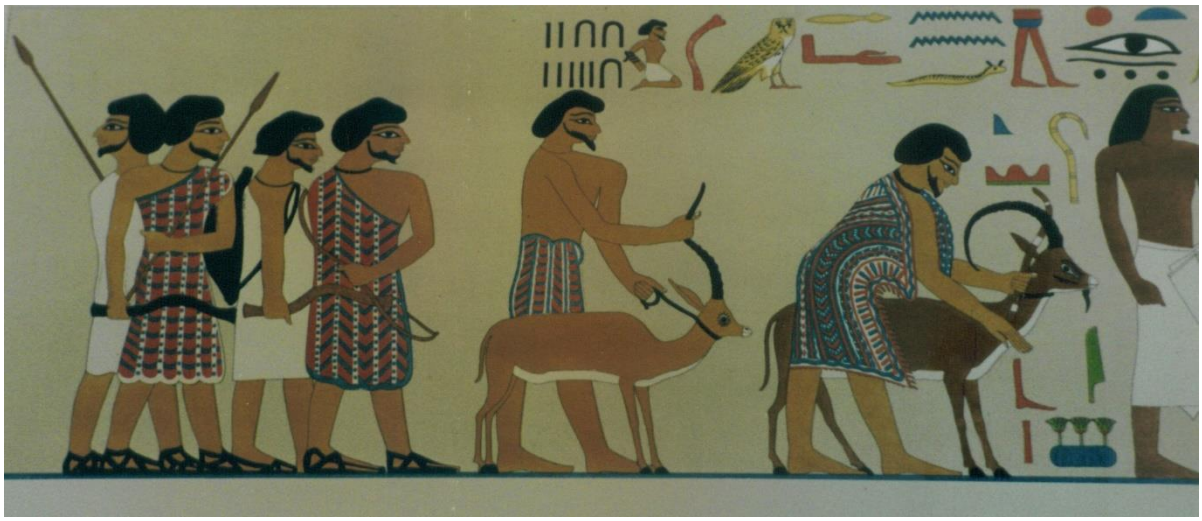


ANCIENT HISTORY RECONSIDERED

The Assyrian and Egyptian Chronologies Reconsidered

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CHAPTER 1 - ARCHAEOLOGICAL CONSIDERATIONS

The Bible must surely be one of the most intriguing best-sellers of all time. Most people in our western civilization must have at least heard of, if not know, such stories as the *Exodus from Egypt, Joshua and the fall of Jericho*, *Samson and Delilah*, *Jonah and the Whale* or *David and Goliath*. These and other popular Biblical stories have been told so many times over that they have become part of our heritage. Nevertheless, despite the fact that these stories are presented so vividly, most archaeologists are now generally in agreement that much of the Bible is fabricated, being the accumulated works of the Jewish scribes during the late Babylonian and Persian periods.

This conclusion is based on the interpretation of the archaeological evidence, which certainly seems to do nothing to substantiate the Biblical record. Stories such as the Sumerian version of the Great Flood, for example, supposedly pre-date the Bible yet are in many respects similar to the Biblical stories. In the case of the Sumerian version of the Great Flood, it "is so close in its details that the Biblical Flood story was obviously borrowed directly from the much earlier Sumerian original".[1] This remark made by Magnus Magnesson clearly underlines the problem we have in trying to align the Bible with archaeology.

Many archaeologists have set out with the express intention of proving the Bible and have even approached archaeology with the spade in one hand and the Good Book in the other. The truth of the matter is that the evidence uncovered seems to paint a different picture from that presented in the Bible. Consequently, many have come to question its authenticity.

One of the most frequently asked questions, which has defied solution, is when exactly the Exodus from Egypt took place. According to the Bible, the Exodus took place about 480 years prior to the time work was begun on Solomon's Temple[2] which works out at about 1,500 BCE according to the conventional chronology. Despite this bold statement, the Egyptian records seem to be unusually silent on the subject. Consequently, a number of alternative dates have been suggested based on various assumptions about the lengths and order of reigns of the Egyptian kings.

On this particular subject, there are numerous schools of thought. Some have suggested that the Exodus took place during the reign of Ramses II. Others propose that it occurred during the reign of Amenhotep II of the 18th Dynasty on the basis that the El Amarna letters, which are supposedly dated some forty years after Amenhotep II, make mention of invading tribes from the east who are referred to therein as *Hapiru*. This suggestion would at first seem feasible because hardly anything is known about Amenhotep II's latter years and the forty years seems to fit in nicely with the forty years of wandering in the wilderness. The *Hapiru* could then be identified as *Hebrews.* The problem with this argument is that the *Hapiru* invaded too far north to qualify for identification as Israelites.[3]

In each of the above instances, it is argued that the Pharaoh did not in fact drown in the Red Sea. Unfortunately, the Bible does not explicitly state that the Pharaoh died, though it can

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1 BC p.21.

2 1 Kings 6:1.

3 A fuller discussion of the El Amarna letters will appear in Chapter 7 of this book.

be inferred from Psalm 136 that he did.[4] The problem is that the words 'chariot' (רֶכֶב *rechev*) and 'horse' (סוּס *sus*) both consistently appear throughout the book of Exodus in the singular, even when referring to more than the one horse or chariot. The only passage which could be read as though Pharaoh died is far from conclusive:

> "For the horse [סוּס] of Pharaoh went in with his chariots [בְּרִכְבּוֹ] and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea."[5]

The word 'horse' can here be translated as 'horses' and likewise 'his chariots' simply as 'his chariot'. Due to this ambiguity, it is impossible to claim categorically from the Biblical account that Pharaoh died in the midst of the Red Sea. Any such assumption has to be inferred. Furthermore, there is supposedly no record or knowledge of any of the Pharaohs of any of the dynastic periods having drowned at the hands of their enemies.

Many have challenged the credibility of the Bible as a historical document. The general concensus amongst archaeologists today is that the Bible was written at a late date, having been transmitted in great part from generation to generation by word of mouth. Some have even gone so far as to claim that the Exodus is a myth. Taken at face value, the archaeological results seem to support these assumptions.

The truth of the matter is that the Bible is in fact a collection of writings which have been codified and updated during the Babylonian and Persian periods into what we have come to know as the Old Testament. To the Jew, however, there is nothing 'old' about it. The Hebrew Bible, or Tanakh, actually comprises three parts known as Torah (Law), Navi'im (Prophets) and Ketuvim (Writings). These books are as relevant today as they have ever been. I intend to demonstrate that it is not the Biblical account which is at fault, but rather it is the archaeological evidence which needs a thorough reconsideration.

Re-evaluation of the Facts

Until recently, very little proof had been found to confirm the existence of two of the most influential Biblical figures, namely King David and his son Solomon. The Bible tells us that during the time of these kings, Israel, with the assistance of the Phoenicians under the rule of King Hiram, was in control of the commercial trade routes and was one of the main world traders. We are told that "the fame of David went out into all lands; and the LORD brought the fear of him upon all nations"[6] and similarly "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt ... and his fame was in all nations round about".[7] Archaeological evidence of this from excavations in Egypt, however, has not been forthcoming.

Moreover, the evidence required to support many of the stories of the earlier periods of Biblical history is also somewhat lacking. If anything, archaeology seems to destroy whatever faith we may have had in the Biblical accounts. In adopting this view, however, we take it for granted that the archaeologist has correctly interpreted the facts.

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4 Psalm 136:15 – It would be unusual for an Egyptian king not have led the assault.
5 Exod. 15:19.
6 1 Chron. 14:17.
7 1 Kings 4:30-31 (1 Kings 5:10-11 in the Hebrew).

In this first chapter, we shall be looking at the various methods of dating employed by archaeologists and discussing some of the problems associated with them. In subsequent chapters we shall be re-examining the ancient records of Assyria and Egypt and in so doing, we will find that there are a great many inconsistencies in both the texts and in the archaeological conclusions. This book is a record of my personal observations which call for a substantial reduction in the datings of both the Assyrian and Egyptian chronologies. As a result, we shall find that the Solomonic period is clearly reflected in the archaeological record, but dated to the wrong period of history, and much of the archaeological evidence which supposedly disproves the Bible can actually be turned around to be shown to support the Biblical record.

When we mention the word archaeology, there is a tendency to assume that we are talking of a science where datings can be given within a reasonable degree of accuracy. Unfortunately, this is far from the truth. For well over a century now, there have been numerous verbal battles involving the interpretation of the archaeological finds from ancient sites, especially when the results are cross-referenced to dates which have been established by either the Assyrian or Egyptian chronologies. In fact, archaeologists have often been put in the awkward situation of having to agree on a compromised solution to a problem knowing that the facts do not fit the explanation which they are forced to accept. Consequently, many inexplicable results have had to be left until some later date when hopefully a more satisfactory explanation can be found. This book will provide what I feel to be more satisfactory solutions to some of these problems which archaeologists have encountered.

Dark Ages

One of the most significant of these archaeological enigmas concerns the introduction of mysterious 'Dark Ages' into history. These 'Dark Ages' are periods which have often been introduced to accommodate the dates which have been accepted for the Egyptian and Assyrian chronologies. An example of such a Dark Age period can be found at the site of Amyclae:

> "At the sanctuary of Appollo at Amyclae, near Sparta, the excavators noted that the latest Mycenaean material was mixed with Laconian Protogeometric pottery in a stratum entirely distinct from the succeeding Geometric level (late 9th and 8th centuries BC). They gave this deposit an 11th to 10th century date in line with the conventional chronology. The date has since been lowered by Desborough and Snodgrass, who start the local Protogeometric in 950 or 900 BC respectively, on the basis of stylistic correlations with the Attic series. Nicholas Hammond recognized the problem this creates, as it introduces a time-gap into an apparently continuous stratum."[8]

In 1991, Peter James challenged the 'Dark Ages' theory, demonstrating in his book, *Centuries of Darkness*, that these Dark Ages occur far too regularly and are far too widespread to be ignored. He has shown that whole regions must have been totally depopulated to accommodate these periods of artistic inactivity without leaving any perceptible clue as to where the people disappeared to.

What is even more curious is that the archaeological evidence from these sites does not support such Dark Ages, and if it were not for the accepted dating which has been established

[8] COD p.90.

by the Egyptian and Assyrian chronologies, such Dark Ages would not even have been entertained. Peter James continues by demonstrating that the art and craftsmanship at the beginning of these Dark Ages are no different from that displayed at the end of the period, showing no break in continuity. One would naturally expect there to have been either a complete change or at least some significant technical advancement. However, it is often the case that no such changes have occurred.

Our interpretation of the archaeological record, however, hinges on the accepted datings for the Assyrian and Egyptian chronologies which in themselves are based on various King Lists, some of which are fragmentary and most of which have been compiled by later writers. Such records are full of inconsistencies including disagreement on the order and lengths of reign of each king. We shall be looking at the various King Lists in depth later.

History Through the 'Ages'

One of the most misleading methods of dating is what the archaeologists call the Stone, Copper, Bronze and Iron Age progression. The man usually accredited with devising this concept (though he actually introduced only three stages – Stone to Bronze to Iron) is Christian Jürgensen Thomsen, the curator of the Museum of Northern Antiquities (later the Danish National Museum) from 1816 to 1865.

> "In 1806, a Commission was appointed by the Danish Government to investigate scientifically the geology and the natural and human history of Denmark. One of the Commission's many problems concerned the Danish burial chambers and kitchen-middens; and Professor Rasmus Nyerup, its secretary, made extensive collections of antiquities from these sites and from the Danish bogs... ...Thomsen's first task was to arrange the collections in his museum. Nyerup, who had been collecting and studying northern antiquities for many years, and who has been described as 'the most eminent archaeologist of his time in Denmark', had been unable to introduce any order into the collections, and indeed confessed that 'everything which has come down to us from heathendom is wrapped in a thick fog; it belongs to a space of time which we cannot measure. We know that it is older than Christendom, but whether by a couple of years, or by a couple of centuries, or even by more than a millenium, we can do no more than guess.' Nyerup's attitude was typical of informed opinion all over northern Europe before the formulation of Thomsen's concept."[9]

Notice how the collection was not even in any chronological order. Basically, Thomsen devised a theory and then manipulated the archaeological evidence to fit that theory irrespective of whether or not that theory was correct. This assumed Stone Age, Bronze Age, Iron Age progression has become so well established that it is now quoted in all the media as if it were an unequivocal fact. Indeed, every person in the street is familiar with the basic terminology, yet it is not based on any solid scientific evidence!

It is argued that this idea of a progression of ages is expressed by the Greek writer Hesiod whose writings are usually dated to the 7th century BCE:

> "Hesiod, in his *Works and Days* [140-174], written in the seventh century B.C., speaks of five Ages of Man, the series being referred to as Gold, Silver, Bronze, Heroic, and Iron. In referring to the bronze race he says that at this time there was no iron."[10]

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[9] *The Three Ages: An Essay on Archaeological Method* pp.6-7, Glyn E. Daniel, Cambridge University Press 1943. (ISBN: 978-1-107-66261-2.)

