Was Jerusalem the Kadesh of Thutmose III's 1st Asiatic campaign?—topographic and petrographic evidence

Patrick Clarke

In his 23rd regnal year, Thutmose III commenced the first of seventeen campaigns against restless vassal states in the Retjenu region of the Egyptian Empire. This campaign was notable for the major battle fought against a confederacy of cities and states that gathered at the city of Megiddo. Immanuel Velikovsky, in *Ages in Chaos*, considered the king of Kadesh who led this rebel alliance to be none other than the Judean king Rehoboam, and the city of Kadesh to be synonymous with Jerusalem. For Thutmose III to be the biblical Shishak he would have needed to capture Rehoboam's fifteen fortified cities and Jerusalem (making 16 in all). Some or all should appear on one or more of the three campaign lists Thutmose left behind at Karnak, yet they do not. The king of Kadesh was not Rehoboam. Evidence clearly shows that the king of Kadesh was someone else from an entirely different historical period and geographical location. Topographic and petrographic evidences decisively argue that the Kadesh of Thutmose III's campaign was not Jerusalem, and that Thutmose III was not the biblical Shishak.

Prelude: Egyptian foreign policy during the first half of the 18th Dynasty

After enduring the national humiliation of being ruled from within by the Hyksos, albeit in the Delta region, Egypt under Pharaoh Ahmose I (Nebpehtyre Ahmose), the conventional founder of the 18th Dynasty, finally expelled the occupiers.[1]

Initially, Egyptian policy was determined by Cush and Nubia in the south, and the Hyksos in the Delta. The predecessor of Ahmose, his brother Kamose, had earlier attacked Nubia. The Hyksos king, Apophis, realizing that he was the target of a resurgent Egypt, desperately tried to ally himself with disaffected Nubia and its neighbour Cush: his diplomatic plea was intercepted and never arrived. Bereft of allies, the Hyksos were driven out of Egypt and eventually from Egypt's eastern border after a three-year siege of the Hyksos' last stronghold in the region at Sharuhen, just south of modern Gaza.

Thutmose I hardened this new political policy into an aggressive subjugation of Egypt's Asiatic neighbours and penetrated as far north as the River Euphrates. His daughter Hatshepsut's reign was not as peaceable as some commentators would have us believe; she saw herself as a restorer of the Egyptian State, as did her immediate predecessors.

> "Hear ye, all people and folk as many as they may be, I have done these things through the counsel of my heart. I have not slept forgetfully, (but) I have restored that which had been ruined. I have raised up that which had gone to pieces formerly, since the Asiatics [Hyksos] were in the midst of Avaris of the Northland [the Delta], and vagabonds were in the midst of them, overthrowing that which had been made."[2]

During the dual monarchy[3] with Thutmose III (figure 1), campaigns were waged against the southern kingdoms of Cush and Nubia.[4] On the southern face[5] of the Thutmose III ceremonial gateway at Karnak (pylon 7), the pharaoh recorded his victorious southern campaigns, and there are around 400 towns, cities and regions in Nubia alone that are listed there. While Hatshepsut was still alive, in the 20th regnal year of Thutmose III, and with Cush and Nubia to the south firmly under Egyptian hegemony, Egyptian political policy changed to a more clearly defined imperialistic model. The emphasis was on expansionism into and beyond the Syrio-Canaanite region. Such a policy was aimed at ensuring there would never again be a repeat of the Hyksos humiliation and that Egypt would, in so doing, acquire a pre-eminence over her Asiatic neighbours. The first, and momentous, Asiatic campaign led by Thutmose III lay less than three years away.

Egyptian supremacy in Canaan (Egy. *Reṯenu*[6]), earlier established under Thutmose I, was already being challenged by the restless vassal states within the Reṯenu region of the new Egyptian empire. This rebellion drew its forces together at the city of Megiddo, under the leadership of the king of Kadesh, in a direct response to this new, aggressive, Egyptian foreign policy.

Velikovsky's three puzzles

In *Ages in Chaos*, Velikovsky set the scene for his claim that Thutmose III was the biblical Shishak by presenting three questions as alleged enigmas. All concerned the invasion of the Levant by Thutmose III:

- Where was the city of Kadesh, mentioned in Thutmose's Annals, located? Velikovsky professed surprise that no-one, apparently, had asked who the king of Kadesh might be.[7]

- The second puzzle revolved around how the name of Jerusalem, Salem or Jebus came to be missing from Thutmose's "most complete list of the cities of Palestine, a list comprising, it would seem, all the towns of importance in pre-Israelite Palestine."[7]
- Thirdly, Velikovsky found it hard to understand how 'uncultured peoples of the Canaanite era' could produce the highly crafted artefacts he thought were represented on the 'Jerusalem hoard' bas-relief at Karnak.[8] This third of his puzzles has been answered in a previous paper, along with a refutation of Velikovsky's claims that these were loot from Solomon's temple.[9]

It was due to a serious fault in his revised chronology that Velikovsky thought the Canaanites of that time to be 'uncultured'. Note that I support the biblical chronology and the need for the conventional Egyptian one to be revised. But as all the articles in this series have shown, and will show, Velikovsky and later adherents to what I've called the *Velikovskian Inspired Chronology* or VIC have, as well-intentioned as they may be, made a series of basic mistakes. By examining the first two of his puzzles above, it will become clear that this includes fundamental mistakes in interpreting Thutmose's campaign list.

