

THE HISTORICITY OF MOSES AND THE EXODUS: A HOLISTIC STUDY

Imad M. Alatiqi

Abstract

This Study attempts to tackle the most plausible timeframe of the prophet Moses and his Exodus from Egypt from a holistic point of view. We have employed archeological, astronomical, environmental, and documentary evidence in arriving at our results. In doing so, we were able to synchronize the applicable global forces with the original older historic sources like the chronologies of Manetho and Berossus. Furthermore, key material culture changes were observed as tracers of major markers for civilization shift. We also consulted various signs from the holy scriptures as appropriate. The chronology closely followed major shifts in Egyptian dynastic rotation. It was found that Moses' Exodus time marked the end of the old kingdom's 6th dynasty. The findings were confirmed by matching events from the Babylonian chronology, where it was found to mark the beginning of Khamazi dynasty. As a follow up on this result, we established the identity of Akhthoey the first king of Khamazi, as descendent of both Kohath the Levite, and Qahtan, an Arabian progenitor.

Introduction

It is well known that current chronological traditions go back to modifications and adaptations made in the Roman and Byzantine period to an older system developed by two historians both of which lived during Hellenistic times. The former, Berossos is from Babylon and wrote his history of Babylonia around 290 B.C. (Verbrugge and Wickersham, 2001:13). The other one, Manetho is an Egyptian priest or chief of priests who was active in the period from 300-240 B.C. and his most important work was *The History of Egypt* (Verbrugge and Wickersham, 2001:96-97). Berossos produced a dynastic list after the

Flood that spanned over 33000 before the current era, and the so-called Sumerian King lists produced similar time spans (Verbrugghe and Wickersham, 2001:20, 73-74). Manetho's history provided a timeframe like that of Berossos for the kings of Egypt. In total, Egypt was ruled after the great Flood by kings of various titles and dynasties till the thirtieth dynasty within a time span of 36531 years (Verbrugghe and Wickersham, 2001, 126-127). These timelines were ridiculed by later historians as fanciful, and what have come down of them through the generations of subsequent historians are just fragments. The cohorts of Josephus, and later Eusebius, Africanus and Syncellus were influenced by the much shorter biblical timeline, and hence modified what came down to them from Berossos and Manetho to fit their shorter chronologies (Verbrugghe and Wickersham, 2001, 29-30:116-118). The great Flood event, which off course was a major milestone, was reduced by thousands of years to the neighborhood of 3251 B.C., thus wasting about thirty thousand years of history, while the creation itself was calculated at 5492 B.C. (Adler and Tuffin, 2012:1xxi). In modern times archaeologists uncovered many clay tablets from Mesopotamia that listed the kings and kingdoms of the land, so called "the Royal Chronicles", in a much similar fashion to the system of Berossos, and probably were sources available for him. Several copies of them are extant and they take kingdoms in sequential order from the time after the deluge down to the kingdom of Isin (Glassner, 2004: 117-127)¹. Another act of adaptation took place, on the ground that these lists cannot be considered sequential but somehow simultaneous, and some of them legendary (Glassner, 2004, 49, 66-70; De Mieroop, 2004, 41). The first kingdom of Kish and the kings of Uruk I in the Sumerian King-list had a duration of 24510 and 2310 years respectively (Delaporte, 1925, 61). However, modern references put their chronology as Early dynastic I, which spans the period from 2900-2700 B.C. (Verbrugghe and Wickersham, 2001, 72; De Mieroop, 2004, 39-40). We have established in a separate study (Alatiqi, 2023a) that the chronologies given by Sumerian King-list, Berossos, and Manetho, fitted more logically the archaeological, environmental, and genetic observations of the old world.

1 Glassner thinks that some of the chronicles date back to the time of Naram Sin, the king of Akkad.

Turning our attention to Egyptian chronology, the discovery of major monuments inscriptions and their decipherment planted the seed for another round of adaptation of Manetho's chronology. Not being able to dispose of it because of its systematic and detailed kingly records, Egyptologists in the 19th century found excuses and methodologies to reduce it to shorter, more acceptable form. The scheme attracted interest from several researchers, whose attitude ranged from adherence to order of magnitude reduction. One can thus see the ascension of Menes, the founder of the 1st dynasty (according to Egyptologists) as early as 5702 B.C. according to Boeckh, and as late as 2691 B.C. according to Wilkinson, the difference being 3011 years (Mariette, 1892, 86). Nolan went as short as 2673 B.C. for the ascension of Menes, mainly justified on contemporaneous dynasties theory, whose origin goes back to the Greek historian Erasthones (Nolan, 1848, 210-212). The Egyptian chronology continue to attract attention of researchers since every modification brings about host of problems and discussions (Bernal, 1991, XXVIII, 28-29)². Current scholarship for the most part places the accession of Menes around 3000 B.C.

As for Moses and the Exodus, Bunsen (II, 1854, 442-444) discussed how early Christian scholars were unhappy with Manetho's chronology of the Hyksos because it contradicted the biblical one³. They followed Josephus who thought that the Jews were the Hyksos and consequently not outcasts, but rather the kings of Egypt. It was then necessary to squeeze the Hyksos dynasties in Manetho's account to fit the biblical account for the Jews duration in Egypt (Bunsen, II, 1854, 442), which was 430 years (Thompson, 1999, 74). Bunsen (II, 1854 (II, 444.456), after considerable discussion of Josephus's and another manipulative schemes, concluded that none yielded convincing results. Thompson discussed these concepts and did not find them conclusive, nor supported by the relationship of Egypt with Palestine, the supposed source land of the Hyksos during the middle bronze age (Thompson, 1999, 141-142). Thompson described the attempt to place biblical patriarchs in the second millennia as void of logical or historical evidence (Thompson, 1974, 187-196, 296). Furthermore, the assumption of linking the Israelites Exodus with the eviction of the

2 Bernal and other scholars advocated 3400 B.C. as the date of the beginning of the 1st dynasty.

3 Eusebius, Africanus and Syncellus.

Hyksos is not consistent with the biblical narrative about the people of Moses. The Book of Exodus (1:8-22) describes how the Israelites were deposed by the king of Egypt because they have multiplied a lot from the time of Jacob, so that he subjected them to slavery and ordered the killing of every newborn boy. The holy Quran described how the Pharaoh divided the Egyptians into factions, oppressed the Israelites and killed their newborn children, and how God saved the newborn Moses by ordering his mother to through him in the river, where he was picked up by the family of the Pharaoh and saved by his wife (Quran, Al-Qasas: 3-8).

Modern opinion (Hoffmeier, 2007) places the Exodus either in 1446/7 B.C. (related to Hyksos), or between 1270-1260 B.C. (related to king Rameses II), in both versions referring to biblical narratives. Another school of thought finds the Exodus evidence in the Ipuwer papyrus which described events that can be related to the biblical narrative slightly before the Exodus. Blood, famine, plague, and hardship fell upon Egypt as described by Ipuwer, in a much similar way that is found in the bible (Habermehl, 2018). Habermehl concluded that the Exodus occurred directly after the 6th dynasty or the 12th dynasty, where Egypt suffered systemic collapse. Ledo (2010, 7-8) arrived independently at a similar conclusion by noticing that the Admonitions of Ipuwer spoke about loss of social order and system breakage, and how the Nile turned into Blood and the grain perished, conditions that described the end of the 6th dynasty. From what was presented, there does not seem to be scholarly agreement on the time of Moses so far.

Objective

The current study aims to readdress the historicity of Moses and the Exodus with the guidance of the royal chronicles and the chronologies of Manetho and Berossos. Although considered fantastic and legendary by mainstream historians, they remain the most widely used source of our knowledge of the ancient near east. We ask the question, perhaps Manetho, Berossos and the royal scribes of Babylon were right, can we find evidence elsewhere that supports their findings, especially in relation to Moses and his contemporary dynasties. We already have demonstrated a case for their usefulness in the historiography of Abraham (Alatiqi, 2023a), whose result we can build upon here. We search in the story of Moses for signs of chronological significance, bits and pieces that fit the timeline given by ancient documents. We are not

interested in modifying the currently dominant chronologies that begin in the bronze age. In fact, we are abandoning them altogether and starting afresh with documentary evidence relating to older times.

Methodology

We utilize ancient historical records and archaeological discoveries, results that clearly indicate the life conditions related to Moses and his people. We make use of climatology, geography, and genetics to help us draw a clearer and consistent picture of the past, in which we can see Moses and his descendants travel from one land to the other, see their encounters with monarchs that have traceable attributes. Iconographic manifestations and inscriptions are utilized to help read cultural signs. We adopt the Manetho's chronology in its original form as given in Appendix 1 (Alatiqi, 2023a). As for Babylonian dynasty we adopt the chronology as given by Berossos and the Royal Chronicles as given in Glassner, 2004, 117-127, and Delaporte, 1925, 61⁴ (Appendix 2). We move on to describe the most likely timing of Moses and Aaron, based on their accepted narratives from the Old Testament and the Quran. We point out to episodes synchronous to events which took place in Egypt and Mesopotamia during respective dynasties.