[10] *The Background of Thomsen's Three-Age System* p.262, Robert F. Heizer, *Technology and Culture, The International Quarterly of the Society for the History of Technology* Vol. 3, No. 3 (Summer 1962), Published by The John Hopkins University Press and the Society for the History of Technology.

Notice first of all that there is no Stone Age mentioned here. Secondly, the suggestion that there was a Gold Age and a Silver Age which preceded the Bronze and then a Heroic Age followed by the Iron Age is clearly inconsistent with the idea of the progression which has been adopted.

The truth of the matter is that no clear chronology can be derived from the use of these terms, and yet it is still the most common means of dating used. It is highly significant that not all regions of the globe were at the same level of development at the same time. It is a known fact, for example, that whilst the Near and Middle East were well into their Iron Age, parts of Europe were still in the Bronze Age:

> "The later Bronze Age [in Europe], in the sense in which we employ the term, began around 1300 BC and continued until about 700 BC."[11]

By comparison, the Iron Age in the Middle East is said to have started about 1200 BCE. Even so, the classification is not as straightforward as people would like to believe, as the following comments on the European Bronze Age confirm:

> "We do not see the European Bronze Age as a period that can be easily separated from preceding or succeeding prehistoric developments, and in many ways the divisions Neolithic - Copper Age - Bronze Age - Iron Age become more and more artificial as cultural and environmental evidence for continuity accumulates through landscape as well as typological studies."[12]

On the subject of the Bronze Age, Emmanuel Anati commented:

> "This terminology turned out to be obsolete, as bronze was not introduced into common use until about a thousand years after the beginning of the period. On the other hand, the term 'Bronze Age' is usually used in Europe and elsewhere for societies which had no urban settlements, and whose economic, social, and political bases were different from those we find in the Near East at this time."[13]

Meanwhile, in parts of eastern Anatolia, "ceramic evidence for the Late Bronze Age is almost non-existent".[14]

The Iron Age is supposed to have started just before the time of King David, yet we read that as far back in time as before the Great Flood, Tubal-Cain was "an instructor of every artificer in Bronze and Iron".[15] Also, during their 40 wilderness years, we are told that Israel smote Og king of Bashan whose "bedstead was a bedstead of iron"[16] and in the days of Joshua, some 400 years before the time of David, the Israelites complained that the Canaanites had chariots of iron.[17] Even if it could be argued that iron was not used as a commodity that far back in time, it is difficult to explain why the Bible makes use of a word which can only be translated as iron. Archaeologists only get around this problem by arguing that the Bible was written at a much later date than that traditionally proposed.

It is crucial that we bear in mind that the reason why bronze and iron objects have not been discovered from the very early periods may possibly be due to the fact that such commodities

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11 *The Bronze Age in Europe* p.335, J M Coles & A F Harding, Methuen & Co Ltd., London 1979.
12 *The Bronze Age in Europe* p.1, J M Coles & A F Harding, Methuen & Co Ltd., London 1979.
13 PBH p.317-8.
14 H&TC p.86.
15 Gen. 4 v 22 Bronze is נְחֹשֶׁת (pronounced nechoshet) and iron is בַּרְזֶל (pronounced barzel).
16 Deut. 3:11.
17 Josh .17:16 and Judges 1:19 & 4:3-13.

were often re-used:

> "And Eleazar the priest said unto the men of war which went to the battle [against Midian], this is the ordinance of the law which the LORD commanded Moses; Only the gold, and the silver, the bronze [נְחֹשֶׁת *nechoshet*], the iron [בַּרְזֶל *barzel*], the tin, and the lead, everything that may abide the fire, you shall make it go through the fire and it shall be clean".[18]

The same also occurred at Jericho:

> "And they burnt the city with fire and all that was therein; only the silver and the gold, and the vessels of bronze and of iron, they put into the treasury of the house of the LORD."[19]

We can assume that this re-use of metals was a regular occurrence, especially during this early period. They will no doubt have been melted down and refashioned into some other object of later design. This is in fact confirmed by J. Macqueen who tells us that:

> "developments in metallurgy are so often difficult to follow because of lack of evidence. Unlike scrap pottery, scrap metal can be, and normally is, melted down for re-use, and it is only by chance that specimens survive".[20]

We are expected to believe that the Iron Age was in full operation during the time of King Solomon, yet it is interesting to note that all of the objects made for the temple service were either of gold or bronze. Iron is barely mentioned other than an oblique reference to the fact that the stones prepared for the building of Solomon's Temple were cut well away from the temple site so that there was neither the sound of "hammer nor axe nor any tool of iron heard in the house while it was in building".[21] It is more than likely that iron was used for cutting the large blocks of stone to the correct shape and size. This would have been the same method as that employed by the Egyptians to form the blocks of stone necessary to build the pyramids. In fact, iron may have been used mainly for tools in which case we should expect such commodities to have been passed down from generation to generation, from father to son, as tools of their trade. Apart from that, we are informed that David prepared "iron in abundance for the nails for the doors of the gates, and for the joinings".[22] As stated above, none of the temple implements themselves were made of iron.

Hiram (or Ahiram) king of Tyre was chosen to make the temple furnishings because "his father was a man of Tyre, a worker in bronze: and he [Ahiram] was filled with wisdom, and understanding, and cunning to work all works in bronze".[23] If anything, this passage describes a situation more reminiscent of the archaeologist's Bronze Age at its peak rather than the start of an Iron Age. In fact, as we progress through this work, we shall see that the Solomonic period occurred approximately during what the archaeologists would term the Middle Bronze Age, though it should be stressed that the various sub-divisions into MBA I, MBA II etc. are, as I intend to demonstrate, contrived.

It is also interesting to note that the Greek writer Herodotus, in discussing the Massagetae of his time (the Persian Period), records:

> "These Massagetae are like the Scythians in their dress and way of life. They are both cavalry and infantry (having some of each kind), and spearmen and archers; and it is their custom to

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18 Num. 31:21-23.
19 Josh. 6:24.
20 H&TC p.14.
21 1 Kings 6:7.
22 1 Chron. 22:3.
23 1 Kings 7:14.

> carry battle-axes. They always use gold and bronze; all their spear-points and arrow-heads and battle-axes are bronze and the adornment of their headgear and belts and girdles is gold. They equip their horses similarly, protecting their chests with bronze breastplates and putting gold on reins, bits, and cheekplates. But they ***never use iron*** and silver, for there is ***none at all in their country, but gold and bronze abound***."[24]

Elsewhere, Herodotus informs us that "the Scythians do not use silver or bronze".[25]

Psammetichus I, king of Egypt (7th Century BCE), had a bronze helmet[26] and the Ionians and Carians who arrived in Egypt during his reign wore whole suits of armour made of bronze.[27] We should bear in mind that the Iron Age is supposed to have started in 1200 BCE, and yet the Bronze Age clearly lasted well into the Iron Age period! Note that among the Ethiopians, "there is nothing so scarce and so precious as bronze".[28] During the Persian wars, the Ethiopians were attired in leopard and lion skins and were using primitive weapons, "bows made of palmwood strips, no less than four cubits long, and short arrows pointed not with iron but with a sharpened stone that they use to carve seals. Furthermore, they had spears pointed with a gazelle's horn sharpened like a lance, and also studded clubs".[29] Does this sound like the Iron Age? If archaeologists were to come across remains of these people, would they not be dated, according to their contrived system of dating, to the Chalcolithic Period, somewhere around 5,000 BCE?

During the time of Alexander the Great, we are told by Diodorus that, "The Tyrians had bronze workers and machinists, and contrived ingenious counter-measures".[30] They also fashioned shields of bronze and iron.[31] In discussing the palace at Persepolis in Persia, a palace built by the Achaemenid kings, Diodorus likewise informs us that it had huge bronze doors with bronze poles (pillars?) twenty cubits high each side.[32] Any suggestion that bronze production was superseded by iron production is therefore clearly wrong. In fact, one would have to assume that the longer people continued to work with a particular metal, such as bronze, the more their manufacturing processes would have improved. In the case of the pillars to the palace gates at Persepolis, 20 cubits is around 30 feet (9 metres) high. The gates would, likewise, almost certainly have been about the same height. Consider the technology involved in building bronze gates that high! Simple logic tells us that the Bronze Age could not have been 'at its height' around 2,000 BCE as we are led to believe. The theory that artefacts can be dated according to whether it is stone, bronze or iron is therefore shown to be erroneous, and yet it is still one of the main systems of dating used by archaeologists. It is crucial that we understand the huge potential for error which this method of dating introduces.

The Iron Industry

At Tel Hesi, a site in southern Israel which has been identified as the ancient city of Eglon, an oven was found. This oven, on the basis of the pottery discovered with it, is attributed to

[24] Herodotus, *Histories* 1.215 (emphases mine).
[25] Herodotus, *Histories* 4.71.
[26] Herodotus, *Histories* 2.151.
[27] Herodotus, *Histories* 2.152.
[28] Herodotus, *Histories* 3.23.
[29] Herodotus, *Histories* 7.69.
[30] Diodorus, *Library* 17.43.
[31] Diodorus, *Library* 17.44.
[32] Dodorus, *Library* 17.71.

either the late Middle Bronze Age or Late Bronze Age I. It is unknown for what purpose the oven was used. Chemical examination seems to show that it was not intended for iron smelting. Analysis of the slag, however, has shown temperature action on materials far in excess of those used in pottery kilns of the period.[33]

A similar situation is apparent at Tel Jemmeh in southern Israel, identified as the ancient city of Yurza. Here, four ovens were discovered and dated by Sir William Flinders Petrie to the Middle Bronze Age. They have since been redated to Iron Age I. Petrie thought that the ovens were used for smelting iron, but once again, preliminary analysis of the slag which abounded on the site has failed to yield any traces of iron.

Despite this, analysis shows that these ovens were operated at temperatures above 1100 degrees centigrade, suggesting that iron smelting may well have been carried out even though there is no other evidence to show that it was. It should be stressed that there were many iron utensils discovered with the ovens at Tel Jemmeh, though it is argued that this does not necessarily mean that the ovens were used for iron production.[34] If these kilns *were* used for iron production it means that a technique was employed of which we are currently unaware, because it must have involved a process which left no residue. This shows that the absence of evidence does not necessarily equate to evidence of absence.

Iron objects have been discovered in Egypt even as early as the Late Predynastic period which is said to have started about 3,000 BCE. A few iron beads used as jewellery have, for example, been discovered in two graves at Gerza, near the Fayum.[35] These are assumed to be meteoritic in origin.[36] An iron tool was also discovered at the Great Pyramid at Giza but it is claimed that this item was 'intrusive'.[37] A number of chisels and other iron tools dating from the 5th Dynasty were found at Sakkara and several pieces of a pickaxe from the 6th Dynasty were unearthed at Abusir.[38]

A lump of iron dust, probably a wedge, was also discovered at Abydos by Sir William Flinders Petrie, dated by him to the 6th Dynasty:

> "Rusted on to this group of tools, and certainly belonging to it, was a mass of iron, which may have been a wedge. This is over 2,000 years older than any iron yet known in Egypt, and is therefore of great importance as showing that occasionally iron was known at a far earlier age than that of its ordinary use".[39]

G. F. Zimmer, who wrote a contemporary review of Petrie's book *Ancient Egypt*, included the following scathing comments concerning Petrie's arguments on the use of iron:

> "This book [*Ancient Egypt*] draws its illustration mainly from Egyptian sources. With the technical knowledge of the author, such a work might have been made of the greatest value, but unfortunately his knowledge of the ancient world is inadequate. The first chapter is on the antiquity of iron. This begins with Tubal-Cain, mythical Chinese records of 2000 B.C., and Homer, quoted as authorities; and the age of iron in Egypt is settled by Herodotos saying that

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33 EAEHL Vol. 2, p.517.
34 *Ibid*. p.547.
35 *Early Egypt: The Rise of Civilisation in the Nile Valley*, p.45, Alan Jeffrey Spencer, British Museum Press 1993.
36 *5,000 Years Old Egyptian Iron Beads made from Hammered Meteoritic Iron*, Thilo Rehren et al, Journal of Archaeological Science, Vol. 40, Issue 12, Dec 2013, pp.4785-4792.
37 BMAE p.166.
38 Zeitschrift für Ethnologie 1907, Olshausen p.373-4.
39 ABYD Vol. 2, p.33.

> it was used in building the pyramids. Not a word is said about the earliest abundance of iron tools in Assyria, or the various instances of dated iron back to pre-historic times in Egypt."[40]

It seems that very few people are prepared to question or challenge the accepted teachings.