Figure 1. Statue of Thutmose III at the Luxor Museum, Egypt.

Failing the test

Velikovsky and VIC supporters object to the conventional Egyptological interpretation of the campaign list of Thutmose III, which is that it appears to be a random listing of places taken by the pharaoh. The first name on the list, Kadesh (see figure 2; 1st row, top right), is claimed to be Kadesh-on-the-Orontes in Syria by most archaeologists, but claimed to be Jerusalem in Judah by Velikovsky and VIC supporters.

Velikovsky mentions three locations as being part of Rehoboam's fifteen fortified cities. He wrote:

"The walled cities fortified by Rehoboam … may be found on the Egyptian list [referring to Thutmose III]. It appears that Etam is Itmm; Beth-Zur – Bt sir; Socoh – Sk.[10] Here is a new field for scholarly inquiry: the examination of the list of the Palestinian cities of Thutmose III, comparing their names with the names of the cities in the kingdom of Judah. The work will be fruitful."[11]

Close examination shows otherwise, however.

- *Beth-Zur – Bt sir* is an incorrect identification for a number of reasons. The Egyptian name (located at position 110 on Thutmose's campaign list) is not transliterated as *Bt sir* but as *Bt-Šir* (not Bet-sir but Bet-shir) which makes a great deal of difference when it is translated: it is Beth Shean, a different city in a different location. *Bt-Šir* is securely identified with Tel Beth Shean in the Beth Shean Valley, and the remains of an Egyptian administrative centre from the 18th Dynasty have been excavated there.[12] Beth Shean is approximately 135 km north of Rehoboam's southern Judean fortified cities.
- *Etam – Itmm. Itmm* appears in two forms on Thutmose's list, at positions 36 & 51. The first (position 36) is *Itmm*, translated as Adumin. This is actually the one Velikovsky considered to be Etam, yet the location of Adumin is known, at Tell El-Damiyeh, located 16 miles (25 km) north of the ford opposite Jericho. But this is 75 km NNE of Etam, so this identification fails. The second (position 51) is transliterated on the campaign list as *Šmš Itm* and translated as Shamash Edom. *Šmš Itm* is identified with Qarne Hattin, east of the Orontes at Qatna in what is modern Lebanon. It is approximately 375 km north of the southern Judean highlands.

This particular misinterpretation of the evidence by Velikovsky has serious ramifications for his later proposed argument where he claims that Amenhotep II was the Zerah of 2 Chronicles 14, for he inextricably links Shamash Edom with the land of Edom, east of the Dead Sea; but the correct location was hundreds of miles away in Amurru, modern Lebanon.

- *Socoh – Sk* Here Velikovsky is actually right about the name equivalence, i.e. *Sk* really is Socoh; but unfortunately for his thesis, there is an additional issue to consider, inasmuch as there were three towns called Socoh. Socoh 1 was the town fortified by Rehoboam;[13] Socoh 2, mentioned only once in the Bible, in Joshua 15:48, is located in the southernmost district of the Judean hill country;[14] Socoh 3 lies on the Sharon plain and not in Judah.[15]

The following explains which of the three is relevant to this paper:

"Amenhotep II in his campaign against recalcitrant peoples mentioned it [Socoh], again in association with Yaham and other places in the

Sharon. Socoh was strategically located not only on the N-S highway but also near the mouth of the Naḥal Shekhem, the main entryway to Samaria and Shechem from the west. The town appears three times in Egyptian records, and the contexts confirm its location vis-à-vis the other towns along the great international trunk route along the eastern edge of the Sharon plain. In the topographical list of Thutmose III, Socoh (no. 67) appears after Aphek and before Yaham [Yehem[16]]."[17]

Thus the Socoh which Velikovsky so confidently held to be one of Rehoboam's Judean fortresses is shown to be the wrong Socoh for his purposes; the one claimed as a conquest by Thutmose III, the one we have labelled Socoh 3, above, lies some 80 km to the north.

It has now been shown that the above three towns in Thutmose's list, *Bt-Šir* (Beth Shean), *Itmm* (Adumin) (or *Šmš Itm* (Shamash Edom)) and *Sk* (Socoh), were not part of Rehoboam's fortifications.

Compounding the errors

There is even more, however. Thutmose's list contains one hundred and nineteen names. Velikovsky, and other followers of the VIC since, claimed that it was a list of one hundred and nineteen *cities*. However, it is anything but.

There are 119 *locations* mentioned in this pharoah's list; a significant number of these are *anything but* the names of cities or towns: for example, number 5 on the list is Enishasi ⬜⬛⬜⬙ Egy. *'n-Šsw* (lit. *spring of the Shasu*).[18] This spring was located in the Beqa Valley, some 280 km north from Jerusalem.


Figure 2. Part of Thutmose III's city list: Kadesh starts the list at top-right followed immediately by Megiddo.