This may be too ambitious a task, but if it can be of any value, perhaps it can open the door for a fresh and interesting debate on a subject that has been long contested without a clear resolution.

Discussion

The Admonition of Ipuwer

It was found in a recent study that Abraham and Sarah had their encounter with a king from the 2nd dynasty of Egypt, and Joseph assumed the position of the vizier at the time of king Djoser from the third dynasty (Alatiqi, 2023a). Following this lead, we are most likely to find Moses within the old kingdom. We mentioned above that other investigators have already pointed out the admonition of Ipuwer as echoing the biblical stories leading to the Exodus. The full text of the Admonition papyrus was published with commentary by Gardiner in 1909. He thought that the text described a state of anarchy, civil war,

4 We took the duration of prehistoric kingdoms from Delaporte, and the duration of the historic ones from Glassner, taking the date of 1794 B.C. for the fall of Isin kingdom as reference point.

and invasion of Asiatic people, likely to be the dark age that is characteristic of the period at the end of the 6th dynasty and beyond (Gardiner, 1909, 17-18). Indeed, the text points to no less than a national disaster, and demolition of societal norms. Invaders became Egyptians, and true Egyptians are nowhere to be found. Precious stones of all kinds are worn by female slaves as jewelry, and noble ladies are in misery and rags. The pyramid builders, i.e., princes have become field laborers. Upper Egypt from Elephantine to Thinis is without paying taxes owing to civil strife. All is ruin (Gardiner, 1909, 31-32, 34). The country is in a state of anarchy, and the whole country is up in arms. Men's hearts are violent, the plague is throughout the land, death is not lacking, blood is everywhere, the river is blood, and men thirst after water, the desert is throughout the land, the nomes (districts) are laid waste. Foreign people have come to Egypt, the Delta is overrun by Asiatics (Gardiner, 1909, 9). These Asiatics became Egyptians over time and took the role of normal Delta people, so it was hard to distinguish them from other Egyptians (Wilson, 1951, 111-112).

These conditions mirror the description of the state of Egypt during the reign of Pharaoh of Moses in the Quran in two stages. The first one was the hardship and calamities fell on Egypt due to the refusal of the holy message from Moses. They suffered years of ill harvest and ruin of their crops. Water was turned into blood, locusts infested their lands, and the flood destroyed their lands. Locusts attacked their fields, and the lice and the frogs (Annajjar, 1966, 197-198). Many of these calamities were mentioned in the Book of Exodus, so we have blood (Exodus 7:14-24), frogs (Exodus 8:1-15), flies (Exodus 8:20-32), locusts (Exodus 10:1-20). Hence, we have strong confirmation from the holy scripture, and historic documents about the conditions of Egypt at the end of the 6th dynasty. The flood given in the Quran was not fully understood by the interpreters (Annajjar, 1966, 197-198). However, it has a historic parallel that took place by the end of the 6th dynasty. The anarchy is well attested at the end of this dynasty. After Pepy II died, his son Merenra took over, who were killed by the Egyptian conspirators. His sister, Queen Nitocris treacherously avenged him on his murders. She designed a plan by which she built an underground chamber. On the occasion of its inauguration, she invited the principal people responsible for the murder to a feast, and when they were inside, she ordered a secret flood gate to open and the river water poured on them and drowned them. She then followed suit and

killed herself (Brugsch, 1890, 50). The latter part of the story cannot be accepted because this queen ruled for twelve years and built or finished the third pyramid (Verbrugghe and Wickersham, 2001, 136, and Brugsch, 1890, 50). The story of Moses implies that the 1st pharaoh of his time ruled for a long time, and the second one for a short period of time. That would coincide with the reigns of Pepy II (Phiops) and Merenra II, (Verbrugghe and Wickersham, 2001, 136)⁵. The later was identified with the Pharaoh of the Exodus, who was supposedly drowned in the sea (Ledo, 2010, 5). The story of Nitocris opening the flood gates was conveyed by Herodotus, a long time after the 6th dynasty and hence may have symbolic or mythological components. It can be interpreted as a vengeance act from the side of Nitocris, or alternatively symbolizing the drowning of the Pharaoh of Moses and his elite in the sea, after Moses had passed safely and the Pharaoh and his army followed in and the sides of the sea fell upon them and drowned them as described by the Quran (Assuaraa', 63-66). It is gratifying to note that Arabic reputed sources like Al-Andalusi (d. 754 A.H.) (Al-Andalusi, 1993, 350) mentioned the Pharaoh of Moses as "Qabus" or "Phentus", and "Abu Murrah" meaning father of Murrah. The names Qabus and Phentus are variants of Phiops⁶, and his son Merenra was rendered Murrah in Arabic. Karim (1982) discussed the papyrus of Ipuwer and concluded that it described a revolt of oppressed Egyptian people at the end of the 6th dynasty, who eventually crossed over the Red Sea to Arabia and resided in Makkah, where they were called "Gorhum" meaning migrants⁷. The Israelites had to fight with the Amalekites⁸ to take over west Arabia. The bible mentioned the viscous wars of Joshua (Bryant, 1767, 232), who smote them (the Amalekites) from Kadesh-Barnea (Makkah), unto Gaza (Jazan), and even all the country of Goshen (Casandae), even unto Gibeon (the land of Gebanites), (Joshua, 10:41)⁹. Ibn Zabala and his colleagues (Ibn

5 Merenra is the name given by the monuments as quoted by Brugsch. The name given by Manetho is Mentessouphis, as given by the quoted reference.

6 It is known that the Ph sign is practically identical with the old form of Q sign, which letter was dropped in the later Greek alphabet. See Waddell, 1927b, 41.

7 More on Gorhum is given later.

8 The Amalekites were prominent tribe or nation derived from Amalek, son of Alifas, son of Esau, son of Isaac, son of Abraham, see Genesis 36:15. For further information on their kingdom, see Alatiqi, 2023b.

9 The toponyms and ethnonyms Kadesh-Barnea, Gaza, Goshen all are in West Arabia. Bryant identified Goshen with Casandae or Gassanites land in south

Annajjar and Azab, 1998, 35-37), Arabic historians on Medina (Yethrip), mentioned that Moses after his exodus and victory over the king of Egypt, sent an army to fight the Amalekites, who at that time had dominated the Hijaz in west Arabia. In consequence, they eliminated the Amalekites and took possession of that country.¹⁰

Climatic Effects on Geography

The period around the sixth dynasty (4302-4099 B.C.) was characterized by increasing aridity in Egypt. Regions surrounding the Nile Valley and the Delta had started to go through the transition from wetter conditions already before 4200 BC. In 4000 BC full desert conditions were evident in southern Egypt except for some oases and wadis. Food production, migrations and Cattle cult and burials spread between 4400-4000 B.C. Some studies noted cattle domestication evidence in Nubian desert as early as 6000 B.C. (Nicoll, 2004) and that the “w3s” pastoralist scepter¹¹ had a Nubian origin (Schwabe and Gordon, 1988). Around 4200 BC the modern phase of hyperaridity began in the Eastern desert. From 3900-3500 B.C. the wet phase came to its end (Yletyinen, 2009, 27-30). A similar picture was observed in Eastern Sudan, where the rain ceased in many rural sites, and more and more places had to be abandoned. Agriculture was intensified in the Nile Valley which might have turned attractive and intensified further in the Upper Egypt by 3800 BC and became the dominant subsistence system. An exodus from the Nubian Desert took place around 3600 BC, and it is likely that some cattle pastoralists in the far east of the Sahara would have headed towards the Nile (Brooks, 2006). Evidence for human occupation in Sahara diminished south of Elephantine in 4000 BC. It is likely that at least some of the cattle rearing groups in the far east of the

Arabia, famous for gold deposits (Burstein, 1989, 158). Dozy (1864, 86, 88) identified Kadesh (Qadis) and Bara with Makkah, and hence Kadesh-Barnea, and Gaza is the famous Jazan district of Wadi Jazan in southwest Saudi Arabia where a Jewish tribe existed till the third century C.E. (Qashash, 2018, 284-285). Gebanites are a famous clan from Yemen whose land was featured in Pliny’s geography as “Gebanitorum Quartaa”, identified as Qatabanians (Vincent, 1805, 284). Most researchers sought these locations in Palestine, however, critics answered that no evidence was found to support these claims during the bronze age, see introduction section, and further Finkelstein, 2011.