During the El-Amarna period, Tushratta of Mitanni wrote to Amenhotep III saying that he was sending him a sacred knife of iron and ***iron rings covered with gold***. To his son, Akhenaten, he also sent iron rings covered with gold, and a dagger, the blade of which was of iron and the handle of gold set with precious stones.[41] A sword of exquisite workmanship with an iron blade has been discovered in Tutankhamun's tomb (see Plate 1) including a number of other iron objects. Of the sword, the remark was made that: "This metal, of Hittite origin and of the greatest rarity and value, was destined to change the world".[42] However, we are assured that the specimens from his tomb: "suggest that iron was scarce in Egypt at that period".[43] This argument, however, ignores the fact that iron was not scarce in other parts of the world. For Tushratta to have sent iron rings covered with gold as well as a knife of iron to the Egyptian king, the use of iron must have been well established. Also, we are told by the British Museum that it is not until the Ptolemaic Period (i.e. some eight hundred years after the Iron Age was supposed to have started), that iron tools are found in any great quantity.[44] This latter statement seems to confirm the argument being put forward here that the lack of iron objects should not be taken as an indication that iron production had not started. We should remind ourselves that metals were often melted down and re-used, thus reducing the likelihood of us finding any great quantity of these metals in earlier periods.

We are also informed that "the date of the commencement of the Iron Age in Egypt is perennially discussed, and unfortunately but little fresh evidence comes along as time progresses" and furthermore that the Iron Age "may yet be proved to have even preceded the Bronze Age".[45] Even as recently as November 2016, archaeologists working in the Sohag province in Egypt claim to have found a 7,000 year old city (i.e. dated to around 5,000 BCE), which they are dating to the Egyptian First Dynasty. Amongst the finds, they discovered a quantity of iron tools:

> "The discovery was made 400 metres away from the temple of Seti I, a New Kingdom period memorial across the Nile from present day Luxor.
>
> "Archaeologists have so far uncovered huts, pottery remains and iron tools as well as 15 huge graves, some of which were larger than the graves of kings in Abydos, the ministry said in a statement."[46]

This is purportedly around 4,000 years before the assumed introduction of iron! To date, we have had no further news on these findings. Things have gone unusually quiet. Is it because they challenge our current assumptions and threaten to rewrite our understanding of the history of iron production?

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40 *Ancient Egypt* p.140, William Flinders Petrie, Macmillan and Co., London and New York and British Shool of Archaeology in Egypt, University College, London 1914.

41 AMAR Vol.1, Letters 22 & 25.

42 The Complete Tutankhamun, p.177, Nicholas Reeves, Thames & Hudson 1990.

43 BMAE p.166.

44 *Ibid*.

45 H. Garland and C O Bannister, Ancient Egyptian Metallurgy (London 1927) p.5 & p.85-86.

46 *Archaeologists discover 7,000-year-old lost city in Egypt* Independent (newspaper), Wednesday 23 November 2016. The report was covered by a number of newspapers including the Guardian, Observer, Daily Mail and Reuters.

I shall end this brief discussion of the Iron Age with a comment made by Sir William Flinders Petrie:

> "Iron has had more contradictory statements made about it than any other metal".[47]

More than a 100 years have passed since Petrie made this statement and the argument still holds true.

The Witness of the Classical Writers

We often seem to overlook the evidence of the classical writers whose works are invaluable in opening up our understanding of the ancient way of life. For example, the Greek historian, Diodorus, who lived from 80 BCE to 20 BCE, described the various peoples who inhabited the Middle East during his day. Among the many communities that he described, there were those who went about naked, whose only weapons were sharp goathorns and that which nature provided.[48] Amongst the many inhabitants discussed, there were those who lived in caves, those who used whale bones which were woven together with seaweed to form a tent and those who used olive trees which they wove together to form a tent.[49] In other words, there were what are defined as 'primitive' or (to use the accepted terminology) 'neolithic' communities living as late as the first century BCE.

The Greek historian Herodotus tells us that when Xerxes I, king of Persia, marched against Greece, his army included an Ethiopian contingency. As already pointed out above, these Ethiopians were dressed in leopard skins and lion skins. Their weaponry consisted of cane arrows tipped with stone worked to a fine point, spears with spearheads of antelope horn, and knotted clubs.[50]

If we were to apply the 'Age' theory to each of the above examples, one would arrive at ridiculously early dates. The Ethiopians would probably be relegated either to the Chalcolithic Period or to the Stone Age whilst the people who made tents of whale bone would probably predate the Stone Age. Basically, the 'Age' theory does not make any allowance for the many different cultures which co-existed. My own investigations reveal that the Chalcolithic and Iron Age were contemporaneous. For example, we are told that during the time of Jehoahaz and Joash, kings of Israel and Judah, most of Israel were still living in tents![51] According to the conventional dates, which will be challenged here, this was sometime during the early 9th century before the Common Era. So whilst many were living in cities, there were still many who were living a 'primitive' lifestyle!

The Archaeological Witness

At the ancient Phoenician site of Motya, a small island off the extreme western tip of Sicily, we find archaeological evidence to demonstrate that the Bronze and Stone Age co-existed:

> "The Motyans apparently had a connection with an earlier, more primitive people. Whether they conquered them, elbowed them aside or moved in amicably with them is unclear. But they did absorb some of the burial customs of those earlier peoples, who seem to have had

[47] Ancient Egypt (1915) Vol.2, p.18 "The Metals in Egypt".
[48] Diodorus, *Library* 3.15.2-7.
[49] Diodorus, *Library* 3.19.1-4.
[50] Herodotus, *Histories* 7.69.
[51] "and the children of Israel dwelt in their tents as beforetime" 2 Kings 13:5.

> one foot still in the Stone Age, since some of the tools and weapons that were put in those oldest graves were made of worked flint. These predecessors, though capable of making clay pots, had not refined the craft. The graves contain vases of an extremely crude nature, shaped by hand instead of a potter's wheel."[52]

Also, at the ancient city of Jaffa, J. Kaplan excavated an area lying within the assumed limits of the citadel. Despite finding remains in this area dating from most eras right back to MBA IIA, he had to admit that no Iron Age remains could be found even though another area 40 metres to the east produced such remains.[53] This should not be regarded as unusual if you consider that iron may have been a rare commodity and that not every citizen would have had iron utensils.

There does not always seem to be any clear distinction between Iron Age and Bronze Age, as demonstrated at Tell El-Far'a in the north.[54] This place has been identified as the ancient city of Tirzach. Excavations reveal that during the Iron Age, the Israelites were still building "according to the custom of the Middle Bronze Age".[55] In other words, the 'Middle Bronze Age' was still very much alive during what archaeologists term 'Iron Age'. We must remember that the Late Bronze Age is supposed to have succeeded Middle Bronze Age and preceded the Iron Age. One therefore wonders at how many other sites this Middle Bronze Age practice has provided the archaeologist with incorrect dates.

At Tel Harashim in Upper Galilee, the Middle Bronze Age I level is said to have been succeeded by an early phase of the Iron Age, yet comparisons of pottery from the Iron Age level have been made with Late Bronze Age pottery from Hazor.[56] At Gezer also, "degenerate platter bowls, carinated bowls, Kraters, juglets and cooking pots all marking the end of a tradition going back to the Middle Bronze Age"[57] were uncovered. This further demonstrates that the Iron Age and Bronze Ages cannot be separated as easily as the archaeologists would have us believe. As we shall shortly see from the research done at Knossos, the minute distinctions which archaeologists draw from pottery and ceramics is also fundamentally flawed.

It is possible that two areas of a site, even though they actually belong to the same period of history, may yield different results. The thing that immediately springs to mind is where there is evidence from nearby tombs to prove that a city was occupied during a certain period of its history, yet the archaeological results from the city proper do not support such occupation. The following comments are made with regard to Tell El-'Ajjul, originally identified by Petrie as the ancient city of Gaza but now believed to have been the ancient city of Beth-Eglaim:

> ''Albright suggested that palace V might belong to the tenth century B.C. If so, it would be the only Iron Age building on the mound. Apart from a few iron arrowheads, there are no recognizable objects of the period on the mound.''[58]

The explanation for this?

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52 ST pp.142-143.
53 p.225, Israel Exploration Journal No.20 (1970).
54 As distinct from the southern site by this name which is also known as Tel Sharuhen.
55 EAEHL Vol. 2, p.401.
56 *Ibid*. p.407.
57 *Ibid*. p.439.
58 EAEHL Vol. 1, p.60.

> "It must be assumed that either they were swept away by wind and rain, or the main population had by then moved to the site of modern Gaza but continued to bury their dead in the long-established cemeteries."[59]

In my opinion, neither of these suggestions are tenable. Everything seems to suggest that this method of dating by 'Ages' simply does not work. Not only does the theory run contrary to common reasoning, but we have also seen numerous examples of how the archaeological evidence raises its own objections. Although the pottery and other objects do provide us with some degree of correlation between different sites, we must be aware that the absence of similar artifacts from one area of a site in comparison to another might simply be down to the difference between the living conditions of the people dwelling in those areas. You would not expect a baker or dressmaker, for example, to have iron tools.

Emmanuel Anati realised that this method of dating was flawed, but he merely substituted the theory with another of similar failings. He believed that man started off as a primitive hunter. Gradually he learned how to farm the land until eventually he became civilised and built cities in which to live. Consequently, everything is classified by Anati to Proto Urban or Urban. However, as we have already seen, even this simplistic form of classification is neither borne out by the archaeological evidence nor by the classical writers. The Greeks tell us that certain tribes or communities were still 'primitive hunters' – hence Proto Urban – as late as the first century BCE. The native Americans are a further example of how 'primitive' communities were still in existence even as recently as the end of the 19th Century of the Common Era.

Pottery

Professor Leonard Palmer, one of the philologists responsible for translating the Greek Linear B texts, questioned the accuracy of sherd-based history in the early 1960's. He became suspicious when the clay tablets, which had been retrieved from the ancient Greek city of Knossos by the renowned English archaeologist, Sir Arthur Evans, kept referring to large numbers of a type of jar called a stirrup-jar. The problem he encountered was that the tablets were dated to a different era to the many stirrup-jars which were found on the site. Palmer insisted, quite logically, that they both belonged to the same period.

Sir Arthur Evans was the archaeologist in charge of the excavations at Knossos. At first, Evans' followers refused to accept Professor Palmer's findings. However, on persisting with the matter, Palmer was compelled to undertake a detailed examination of the original site excavation notes as well as making a visit to Knossos in person in order to prove his point. After a long investigation, he was successful in demonstrating that his suspicions were correct. Nevertheless, even this was not without a struggle. Evans' supporters were prepared to make up the most ridiculous *ad hoc* hypotheses rather than accept the obvious true interpretations. Professor Palmer's work, which is entitled *Myceneans and Minoans*, is well worth reading because it demonstrates how our preconceived ideas tend to influence the way we interpret the evidence. It is essential that we apply common sense, as well as a more lateral thinking to our interpretations. Professor Palmer's opponents seemed to be ready to accept the most incredible theories before being persuaded to accept the obvious true

[59] EAEHL Vol. 1, p.61.

interpretation. To do this, Palmer had to respond to all of their objections and show that they were wrong.

Professor Palmer has turned the whole of sherd-based pottery dating on its head. Quoting the words of H. van Effenterre, the French excavator of Mallia, he records:

> "One may now say, by a sort of paradox, the more carefully one analyses pottery, the decorative motives or seals or any kind of archaeological objects whatsoever, subdividing them into classes at will, the less one feels justified in attributing to these distinctions any clear-cut chronological significance".[60]

The chronology of Late Minoan (LM) pottery is based on the stratification at Knossos. According to the conventional belief, Late Minoan I and II are supposed to have preceded Late Minoan III. However, Professor Palmer has successfully challenged the interpretation of the archaeological results and has conclusively shown that the facts have been misrepresented. He comments:

> "An LM I-II vase now formed part of the burnt debris deposited above a pavement that had sealed in LM IIIB bowls."[61]

In addition to this, stone jars dated stylistically to LM II were found in an unfinished state and it was correctly concluded that they represented work in progress during the last days before the city was destroyed by a conflagration.[62] This means that LM II jars were still being produced during the LM IIIB period if not later.

> "The inner part of the School Room (so-called because it had benches along the walls) had likewise been used as a pottery store, where the pots were found on a stone bench. In Volume I of his great work Evans classified the pots as Middle Minoan IIIB, and he concluded that this part of the palace had been engulfed in that period and that reconstruction had taken place above the debris. It was not until 1930 that Evans realised that he had made a catastrophic blunder in diagnosing the pottery..... The pots were not Middle Minoan IIIB but Late Minoan IIIB!"[63]

This is not the only blunder that Evans made. The same problem is encountered with the classification of Early Minoan pottery. Duncan Mackenzie who took over from Evans wrote a letter to him querying his whole system of classification:

> "What emerges clearly from the letter is that Evans as late as September 1905 had no inkling of what had been found in the way of Early Minoan pottery at Knossos. Mackenzie was at a loss to understand how his employer had come to imagine his carefully distinguished strata. Yet in the spring of that year (1905) Evans had communicated to an international congress his famous 'Système de Classification', which was to remain canonical and is still defended."[64]

Referring to Mackenzie's pottery notebooks, Professor Palmer discovered further errors. The stirrup-jars assigned by Evans to the Room of the Stirrup-Jars were in fact found on the South Front, which was nowhere near the room in question.