Here are another fourteen non-city locations from the list:

- ⬜⬙⬛ *'yn* = a spring (nº 46)
- ⬛⬜⬛ *ršqdš* = part of the Mt Carmel Range (nº 48)
- ⬛⬙ *ngv* = generally considered to be the Negev (nº 57)
- ⬜⬙⬛ *h3ra* = an unspecified range of mountains (nº 77)
- ⬛⬙⬛ *mrmim* = a strategic heights (nº 85)
- ⬛⬙ *'ny* = a spring (nº 86)
- ⬛⬙⬛ *knṯit* = a place of wine presses (nº 93)
- ⬛⬙⬛ *mqrpt* = a fertile depression (nº 94)
- ⬛⬙⬛ *'amq* = the Valley (nº 107)
- ⬛⬙⬛ *birt* = the Sachne Springs (nº 109)
- four separate mentions using the term ⬛⬙⬛ *ibr* or *ibl* = a stream (nº 15, 90, 92 and 99).

A total of 15 locations, but all of them, obviously, not cities.

Velikovsky also insisted that the campaign took place in 'Palestine', but what did he mean? The name Palestine did not exist in the time of Thutmose III. The names employed by the Egyptians for this region were *Reṯenu*, which roughly corresponded to the Canaan region, *Ḏahy*, the Phoenician enclave in what is modern Lebanon, and *Amurru*, the land of the Amorites, corresponding to the Syrian Region towards the river Euphrates. The indigenous Canaanite inhabitants called the region Canaan, not Palestine—in fact, the name Palestine appears just once in the Old Testament, and not at all in the New Testament.[19]

Velikovsky, in *Ages in Chaos*, declared,

"*... the city of Kadesh is named as the first among one hundred and nineteen Palestinian (not Syrian) cities; ...*."[8]

He leads his readers to believe that his 'Palestine' corresponds to the modern geographic region known by this name, and that this pharaoh did not campaign into the Syrian region (Amurru). A careful study of the Thutmose III list shows that he *did* penetrate deep into the Syrian region, and although he did not claim to have taken Kadesh (that would occur in his regnal year 30, 6th Asiatic campaign), he seized at least six locations in the proximity of Kadesh to remind its king that the land now belonged to pharaoh:

- ⬛⬙⬛ (*Kb'šmn*[20] (n° 41)
- ⬛⬙⬛ *Iptn*[21] (n° 72)
- ⬛⬙⬛ *Šbtn3*[22] (n° 73)
- ⬛⬙⬛ *Hrmil*[23] (n° 81)
- ⬛⬙⬛ *Lbiw*[24] (n° 82)
- ⬛⬙⬛ and *N'mn3*[25] (n° 84).

With so many locations shown to be non-Palestinian (using Velikovsky's own term of reference), it is now appropriate to examine the true locations of Thutmose's Kadesh and Megiddo, as much hinges on their correct identification.

Kadesh-on-the-Orontes or Kadesh Jerusalem?

Upon reading the Bible account of the significant events that made up the reign of Rehoboam, it is clear that he did not lead a rebellious confederation of Canaanite cities and states against Shishak, king of Egypt. Apart from the early clash with neighbours Israel, Rehoboam stayed firmly in Judah, and for the most part in Jerusalem.

This situation was quite unlike Thutmose III's first campaign into Reṭenu, where he describes his encounter with the 'prince' of Kadesh and his allies, from as far away as Naharin in the northern Euphrates region, at the ancient city of Megiddo. In fact, after his success at Megiddo, Thutmose was moved to declare:

> "… all the foreign lands are placed in this town by the will of Re on this day. Inasmuch as every prince of every northern land is shut up within it, *the capture of Megiddo is the capture of a thousand towns* [emphasis added]!"[26]

The term 'prince' in Egyptian monumental inscriptions was nearly always used as a derogatory term when applied to foreign enemies: in this manner, enemy kings were routinely insulted. It is important to note that the text makes it certain that rulers from *northern lands* were trapped in Megiddo, and that their ultimate surrender was truly the capitulation of the northern rebel alliance. At no time did Thutmose include southern Canaanite cities and states in this triumphant boast (those located south of the dashed line on map 1).

Kadesh-on-the-Orontes, in Amurru, was a major political and military player in the Levant during this time, and its influence extended far beyond the famous city itself. As can be seen in the previous section, Thutmose did penetrate far into Amurru, taking cities in the environs of Kadesh. The city was first in the list precisely because it was such an important capital city and leader of the revolt. For Thutmose to reach the Kadesh region he had first to travel north along the Beqa Valley (see figure 3).