10 Ibn Annajjar, the author of the book, related his narrations to Ibn Zabala (d. 199 A.H.), a historian and citizen of Medinah and other earlier authorities.

11 W3S is a scepter associated with herdsmen reported in various sources.

Sahara would have headed towards the Nile Valley, as the last refugia dried (Yletyinen, 2009, 27-30). Some Egyptian groups moved south to Sudanese Sahara following the richer rainfalls and surface water conditions. The emergence of complex urban and state-level societies in regions currently occupied by the desert belt in Egypt and Mesopotamia may have been a response to this aridity phase (Mercuri, et. al., 2011).

In Eastern Sudan the Gash Delta points to increasingly dry conditions since the Middle Holocene (c. 4000–2000 BC). The Gash used to receive more rain from Ethiopian highlands, and it had an original confluence with the Atbara River before it shifted later in the desert deltas in the 3rd–2nd millennia B.C. (Fattovich, 2010). The region of Atbara and Gash valleys have been inhabited by various groups since the 6th Millennium B.C. down to the 1st Millennium C.E. (Cesaro, 2017, 93-102). In the 4th millennium BC, an incipient hierarchical society emerged along the middle Atbara valley (Fattovich, 2010). The artifacts collected from the Gash group strata suggest that the region has been crucial as a commercial trade hub between the Nile valley, the horn of Africa and the Arabian Peninsula (Costanzo, 2021). The highlands of Eritrea in which lie the sources of the Gash (Mareb) river are anciently known as Trogodytica before the Axum period¹², and it was a source of great trade between the horn of Africa and Arabia (Bent, 1896, 145-147). One ancient site of this area is Qohaito plateau in western Eritrea, little southeast of Hamasien (Hamasen) district, in which the Mareb river is fed by smaller streams and flow towards the Nile (Bent, 1896, 87-88), (Bent, 1893). In Qohaito's plateau area, neolithic ceramics and tools with other monuments and rock arts suggest a center of trade with Adulis, the Red Sea famous commercial

12 Josephus (1:15) informs us that the nation of the Trogodytes (Troglodytes) were derived from Abraham by Keturah, where he assigned to them the country of Trogodytes and Arabia the happy. Those include Madian and Madan among her other sons. Then he mentioned (4:6) the attack of Moses and his army on the land of the Midianites, and have their five kings killed, being the same name of the city, the chief and the capital of all Arabia. This “Five” means “Khamasa” in Arabic which apparently stands for the ancient Khamazi or Hamasien. In Strabo Geography (1:2:34) Trogodytes appear as an Arabian tribe which lives by the Red Sea neighboring Egypt and Ethiopia. Strabo also describes (16:4:1-5) Trogodytica (Troglodytika) as a territory neighboring Ethiopia, lands that were conquered by the Egyptian king Sesotris (from the 12th dynasty) before he crossed over to Arabia.

port for both Trogydites and Ethiopians (Kirwan, 1972).¹³ The diverse archaeological features of Qohaito include late stone age (neolithic) lithic industry, prehistoric pastoral cave sites with considerable rock art concentration (Gebru, 2016, XVIII). Petrographs found in Qohaito and elsewhere in Eritrea were dated to late stone age or pastoral neolithic period to the bronze age. Such sites appear to be ceremonial centers where people gather for decision making relating to various social, economic, and religious activities (Rao, 2014). In this area also lays a tomb discovered in 1894 by Germans, nicknamed “Mekaber Ghibtse” or the Egyptian tomb (Alam, 2015), see Figure 1. Qohaito was identified with the ancient trade center of Koloe (Gebru, 2016, XVII-XVIII, Bent, 1893, and Bent 1896, 223-225).

These conditions may explain the dramatic social change that took place near the end of the sixth dynasty, especially in the long reign of Pharaohs (Pepi II) that lasted nearly a century. The Ipuwer admonition is full of manifestations of the social upheaval that took place in that period. It looks like the harsh changes that fell upon the desert forced more and more people to settle in the Nile Valley, and hence the change in the social fabric. It also shaped the subsequent trade relation between the Nile valley and the Red Sea.

The Kingdom of the Oppressed

Quran described how the people who were originally oppressed by the Pharaoh and his elite, were made inheritors of the lands in both East and West, lands which were endowed by God’s blessings (Al-A’raf, 137). In other verses it was explicitly mentioned that the land of Egypt and its treasures were endowed to the Israelites (Assuaraa’ 57-59). This was clearly described by the admonition as the Asiatics took over the land, and the former slave girls wore expensive jewelry, in contrast to

13 Kirwan was quoting Pliny (70 A.D.). Now if Adulis was a major port of Ethiopians, including Nubians, then their trade must have been controlled by the Trogydites, since their land lies on their way to the sea. According to discussion by Murray and Warmington (1967), Trogydica land included Nubian eastern desert and goes down as far as the strait of Bab el-Mandeb. The documentary evidence for Madian in Nubia goes back to the early days of Moses when he married a Cushite (Nubian) woman, as discussed by Rajak (1978), quoting numerous Jewish sources. The location of Madian in Nubia can be deduced from comparing with the Quran where it is stated that he married the daughter of a Midianite lord (Al-Qasas 23-27). According to the story, their land at the time suffered from arid conditions that the herdsmen had to compete for water.

the former princesses who became in rags. This description has some background in the book of Exodus, where the Israelites women borrowed the ornaments of the noble women claiming that they were going to a festival, where in reality they used the claim to cover for the Exodus plan (Exodus, 3:18-21; Annajjar, 1966, 200). The Asiatic kingdom (7th to 10th dynasties) was also characterized by lack of monuments (Petrie, 1920, 108), probably in recognition of the monotheistic laws of Moses.

One of the prominent names recorded as a king from the 9th dynasty was Akhthoes (Akhthoy, Ochthois), who was the only king named from this dynasty. He was the first of 19 (or 4) kings from this dynasty whose total period is given differently in the sources as 409 or 100 years, ruled from Herakleopolis. Achthoes was the cruelest of all thus far. He hurt people all over Egypt, but later he went mad and was killed by a crocodile (Verbrugghe and Wickersham, 2001, 137, 194). Other variants of his name were given as Khuther, or Ab-Mery-Ra Khety (Petrie, 1920, 109). We have arranged the dynastic table from a previous study and entered their reign as 309 years since that was the best compromise between Petrie's and Boeckh's calculations (Alatiqi, 2023a). Their capital city was associated with Heryshef, Chief god of Herakleopolis whose Greek name was Arsaphes. He was identified with the Greek god Herakles and depicted as a Ram-headed human figure (Bierbrier, 2008, 92). He is known as a Canaanite¹⁴ God under the title of "Reshef" and was worshipped in New Kingdom of Egypt (Bernal, II, 1991, 112). The title Arsaphes means "who on his lake", signifying water body association (Bernal, II, 1991, 111-112). The name bears the memory of the Exodus of the Israelites which was manifested in different forms. An Arabic title for the Exodus Sea is "Isaf" (Arrazi, II, 2000, 979), the Hebrew title is "Yam-Souph", meaning the sea of reeds, weeds, or Papyrus plant (Brugsch, 1880, 203, 215-216).¹⁵ Yam is also

14 The common meaning of a Canaanite or Cananean is a member of a Semitic people inhabiting ancient Palestine and Phoenicia from about 3000 B.C. (<https://www.merriam-webster.com/dictionary/Canaanite>). The 5th century Roman historian Orosius thinks that the Cananean's country extended to the south in Arabia and the Red Sea (Badawi, 1982, 92-95). The history of Cananeans in genealogical term goes back further to the time of king Nimrod of Babel, as he was known in one tradition to be of Nabatheans, descendent of Kanaan, son of Kush, son of Ham. See Renan, 1862, 77-80.

15 Qashash (2018, 291) demonstrated that papyrus and similar plants do not grow in salty sea water.

Beja¹⁶ name for the river Nile, which must have been crossed during the Exodus according to many Islamic authorities (Riziq, 1999, 46-49). Moses' mother laid him in reeds by the riverbank when she feared for his life (Exodus, 2:3). The crossing and drowning of the Pharaoh were in the sea of reeds (Exodus 13:18, 15:4), that is Yam-Souph. It signifies a large body of water whether it may be a sea, a lake, marshes, or a river (Brugsch, 1880, 203, 216). Hence the occasion of the Exodus water crossing was deified in terms of Arsaphes, the god of the lake, the chief god of Herakleopolis, the chief city of the 9th dynasty.