J D S Pendlebury, who later took over from Mackenzie, in defending the accepted stratification at Knossos, cited the Room of the Stone Pier as an example of Middle Minoan IIIB above Middle Minoan IIIA. This room is the same as that mentioned above, being

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60 M&M pp.303-304.
61 M&M p.248.
62 M&M p.240.
63 M&M pp.237-8.
64 M&M p.283.

the inner part of the School Room:

> "He [Pendlebury] gave a reference to the first volume of Evans's work: he also was apparently unaware of the recantation in the third volume, which changed MM IIIB into LM IIIB."[65]

The worrying thing about all of this is that Evans and his successors were only using methods which were commonly employed in his day. Evans' blunders have been exposed only because of discrepancies discovered between the written and archaeological evidence. It therefore makes one wonder how many other sites now need to be reassessed in order to ensure that we have the correct archaeological data at our fingertips.

It should here be added that these corrections to the dating of Minoan pottery were made in the 1960's. It does not yet seem to have properly filtered through to other areas of archaeological research on which these revisions will no doubt have a great impact. The 2012 edition of *The Oxford Handbook of the Bronze Age Aegean*, for example, whilst it admits that the Late Minoan pottery style is only attested at Knossos, nonetheless accepts the authenticity of the Early and Middle Minoan classifications even though they are contrived.[66]

As a result of these revisions to the data obtained from Knossos, the whole concept of sherd-based chronology is now shown to in need of reconsideration:

> "Finally, doubts are stimulated on a still more fundamental matter. Archaeologists draw minute distinctions between pottery styles. They have concluded that the palace [at Knossos] was destroyed when LM IIIA:1 was in vogue, and the post-destruction period at Knossos began with the style LM IIIA:2. Leading Aegean archaeologists are now expressing doubts on this basic matter. My own researches support them. If, for instance, some vessels classified as LM IA and LM IB are actually later than some classified as LM IIIB, then much of the current picture of Aegean prehistory lies in ruins. As Professor Levi has written: 'we must wipe the slate clean and start all over again from the very beginning'".[67]

Basically, it has been shown that pottery styles which have previously been assumed to form a chronological series were actually in contemporary use. Late Minoan (LM)II, LM IIIA:1 and LM IIIA:2 sherds have been found together:

> "LM IIIA:2, according to present orthodoxy, is a 'post-destruction' style. As we saw, the pottery expert [M. R. Popham], faced with these 'surprising' results of his expectant search, did not venture to conclude that the differently classed sherds were evidence for fires of different dates. Instead, he commented that the earlier ones were such as could have survived into the later period. Thus one and the same fire appears to have affected specimens of pottery styles that were pre-destruction, destruction and post-destruction, according to the accepted ceramic scale".[68]

A similar problem has been observed elsewhere, this time in respect of crude pottery being found alongside well-made pottery:

> "Coarse handmade pottery has been found in many Mycenaean sites. Perhaps the first thing to notice is its likeness to a sort of kitchen-ware that has turned up all over Europe from the Neolithic onwards. It has been given a name, kummerkeramik, 'miserable pot'. It is much the same from eastern France to Romania, and it is usually not the most characteristic local pottery of its time. It is likely to have been made in the home by the cook herself, and only the almost indestructible nature of the material has given it a prominence it never merited.

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65 M&M p.242-3.

66 *The Oxford Handbook of the Bronze Age Aegean* – Table 1 on p.xxx, Eric H. Cline, Oxford University Press 2012.

67 M&M, p.218-9.

68 M&M, p.305.

> "The Mycenaean housewife was usually able to buy superior wheel-made cooking pots from professional potters, but there is a little evidence for the use of handmade pottery during earlier periods. When it appears in much greater quantities, alongside Mycenaean IIIC pots, at Korakou, Asine and to some extent at Mycenae too, the presence of 'northern invaders' has been suspected."[69]

The discovery of coarse pottery alongside well-made pottery should not necessarily be taken as evidence of an invasion:

> "It [the coarse pottery] does not supercede the late-Mycenaean pottery; and at Asine, where there is no destruction, it was evidently made by people actually living on the site..."
>
> "...but the same result could come from a breakdown, perhaps only temporary, in the fabric of life, and the rise of a new strata of the population with little interest in a superior sort of pot-making. At the same time the professional potters would no longer have been able to distrubute their wares, so that, to replace her losses, the latter-day Mycenaean housewife would have been thrown back on her own resources, which did not rise above this inelegant kitchen-ware. This would also account for the continued use of wheel-made pots alongside the poorer stuff, as at Korakou."[70]

This latter comment is, in my opinion, nearer the truth. It seems that the archaeological arguments overlook the more obvious conclusion that class distinction has always been with us and that this poorer style of pottery was a cheaper commodity for the average housewife throughout every period of history. The archaeological evidence is therefore perfectly in line with what one would expect. Furthermore, we should remember that the poor always lived in a separate area of the town. At how many sites have we therefore dated the poorer communities to an earlier, less advanced, period? We must bear in mind that what we are being told by archaeologists is nothing more than their ***interpretation*** of the archaeological evidence. These are their ***assumptions*** which they have ***imposed*** on the data and then presented as though their interpretations are ***unequivocal***.

In Season 6, in 2011, archaeologists excavating at Tell el Hammam in the southern Jordan river valley discovered in just one chamber (HD.78), a room which was only 1m by 3.2m, forty ceramic vessels supposedly spanning a period of 2,000 years.[71] This is simply not credible, but archaeologists do not seem prepared to question or challenge their interpretations.

The arguments used here should not, of course, be restricted to pottery. This whole debate is just as relevant to the dating of art and technology, as well as to the Stone, Bronze and Iron Ages on which we have already had much to say.

Radiocarbon Dating and other Radiometric Dating Methods

Since its discovery by Professor Willard Libby of the University of Chicago in the late 1940's, radiocarbon dating, also known as Carbon-14 dating, has become one of the main scientific methods for chronological dating in archaeological fieldwork. This method is based on calculating the ratio of the carbon isotope 14 to the total amount of carbon in an object which was once alive. The most common objects tested are bone, teeth, ivory and carbonised wood, though it is argued that most organic materials can be used.

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69 TSP p.191-2.
70 TSP p.192.
71 Tall el-Hammam Excavation Project (www.tallelhammam.com).

Carbon-14 is formed continuously in the Earth's upper atmosphere. It is absorbed by all plants and animals whilst they are living and pass back into the atmosphere when they die and decompose. After death, the amount of Carbon-14 a plant or animal has absorbed whilst it was alive, begins to decrease as the Carbon-C14 undergoes radioactive decay. It is argued that the Carbon-C14 decreases at a constant rate over time, so that it should theoretically be possible to ascertain, within a reasonable degree of accuracy, when that plant or animal died by the amount of Carbon-C14 which remains. However, the test assumes that the Carbon-14 levels present in the Earth's atmosphere have always remained constant and that the rate of decay is not affected by other external influences. Recent research, however, shows that both of these assumptions are wrong.

Libby himself noted that the Earth's atmosphere did not appear to be in equilibrium. This troubled him because he believed the world was billions of years old and enough time should have passed to achieve this equilibrium. Libby's calculations showed that if the earth started with no C-14 in the atmosphere, it would take up to 30,000 years to build up to a steady state (equilibrium), but admitted that this state of equilibrium had still not been reached. He nevertheless chose to ignore this anomaly.

It is also recognized that the Earth's magnetic field has an effect on the production rate of C-14. It is known that this magnetic field, which helps protect us from harmful radiation, is getting weaker. The stronger the field is around the earth, the less effect the cosmic rays have on the production of C-14 in the atmosphere, which means that C-14 production in the past will have been lower, which in turn means that any radiocarbon dating tests are going to produce figures which are too old.

In discussing this problem of C-14 production, Stuiver and Suess inform us:

> "The cause for the long term variation of the C-14 level is not known. The variation is certainly partially the result of a change in the cosmic ray production rate of radiocarbon. The cosmic-ray flux, and hence the production rate of C-14, is a function not only of the solar activity but also of the magnetic dipole movement of the Earth."[72]

J. Roach likewise states:

> "Earth's magnetic field is fading. Today it is about 10 percent weaker than it was when German mathematician Carl Friedrich Gauss started keeping tabs on it in 1845, scientists say."[73]

We are also told that radiocarbon results are consistent. To put it bluntly, this is actually a lie. Anyone who is involved in the dating of samples knows that the laboratory will keep testing and retesting until it arrives at the date which is expected:

R. L. Mauger comments:

> "In general, dates in the 'correct ball park' are assumed to be correct and are published, but those in disagreement with other data are seldom published nor are the discrepancies fully explained."[74]

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[72] *On the relationship between radiocarbon dates and true sample ages* p.535, M. Stuiver and H. Suess, *Radiocarbon*, Vol. 8, 1966.

[73] J. Roach, *National Geographic News*, 9 Sep 2004.

[74] R. L. Mauger, University of Wyoming, *Dissenters Ejected*, (University of Wyoming) Contributions To Geology, Vol.15 (1): Winter 1977, pp.17-41, p.37.

This statement is relevant, not only to radiocarbon dating, but to radiometric dating in general. This includes radiometric dating methods such as the lead isochron method:

> "The most reasonable age can be selected only after careful consideration of independent geochronologic data as well as field, stratigraphic and paleontologic evidence, and the petrographic and paragenetic relations.
>
> "In an effort to evaluate a discordant age sequence, therefore, the data are adjusted in one of several ways until the lead-uranium and lead-lead ages are in agreement."[75]

In other words, after evaluating what date is expected, they will then 'adjust', or, more correctly, 'manipulate' the data until they arrive at that date. This is not science. It is a game that is played to give scientific credibility to the dates you have already decided are correct!

It is not unknown for radiometric tests to yield a wide range of results. Using an age-spectrum analysis of some tuff (a light, porous rock formed by consolidation of volcanic ash), one particular laboratory took 41 samples and came back with an age of 2.6 million years.

> "The calculated date was quickly refined to be 2.61 ± 0.26 million years, which, to anthropologists unfamiliar with the procedures of radiometric dating, has a ring of comforting precision about it...
>
> "...after the first determination, they never again obtained 2.61 from their experiments."[76]

The 41 readings actually varied in age between 223 million and 0.91 million years. They just picked the date closest to what was expected.

This is how it works. When a sample is sent to the laboratory for testing, they actually ask on the submission form what date you are expecting and they will keep testing until they arrive at a reading which is close to that date. Whilst the above is not specifically referring to radiocarbon dating, the same principles nevertheless apply to both methods.

Moreover, these are not the only factors to consider when looking at radiocarbon dating results. In 1963, Keith and Anderson announced that radiocarbon dating of live molluscs showed that they were around 2,000 years old.[77] Since then, radiocarbon dating of a freshly killed seal showed that it was 1300 years old.[78] Shells from living snails were likewise 27,000 years old. With the exception of the snails, of which A.C. Riggs wrote, "Recognition of the existence of such extreme deficiencies is necessary so that erroneous ages are not attributed to fresh water biogenic carbonates,"[79] it is argued that that calcium carbonates were responsible for the anomaly, and the effect it has on radiocarbon dating is known as the freshwater reservoir effect. Live aquatic plants also exhibit this same phenomenon. The problem also extends to anyone eating fish from rivers.

Bente Philippsen records:

> "The freshwater reservoir effect can result in anomalously old radiocarbon ages of samples from lakes and rivers. This includes the bones of people whose subsistence was based on freshwater fish, and pottery in which fish was cooked. Water rich in dissolved ancient calcium

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75 *Algebraic and Graphic Methods for Evaluating Discordant Lead-Isotope Ages*, p.E1, L. R. Stieff, T. W, Stern and R. N. Eicher, United States Geological Survey Professional Paper 414-E (1963).

76 *Bones of Contention: Controversies in the Search for Human Origins* (Second Edition) pp.194-5, Roger Lewin, The University of Chicago Press, Chicago and London 1987.

77 Keith ML, Anderson GM. 1963. Radiocarbon dating: fictitious results with mollusk shells. *Science* 141(3581): 634–7.

78 *Mummified Seals of Southern Victoria Land* in Antarctic Journal Vol. 6 Sep-Oct 1971, p.211, Wakefield Dort Jr., Department of Geology, University of Kansas.

79 *Major Carbon-14 Deficiency in Modern Snail Shells from Southern Nevada Springs* in Science Vol. 224, pp.58-61, Apr 1984 A. C. Riggs.

> carbonates, commonly known as hard water, is the most common reason for the freshwater reservoir effect. It is therefore also called hardwater effect."[80]

Calcium carbonates in its most common natural forms are calcium, chalk, lime and marble, all of which are found in abundance in the soil. It is estimated that, "Calcium carbonate, or CaCO3, comprises more than 4% of the earth's crust and is found throughout the world".[81]

This reservoir effect has wide-reaching implications:

> "One of the basic assumptions in radiocarbon dating is that a sample incorporates carbon in equilibrium with the atmosphere. This can be directly, e.g. in a plant via photosynthesis, or indirectly, e.g. when an animal feeds on plants. This type of sample is called *terrestrial*. If a sample obtains its carbon from another reservoir with a lower ^{14}C level than the atmosphere, the basic assumption is no longer valid. The measured ages can be too old. This is typically the case for *aquatic* samples, originating in the sea (*marine* samples) or in freshwater systems such as lakes and rivers. This is of particular concern to archaeologists, as aquatic resources were an important contribution to human nutrition in Northern Europe, from Mesolithic hunter-gatherer-fishers to medieval Christians.
>
> "The marine reservoir effect is well-acknowledged among archaeologists, although the knee-jerk subtraction of 400 years from radiocarbon dates of marine samples might be too simplistic in some cases."[82]

Bearing in mind that radiocarbon readings of live molluscs and aquatic plants are showing that they are around 2,000 years old, I find it worrying that scientists are arguing that older samples only need to be adjusted by a few hundred years. Clearly, something is wrong with this reasoning.