Not only did Velikovsky wonder where the true location of Thutmose's 'Kadesh' was, he also wrote:

> "Who the king of the city of Kadesh was is not even asked."[7]

However, the identity of this particular king of Kadesh has been known for a very long time: he was Durusha, king of Kadesh. Nadav Na'aman, writing about The Ishtar temple at Alalakh,[27] noted:

Rehoboam's fortified cities

i	Aijalon
ii	Zorah
iii	Bethlehem
iv	Azekah
v	Etam
vi	Sochoh
vii	Bethzur
viii	Tekoa
ix	Moreshath-Gath
x	Adullam
xi	Adoraim
xii	Ziph
xiii	Lachish
xiv	Mareshah
xv	Hebron
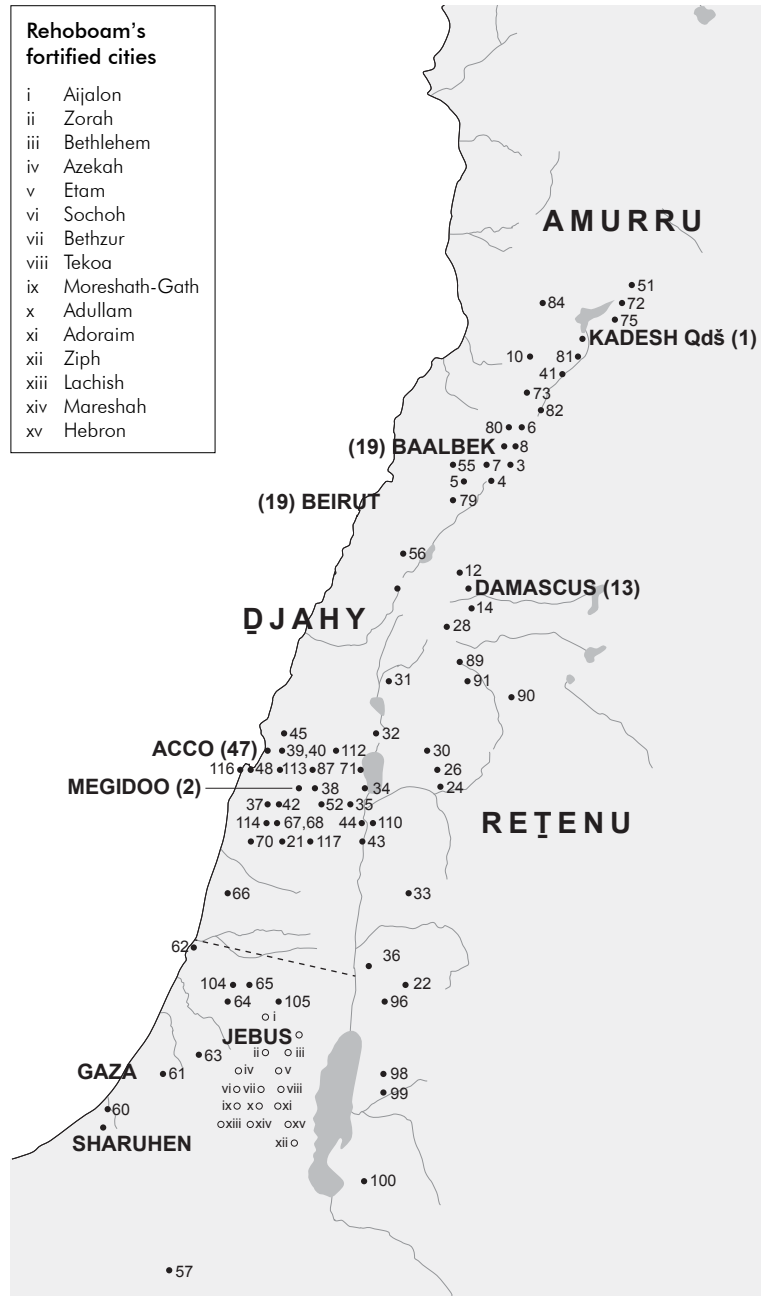
Figure 3. First Asiatic campaign of Thutmose III.

Key locations are named, and those of the 119 that are attested by scholars and mentioned by Thutmose are numbered according to the order presented on the Karnak reliefs. The 15 fortified cities of 2 Chronicles 11:5-12 are numbered differently and with Jebus (Jerusalem) represent the locations seized by Shishak.

It is clear from this map of the Levant that Thutmose III did not attack any of the fortresses i–xv, or Jebus and, in fact, missed the Judean hill region altogether.

The bulk of Egyptian military activity was centred on Megiddo, the Beqa Valley, and Kadesh-on-the-Orontes. There was some activity around Damascus and the Transjordan region. Since the time of Thutmose I southern Canaanite cities such as Gaza and Gath were already under firm Egyptian control.

Ultimately, we may never know the reason for the apparently haphazard numbering system used by the scribes of Thutmose III.

"Among those named is Durusha, king of Kadesh, the most powerful in Syria at the time."[28]

In fact, Durusha was the only foreign ruler recorded as making a contribution to the temple at Qatna,[29] and all the evidence points to Kadesh under his rule as being a rising power in the years leading up to Thutmose III's expansion of the Egyptian Empire.[30]

The identity of the king of Kadesh is not difficult to establish, and it is vital in coming to a correct understanding of Thutmose's first Asiatic campaign and chronological issues in general: evidence for this king exists from the ancient sites of Alalakh and Qatna. Although Durusha managed to escape from the siege of Megiddo, his freedom was short-lived; seven years later, Thutmose captured Kadesh for the first time.

This actually illuminates a major point of contention among revisionists (of which I am one—see endnote 1): Velikovsky claimed Kadesh was Jerusalem and that this city was plundered during this first campaign. Other revisionists accept the claims of Thutmose that he attacked and devastated his Kadesh (Qidshu) seven years after the year 23 campaign: he then crushed another uprising at Kadesh during his 17th campaign. Figure 4[31] shows the important Beqa and Orontes sites, including some of the region's Egyptian garrisons;[32] the location of Thutmose's Kadesh (Qidshu) is easy to establish.