The period in which Herakleopolis was capital is commonly known as the first intermediate period. It enjoyed enough stability and advancement of classical literature. In addition, there was a paradigm shift in the relationship between the king and the people. He is no longer a despotic ruler beyond reach of the people. In fact, the ruling class encouraged equality and social justice. A famous document from this period, the instructions for Merikare, is a piece of advice from a 10th dynasty king Akhthoes II to his son (Thompson, 1974)¹⁷, where he fostered humility, and admission of responsibility towards people's troubles, a theme that was not in the cards in earlier times (Wilson, 1951, 115-117). Another text from this period describes in detail a case of an eloquent peasant against a nobleman who stole his property and goods. The peasant addressed the chief steward of the palace in complaint. He demanded justice and restitution in a detailed speech that ended in his achievement of justice, and his opponent being punished (Wilson, 1951, 120-122).

Semitic Associations

The title of the king Akhthoes or Khety deserves careful consideration. From the above result and according to Manetho's chronology (Appendix 1), the Exodus took place in 4099 B.C., coinciding with the 6th dynasty's fall. The 9th kingdom began in 3956 B.C. and lasted till 3647 B.C. Noticing what was mentioned above in the Quran, the children of Israel inherited both the western and the eastern lands of the earth. This apparently mean a universal kingdom, at least within the near east as we know it. Looking at the other major kingdom in

16 The Beja are identified with the ancient inhabitants of the Egyptian eastern desert and Nubia, known as the Maja (Medjay), see Williams, 1997.

17 The king's name Akhtkoes II indicates continuity of lineage from the 9th dynasty kings.

Mesopotamia, coinciding with the above date, we find Khamazi or Hamazi whose king was identified as “Hatanis” or “Hadanis” which began in 3938 B.C. (Appendix 2)¹⁸. This is roughly contemporaneous with the 9th dynasty of Egypt of “Asian” kings. Therefore, we are justified in thinking of Akhthoey (Khety) as Hadanis. Ha-Danis probably stands for the Danites, a leading clan of the Israelites, with the article “Ha” is the definitive form Hebrew. If this was the case, then king Akhthoey was an Israelite belonging to the Dan tribe. The title “Akhthoey” can be identified in two ways, one with the land of Qohaito mentioned above, which we shall come back to later. The other is with an ethnonym “Qahtan,”¹⁹ the mythological southern Arabian progenitor (Wahb, Attijan, 1996:55)²⁰. The similarity of the two titles is now considered. In chronological succession, the Khamazi dynasty defeated and overtook the long-standing Kish 2 dynasty (Glassner, 2004, 123), which was the same dynasty of the Nimrod’s (Alatiqi, 2023a). This must have come at a considerable cost of conflict and warfare. Fortunately, evidence of such war effects exists from analysis of weapon related trauma of skeletal remains in the middle East, during the chalcolithic period. The trend of violent deaths reached a maximum at about 4000 B.C., and remained high for hundreds of years, according to Benati et. al., 2022. A study by McMahan et. al., 2011, in north-east Syria (Upper Mesopotamia), analyzed several mass graves that range from 3800 to 3600 B.C., with a clear signature of warfare and violent conflict, indicating internal or external attacks. Such heightened violence is a witness of large-scale conflict that resulted in the emergence of centralized states, or in this case rotation of power

18 In one reference used in the table, Hamazi kingdom lasted for 17 years, whereas in others we find a duration of 360 years, see Glassner, 2004, 117-127. This is more compatible with the duration of Khety’s reign which lasted around 309 years.

19 There are numerous interpretations for this ethnonym in Arabic literature, notably: Qahtan son of Hud, the prophet of ancient ‘Ad tribe. This was so remote in history and does not belong to the period of our discussion. The other one is Qahtan son of Ismail, son of Ibrahim. The traditions of Qahtan are so intermixed and confused, see Ibn AbdElBarr, 1998, 51-55. Another Qahtan is son of Ibrahim, who we shall refer to later in this paper.

20 According to Waddell (1927b, 32-33), the letter H is compatible with the dialectic gutturals Kh, G, and Q. In Arabic we say Qahtan and Gahtan, commonly pronounced “Ghataan”.

among states. The violence trend matches well with the fall of the old kingdom in Egypt and the fall of Kish 2 kingdom in Mesopotamia.

Wahb in his Attijan narrative described how Qahtan overthrew Nimrod and took over the whole lands of the near East. Summarizing Arabic traditions, Ibn Said Al-Andalusi (d. 685 AH), indicated that Qahtan's son and heir, Ya'rub, grew up in Babylon and he was the finest boy therein. He then moved to Yemen and made it his seat of government and appointed his brothers as viceroys upon the other lands of the kingdom (Ibn Said, 1982, 89-92). The one who was assigned to the Hijaz and Makkah was Gorhum, son of Qahtan, whose descendants took control of it afterwards. We shall investigate below the relation between Qahtan and Gorhum.

We read in the list of Gorhumite kings names that are of Egyptian, Israelites and Hebrew origins, mainly: Gershom جرشم, Abdul-Medan, son of Gershom, Naphilah نفيله, son of Abdul-Medan, Abdul-Maseeh, son of Naphilah, Modhadh مضاض (Modad), son of Abdul-Maseeh, and Phinehas فنحص (Al-Khatib, 1928, 459-474), (Al-Jaqubi, 1883, 253), (Dozy, 1864, 164)²¹. Gershom was a Levite, and eldest son of Moses, whose name implies a foreigner, for "Ger-Sham" means "Sojourner there". Gershom's son, Jonathan, rendered a grandson by the name: Naphilah²², was a priest within the tribe of Dan, infamous for the initiation of idolatrous cult (Romer, 2015, 129-130), (Mizrahi, 2020). Gershom's and Moses' sons in general apparently disappeared from history afterwards, although they were very numerous. Their disappearance is considered an enigma with no clear answers (Mizrahi, 2020). Gershom leads to the etymology of Gorhum, for "ger-Im" means an exiled person (Dozy, (1864,168). In Arabic it simply means a foreigner residing within other people. This is exactly the description of Gershom, son of Moses "I have become a foreigner in a foreign land." (Exodus 2:22. This foreign land was identified in Judges 18:30 as "Shiloh" where the sons of Gershom established idols in the house of

21 The most complete list is given by Al-Khatib, who benefitted from Al-Qarmani and Al-Yaqubi. Dozy, even missing the two Israelite names Phinehas and Naphila has shown that Gershom and Modad were Israelite priests.

22 Jonathan appears in the Arabic Gorhumite list as the grandson of Gershom, in the Arabized name "Naphilah" نفيله . One can see that Naphila's origin is Nathan, since "Ph" and "th" are interchangeable, as well as "L" and "N". The first part of Jonathan "Jo" had been forgotten. The Hebrew meaning of Jonathan is Yahweh-gifted is maintained in Arabic (Naphilah) which literally means a "gift".

God, and the idols were there the whole time the house of God was in Shiloh. Shiloh (Silo) was the first house of God (Yahweh) (Dozy, 1864, 149). Shiloh appears in Arabic sources as “Salah”, a name given by the Gorhumites to Makkah (Al-Balathuri, I, 1987,7). Another “king” from the Arabic Gorhum list is Modhadh, who was identified as “Modad”, a priest from the time of Moses (Dozy, 1864, 171-176). Another Gorhumite king was Phinehas, فنحص (Al-Ya’qubi, 1883, 253) who is also an Israelite name. In one version he is a grandson of Aaron, and Gershom appears as his son (Romer, 2015, 130). Another Phinehas was a high priest from Shiloh (Makkah), along with his brother Hophni, both were sons of Eli. They committed financial misdeeds and adultery with the women worshipping at the house of Yahweh. Their sins caused the anger of the Lord, and he allowed the Philistines to defeat them and take away the Arc of covenant (Josephus, 1850, V, 10-11). The whole episode tangibly describes Gorhumite actions and misdeeds in Makkah, and the names of the kings of Gorhum given above matches the names of the Israelites priests. Their idolatry practice appeared early in the Gorhumite king list, as we see Abdul-Medan (literally: slave of Medan) took over the kingdom from Gershom. We shall see shortly that Medan is one of the Arabian deities of Egyptian origin, who was clearly introduced by the Israelite immigrants. The other idolatrous king-name Abdul-Maseeh may be a corruption from Abdu-Musa (Moses) himself, following the famous cult of ancestors, as Al-Maseeh or Jesus was not around in this period.