Philippsen even found that different locations gave different results, which means that there is no standard formula which can be used to adjust the dates scientifically:

> "There are two possible explanations for this discrepancy: on the one hand, higher ages in the [river] Alster could be caused by mineralisation of old organic matter, such as peat. On the other hand, lower ages in the [river] Trave could be caused by the fact that the Trave flows through the shallow lake Wardersee; this leads to a comparatively long residence time of the water, which facilitates exchange with armospheric CO_2."[83]

The C-14 values were also affected by rain. The more rain in the period before sampling, the younger the C-14 age and conversely, during periods with less precipitation, the relative amount of groundwater with ancient dissolved carbonates appears to be larger in the rivers.[84]

There were also problems with the dating of pottery. Where pottery utensils were used for cooking fish or other marine products, a food residue on the inside of the pot will give a wrong reading:

> "An interesting case is the potsherd AAR-11481 of which both inner and outer crust have been dated. If one assumes that the outer crust is soot from the cooking fire, then it should give the date of cooking, or an older date in case old wood had been used. The reservoir effect would, in this case, be approximately 2000 years, or more, if the outer crust had been affected by an old wood effect. As this outer crust is younger than all the other terrestrial samples, it could

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80 *The Freshwater Reservoir Effect in Radiocarbon Dating*, p.1 (Abstract), Bente Philippsen, Heritage Science 2013, pp.1-24.

81 *What is Calcium Carbonate?* Industrial Minerals Association – North America. www.ima-na.org/page/what_is_calcium_carb. (Sourced 31 Dec 2020.)

82 *The Freshwater Reservoir Effect in Radiocarbon Dating op. cit.*, p.1.

83 *Ibid.* p.7.

84 *Ibid.* p.7.

> be suspected to be influenced by modern contamination. However, if it had been modern contamination from the burial environment, from the handling during the excavation or later during storage in the archives, this contamination would be expected to have affected both sides of the sherd equally, if the carbon content of both samples was the same. Here, the carbon yield of the outer crust is with 4.8% significantly higher than that of the inner crust (1.7%). The outer crust would therefore be affected *less* by contamination. It is therefore unlikely that its surprisingly young age is caused by modern contamination."[85]

In other words, even the dating of the pottery itself is dependent upon this reservoir effect and tests making allowance for this reservoir effect have often shown that the pottery is a lot younger than originally assumed. Even so, archaeologists do not seem prepared to challenge their original proposed dates, or to move them forward by more than a few decades.

I would here point out that any adjustment made to the radiocarbon dates now relies on the dates supplied by archaeologists being accurate. This is a circular argument. The archaeological dates rely on the accuracy of the radiocarbon dates which now rely on the dating of the archaeological evidence.

We should also bear in mind that chalk and lime have a dramatic effect on the decomposition of a body. By its very nature, anything buried in chalk or lime will therefore produce invalid radiocarbon dates. This will be discussed in more detail in a separate work entitled *The Forgotten Tribe of Naphtali & the Phoenicians* where I shall demonstrate that Stonehenge in southern England was constructed during the Roman period of occupation. In this work we shall demonstrate that artefacts from Stonehenge, which have been subjected to radiocarbon dating and which are producing dates of around 3,000 BCE, are actually out by more than 3,000 years. Bear in mind that Stonehenge is built on chalky soil.

Robert E. Lee summarises the difficulties with radiocarbon dating methods as follows:

> "The troubles of the radiocarbon dating method are undeniably deep and serious. Despite 35 years of technical refinement and better understanding, the underlying assumptions have been strongly challenged, and warnings are out that radiocarbon may soon find itself in a crisis situation. Continuing use of the method depends on a 'fix-it-as-we-go' approach, allowing for contamination here, fractionation here, and calibration whenever possible. It should be no surprise, then, that ***fully half of the dates are rejected***. The wonder is, surely, that the remaining half come to be accepted. …No matter how 'useful' it is, though, the radiocarbon method is still not capable of yielding accurate and reliable results. There are gross discrepancies, the chronology is uneven and relative, and the accepted dates are actually selected dates."[86]

Those who would argue that radiocarbon dating is both accurate and reliable will quote one or two instances where it has 'hit the mark'. What they do not tell you is that, in the vast number of cases, the dates are simply unverifiable or are wide of the mark. As both Mauger and Lee say, many of the results are simply discarded in the laboratory and are not even quoted.

Due to the reservoir effect, many further tweaks are having to be made to the results in order to achieve the expected dates, but to accomplish this, we are assuming that the dates set by the archaeologists are correct in the first place. I would argue that this is not a valid scientific approach. From what I can ascertain, no one has even begun to look at the effects of lime and chalk on terrestrial samples. It should be a foregone conclusion that, if lime and chalk (i.e. calcium

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[85] *Ibid.* p.12.

[86] *Radiocarbon, Ages in Error* pp.9 & 29, Robert E. Lee, *Anthropological Journal of Canada,* Vol. 19, No.3, 1981 (emphasis mine).

carbonates) affect marine samples, then they will most certainly affect samples taken from soil which contains these calcium carbonates.

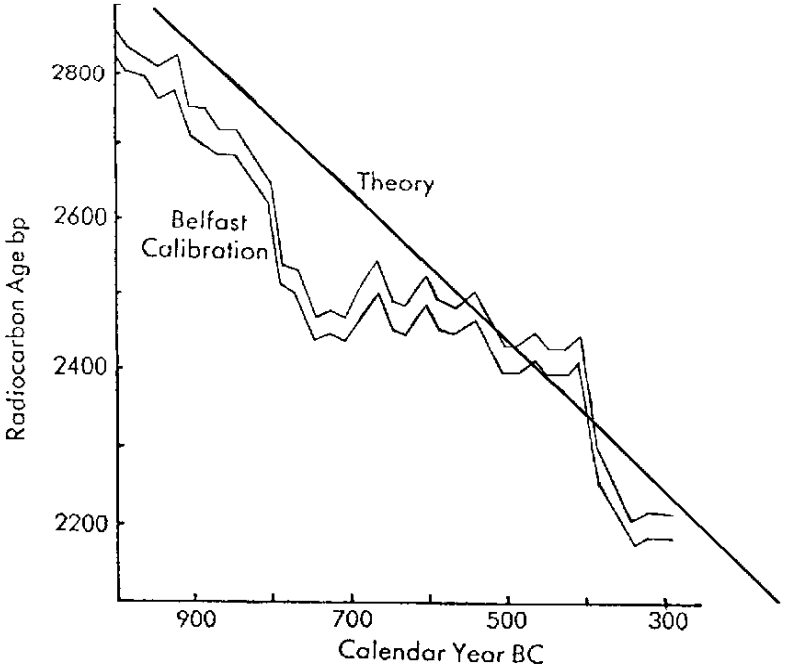
Samples can also become contaminated:

> "The first archaeologists to submit samples often put them in paper boxes or padded them with cotton for shipping. This practice frequently resulted in mixing older with more recent carbon. Other archaeologists treated samples with an organic preservative to keep them from falling apart, thus introducing young radiocarbon into the old sample…
>
> … It was also found that modern rootlets had frequently penetrated the charcoal as it lay in the ground. In some instances it was found that older carbon had been present. For example, where tar was used to coat wood, it had introduced older carbon into the sample. Another source of error lay in the fact that humic acids from the surface soil sometimes percolate into an old sample."[87]

One therefore wonders whether other types of soil or environmental conditions can affect the samples and consequently the dates obtained.

With the advent of dendrochronological dating methods, it has been argued that, to a degree, it should be possible to check the validity of radiocarbon dating. As a result of these comparisons, an added complication was recognised. The dendrochronological results showed that the rate of reduction of Carbon-14 particles was not as constant throughout time as originally assumed. Radiocarbon samples were taken from oaks from Ireland and Germany and bristlecone pines from California for which dendrochronological sequences had been formed. Tests showed that before 400 BCE radiocarbon dates were too young:

> "A notably complex period is the '1st-millenium BC radiocarbon disaster'. Between 400 and 800 BC the calibration curve is essentially flat with calendar dates within that range all equivalent to a radiocarbon date of around 500 BC."[88]



A graph demonstrating the first millenium BCE disaster period.

We shall be looking at the possible cause of this "1st-Millenium BC Radiocarbon Disaster Period", also known as the Hallstatt Plateau, in greater detail in Chapter 8 when we come to consider the written records from this period.

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87 *An Introduction to Prehistoric Archaeology* p.148, Frank Hole & Robert F. Heizer, Holt, Rhinehart and Winston, USA 1965 Library of Congress Catalog Card Number 65-11842-236695-0115.

88 COD p.325 – Uncalibrated dates are normally expressed as bc (i.e. small letters) and calibrated or calendar dates as BC.

This problem with radiocarbon dating results is just as acute when we look at the earlier periods of history:

> "Absolute dates for prehistoric materials are derived mainly from radiocarbon determinations. Recent calibrations with dendrochronologically dated samples suggest that before 1,000 BC there is an increasing deviation from 'true' dates back to a maximum of some 800 years at radiocarbon 4,500 BC"[89]

Everything shows that we should not therefore rely too heavily on the results of radiocarbon dating. Even as recently as May 2018, Professor Sturt Manning of Cornell University and his team have shown that radiocarbon C14 results and dendrochonological dates consistently disagree. The dendrochronological dates of juniper tree rings from Jordan and Israel, which are known to date from between 1610-1940, when compared with the radiocarbon dates, showed that the radiocarbon dates were consistently a couple of decades too old. They are arguing that the further back in time one goes, the greater the increase in the rate of error.[90]

The same problems are inherent in all of the radiometric dating systems used by geologists. They are all based on ***assumptions*** which are slowly being shown to be erroneous. A team of scientists have demonstrated that each of the various dating methods, which are all considered to be highly accurate, shows a wide range of discordant dates, often differing by millions of years:

> "Isotopic studies of the Cardenas Basalt [one of the lowest strata in the Grand Canyon] and associated Proterozoic diabase sills and dikes have produced a geologic mystery. Using the conventional assumptions of radioisotope dating, the Rb-Sr [Rubidium Strontium] and K-Ar [Potassium-Argon] systems should give concordant 'ages'. However, it has been known for over 20 years that the two systems give discordant 'ages,' the K-Ar 'age' being significantly younger than the Rb-Sr 'age.'"[91]

Similar problems occurred with the Potassium-Argon method used to date the lava flows at Mt Ngauruhoe in New Zealand. Scientists have assumed that there is no initial argon in the rock when the rock is formed and that it takes at least 10,000 years before any significant amount of argon is formed in the rock. The tests showed that there is a significant amount of argon, as well as other gases, trapped in the rock when the rock is formed, a problem which has been noticed by a number of other scientists who refer to it dismissively as 'excess argon' without accepting the effect it has on any dating of the rock.[92] The long and short of this is that, unless you know how much argon was in the rock at the outset, any of the argon methods of dating (potassium-argon, argon-argon and lead-argon) are useless for dating purposes.

> "In the 1970s, geoscientists from Los Alamos National Laboratory began drilling core samples at Fenton Hill, a potential geothermal energy site just west of the volcanic Valles Caldera in the Jemez Mountains near Los Alamos, New Mexico (fig. 2). There, in borehole GT-2, they sampled the granitic Precambrian basement rock, which we will refer to as the Jemez

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89 *Babylon*, p.23, Joan Oates, Thames & Hudson 1979.

90 *Fluctuating radiocarbon offsets observed in the southern Levant and implications for archaeological chronology debates* by Sturt W. Manning, Carol Griggs, Brita Lorentzen, Christopher Bronk Ramsey, David Chivall, A. J. Timothy Jull, and Todd E. Lange in Proceedings of the National Academy of the Sciences (USA), 29 May 2018.

91 *Discordant Potassium-Argon Model and Isochron 'Ages' for Cardenas Basalt (Middle proerozoic) and Associated Diabase of Eastern Grand Canyon, Arizona*, Steven A. Austin and Andrew A. Snelling, Proceedings of the Fourth International Conference on Creationism, pp.35-51 (1998). See also Answers in Depth, Vol. 5 (3 Feb 2010) from www.answersingenesis.org.

92 *The Cause of Anomalous Potassium-Argon 'Ages' for Recent Andesite Flows at Mt. Ngauruhoe, New Zealand, and the Implications for Potassium-Argon 'Dating'*, Dr Andrew A. Snelling, Proceedings of the Fourth International Conference on Creationism, pp.503-525 (1998). See also Answers in Depth, Vol. 4 (30 Dec 2009).