If Kadesh was Velikovsky's Jerusalem and Thutmose III was his Shishak, that would mean that Jerusalem was assaulted three times by the same king of Egypt; this is very different to the Bible account where Shishak came just once to plunder, went home, and was never mentioned again. This is not an argument from silence but from 'conspicuous absence'; given the pre-eminence of Jerusalem in biblical history, it would be odd indeed for the Bible to only refer to one attack by this ruler if there were in fact three.

Petrographic analysis confirms: Kadesh in Amurru, Jerusalem in Judea

Kadesh

Petrographic examination of the Amarna letter EA190, held in the collection of the Ashmolean Museum at the University of Oxford, reveals that the tablet was written on Esna marl,[33] thus confirming an Egyptian origin earlier suspected on the basis of sign forms and formulaic expressions on the tablet [Knudtzon 1915:17–19].[34] This letter was a copy of one sent to Etakkama of Qidšu [Kadesh] from the central Egyptian administration with the command to 'guard Qidšu'. Why would a slightly later pharaoh's administration (Amenhotep III) want to guard Qidšu unless it was by now securely in Egyptian hands? The letter is very similar in type to others letters in which vassals were commanded to guard their own cities and other elements of Egyptian interest.

Petrographic analysis confirms that the Amarna letter EA 189, from the ruler of Kadesh to pharaoh, corresponds with the geology of the area around Tell Nebi Mend.[35] Etakkama, the originator of EA 189, ruled Kadesh a few decades after Durusha, yet Kadesh remains the same city on the Orontes Plain and the Egyptians spelled the name the same way, as EA 189 and 190 readily confirm.

Jerusalem/Urusalim

Amarna letters EA286, 287, 288, 289, and 290 were Jerusalem-produced yellow tan coloured tablets.[36] Goren, Finkelstein and Na'aman noted that:

"Five of the seven letters of Abdi-Ḥeba, the ruler of Jerusalem, belong to a petrographic group that is derived from the Moza and Amminadav Formations distributed in the central hill country anticline and used frequently for pottery production in the vicinity of Jerusalem."[37]

Also:

"Letters from securely identified cities in Canaan, such as Byblos, Tyre, Hazor, Megiddo, Shechem, Jerusalem and Gath have, in most cases, a mineralogical and lithological composition that is in
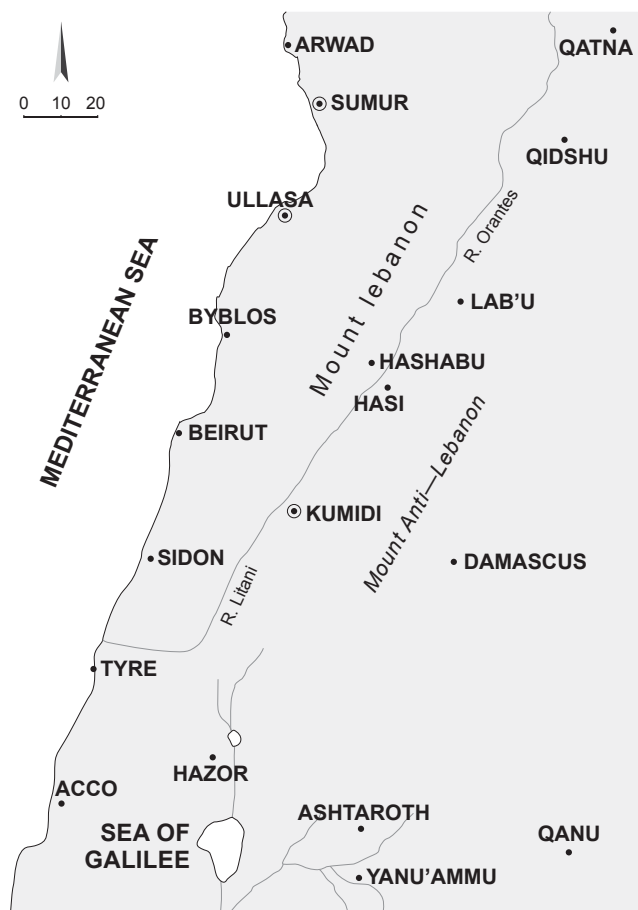

Figure 4. Main city-states and Egyptian administrative centres in northern Canaan (from Goren, Finkelstein and Na'aman, ref. 31).

agreement with their geological environment. As opposed to the international letters, in most cases the clays used were identical to those utilized for pottery production at these sites."[38]

Those two statements are quite unambiguous; the locations and clay types are beyond question, making these securely identified letters and cities. There are a few letters from the Jerusalem area that do not agree with the immediate geological environment; these are clays from the Jordan Valley—yet even they are far from the alluvial clays of the real Kadesh.