The association of these ancient titles to both Arab and Jewish nations should not come as surprise, considering the established antiquity of the Exodus. At that time, almost 6100 YBP, there were no distinction between Arabs and Israelites. From then, until about 4300 YBP Arabs and Jews were genetically indistinguishable (Klyosov, 2010). The genetic closeness of Jews and Arabs was also observed from mtDNA studies and admixture analysis of Arabian and Jewish pools, where it was found the Yemenite Jews, Bedouins and Saudis clustered together (Behar, 2010), (Fernandes, 2015). One of their main mt-haplogroups J increased its presence in Arabia from 12000 to 8000 years ago and exhibited major branching between 7000-6000 years ago (Fernandes, 2015). More striking is the coalescence time of the individuals who carries the Y-DNA chromosomal marker of Aaron descendants, known as Cohanim haplotype, which was calculated

around 6200 YBP²³, only 100 years before the estimated time of the Exodus (Tofanelli, 2009). This comes on the background of diffusion of seminomadic tribes in north Africa, Sudan (Nubia), and Arabia to the oasis refuges during the period from 7200-5500 YBP, in response to exceeding aridification (Tofanelli, 2009). We are therefore justified in using the term: semitic association to describe the people comprising Israelites and Arabs at the time of the Exodus. Riziq (1999, 65) suggested that the Exodus geography was in the southern directions to Nubia (ancient Kush) after the Israelites crossed the southern borders of Egypt. Leeman (2018) reproduced DNA evidence that the haplogroup consisting of the Jewish priestly genes (J-M267)²⁴ concentrated in Nubia and Yemen, around the gold mining areas. He proposed that people from this group later crossed the Red Sea into Yemen, and later to west Arabia. Chiaroni, et. al., 2010, studied expansion times of this haplogroup in several countries, and discovered ancestral origin in Zagros and Taurus mountains in western Iran and Eastern Anatolia, and ancient (neolithic) expansion in Yemen, the Levant, Egypt, Ethiopia, Sudan, and other regions. Medieval Jewish traveler's accounts seem to support this thesis. Eldad the Danite reported that the tribe of Moses lived by the river Sambation²⁵ of Ethiopia (Kush), and they train elephants for joy. They possess large quantities of gold, silver, and precious stones, grow flax seeds, and make beautiful garments. His narrative indicates that other tribes live in Ethiopia, Arabia, Babylon, and Persia (Robertson, 1936), (Adler, 1930, 10-14). David Reubeni, another Jewish traveler mentioned that Israelite tribes live in the Yemen, Aden, and the land of Kush (Ethiopia) as far as the sources of the Nile (Neubauer, IV, 1889). A third traveler, Obaidah Da Bertinoro mentioned the dwelling of Israelite tribes by river Sambation (the Nile), that they are as numerous as the sand of the sea, and they have many kings and princes (Adler, 1930, 246-247).

23 With 95% CI (Confidence Interval): 4500-8600 YBP. The median, 6200 YBP seems to fall within the reported envelop range of haplogroup J1B (J-P56) that encompasses many of the Jewish and Arab populations, see: Balanovsky, 2017.

24 In reference to Cohen Modal Haplotype. For details see Tofanelli, et. al., 2014.

25 Sambation is clearly a reference to river Nile, also known by the variant title "Pishon", see Adler, 1930, 10,61, 246-247.

Unholy Connections

The Danites were associated with idolatrous actions early on in their history. Dan himself was associated with the serpent (Genesis 49,16-17). The original idol cult established by the Danites, and high priest Levites was of a Bull-Baal (Waterman, 1915). The first act of idolatrous making was of the Golden Calf immediately after the Exodus (Exodus, 32). All these idols are attributed to Gorhum in Arabic sources. At the end of their dominance in Makkah, the last Gorhumite king took the two golden Gazelles of the holy shrine and buried them in the well of Zamzam and buried the well under the sand. They were later unearthed by Abdul-Mattalib, the grandfather of the prophet Mohammad, who placed them back inside the Ka'bah (Kadar, 2017, 183-184). Dozy postulated that the Arabs could not differentiate between horned animals, weather be Gazelle, Ram, or Bull, and hence the golden idols buried by Gorhum are symbolically the same as the golden calf of the Jews who settled in Makkah (Dozy, 1864, 91-92).

The misdeeds of Phinehas son of Eli and his brother, whom we identified as Phinehas the Gorhumite, are well remembered in Arab traditions. They maintain that a Gorhumite stole the donations assigned to the Ka'bah and committed sins in the holy shrine. Later, the man and woman who committed the sins were worshipped as two idols placed inside the Ka'bah (Kadar, 2017, 41-47). It is interesting to note that one of these idols, "Isaf" is identical to the Egyptian deity "Isf-t", both titles indicate the meaning of "Asaf" عسف-أسف implying sin or aggression (Khushaim, 1990, 279-280). Khushaim noted that numerous Mekkan and Arabian idols have equivalent counterparts in ancient Egypt, quoting the theory of Budge that the Arabian ones must have had Egyptian origins²⁶. The Egyptian serpent deity well featured on the crowns of the kings is prominently mentioned as Aar-ti which in Arabic means روع, indicating frightfulness (Khushaim, 1990, 303-305). The serpent cult attributed to the Danites was well established at the holy shrine in Makkah. The serpent of Ka'bah did exactly what she was supposed to do, that is protection. It was said that when some Gorhumites tried to steal the treasure of the Ka'bah, God sent a great serpent which protected the shrine from looting for five hundred years. When the Qoreshites decided to rebuild the Ka'bah they found the

26 Among the mentioned idols we find Tehuti (Thoth): طاغوت, Ya'uth: يغوث, Reret (Lelet): اللات, Menat: مناة, Uatchit or 'Azza: العزى, Meteni or Al-Medan: المدان, etc.

serpent guarding the shrine and couldn't approach it. Then they prayed to God and a large bird came over and took the serpent away (Kadar, 2017, 97-98). The bull-Baal figure established by them in Makkah was known in later times as "Hubal", the greatest idol of Meccan people. Dozy (1864, 73-81) had shown earlier that Hubal is a corrupt form of Ha-Baal, Ha being the Hebrew definitive article. Hubal in Arabic sources is associated with a pit inside the Ka'bah, where idol gifts are kept. This pit is mentioned in Jewish sources as "Ber" the Arabic بئر which stands for a deep pit, and hence the title: Baal-ha-ber, meaning Baal of the pit. In other Jewish sources it is mentioned as "Gar-Baal" which basically has the same meaning. In this instance it is associated with the Minaeans (Dozy, 1864, 78-81).

Iconographic Manifestation

Asiatic deities are well represented in Egypt. The triad Min-Qudshu-Reshef has been observed in several Egyptian locations that are dated from the late bronze and iron age. Reshef has been identified above as worshipped in new kingdom's Egypt. He is identified in the monuments as both Egyptian and Asiatic idol. In one limestone tablet from Thebes, he is shown typical Asiatic headdress, wearing headband with a knot at the back. A horned gazelle head is attached to the headdress on the front side. He is holding a spear in his right hand and a scepter in the left hand (Cornelius, 1994, 68-69). Reshef is shown facing another Canaanite deity: Qudshu (Qadesh-Qadis), a nude female deity standing on a lion, wearing a Hathor-like headdress with sun-disk and crescent on her head. She is holding in her left hand a serpent or two serpents, facing Reshef's gazelle (see Figure 2). In her right hand she is wearing lotus flowers presenting it to Min standing on her right side, indicating new life (Cornelius, 1994, 260). He is wearing feathered headdress and erect penis, described as "the great one, great in sacrifice" (Cornelius, 1994, 63). The attributes associated with Reshef make him the deity of death and plaques (Cornelius, 1994, 258) in a much reminiscence to the events preceded the Exodus, and later events of death and plaques fell on the Goshimites in Makkah (Wahb, Attijan, 1996, 190). Min is associated with fertility and sex (Cornelius, 1994, 260), probably symbolizing the vast population numbers attributed to the Israelites at the time. Qadis is the holy one, the sacred (Stuckey, 2015) or the blessed (Zivie-Coche, 2011). Cornelius (1993) discussed other iconographs from the Levant showing Qudshu holding two

horned animals, one in each hand, like Rams or Gazelles, occasionally surrounded by serpents and standing over a lion. The lion under her feet may be symbolic of her power to destroy the idolators, where it is one of the attributes of Makkah taken from its variant name Bakkah or the variant “Al-Baassah” (Dozy, 1864, 71, 89).