> Granodiorite. It has a radioisotopic age of about 1.5 billion years, as measured by various methods using the uranium, thorium, and lead isotopes in the zircons themselves."[93]

The writers go on to demonstrate that the amount of helium in those rocks shows that, whilst the radioisotopic age is said to be 1.5 billion years, the rock cannot be more than a few thousand years old.

Dendrochronology

Brief mention has already been made concerning dendrochronology or tree-ring dating. Let us now look at this method of dating in a little more detail.

Leonardo da Vinci is credited with being the first to notice that each Spring, trees start to produce a new ring. By counting the number of rings on a felled tree it becomes possible to determine its age. This method was employed by Dr Andrew Ellicott Douglass who, in about 1913, was trying to determine whether tree rings could provide him with a record of past climate to see whether there was any relation between the weather and sunspot cycles. Since then, his methods have been refined and dendrochronological dating methods have been introduced into archaeological research.

It has been noticed that the tree rings vary in width and density according to the climate so that in years when the weather has been favourable the rings are thicker, the thin rings denoting bad years. Trees which grow in the same region during the same period should, in theory, produce a similar pattern of ring widths. It should therefore be possible, by comparing the succession of narrow and wide rings, to form a reasonably reliable chronological framework.

Paul R. Sheppard informs us:

> "Dendrochronology subsequently expanded worldwide, and now over 3000 of the 12000+ publications on dendrochronology can be classified as dendroclimatology."[94]

He continues by saying that:

> "…from reconstructions of Northern Hemisphere temperature based on tree rings and other natural archives of climate collected from multiple sites, it appears that current temperature (since AD 1850) exceeds the range of variability reconstructed for AD 1000-1850. Uncertainties in dendroclimatology exist, including a relatively recent issue called divergence, but dendroclimatology has played, and continues to play, a substantial role in the interdisciplinary research on climate change".

The main problem with Dendrochronology is that, in order to fit a wood sample into the annual-ring calendar at the right spot, it must show at least fifty annual rings.[95] This immediately means that for most wooden weapons such as bows, arrows, throw-sticks and spears, we are unable to use this method of dating. Furthermore, whilst we have a continuous sequence of samples supposedly dating back some 10,000 years,[96] for a few

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93 *Helium Diffusion Rates Support Accelerated Nuclear Decay*, Dr Russell Humphreys, Dr Andrew Snelling, Dr John Baumgardner and Dr Steve Austin, Proceedings of the Fifth International Conference on Creationism, pp.175–195 (2003). See also Answers in Depth, Vol. 6 (2 Feb 2011).

94 *Dendroclimatology: extracting climate from trees*, Paul R. Sheppard, WIREs Climate Change, p.343, journal of the Royal Geographical Society, Vol. 1, Issue 3, pp.343-352, May/June 2010 issued by John Wiley and Sons Ltd.

95 *The Man in the Ice* p.79, Konrad Spindler, Weidenfeld and Nicholson, London 1994 (ISBN 0 297 81410 9).

96 *Ibid*.

countries such as Egypt, where trees are so scarce, it is impossible to form any dendrochronological sequence.

As at the time Peter James wrote his book *Centuries of Darkness* in 1992, Eastern Mediterranean juniper succession only stretched back to 1073 CE.[97] Since then, Peter Kuniholm and his team have studied the juniper succession in Anatolia. They are convinced that by using "high-precision ^{14}C determinations", which they then compare with the central European oak series and then 'wiggle match' to the radiocarbon calibration curve, they can now date the archaeological sites from several cultures in the eastern Mediterranean "with fine precision":

> "A tree-ring chronology of 1,503 years has been constructed from large groups of timbers in major archaeological monuments, principally at Gordion, Porsuk, Acemhöyük and Kültepe in Anatolia, and might provide a solution to many currently impenetrable or ambiguous issues in eastern Mediterranean archaeology. However, this prehistoric chronology is floating, that is, it is not connected at present to a fixed dendrochronology from living trees backwards."[98]

By "high precision", they simply mean that the equipment is more sensitive, which means that it can detect even the most minute traces of C14. The fundamental problems with Radiocarbon C14 dating have already been discussed and remain unchanged. Note also, that to get the dendrochronological data to fit, scientists are forced to 'wiggle match' the samples in order to make them fit.

Bernd Kromer and his team, who have continued the work of Peter Kuniholm, have since refined the data even further and believe that they now have a more accurate dendrochronological series for the juniper succession in Anatolia.[99] What we shall proceed to demonstrate, however, is that Anatolian history is being dated far too early, which means that they are working to false assumptions about the start date of their sequences.

One of the prerequisites for obtaining a reliable sample is that the trees must have come from the same region. This is to be expected because, to take an extreme example, the climate in England will not be the same as that around the Mediterranean. Nevertheless, even if the trees are from the same region, we cannot always guarantee that they will produce the same results. A lot depends on where the tree was situated when it was alive.

> "One must also find trees that have not tapped a permanent source of underground water. Trees from hillsides are better than those from river bottoms. The effect of permanent water may sometimes be just the opposite of the expected. In Europe it was found that trees living on the flood plains of rivers put on a very small ring during a wet year. By contrast, trees on the slopes put on large rings. The reason was that the trees on the flood plains were suffering from drowned roots."[100]

This means that samples taken from archaeological sites are not going to be reliable unless it is known from where the wood was obtained.

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97 p.322 COD.

98 *Anatolian tree rings and the absolute chronology of the eastern Mediterranean, 2220-718 BC*, Peter Ian Kuniholm, Bernd Kromer, Sturt W. Manning, Maryanne Newton, Christine E. Latini and Mary Jaye Bruce, p.780, Nature, Vol. 381, Jun 1996.

99 *^{14}C Calibration in the 2nd and 1st Millennia BC – Eastern Mediterranean Radiocarbon Comparison Project (EMRCP)* in the Proceedings of the 20th International Radiocarbon Conference, Radiocarbon, Vol. 52, Nr 2-3, 2010, pp.875-886, Bernd Kromer, Sturt W. Manning, Michael Friedrich, Sahra Talamo and Nicole Trano.

100 p.174, An Introduction to Prehistoric Archaeology, Frank Hole & Robert F. Heizer, Holt, Rhinehart and Winston, USA 1965 Library of Congress Catalog Card Number 65-11842-236695-0115.

Another major problem with dendrochronological dating has been highlighted by David Rohl who points out that:

> "Some published chronologies have had to be withdrawn from time to time: for example, the Sweet Track chronology from SW England which had to be 'remeasured' after it did not conform to the already published dendrochronology of Northern Ireland (Belfast); and the South German sequence whose detailed construction was abandoned in favour of one based on the Belfast chronology - even though its authors had originally been convinced of its accuracy".[101]

Rohl goes on to question the whole system of dendrochronological dating, as, indeed, I do here. He mentions that leading dendrochronologists are finding that it is possible to obtain perfect matches for samples from more than one period. For example, P. Kuniholm, the man responsible for producing the new Turkish dendrochronology, attempted to date wood taken from a city gateway at Tille Hoyuk. His tests produced three perfectly matching dates – 1258, 1140 and 981 BCE all of which, according to dendrochronologists, ought to be 99.9% certain.[102] Further doubts have similarly been raised about some of the other later links in the dendrochronological chain. D. Yamaguchi took a Douglas fir log known to date between 1482 and 1668 CE and "found no less than 113 matches throughout the whole of the AD tree-ring sequence".[103]

It is also a known fact that in the side of the tree facing away from the sun (which in the northern hemisphere will be the north side of the tree, and in the southern hemisphere the south side of the tree) the rings will be closer together. Unfortunately, this also has consequences for the archaeologist because unless he knows from which side of the tree the sample has been taken, he will be unable to confidently match the rings with any other specimen.

Stratigraphic Evidence

Stratigraphic evidence should be one of the most important means of ascertaining a true chronological sequence at any given site. Unfortunately, the facts are often either confused or misinterpreted.

One of the more popular methods of excavating a site is to dig a trench or trial pit. Most archaeologists at some time or other have adopted this practise, basically because it is a cheap alternative to excavating the whole site. However, the main problem with this method is that you obtain an incomplete and often misleading result.

We all know that a city is constantly in the process of construction or renovation throughout its history. New buildings are constructed to make room for new families, new roads are built, old buildings are renovated – all of these things are an ongoing fact of life. We must not assume that because a building is constructed of two types of material or in two different styles that they should be dated to different centuries. The work could quite easily have been done at different times by the same generation. An extension could have been built to house a growing family, to accommodate their horses, or for almost any other reason you may care to think of.

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[101] ATOT p.388.
[102] *Ibid*. p.389.
[103] *Ibid*.

If we look at any city, we can find buildings old and new co-existing together. Unless a city is, for example, completely destroyed by fire, it would be wrong to assume that a whole site was completely replaced by new buildings. It has to be accepted that 'Early Bronze Age' buildings would still have been standing and occupied for use during what is termed the 'Late Iron Age'. The best we can do, for the sake of dating, is to study whatever is buried under the buildings, as this will provide us with the earliest date for that building. If we rely on the contents of the building at the time of its destruction, then we are likely to produce inaccurate results.

Disturbances to the stratigraphic evidence can sometimes be attributed to actions taken in ancient times. It was not unknown for kings to clear a site below the original foundations of an existing building in order to build their own monuments, removing almost all trace of any previous structures in the process. For example, the Assyrian king Ashur-nasir-pal II tells us:

> "At that time the temple of the goddess Ishtar of Nineveh..... ..... the old temple which Shamshi-Adad, king of Assyria, a prince who preceded me, had built - that temple had become dilapidated and fallen into ruin..... I delineated its area, dug out its foundation pit, rebuilt it from top to bottom, and completed it. I made it larger than before".[104]

Another Assyrian king by the name of Tiglathpileser I likewise dug down to bedrock:

> "In my accession year the gods An and Adad, the great gods my lords who love my priesthood commanded me to rebuild their shrine. I made bricks. I delineated its area, dug down to the bottom of its foundation pit, (and) laid its foundation upon bedrock".[105]

This practice of digging down to bedrock is also noticable in Jerusalem. Dame Kathleen Kenyon had conducted several trial excavations on the eastern slope of the Western Hill at Jerusalem and had come to the conclusion that the area was not occupied during the Israelite period. According to her interpretation, the Israelites had used the hill as a quarry which had subsequently been filled with earth containing Israelite pottery which had been conveyed from the Eastern Hill. She was of the opinion that the Western Hill was first occupied in the Second Century BCE – during the Hasmonian period.

> "Because Dame Kenyon was an authority of the highest order in the realm of stratigraphic excavation, her conclusions were accepted fully".[106]

In discussing Dame Kenyon's interpretations, Nahman Avigad tells us:

> "In our experience, decisive and far-reaching conclusions should not be arrived at solely on the basis of trial pits and trenches. There were spots in our excavations where the earliest remains, found directly on bedrock, dated from as late as the Byzantine period. What false and misleading conclusions would have resulted if we had been so unlucky as to dig only at such spots! At other places on the rock we uncovered remains from the Herodian or Hasmonean period - and at many others, we found Israelite remains, in the lowermost stratum, albeit only in small, sporadic patches. The absence of an Israelite stratum in other areas can be explained by the fact that building activities in later periods often led to the surface being scraped down to bedrock. Much of the Israelite remains were cleared away during the extensive building projects in the period of the Second Temple, when huge quantities of earth were transferred from one spot to another in order to level the ground or to obtain large structural fills. This shows the true origin of the many Israelite sherds in the earth fills found in the excavations carried out on the Western Hill by Dame Kenyon and others".[107]

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[104] ARI Vol. 2, p.185, §.718.
[105] ARI Vol. 2, p.18, §.55.
[106] DJ p.30.
[107] DJ p.30-31.

Such then are the dangers of making general assumptions from results of excavating only a small part of a site.

Escapist Theories

When the archaeological facts reveal some sort of discrepancy, the archaeologist tends to allow his imagination to run away with him in an attempt to explain away the discrepancy. For example, at Tell Atchana, a site which has been identified as the ancient city of Alalakh, Sir Leonard Woolley discovered a mass of pottery dated by him to 1250 BCE. They bore an unmistakable resemblance to those discovered at Knossos. However, those at Knossos were dated some 150 years prior to the ones found at Alalakh. A suitable explanation therefore had to be given:

> "It does not occur to him [Woolley] to reopen the question of the 'dating' of this Knossian style. He accepts unquestioningly Evans's own dogma that this style died out completely after 1400 BC. As a consequence, he has to devise a hypothesis to account for the gap of one and a half centuries. His imaginary account of the potter wide awake to the commercial possibilities of the 'prevailing craze' for Aegean objets d'art may serve as a type specimen. Again and again we shall meet with stories of this kind devised to explain away awkward constellations of fact".[108]

These attempts at explaining away evidence which is clearly in conflict with the accepted theories are encountered too frequently to be ignored. At Gordion in Turkey, the topmost layers contained an admixture of Phrygian and late 'Hittite' pottery. The Phrygian period of history supposedly started no earlier than 900 BCE and lasted until it was sacked by the Cimmerians in the early 7th century BCE. Despite this, the Hittite kingdom supposedly came to an end about 1200 BCE. To explain this anomaly, R S Young argued that it was "clearly a deposit already in the clay when it was brought from elsewhere to be laid down over the surface of the Phrygian city mound".[109] This 'Hittite' evidence was strewn across the whole site. Knowing that the topmost layers at Gordion are dated to the Persian period of domination, Young tried to think of an elaborate way to accommodate this *ad hoc* hypothesis. He was forced to admit that "it would have been necessary to carry it up over the Persian gate before it could be dumped over the mound at the west".[110]

The suggestion that some unknown person or persons had conveyed such large quantities of earth from some unknown location and spread it across the top of the whole site is another ludicrous attempt at twisting the archaeological evidence. However, further evidence of Hittite pottery mixed with Phrygian was encountered in the next strata which clearly precluded the 'intrusion' theory. This demonstrates how far the archaeologist is prepared to go in order to avoid accepting the archaeological evidence at face value.

