The city may have fallen; many Amalekites may have been killed; but Apophis appears to have escaped capture once again. And we can safely assume that much of his army escaped with him. When the Egyptians returned to Egypt, Apop very likely returned to Sharuhen. For upwards of a decade following, Apop (Agag) and his Amalekite army roamed southern Palestine, pillaging the villages of the emerging kingdom of Israel. So we are informed by the Hebrew Bible.

In a previous chapter we outlined in brief the chronology of Israel at the end of the 2nd millennium. In particular we noted the fact, repeated above, that Saul was enthroned as Israel's first king (by the prophet Samuel) around the year 1050 B.C. If we have correctly dated the beginning of the reign of Ahmose I to 1069 B.C., and assuming that the events recounted by Ahmose, son of Ebana consumed about 8 or 9 years¹⁰, then Saul's coronation followed the end of the siege of Sharuhen by about a decade. If the dates for Ahmose were to be lowered by 5 or 6 years, to account for a possible accumulated error in the Ashakhet stele dates (much as we previously reduced the dates of Mentuhotep II) those 10 years might be reduced by half. Regardless, we assume that Apop/Agag began to harass Israel years before Saul became king. It is therefore not surprising that one of his first acts as king was to battle the enemies of Israel. Those enemies are listed in the biblical text. Amalek receives special mention.

After Saul had assumed rule over Israel, he fought against their enemies on every side: Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he inflicted punishment on them. *He fought valiantly and defeated the Amalekites*, delivering Israel from the hands of those who had plundered them.

¹⁰ Ahmose would date the beginning of his reign in 1069 B.C. Years were consumed in preparing for and carrying out the "prolonged" siege of Avaris, and as many as six years in laying siege to Sharuhen.

1 Sam 14:47, 48 (italics added)

From the text of the Hebrew Bible which follows it is clear that Saul's defeating the Amalekites meant only that he won some battles against this enemy. The text of 1 Samuel goes on immediately to suggest that Amalek remains active, and its king Agag/Apop is still alive and well.

Samuel said to Saul, "I am the one the LORD sent to anoint you king over his people Israel; so listen now to the message from the LORD. This is what the LORD Almighty says: 'I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.'" So Saul summoned the men and mustered them at Telaim – two hundred thousand foot soldiers and ten thousand men from Judah. Saul went to the *city of Amalek* and set an ambush in the ravine. Then he said to the Kenites, "Go away, leave the Amalekites so that I do not destroy you along with them; for you showed kindness to all the Israelites when they came up out of Egypt." So the Kenites moved away from the Amalekites.

Then Saul attacked the Amalekites all the way from Havilah to Shur, to the east of Egypt. He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword. But Saul and the army spared Agag and the best of the sheep and cattle, the fat calves and lambs – everything that was good. 1 Sam 15:1-9 (emphasis added)

It is clear from this passage that the *city of Amalek* lies in the Negeb in south-western Palestine, south of the lands then controlled by the Philistines. The Kenites are known to have lived in that general area in the days of Saul, leaving no room for error in the geography being discussed.¹¹ Sharuhén is identified by most scholars with Tell el-'Ajjul in southern Palestine, about four miles southwest of modern Gaza. There is no good reason to distinguish Sharuhén and the "city of Amalek".

The biblical text of 1 Samuel next recounts the displeasure of Yahweh at Saul's reluctance to kill Agag as commanded. It documents Saul's defense of his actions (1 Sam 15:20) and Samuel's prediction that Saul, on account of his disobedience, would lose his kingdom (1 Sam. 15:28). Samuel then took matters in hand, calling for an audience with Agag, whence he proceeded to execute the Hyksos/Amalekite king.

Then Samuel said, "Bring me Agag king of the Amalekites." Agag came to him confidently, thinking, "Surely the bitterness of death is past." But Samuel said, "As your sword has made women childless, so will your mother be childless among women." And Samuel put Agag to death before the LORD at Gilgal. 1 Sam. 15:32, 33

Until the identification made by Velikovsky over a half century ago the most careful student of the Bible would have no idea that this text described the death of Aweserre Apop, the last and one of the most feared of the Hyksos kings of Egypt.

We rest our case. The Hyksos and the Amalekites are the same ethnic group. They were the Semitic descendants of Esau, and their last king, Agag/Apop in the Hebrew Bible and

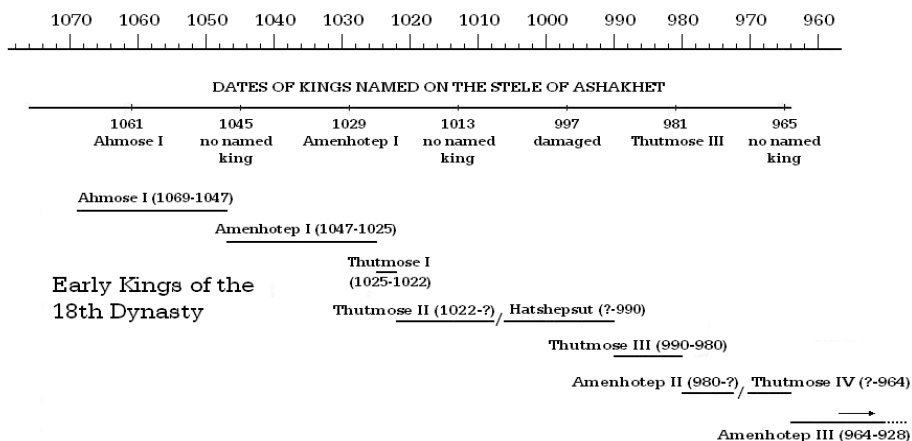
¹¹ S.v. Kenites in Harper's Bible Dictionary: "During Saul's reign (late eleventh century B.C.) a section of the Negeb, evidently in the Arad area (cf. Judg. 1:16), was known as "the Negeb of the Kenites" (1 Sam. 27:10)

Apop/Apophis in Egyptian texts, was executed by the Hebrew prophet Saul around the year 1050 B.C.