Megiddo

Letters from Megiddo were quite unlike those from the Kadesh and Jerusalem regions and are one of the reasons why the Megiddo of Thutmose III is secure; located in the northern Jezreel Valley. Megiddo is discussed here since certain elements of support for the VIC would place it just north of Jerusalem (a ploy to make Jerusalem fit Velikovsky's *Kadesh*).[39]

"To the naked eye, the bright white colour and very fine texture easily distinguish the Megiddo letters from all other north Canaanite tablets. The chemical composition of the three tablets analyzed by ICP (EA242, 243 and 246) clusters separately and remotely from any other Canaanite letter. … Thus, the Megiddo tablets form a unique, well-distinguished group."[40]

It is clear from the above statement that Megiddo cannot be placed in the Jerusalem region.

The same source, in 'Conclusion: The Lebanese Beqa Correspondence', states:

"The tablets of five city-states located, according

Figure 5. Aerial view of Tel Megiddo today.

to the documentary evidence, in the Beqa (Ïashabu, Ïasi, Enishasi [no.5 on Thutmose's list], Guddashuna [no. 4 on Thutmose's list] and possibly Zayitanu) were analyzed petrographically. The analysis has confirmed their attribution to the Beqa although it failed to pin-point their exact location within this region."[39]

In the above statement, Guddashuna and Enishasi are securely placed in the Beqa Valley and not in the hoped-for Judean (Velikovsky's Palestine) region. Despite the efforts of Velikovsky and later adherents of the VIC, topographic and petrographic studies by competent scientists show that this crucial part of the VIC revision is in error.

In short: wrong locations, wrong time, wrong pharaoh

When the known locations on Thutmose III's year 23 Asiatic Campaign are plotted onto a map of the region, the direction taken by the Egyptian army is easily determined. On leaving Egypt, the army passes quickly through friendly territory south of the superimposed dotted line between Adumin (no. 36) and Joppa (no. 62), onto the northern Sharon Plain. There, an intense surge of activity takes place either side of the Mt Carmel range because this was the epicentre of the rebellion. With Durusha, king of Kadesh, fleeing Megiddo in the aftermath of a crushing defeat, the Egyptian army relentlessly pushed into the Lebanese Littoral and along the Beqa Valley, before subduing the Orontes Plain. Kadesh, though, was a formidable problem. The Egyptian army had already endured a prolonged siege of Megiddo, numerous mopping-up operations, and the end of the campaign season was drawing close; the capture and surrender of Kadesh would have to wait for another day.

Significantly, the Egyptian army swept past the Judean Highlands, leaving Jerusalem untouched. Jerusalem became the official cosmopolitan name of this location after king David captured it from the resident Jebusites. The Velikovskian argument fails to answer why, if Thutmose III had taken Jerusalem, he did not use the Egyptian name for Jerusalem. By Amenhotep III's time it was called Urusalim and by Ramesses II's day it was Shalem ▱🂠🐦🂠➤𓌳𓏤 (simply a shortened form of Urusalim), and of course there is always the linguistically linked Salem of Genesis 14:18; Egyptians had no reason to use the alien word *Kadesh*. That is unless Thutmose did not list Jerusalem because, in his day, the location was known by a more familiar name, Jebus, which was

little more than a small hill fort in the Judean highlands (another indicator that Velikovsky's particular revised chronology is out by as much as two centuries). Even by David's time the status of Jebus was that of a small fort (1 Chr. 11:4–9 & II Sam. 5:6–10). As a result of David's victory the place name was changed from the city of Jebus to the city of David to reflect the new ownership; the building of the famous city of Jerusalem began in earnest.

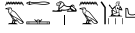Velikovsky was, therefore, clearly wrong in thinking that:

> "This Kadesh could not be a city in Syria, for in the Palestine campaign Thutmose did not reach the Orontes."[8]

This paper shows that Thutmose III did campaign deep into the Orontes Region, and the topographic and petrographic evidence securely fixes the locations of Kadesh, Megiddo, and Jerusalem. Misuse of the Hebrew word *qodesh* קֶדֶשׁ does the VIC no favours: Velikovsky ignored many inconvenient facts in pursuit of his claim that Thutmose's Kadesh was Jerusalem. Others, such as Eva Danelius, later refined Velikovsky's thesis by insisting that (unedited, with original spelling):

> "In case that you are right, and it was Thutmos III who sacked the Jerusalem Temple—and in case that the Tenach is right and he did not touch Israel (I personally believe, that both statements are correct)—the fight can never have taken place at Megiddo, Israelite fortress and far too much to the North. Rehoboam could never have used Megiddo as a foothold. I am inclined to read the name as Makeda (Joshua X, 10,16,17ff; XV,41) a fortress in Judah, which has not yet been localized."[41]

Again, inconvenient facts were ignored, names changed and Scripture misused. Significantly, in both Velikovsky's and Danelius' case, neither believed that the Bible was inerrant and both subscribed to the Three-Age System (stone, bronze, iron) with its long-age view of history that has its roots in the evolutionary belief that mankind's history can be traced back millions of years.[42] Creationist physicist DeYoung went further, noting:

> "Velikovsky's ideas are a mixture of truth and error. His proposal of a recent Ice Age is shared with creationists, as are his challenges to 'the doctrine of uniformity' (that rates of formation and erosion have always been constant). However, Velikovsky is hardly a friend of creationists or Christians in general since he fully accepted evolutionary theory. Velikovsky denied the Genesis flood and attempted to explain away the Old Testament miracles as natural catastrophes ... Although his writings are valuable for study, he was certainly as fallible in his thinking as anyone." [43]