It is interesting to note that even as late as 1989, Seton Lloyd was still of the opinion that the Phrygians succeeded and even displaced the Hittites,[111] which situation is not borne out by the archaeological evidence. Peter James, partly acknowledging this difficulty, calls for a radical redating of the Hittite Empire but still fails to provide a satisfactory answer to the

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108 M&M p.191.

109 American Journal of Archaeology, Vol. 59, 1955, "Gordion: Preliminary Report 1953", p.12.

110 *Ibid*. p.12.

111 *Ancient Turkey, A Traveller's History of Anatolia* p.61, ch.6 "The Kingdom of Midas", Seton Lloyd, British Museum Publications Limited 1989.

stratigraphic anomalies presented to us at Gordion, especially as the latest phases of the city which contain the late Hittite sherds should be dated to the Persian era! We will be looking at the so-called Hittite Empire in Chapter 12.

Another such theory which has been fully accepted without challenge is the suggestion that the Israelites used scarab seals as talismans in remembrance of the time that they spent in Egypt. We read, for example, of such a seal being found at the ancient site of Jaffa. Half of a scarab seal was found lying near the teeth of the skull of a lion in a 'Pre-Philistine Temple'. The temple has been dated to the time of Ramses III because of comparison with another temple of similar plan which has been discovered at Beth-Shean.

> "The reconstruction of the inscription on the half-scarab found near the lion's teeth produced the name of Queen Tiy, wife of Amenhotep III, but at the same time it should be remembered that scarabs of kings of the Eighteenth and Nineteenth Dynasties continued in use as talismans or jewelry for generations afterward, and therefore they cannot serve as evidence".[112]

It was originally believed that the Exodus from Egypt took place during the time of either Ramses II or his son Mereneptah. However, it is now realised that such a late date is impossible. It is believed by some that it occurred during the middle of the 18th Dynasty, possibly during the reign of Amenhotep II, with the end of the forty years wandering in the wilderness occurring during the reign of Amenhotep IV. According to this reasoning, Queen Tiy would have been queen of Egypt during the time that the Israelites were moving into the Promised Land. To suggest that a scarab belonging to Queen Tiy could have found its way into Israel and subsequently been used by the Israelites as a 'talisman' is therefore difficult to explain using the conventional arguments. Did the Israelites therefore return to Egypt at some later date and dig up these scarabs from some unknown grave? As we progress through this book, we shall find a more satisfactory explanation to this and other such awkward hypotheses.

Drawings on the Wall

From ancient times people have used caves either for a place of burial or for a place of refuge. We read for example of how Abraham, his wife Sarah and their immediate descendents were buried in the cave of the field of Machpelah which was in Hebron.[113] During the time of Joshua, five of the Amorite kings fled to a cave to flee from Joshua and his army.[114] These five kings were killed and then buried in that cave.[115]

During the time of the Judges, many of the people of Israel were forced to live in caves.[116] The same occurred during the time of King Saul.[117] David also dwelt in the cave of Adullam when he fled from King Saul.[118] He was evidently still using it some years later, as we are told that his three most prominent captains "came down to David in the harvest time unto the cave of Adullam".[119] During the time of Ahab king of Judah, we are told that many of the

[112] EAEHL Vol. 2, p.540.
[113] Refer Gen. 23:19, Gen. 25:9, Gen. 49:31 etc.
[114] Josh. 10:16.
[115] Josh. 10:27.
[116] Judg. 6:2.
[117] 1 Sam. 13:6.
[118] 1 Sam. 22:1.
[119] 2 Sam. 23:13.

LORD's prophets hid in caves to escape the wrath of Jezebel.[120] During the time of Israel's exile many were living in caves.[121] Both Lazarus and Jesus were buried in caves,[122] and even the Dead Sea Scrolls were found in a cave.

With all of this written evidence, one would think that there would be overwhelming archaeological evidence to support these statements. However, using the standard, accepted dating methods, most of the archaeological evidence of cave dwelling would seem to date much earlier than this. Notice that specimens from caves are consistently assigned dates which are thousands if not tens of thousands of years old with very little to show for the period when the written records show that cave burials and cave dwelling was at its height. Nevertheless, we have already seen that radiocarbon dating of bones is unreliable and most of the other methods of dating are based on theories which are yet to be substantiated.

One spurious method of dating is based on comparisons of cave paintings and the different styles employed. This theory suffers from the same problems as pottery styles which have already been discussed. Comparisons are often made with bas-reliefs of Egypt or with the rich palatial murals of Assyria, Babylonia or Greece. The argument used is, that because the cave paintings are much coarser, they must be of earlier date. However, such reasoning is totally unsound. The royal paintings would indubitably have been commissioned by the king and the finest artisans would have been employed to undertake the work. By contrast, the cave drawings may well have been done by fugitives or social outcasts. It is more than likely that many of the cave finds which have been classed as prehistoric should belong firmly to the historic periods. In fact, this problem has already been encountered by archaeologists working in Egypt:

> "The earliest depictions in Egypt are drawings incised on rocks in the desert; these are difficult to date unless there is connected archaeological material. An example at Sayala in Nubia is dated to the period before the arrival of the A-Group culture, and animals depicted on rock-drawings suggest the wetter climate of the Predynastic Period or earlier. However, similar drawings occur on the walls of the Trajan kiosk at Philae, and thus can only date to the second century AD or later; this makes dating by style alone impossible at present".[123]

The assumption that primitive practices or life style automatically means an early historical date is therefore erroneous. And yet, archaeologists still employ this crude method of dating today. The various distinctions between Iron Age I, II and III, for example, is just an extension of this practice. We have already dispelled a similar argument in connection with pottery.

I here quote the words of William Stevenson Smith Ph.D., who was Curator of Egyptian Art at the Museum of Fine Arts in Boston, Massachusetts, concerning the shoddy workmanship of a small stela discovered on the grave of a court lady of the Early Dynastic Period:

> "The craftsmen available to the private person had not been able to keep pace with the rapid strides being made in the royal workshops".[124]

He noticed also that the quality of the work depended on the materials which were available to the craftsman:

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120 1 Kings 18:4.
121 Ezek. 33:27.
122 John 11:38.
123 BMAE p.148.
124 AEBOS p.24.

> "But in Nubia the materials available to the craftsman were different from those to which he had been accustomed at home, requiring certain modifications of technique, while he was at the same time exposed to the influence of the native African crafts. The skill and adaptability of the Egyptian workmen asserted themselves under these new conditions. The arrival of these new craftsmen must have acted also as a considerable stimulus to the local industries. The result was the growth of a school of arts and crafts having its own peculiar style which continued to make itself felt, although gradually submerged by native influence, until the more thorough Egyptianization of Nubia during the New Kingdom".[125]

I would also add that much depended on the skill of the craftsmen being employed. You cannot seriously expect all craftsmen to produce the same quality of work.

The Ice Ages

Relics which have been assigned to the "Ice Age" can often be compared with similar remains which are dated to more recent times. The remains of whole villages which have been constructed out of mammoth bones, for example, have been discovered at various sites in the Ukraine and dated to around 20,000 years ago. The structure of these 'tents' is very similar to ones made from whale bones as recently as the 19th century CE.

> "It is likely that this extremely solid framework, when completed, was covered with hides just like the skin-and-whalebone huts built by Siberian coastal hunters during the nineteenth century".[126]

I should perhaps add that the classical writer Diodorus mentions a tribe who lived in this manner during the first century BCE:

> "But others who can find no caves facing the north [to live in] collect the ribs of the whales which are cast up by the sea; and then, since there is a great abundance of these ribs, they interweave them from either side, the curve outwards and leaning towards each other, and then weave fresh seaweed through them".[127]

Such practices can therefore be traced throughout history. This is only one of several examples that could be quoted. Likewise, many birds and animals have become extinct during the last few centuries. The suggestion that the mammoth could have been in existence up till relatively recent historical times should likewise not be precluded. In fact, in *Ancient Irish History Reconsidered*, it is demonstrated that mammoths still existed in Ireland in the fourth century BCE.[128]

According to palaeontologists, the last Ice Age occurred about 70,000 BCE and ended about 9,000 BCE. This book will raise serious objections to these dates. It should be noted that Greenland used to be ***green!*** Have you ever wondered why it was not called Whiteland? A passage from a book originally published in 1638 states:

> "Amongst fowl, peacocks and pigeons, all fenny fowl are forbidden, as ducks, geese, swans, herons, cranes, coots, didappers, waterhens, with all those teals, curs, sheldrakes, and peckled fowls, that come hither in winter out of Scandia, Muscovy, Greenland, Friezland, which ***half the year are covered all over with snow, and frozen up***."[129]

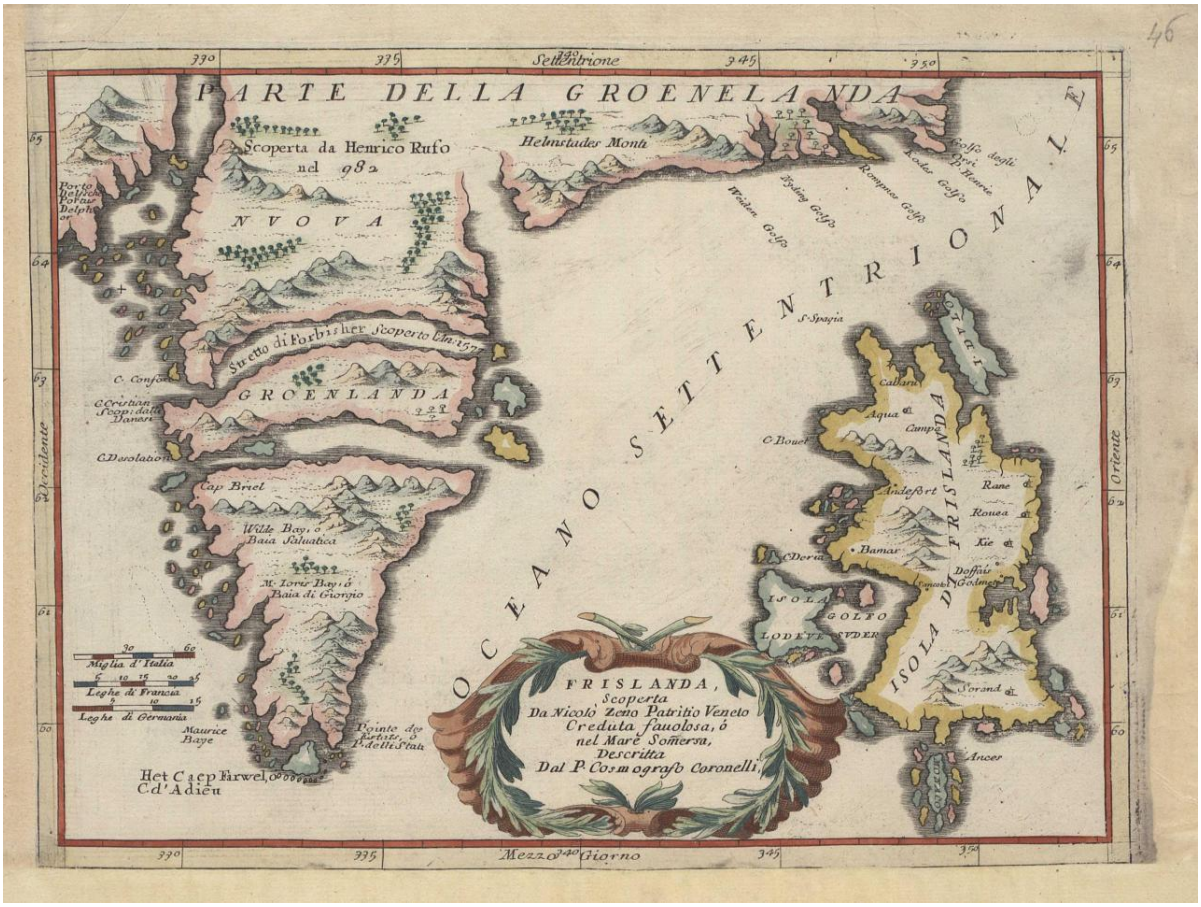
Notice that Greenland was only covered in snow and ice for half the year! The mention of

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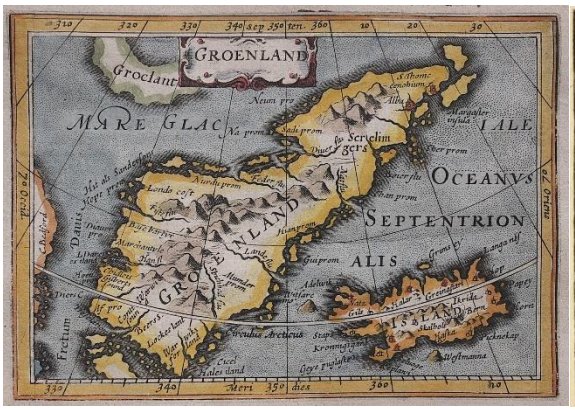
125 AEBOS p.74.
126 *Secrets of the Ice Age - The World of the Cave Artists* p.14, Evan Hadingham, William Heinemann Limited, London 1979.
127 Diodorus, *Library* 3.19.2.
128 Section headed *Atlantis.*
129 *The Anatomy of Melancholy* p.138, Robert Burton, London 1652. (Emphasis mine.)

peacocks in Greenland is understandable when you realise that the Vikings, who had a large settlement in the eastern shore of the continent, kept peacocks as pets.