Early 18th Dynasty Chronology

In order to close the circle we conclude our chapter by providing a timeline for the early kings of the 18th dynasty. In our third book we provided dates for all 18th dynasty kings beginning with Amenhotep III (964-928 B.C.) Here we trace our way back to the beginning of the dynasty. The regnal dates provided in Figure 25 are tentative at best. With the 18th dynasty kings we cannot depend entirely on the reign lengths cited by Egyptologists. The reader will recall how, in chapter six of our second book, we argued that many 18th dynasty pharaohs had namesakes in the 25th dynasty. The problem was created when the 25th dynasty kings robbed the tombs of the 18th dynasty pharaohs and stole not only their burial artifacts, but their identities as well. Thus when Egyptologists suggest that the highest date on the monuments for Thutmose I was his 18th year, and the highest date for Thutmose III was his 54th year, we must disregard those statements. The 54th year inscription belongs to Piankhi, alias Menkheperre Thutmose. The mummy of the 18th dynasty Thutmose I belongs to a youngster who barely survived his teens. He certainly did not reign into his 18th year. Our only guiding lights are the anatomical studies discussed in our earlier book and the dates of the early 18th dynasty kings named on the Berlin stele. A few of the earlier kings, Ahmose I and Amenhotep I, have no known 25th dynasty namesakes, and are therefore more confidently positioned. But a question mark surrounds many of their successors. We leave this record of our opinion on the subject without further comment. Needless to say, there are problem areas.¹² Resolving the problems would require an exhaustive examination of virtually every dated Egyptian artifact or inscription purporting to originate from this dynasty. That is clearly a task for someone with more time on his/her hands than has this author.

¹² Of considerable interest to this author is the fact that Hatshepsut must have ruled Egypt prior to the year 981 B.C., when the Berlin stele names Thutmose III as the reigning king. Assuming that Solomon began his kingship around the year 970 B.C. we are compelled to reject Velikovsky's lengthy argument equating Hatshetsup and the Queen of Sheba of biblical text fame. This author at least was otherwise inclined to accept the equation Hatshetsup = Queen of Sheba. Perhaps in time the problem can be resolved, either by slightly reducing the Berlin stele dates and/or placing Solomon on the throne earlier than is normally done.

Figure 25: Revised Chronology of the Early 18th Dynasty Kings

Some Final Thoughts

We end this book, and thus this series of books, with a brief comment. At minimum there exists a remarkable agreement between the revised chronology of dynastic Egypt outlined in this book and a host of supportive data, including the biblical timelines for the lives of Joseph and Moses independently constructed from dates supplied in the Hebrew Bible. Thus far we have outlined a remarkable correspondence between the lives of the biblical patriarch Joseph and the Egyptian vizier Imhotep, quoted a statement by Manetho regarding the Heracleopolitan king Acthoes which supports our contention that Moses was born during this king's reign, and reflected on the Turin Canon testimony to a kingless time following Seankhkare Mentuhotep III, corresponding to identical statements in the Admonitions of Ipuwer which we have otherwise dated in this time frame. We have presented the unambiguous witness of the Berlin stele to a century long interlude following Mentuhotep III which parallels the time of chaos and civil warfare documented in the *Admonitions* and the *Prophecies of Neferti*. We have remarked on the fact that Seankhkare died suddenly and mysteriously, probably in the eastern Delta, in conditions that did not permit his followers to complete his temple, much less his tomb, all to be expected if indeed he was the pharaoh of the Exodus. And perhaps most significant of all is the entire argument relating to the equation Hyksos = Amalekites, with its crowning argument related to the biblical data describing the capture and death of the Amalekite/Hyksos king Apop/Agag. In all cases, the timeline supplied by the Berlin stele totally supports the timeline represented by the Jewish scribes in the Hebrew Bible. Is it merely coincidental that these and multiple other supportive arguments can be brought to bear in agreement with the revised chronology in this our final book. We don't think so. To this point in time we have filled four books with hundreds of such convenient corroborative arguments. If our thesis is not true, where are the contradictions that should necessarily result from the radical displacement and distortion of Egyptian dynasties as documented in this book. In our first published book, when we moved the 26th Egyptian dynasty forward in time by precisely 121 years, and dynasties 22-25 forward in time by 121-300 years, we asked the following provocative question.

Relocating almost three hundred years of history should result immediately in a multitude of irresolvable conflicts. Unless, of course, the sequence of kings belongs elsewhere and has been correctly repositioned. In that event conflicts should be resolved, not created.¹³

That statement can, in modified form, be applied to each of the four books in our *Displaced Dynasties* series. In virtually every case, our displacement of dynasties has resolved conflicts and answered questions that have perplexed scholars for centuries. Multiple contradictions created by the errant traditional history have all but disappeared.

We end our revision by echoing the refrain we have oft repeated.

LET THE READER DECIDE.

¹³ *Nebuchadnezzar & the Egyptian Exile*, p. 34.