These descriptions mirror the cultural attribute of the Asiatic people and especially in their Arabian new homeland, where in Makkah (Qadis), the gazelle and the serpent were essential elements during the Gorchum-Danite dominance. Min’s association with sacrifice is also connected with Makkah, where the pilgrimages make their sacrifice. He is known from other sources as the god of the east country, in connection with the Medjay, the Bedouin dwellers of the eastern desert of Egypt, who reach the district of the Gazelles (Chassinat, 1968, 678-682). Min and the Medjay were also connected with Punt, and the God’s land²⁷ (Chassinat, 1968, 683-684). Statues of Min were found in Koptos, upper Egypt in connection with animal figures that are attributed to the new invading race of the 7th to 11th dynasties (Petrie, 1896, 7-9, V4, V5, V6). Petrie thinks that the cultural attributes of that race had older existence in Egypt. It has been identified (Petrie, 1896, 7-9) as coming over from the Red Sea and Punt, with strong African connections, as shown from type of the animals’ iconographs. Min is an ancient deity mostly exhibited with dark skinned face and long feathered headdress, (Melkebeek, 2020), (Zivie-Coche, 2011), a clear African symbolism. Puntite and Libyan race iconographs show clear west Asian features, with strong resemblance to Amars (Amorites) from Syria (Petrie, 1887, P105-P118 from Punt, P146-P149 Amar), see figures 3&4, also (Petrie, 1901). This is also shown to be the facial type of the deities Min and Reshef in the triad tablet. The reference to Hathor’s headdress on Qudshu deserves an explanation. Hathor is an Egyptian deity associated with Aththar of south Arabia, or specifically the Minaeans. She is represented in her temple as a horned bull or Ram with a sun disc (Tawfik, 1951, 21) (Figure 5). The veneration of Min in both Egypt and west Arabia has a probable etymological association with an ancient Arabian deity called Am-iyans عميانس venerated in the Yemen, as both were connected to the fertility cult (Alatiqi, 2023b).

27 Punt or God’s land is correctly identified as the land that surround the southern Red Sea from the east (West Arabia) and the west (Eastern Sudan till Northern Somalia). See for example: Tomkins, 1889, Khushaim, 1990, 280-282, and Balanda, 2005/2006.

Another probable association is with the Minaeans, who in turn can be linked to Mani the Danite of Magan, as discussed below.

By now we can take a closer look to the triad Min-Qudshu-Reshef with a geographical view. The seeds of the Asian migrants from Egypt came from the right side of Qudshu (Yamin) which denotes the regions south of Makkah, namely southwest Arabia. Qudshu gave them new life with the lotus flower as they resided therein, protected by the serpent, which also protected the Gazelles of Reshef and his people, who thereafter moved to the north (Shemal or Sham), to Syria and Palestine and some back to Egypt, indicated by the leftist location of Reshef. That is how we can find scattered Jewish settlements north of Makkah, in Yathrib (later Al-Madinah Al-Munawara), in Khaybar, in Mada'in Saleh and Tayma' on the way to the levant (Leeman, 2005, 137-139)²⁸.

Geographical Considerations

The god Min appeared in one iconograph in the Karnak temple as receiving a Pharaoh holding a stick with a snake's head at its tail, driving his cattle herd. The Pharaoh, interestingly, wears a horned crown, denoting a bull or a ram. The scene, in an informed opinion, is a depiction of Moses as a Pharaoh (Rendsburg, 2006)²⁹. Min wears the traditional feathered crown, behind him appears two wheat ears and lotus plant, the symbols of fertility (Figure 6). Over his left hand is the usual hanging flail, a symbol of force, power, fertility, and light (Baque-Manzano-2002). Moses as a Pharaoh is found to be consistent with the motifs of Moses in the book of Exodus, and this inscription complements the previous one symbolizing his reception in the fertile Nubia and later in Arabian holy land. The latest references of the Minaeans lead to an ancient, civilized people of Arabia. These enigmatic people are still so obscure and much debated about (Mahran, NA, 213-233). Hommel thought that they stood for the ancient kingdom of Magan mentioned in Akkadian and other sources and placed it in the Yemen. Magan was the home of a king captured by Akkadian king Naram Sin, whose name was Mani-DAN (Mahran, NA, 215), (Potts, 2003, 241-244). Langdon (1921) suggested that this king's name, Mannu-Dannu is semitic and Magan was in Yemen. Magan was also

28 See also discussion by Gill 2004, 3-10.

29 Rendsburg did not comment on the deity Min, but we identified him from his appearance.

described by earlier inscription from Ur, as home of maritime people, ship builders, and rich in copper ore (Mahran, NA, 217). George Zidan mentioned one opinion that Minaeans (Minaei) is reference for a location of “Mina” near Makkah, where some pilgrimage rituals take place (Zidan, NA, 130). Now there is a connection with Jewish people, for the same location “Mina” refers to a Jewish idol (Kadar, 2017, 227-228). It can be deduced from the foregoing that Magan or Minaei stood for an ancient kingdom in south Arabia, whose authority reached Makkah, and this kingdom was at some point led by the Danites. Other Arabic sources mentioned the land of Dan at some point north of Yemen, in the direction of Makkah, where the Azdites once reached in their migration from Ma’rib (Al- Asma’i, d. 209 AH, 2009,126).³⁰

The question now is where was the center of Hamazi kingdom stand in all this argument. It would be logical to look for it in Egypt, where the seat of the 9th kingdom was in Herakleopolis. In fact, we have a good indication for Hamazi in that location, because its ancient name was given as “Henesu” or “Hanes” (Budge, 1912,69) which could be taken as a corrupt form of Hamazi. Alternatively, we know from inscriptions of Sumer and Babylon that “Kimash” was a land where Sesame oil and copper ore existed in abundance in its mountains, and that it was in a direction southwest of Iraq (Waddell, 1930, 50), (Pinches, 1915, 11). Dungi, a sumerian king ravaged Kimas in his 49th year. It was such an important event that the same year was used as a basis for historic reference (Pinches, 1915, 22-26). The direction from Iraq points to southwest Arabia. Indeed, upon inspection of the mentioned produce we found copper produced in several mines of Asir (Saudi Arabia), and Sesame and its oil in great amounts in its low land of Tihama (Qashash, 2018, 257, 273). In Asir lies the ancient city of Khamis-Musheit, which may qualify for the Ancient Khamazi or Kimas. Qashash dedicated a great deal of research to show that the shores of Asir in the Tihama were the destination of the Israelites after departing from Egypt (Qashash, 2018, 155-163). But does it qualify for a country of such a universal dominance in ancient times? One opinion mentioned that southwest Arabia up to Makkah was a frontier district of Egypt (Forthingham Jr.,1891, 88-89)³¹. The connections between

30 They were mentioned by their Hebrew title: Hadan, ha-Dan, and the book editor was not sure of its meaning.

31 In reference to Edward Glaser research and discoveries of Minaean Inscription relating to “Misraem”, during the Hyksos period (Halevy #535).

Egypt and southwest Arabia are so numerous that Qashah, postulated that ‘Misr’ of the Quran and Old Testament is the Asir province itself (Qashah, 2018, 232-258). Khamazi carries the phonetic quality of the Hebrew “chamesh” and the Arabic “khamsah” خمسة meaning five. This number “five” is interestingly associated with the condition of the Israelites Exodus from Egypt. We read in Exodus 13:18 “So God led the people around by the way of the wilderness toward the Red Sea. And the Israelites went up Chamushim” out of the land of Egypt (Birks, 1863, 97). The word chamushim has been generally interpreted as armed or belonging to number five in military sense, like a military unit of five divisions. Yoo (2016) discussed the difficulty of this interpretation since they left Egypt unarmed. The association of Khamazi land or kingdom to the Israelites as proposed here may provide a new interpretation to the Chamushim in the Exodus 13:18, as leading to a geographical location. In that case, “up Chamushim” indicates topographical movement to a land of higher elevation. This etymology reminds us of the biblical land of “Pentapolis” or the five cities of the people of prophet Lut (Genesis, 14:2). Biblical scholars have searched for these five cities near the Dead Sea with no conclusive results. Salibi (1985, Chap. 4, 208) argued that these cities belong to the Asir province of Arabia. This possibly answers for the curious name of Khamis-Musheit as the Khamazi of Moses. Khamazi was mentioned in the cuniform tablets as a source of various kinds of woods, gold, silver, and copper that was imported for Naram-Sin of Akkad (Legrain, 1922, 77-78)³². The kingdom of Ebla exchanged diplomatic letters with Khamazi that emphasized good commercial imports of horses and wood from the latter kingdom (Dolce, 2014).

The land of Khamazi was anciently famous in the art of sorcery, which most likely qualifies for Egypt of the Nile and the Pharaohs as is famously known. Another contender for the location is the land of Yemen, which according to an ancient Syriac source was a land of skillful magicians (Chwolson, 1859, 89). We have at hand a rare document from the Near East that mentioned such activity, where a practitioner’s skills were sought abroad. The poem of Enmerkar and the Lord of Aratta is considered one of the oldest documents in

32 Inscription number 43,CBS: 9239, mentioned cedrar wood, cypress wood, box wood. Asir mountains had major forests where trees of these types grew in abundance, See Qashash, 2018, 277-280).