In order that a sound chronological revision may be constructed, it is imperative that a pharaoh is found who is known to have mirrored the biblical Shishak's campaign against Jerusalem and Judah. Shishak campaigned in Judah using vast numbers of foreign mercenaries. The Egyptian for mercenaries is *n'rnw* 𓂝𓂋𓈖𓅱 which, logically, should feature, along with pictorial renditions of such mercenaries, in Shishak's monumental records.[44] There are no such records of Thutmose III using mercenaries: the scars left by the Hyksos occupation made 18th Dynasty pharaohs reluctant to use and trust foreigners. We must therefore look to another time period to find a pharaoh who had no qualms about hiring and using mercenaries. As things stand, Thutmose III cannot be Velikovsky's Shishak and the search for the real Shishak continues.

Post-script: a brief explanation about the name herein written and discussed as Kadesh

There is a great difference between the way ancient Egyptians vocalized sounds and the way modern English speakers do. This is explained by the contrast between the way the modern English alphabet is vocalized and the complex Egyptian arrangement of 1-, 2-, and 3-consonant sounds produced by the hieroglyphs. The Egyptian rendering of this important name was 𓈎𓂦𓈙; transliterated as *Qdš,* or *Qd-šw*; properly *translated* into English as Qadesh. This can be very misleading for anyone unfamiliar with the Egyptian language. The sound represented by the 'Q', although technically a 'K' sound, is vocalized at the back of the mouth, as in the Arabic 'Q' in *Qur'ân* (Koran). The first hieroglyph in the Egyptian word is 𓈎 and is a 2-consonant sound; *transliterated* and pronounced as *qd*. The Egyptian sound appears, at first glance, to be made up of two English letters, and it is this feature some individuals use as licence to insert a vowel—thus *qad* or *kad*; however, the sound *qd* is a unity and cannot be split into q and d. In *Ages in Chaos*, Velikovsky's rendering of the Hebrew *qodesh* קֶדֶשׁ was kadesh, and it is precisely this linguistic faux-pas that gave Velikovsky the flexibility to argue that Jerusalem was Kadesh.[45] The 'K' in Kadesh is, in any case, a different, sharper sound formed at the front of the mouth. It is unlikely that the Hebrew *qodesh*[46] would appear on an Egyptian campaign list since the Egyptians had their own word *ḏsr* 𓆓 which carried an identical set of meanings to the Hebrew *qodesh*. To avoid unnecessary confusion, only the anglicized 'Kadesh' was used here, except for quotes from supporting literature.

References

1. Any reference in this article to the Manetho Dynasty system is used only as a common reference point in much the same manner as creationist geologists refer to 'Carboniferous' or 'Jurassic' rock layers. The Dynastic system of ancient Egypt is an artificial construct, fraught with problems, which has been a major stumbling block to constructing a viable chronological synchronism between Egypt and the Bible.

2. Pritchard, J.B. (Ed.), *Ancient Near Eastern Texts, from the Speos Artemidos inscription*, Princeton, p. 231, 1969.

3. There is much evidence to support the idea that Hatshepsut and Thutmose III ruled in a co-regency. Sadly this is ignored by those who prefer the idea that the Queen usurped the throne.

4. Breasted, J.H., *Ancient records of Egypt, vol. II*, University of Chicago Press, pp. 645–647, 1906.

5. The 7th pylon at Karnak records the campaign victories against southern peoples (e.g. Nubia) on the pylon's southern face: conversely, his northern (Asiatic) campaign victories are recorded on the northern face.

6. Retjenu was an Ancient Egyptian name for Canaan and Syria and encompassed the region from the Negev north to the Orontes River.

7. Velikovsky, I., *Ages in Chaos*, Abacus Edition, Sphere Books, p. 143, 1973.

8. Ref. 7, p. 144.

9. Clarke, P., Was Thutmose III the biblical Shishak?—claims for the 'Jerusalem' bas-relief at Karnak investigated, *J. Creation* **25**(1):48–56, 2011.

10. Ref. 7, p. 168. Velikovsky made the following observation in the chapter's endnotes: "Etam is number 36 on the list, Beth-Zur 110 (it is Beth-Zur and not Beth-Shan as A. Jirku assumed), Socoh 67." For further reading on this matter see Jirku, A., Durch Palästina und Syrien: Bericht über eine Forschungsreise in Frühjahr, *Zeitschrift des Deutschen Palästina-Vereins* **53**:136–166, 1930. Jirku was correct despite Velikovsky's claim to the contrary.

11. Ref. 7, p. 146.

12. For further discussion on the subject see Mazar, A., Tel Beth-Shean: History and Archaeology; in: Kratz, R.G. and Spieckermann, H. (Eds.), *One God, One Cult, One Nation*, New York, pp. 248–250, 2010.