Mesopotamian mythological history, that was dated to the kingdom of Uruk I. The story involves several challenges and counter challenges of ingenuity to determine which ruler and city has superiority over the other (Woods, 2010, 33-50). The king of Uruk and the lord of Aratta were involved in competition over supremacy. Among this competition, it was decided to seek the skills of a sorcerer from Hamazi named Urganuna, who was sent to Uruk, where he caused a lot of chaos in the land. He was then challenged by a local sorceress, Sagburu, who was angry that a foreign practitioner infiltrated her sphere of influence. They were involved in five competitions and each time Sagburu were able to outwit Urganuna. Eventually she was given permission to throw him in the Euphrates where he drowned (Gadotti, 2011). The association of Hamazi (Khamazi) land with Egypt goes back to writings of Waddell, (1930, 49-50), considering its association with the sons of Ham (Kham). We are prepared to accept this attribution on the ground that Egypt in remote times included parts of western Arabia. Moses and his people most likely were viewed as Egyptians (Khamazians) by neighboring nations, due their extended stay in Egypt that lasted hundreds of years. The Egyptian nationalism of the Israelites is an old theory that stems from their culture and religious foundations of Egyptian origin. A notable cultural phenomenon is the cult of the golden calf, that is identified with the Egyptian Apis bull (Assmann, 1997, 70-74). Leeman (2005, 145-150, Map2, Map3) discussed in detail the existence of the toponym ‘Misrm’ near Khamis Musheit, and further showed that western Arabia qualified for the ancient land of Judah and Israel. He further produced DNA evidence of the connection between Aaron descendants and Southwest Arabia (Leeman, 2005, 180-181).

Khamazi was so remote in history that during Ur III Sumer, a document was composed regarding the nations’ tongues, which mentioned Hamazi-Subur³³, Sumer, and Akkad all speaking the same language under universal rule (Kramer, 1948; Hallo, 2020, 124). Another manifestation of its antiquity is the cult of its king, Hadanis in

33 Subur is also known as Subartu. Modern references place Hamazi in northeastern Mesopotamia, and Subartu in the northwest. In the ancient literature they are mentioned together in the same direction from Iraq. Considering our proposed location for Hamazi and its association with Subartu, it can be deduced that the latter stands for the countries located in the horn of Africa, anciently known as Juberta. This is also supported by its ancient reputation as a source for slave trade, see for example: Speiser, 1948.

Sumer. He was deified and worshipped within the An=Anum God list of Enlil's circle in Nippur (Cohen, 2012). Kitchen (2009) developed a systematic chronology for Semitic languages and concluded that in 5750 YPB (3750 B.C.), Semitic tongue was unified, and only a thousand years later West Semitic and South Semitic branches were developed. Now that date, 3750 B.C. came after the domination of Khamazi (the 9th kingdom of Egypt) over the near East and fits well with our chronology. Bernal developed a linguistic model where he proposed that Semitic language originated somewhere in the southern Red Sea region (south Arabia and/or Tigray/Eritrea, where they increased the triconsonantal roots from a small number in the other Afroasiatic languages. They spread from there south to Ethiopia, and north through the Arabian Peninsula to the Levant, where they mixed with the Natufian culture around 9500-7500 B.C. (Bernal, 2006, 82-83). Avanzini (2009) rejected the northern origin of south Arabian Languages and suggested a more endogenous southern origin related to bronze age cultures. Langdon (1921) pointed to the several cultural and linguistic similarities between ancient Egypt and Sumer, in terms of portraits, human figures, art works, and linear writing, works that can be attributed to the period from 4000-3500 B.C. (see Figure 7, Waddell, 1927a). This suits well the period of Herakleopolis and Khamazi kingdom. Finally, we find traces of the Khamazi and Qahtan titles in the Hamasien district of Eritrea, and Qohaito ancient district near the port city of Adulis. The toponyms Outoulit, Amasu, and Tikaru were mentioned in an inscription from the period of Thutmose III (1501-1447 B.C.) (Capra, 2009, 8). It was translated as Adulis, Hamasien, and Tigre (Tigray), all belonging to neighboring localities.³⁴ This indicates that Khamazi, Hamazi or Hamasi kingdom may have had its capital in Hamasien area as we have seen above from the comments on Josephus. Both Eritrea and Western Arabia were parts of the ancient Punt civilization, where a great trade network existed with Egypt and the ancient near east. Hamasien plateau may very well be a manifestation of the Hebrew "up Chamushim" discussed above, as the land taken by the Israelites after the Exodus, being at a higher elevation than the Nile area. There they destroyed the Midianites and took their flocks in huge

34 Tigray province of northern Ethiopia, who speak Tigrinea. It is worth noting that it is closely related to Tigre spoken by Hamasiens, among other people in Eritrea.

amounts of cows, sheep, and donkeys (Number, 31:1-11, 32)³⁵. Another point of interest is the resemblance of Qohaito with “Kohath” father of the Kohathite clan³⁶, descendants of Levi and brothers of Gershomites and Merarites³⁷ (Birks, 1863, 155, 162) who are identified with Gorhumites. We mentioned above that Arabic tradition holds Gorhum as son of Qahtan,³⁸ the latter is also the grandfather of Kohath, Gershom, and Merari from their mother’s (Adinah) side (Ashshuriyfi, 2009, 2, 278-281). These clans then were Levites from their father’s side, and Qahtanites from their mother’s side. As shown above, a member of this genealogy appeared as Akhthoey, king of Egypt and Mesopotamia after the Exodus.

It is therefore concluded that Khamazi state is the result of expansion forces from Egypt that spread through Punt into the near east and formed a kingdom that dominated during the first intermediate period. Khamazi kingdom according to our calculation belongs to the chalcolithic or copper age period (Gilead, 1988)³⁹, which conveniently agrees with the observation made above, that Khamazi was a source land and exporter of copper.

Conclusion

The time of the Exodus of Moses has been established at the end of the 6th dynasty of old Egypt. The people of Moses were oppressed and hence liberated and eventually given supremacy of the eastern land (Mesopotamia), and the western lands of Arabia and Egypt. They ruled Babylon as Hamazi kingdom from Punt lands, and from Egypt as Herakleopolitan dynasty during the first intermediate period. The

35 See Birks, 1863, 100.

36 According to Numbers 4:1-15, the Kohathites held the holiest duties among the clans of Israel, including the care of the Ark. According to Numbers, 3:27 the Amramites are of the stock of Kohathites. Moses and his brother Aaron belong to the Amramaite clan. According to the Quran (Aal Imran, 33), Allah had chosen the family of Abraham, and the family of Imran (Amram) above all people.

37 Merari in Arabic tradition is “Murrāh”, like Gorhum, is another son of Qahtan, see Attijan, 1996, 55-56.

38 In this context, reference is made to Jokshan, son of Abraham from his wife Ketura. He was the father of Sheba and Dedan (Genesis 25, 1-4). He was the brother of Madian, and Medan, among others from Ketura. We noted earlier that Arabic traditions about Qahtan differ as this mythical figure has multiple narratives.

39 Gilead mentioned that the Chalcolithic era lasted from 5500 till 3500 B.C.

synchronism of these two kingdoms led to the identification of the ruling title known as Ha-Danish in Mesopotamia who is identified as the ruling clan of Akhthoey or Khety, the founding king from the 9th dynasty of Egypt, who left his mark in the land of Qohaito of ancient Punt. Several considerations discussed in the paper led to the identification of this figure with an ancestor Qahtan, the founder of a mythological kingdom in Arabia, and a related ethnonym Kohath, the priestly Levite Jewish clan. At that time, the Asiatic people who migrated from Egypt were found to be mainly Semites with no distinction between Arabs and Jews practically possible.

Figures

Figure 1. Qohaito - 'Egyptian' Tomb



Source:

[https://commons.wikimedia.org/wiki/File:Kohaito,_la_tomba_%27egizia %27,_03.JPG](https://commons.wikimedia.org/wiki/File:Kohaito,_la_tomba_%27egizia%27,_03.JPG)

Figure 2. Reshef, Min and Qudshu



Source: © The Trustees of the British Museum, **Asset number:** 35762001, <https://www.britishmuseum.org/collection/image/35762001>

Figure 2 is a limestone stela of Qeh depicting Qadesh flanked by Min and Reshep. In lower register, Qeh and his family shown worshipping the goddess Anat.

Figure 3. Puntite Head



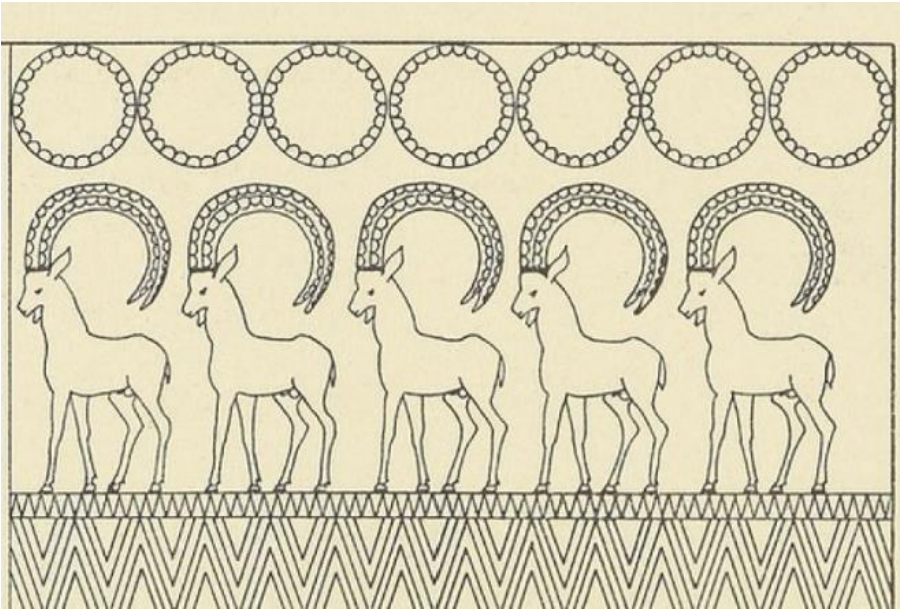
Source: Petrie, W. M. Flinders. 1887. *Racial Photographs from the Egyptian Monuments*. Kent: R. V. Harman.

Figure 4. Syrian Head



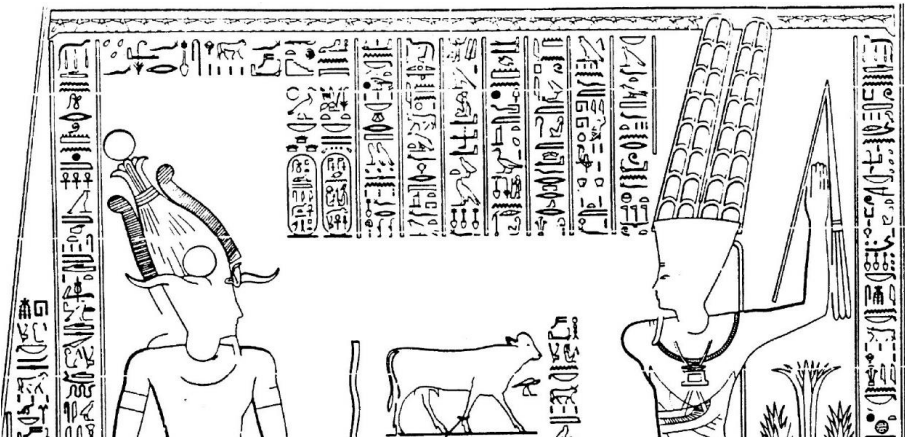
Source: Petrie, W. M. Flinders. 1887. *Racial Photographs from the Egyptian Monuments*. Kent: R. V. Harman.

Figure 5. Depiction of Hathor

















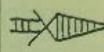



Source: Tawfik, Mohammed. 1951. *Les Monuments de Ma'in*

Figure 6. Min and Moses



Source: Rendsburg, Gary A. 2010. *Moses as a Pharaoh*

Figure 7. Sumerian Egyptian Words

PLATE II.		SUMERIAN	EGYPTIAN
	ASARU , "Lord or God Asar," titled "Son of the Sun" = <i>Pict. eye under a throne.</i> Br. 913, 924. B.44.		ASAR, ASIR , "God Osiris," Father-god of Sun-cult. <i>Pict. eye under a throne.</i> BD. 83 ^c .
	BAK , "Bird of Lord Bel, Lord of the Winds"—the Hawk. Br. 2047, 2051, 5333. B.83.		BAK , "The Sun-Hawk", word-sign for Horus Sun-god as "Soarer." G. 20.
	BAN , "Child creating nourish" = <i>Pict. pair of breasts.</i> Br. 405, M. 2726, 2729, MD. 1150. B.161.		BAN(Ṭ) , "Breast." <i>Pict. pair of breasts.</i> BD. 203 ^c .
	BAR , "House, palace, temple" = <i>Pict. house with ?stockade.</i> Br. 5878, 6881, M. 4308. B.301.		PAR , "House." <i>Plan of house or hall.</i> G. 35. fig. 193.
	BUZ , "Vegetation-goddess, "The Lady of the Earth" = <i>Pict. a sprout or ?serpent.</i> Br. 7516, VPROB. 242. B. 325.		UAZ, WAZ , Vegetation- goddess. <i>Pict. unconventional papyrus</i> G. 28, fig. 193.
	DA, TA "Hand" (right hand) = Br. 6647. M. 4757, VFOR. 251E. 294.		DA, DA(Ṭ), ṬAT "Hand" (right) G. 12, fig. 172.
	DA , "Put, set, place, peg, plug" = <i>Pict. peg or wedge.</i> Br. 6643-5, 6647. M. 4757. B.294.		DA , "Put, set, place." <i>Pict. of a ?wedge.</i> G. 67, figs. 18, 123.
	DAG, TAG , "Dagger, wound, strike." Br. 3786, 3798. B. 146.		DAS , "Knife, sharp, point, cut." G. 50.
	DE, DI , "Heat, smith." <i>Pict. furnace with flames.</i> Br. 6714-15, 6723f. B.227.		TA , "Fervent heat." <i>Pict. a kiln with flame.</i> G. 42, fig. 146. L.A.W. del.

Source: Waddell, L. A. 1927a. *A Sumer-Aryan Dictionary*.

Appendix 1. Egyptian Chronology

Kingdom	Petrie			Boeckh				Petrie+D9		
	Duration	Began BC	Ended BC	Duration	Began BC	Ended BC		Duration	Began	End
1	263	5510	5247	253	5602	5349	B-100	263	5650	5387
2	302	5247	4945	302	5349	5047		302	5387	5085
3	214	4945	4731	214	5047	4833		214	5085	4871
4	277	4731	4454	283	4833	4550		277	4871	4594
5	248	4454	4206	248	4550	4302		248	4594	4346
6	203	4206	4003	203	4302	4099		203	4346	4143
7	70	4003	3933	0.19	4099	4098		1	4143	4142
8	146	3933	3787	142	4098	3956		146	4142	3996
9	100	3787	3687	309	3956	3647	B+100	309	3996	3687
10	185	3687	3502	185	3647	3462		185	3687	3502
11	43	3502	3459	58	3462	3404		43	3502	3459
12	213	3459	3246	160	3404	3244		213	3459	3246
13	453	3246	2793	453	3244	2791		453	3246	2793
14	260	2793	2533	184	2791	2607		260	2793	2533
15	284	2533	2249	284	2607	2323		284	2533	2249
16	518	2249	1731	517	2323	1806		518	2249	1731
17	151	1731	1580	151	1806	1655		151	1731	1580
18	258	1580	1322	333	1655	1322		258	1580	1322
19	120	1322	1202	120	1322	1202		120	1322	1202
20	100	1202	1102					100	1202	1102
21	150	1102	952					150	1102	952
22	197	952	755					197	952	755
23	34	755	721					34	755	721
24		721							721	

Appendix 2. Mesopotamian Chronology

No.	Kingdom	No. of Kings	Duration	Began BC	Ended BC	Avg. Reign
1	Kish 1	23	24510	35117	10607	1065.7
2	Eanna-Uruk 1	12	2310	10607	8297	192.5
3	Ur 1	4	171	8297	8126	42.75
4	Awan	3	396	8126	7730	132.00
5	Kish 2	8	3792	7730	3938	474.00
6	Hamazi	1	17	3938	3921	17
7	Uruk 2	3	420	3921	3501	140.00
8	Ur 2	3	108	3501	3393	36
9	Adab	1	90	3393	3303	90
10	Mari	6	136	3303	3167	22.67
11	Kish 3	1	100	3167	3067	100
12	Akshak	6	99	3067	2968	16.5
13	Kish 4	7	106	2968	2862	15.14
14	Uruk 3	1	25	2862	2837	25
15	Akkade	11	181	2837	2656	16.45
16	Uruk 4	5	30	2656	2626	6
17	Gutium	21	91	2626	2535	4.33
18	Uruk 5	1	420	2535	2115	420
19	Ur 3	4	108	2115	2007	27
20	Isin	13	213	2007	1794	16.38

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Imad M. ALAtiqi
Professor of Chemical Engineering
Kuwait University (Retired)