13. Albright, W.F., Researches of the School in Western Judea, *BASOR* **15**:9, 1924.

14. Rainey, A.F., Wine from the Royal Vineyards, *BASOR* **245**:57–62, 1982.

15. Alt, A., KS, II, 77–81 (*Beiträge zur Wissenschaft vom AT*, 13, [1931], 4–8).

16. There are many ways to render the name since no-one knows which vowels were used by the Egyptians. I prefer to use the name Yehem, as do many Egyptologists. The transliterated version is Yaḥm.

17. Bromily, G.W., *The International Standard Bible Encyclopedia*, Wm. B. Eerdmans Publishing, Grand Rapids, MI, p. 560, 1995.

18. The Shasu were a widespread Bedouin people who came into conflict with Egypt on many occasions, particularly in the so-called New Kingdom.

19. The word translated as Palestine appears only once in the Bible, in Joel 3:4. It is the Hebrew [Strong's H6429] Pĕlesheth פלשת = Philistia (land of sojourners). This is the coastal territory on the Mediterranean coast of Canaan. The Book of Joel the prophet was written c. 835–805 bc, long before the Greek designation came into use. It is quite reasonable to reject the word Palestine and use the correct name of Philistia.

20. *Kb'šmn* is identified with Khirbet el-Harathiya, near Tell el-Amr.

21. *Ip'ṯn* is located north-east of Kadesh and is known as Apsuya in Hittite texts.

22. *Šbtn3* is located at tell Ma'yan, south-west of Kadesh.

23. *Hrmil* is 20 km south-west of Kadesh and identified with Tell el-Hermel.

24. *Lb'iw* located on the Kadesh/Beqa Valley border and is identified with Tell Qa'r Lebweh. Although Lb'iw appears to read Rb'iw in Egyptian, the 'R' hieroglyph stands-in for the 'L' sound which did not naturally occur in the Egyptian language.

25. *N'm'n3* located to the north-west of Kadesh at Na'im.

26. This is a modern translation by the author; several close or identical versions are now employed by many Egyptologists. See Breasted, J.H., *Ancient Records of Egypt, vol. II*, University of Chicago Press, p. 185, 1906, p. 432, for the original.

27. C.L. Woolley excavated at Tell Ayšan (Alalakh) twice, between in 1937 and 1939, and between 1946 and 1949. It was located in the Amuq Plain, east of the Orontes River. The Tell is 750 x 300 m and contains 17 known levels of occupation. There were many important finds including a sequence of temples and palaces, and approximately 500 cuneiform tablets from levels IV and VII.

28. Na'aman, N., The Ishtar Temple at Alalakh, *Journal of Near Eastern Studies* **39**(3):212, 1980.

29. Epstein, E., *Journal of Near Eastern Studies* **22**:242ff, 1963.

30. Bottero, J., Les inventaires de Qatna, *Revue d'assyriologie et d'archéologie orientale* (Paris) **43**:156, 1949, (1. 1910).

31. Goren, Y., Finkelstein, I. and Na'aman, N., The Lebanese Littoral, ch. 9; in: *Inscribed in Clay: Provenance Study of the Amarna Tablets and Other Ancient Near Eastern Texts*, Sonia and Marco Nadler Institute of Archaeology, University of Tel Aviv, Tel Aviv, p. 135, 2004.

32. Sumur, Ullasa and Kumidi.

33. Goren, Y., Finkelstein, I. and Naʻaman, N., *Inscribed in Clay: Provenance Study of the Amarna Tablets and Other Ancient Near Eastern Texts*, Tel Aviv: Sonia and Marco Nadler Institute of Archaeology, University of Tel Aviv, p. 27, 2004.

34. See: Campbell, E.F., *The Chronology of the Amarna Letters*, Baltimore: John Hopkins University Press, p. 126, 1964.

35. Klengel, H., *Geschichte Syriens im 2. Jahrtausend v.u.Z.*, II, Berlin, pp. 139–177, 1969; Klengel, H., Syria 3000 to 300 bc—*A Handbook of Political History*, Berlin, pp. 157–160, 1992.

36. Ref. 33, p. 266.

37. Ref. 33, p. 269.

38. Mineralogical and Chemical Study of the Amarna Tablets, Provenance Study of the Amarna Tablets, *Near Eastern Archaeology* 6500, pp. 196–205, 2002.

39. Letter from Eva Danelius to Velikovsky, 23 February 1959, www.varchive.org/cor/various/590223danv.htm and www.specialtyinterests.net/thutmose.html.

40. Ref. 33, ch. 8, p. 132.

41. Letter from Eva Danelius to Velikovsky, 23 February 1959, www.varchive.org/cor/various/590223danv.htm.

42. See www.bbc.co.uk/history/trail/archaeology/overview/notepads_laptops_03.shtml.

43. DeYoung, D.B., *Astronomy and the Bible: Questions and Answers, 2nd ed.*, Baker Books, Grand Rapids, MI, p. 52, 2000.

44. 'Monumental', as used here, does not refer to 'vast' or 'great', but simply in its original sense, the records left by pharaohs within their monuments to themselves.

45. Ref. 7, pp. 145–146.

46. Strong's H6944 – (1) apartness, holiness, sacredness, separateness: a) apartness, sacredness, holiness 1) of God, 2) of places, 3) of things; b) set-apartness, separateness.

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