We also have maps confirming that Greenland was not always covered in snow. The Vincenzo Coronelli map of 1592, for example, shows Greenland with mountains and forests:



The Pretus Bertius map (see below) shows Greenland with rivers. Whilst the maps may differ in a few significant details, they nevertheless show that the continent was at that time free from ice. It was not until the early 18th Century that Greenland became permanently covered in snow and ice. A map dated 1747 has a comment against the passageway which cut the island in two stating that "It is said that these straights were formerly passable but now they are shut up with ice". This dramatic change to the state of the continent coincided with the



Pretus Bertius map, Amsterdam 1616.



Old map of Greenland dated 1747.

Little Ice Age which enveloped the whole of Europe and a substantial part of North America between c.1300 CE and c.1850 CE.[130] There is no universal agreement on the dates when it actually started and ended with start and end dates of 1250 CE and 1900 CE also being proposed.

Using pseudo-scientific dating methods, scientists have concluded that Greenland was ice-free around 416,000 years ago.[131] The recorded evidence shows that it was ice-free less than 400 years ago. So which date should we trust?



This model which is on display at the Prairie Aviation Museum in Bloomington, Illinois gives us an idea of how deep they had to dig to retrieve Glacier Girl.

On this score it is worth bearing in mind that a WW2 plane (a P-38) which crash landed in Greenland on 15 July 1942 due to poor weather and visibility was found in 1992 buried under 250 feet of snow and ice. Using the above pseudo-scientific dating methods, this WW2 plane must have been buried a few thousand years ago. It cannot even be argued that it sank in the snow to this level because the engines being at the front of the plane would have caused it to tilt so that it was facing downwards at an angle. This was not the case. Another *ad hoc* hypothesis is that Glacier Girl landed on an active glacier which has moved by as much as 2km since landing. This hypothesis is untenable for the simple reason that it ***assumes*** that the glacier dragged the plane under 250 feet of snow and ice, which makes no logical sense whatsoever. From experience I find that people will always accept the most ridiculous excuses rather than accept the obvious interpretation. Note that a second P-38 has been found in Greenland. This one, called Echo, is also under 300 feet of snow and ice.[132] It's a bit of a coincidence that both planes are discovered at a similar depth, is it not? Both planes being dragged down to the same level by separate glaciers each on a similar incline and travelling at the same rate of movement. That would require a lot of explaining! If Greenland was free of snow and ice in the 17th Century CE, then it demonstrates that these dating methods being employed by these scientists are way out in their calibration!

Evolutionist geologists have become so indoctrinated with Charles Lyell's teaching that "The present is the key to the past", they will not accept anything which goes against that teaching. This idea that everything that has happened in the past can be explained by slow gradual processes which we observe today is simply a way to undermine the authority of the Bible. After all, we do not see a global flood occurring today, so why should we believe that one occurred in the past? Because of this thinking, when in 1923 J Harlen Bretz presented evidence which showed that the Channelled Scablands in Eastern Washington were caused by massive flooding in the distant past. Geologists rejected his arguments as they were too radical and were seen as arguing for a catastrophic explanation of the geology, which was against the prevailing view of uniformitarianism. Bretz came under heavy attack for his views

[130] These dates are taken from *The Real Little Ice Age* p.327, Sam White, Journal of Interdisciplinary History, Vol. 44, No.3 (Winter, 2014), pp.327-352.

[131] *Deglaciation of northwestern Greenland during Marine Isotope Stage 11* Andrew J. Christ et al, Science (Journal), Vol. 381, No. 6655, pp.330-335, 20 Jul 2023.

[132] *WWII P-38 Discovered Under 300 Feet of Ice in Greenland* at https://www.popularmechanics.com/flight/a22575917/wwii-p-38-discovered-under-300-feet-of-ice-in-greenland/. (Retrieved 10 Dec 2023.)

and he now had many objections from people who, without even doing any research or study of the evidence themselves, kept coming up with alternative *ad hoc* explanations of what they believed the evidence was showing them. To give Bretz credit, he answered every single one of their objections explaining why it would not work. It took ***forty years*** before geologists admitted that he had been right all along. Once a false teaching gets established in academia, it takes dynamite to shake that teaching. Even so, they still cannot let go of their long ages.

In old maps of north America dating to 1722, the cartographers showed an inland sea which they called Mer de l'Ouest (Sea of the West). It is claimed nowadays that this inland sea is a myth, even though we know that this region was at one time part of what geologists are calling the Western Interior Seaway. But of course, these geologists contend that this seaway existed many millions of years ago, so the suggestion that such a sea existed in the 1700s is anathema to evolutionist thinking. It is much easier to debunk an idea than to accept that there is any truth to it. Evolutionists have to have millions of years of history to support their theory of evolution, otherwise they are in big trouble. If evolution is not true then what is the alternative? Is it logical to accept that a cartographer would produce a map as detailed as this which was accurate in so many details and then deliberately invent a sea which was not there? Cartographers were highly respected for their skills. Seriously, would they risk their reputation by including non-existent features? Looking at it from this perspective, the idea that the inland sea is a fabrication of the cartographer simply does not make sense, especially as geologists confirm that this part of America was at one time under water – as indicated by the many fossilised sea creatures found in these regions. The only thing which prevents us from accepting this evidence is the biased evolutionist views which exist among geologists who constantly call for long ages and slow gradual processes.



Map of North America dating to 1722 showing the Mer de l'Ouest.

According to the ancient Greeks and Egyptians, there was a time when the sun rose in the west and set in the east, the opposite to what it does today! They talk of a major catastrophic event known as the Flood of Deucalion when the mountains in Thessaly visibly moved out of their place. This was a time when the seas raged and reached the tops of mountains. We shall demonstrate in the appropriate place in this book that this catastrophic event occurred during the time of Hezekiah king of Judah. Esarhaddon even explains why the sun's shadow went down by ten degrees on the sun dial of Ahaz, who was Hezekiah's father. All of this will

be explained later.[133] This book is going to completely overturn the accepted view of ancient Egyptian and Assyrian history.

The Language Barrier

Much progress has been made during the last two centuries towards translating ancient writings such as Egyptian hieroglyphs, Assyrian cuneiform or Sumerian pictographic scripts to name just a few. In most cases, the philologists are dealing with languages which have long been forgotten. Usually, the only way of translating such languages is by careful comparison with other known languages. In the case of the Egyptian hieroglyphs, it was the Rosetta Stone which first provided the key to the pronunciation of many of the Egyptian characters. This was achieved by comparing the Egyptian text with the more familiar Greek, working on the assumption that the Egyptian would be a translation of the Greek. Fortunately, the assumption proved to be correct.

In antiquity, in general, especially in Egypt, the common person was not educated in reading or writing. Such things were entrusted to an elite group of people called scribes. These people were specifically educated in the art of writing having been trained at a school or college devoted to this profession.[134] They would then be employed by kings or noblemen as required. Jeremiah, for example, used Baruch, son of Neriah, to write down the words of the Almighty to read to the people.[135]

The Middle East was, for a long period of history, inhabited by many different people groups all with their own distinctive languages and local dialects. Not surprisingly, therefore, we find that names of people and places received more than one name. We read, for example, that the Assyrian king, Adad-nirari III refers to "the city of Gidara which the Arameans call Riqammatu".[136] The city of Adana was similarly referred to as Que or Qawe by the Assyrians.[137] A similar situation exists even today in the United Kingdom. The land which is known to many people as Wales is known also to the local inhabitants as Cymru (pronounced Kumree). Many of the Welsh place names similarly have both an English and a Welsh name.[138]

This double-naming of places is further complicated by our lack of information as to how words were pronounced. Philologists may have succeeded in identifying the values of certain characters, but this does not guarantee that the pronunciation is going to remain uniform. We have only to consider the words 'plough', 'cough', 'dough', 'through' and 'thorough' for some idea of what is involved.

In Hebrew, the letter beth בּ, which is pronounced *b*, may also become a veth ב and pronounced as a *v*. In the Bible, we find that Solomon's mother is called both Bath-Sheba (בַּת-שֶׁבַע) and Bath-Shua (בַּת-שׁוּעַ),[139] the latter clearly being more correctly pronounced as Bath-Sheva. We encounter similar examples with some of the other Hebrew characters and

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133 See Chapter 8.
134 See 2 Kings 22:14 and 2 Chron. 34:22 for mention of a college in Jerusalem which existed during the time of Josiah king of Judah.
135 Jer. 36:4.
136 ARI Vol. 2, p.88, §.427.
137 HIT p.35.
138 Cardigan is called Aberteifi and Swansea is called Abertawe to name but a couple.
139 Compare 2 Sam. 12:24 & 1 Chron. 3:5.

we must expect the same of all other languages. Further examples of this phenomenon can be found throughout this book as well as in my various papers.

The question could well be asked "is this important?". After all, if we can understand the texts, does it really matter whether or not the pronunciations are correct? It is true that the overall translation may be unaffected, however, the main problem occurs when we want to put the texts into some sort of historical framework. Many of the cities of Israel and Judah, which are mentioned in the texts of the kings of Assyria for example, cannot be identified with any certainty and are unknown outside of those texts.

Even when we do recognise familiar names, we find that there are differences in the way they are spelt. For example, Greece is known as Yavan in the Bible, but as Yaman in the Assyrian texts.[140] It is more than likely that the cuneiform character which has been read as '*ma*' may have been pronounced '*va*' or '*wa*' hence for 'Yaman' we should more correctly read 'Yavan'. This will then concur with the Biblical rendering of the name as well as the possible identification with the Ionians of the Greek literature. A similar problem occurs with the Biblical name Evil-Merodach,[141] this being the name of the son of Nebuchadnezzar II. According to the accepted transliteration of the cuneiform texts, Nebuchadnezzar's successor was in fact Amul-Marduk. However, if we again change the *m* of 'Amul' to a *v*, there will no longer be a conflict with the Biblical rendering of this name. Note also that Merodach-baladan of the Book of Isaiah[142] appears in the Second Book of Kings as Berodach-baladan.[143] The prophet Isaiah also calls the city of Dibon (דִּיבוֹן) Dimon (דִּימוֹן).[144] This confusion of the letters *beth* and *mem* is found in the Assyrian, Babylonian, Celtic, Gaelic, Brettonic and even Hebrew languages. The Babylonian Talmud informs us that, when Jerusalem was destroyed, the Sanhedrin moved to a town called both Yabneh and Iamnia, both being variations on the same name. Note once again the interchange of the *beth* in Yabneh and the *mem* in Iamnia.

The difficulties do not end there though. It is significant that names and places were often written as heard. This argument applies more generally to names which were foreign to the native language, though not exclusively so. We have only to turn to the Bible for an example. Azariah king of Judah was also called Uzziah,[145] both names being used interchangeably. Both Azariah and Uzziah are written with the same Hebrew characters with the exception of one – the letter ר *(reysh)* has been dropped in the name Uzziah.[146] Hoshea, Joshua and Jeshua is yet another example of this phenomenon.[147]

Another peculiarity, if it can be called that, concerns accepted pronunciations. For example, we take it for granted that Ramoth-Gilead is the correct rendering of the name of this ancient Biblical city. However, Josephus called it "the Galadene city of Aramatha".[148] Ramoth appears in cuneiform texts as 'Iarimuta' and in Egyptian hieroglyphs as 'Yarmuth'.[149] Similarly, the

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140 ARAB Vol. 2, p.40, §.80.
141 ANET p.566.
142 Isa. 39:1.
143 2 Kings 20:12.
144 Isa. 15:9.
145 Compare 2 Kings 15:1 and 15:13 with 2 Chron. 26:1.
146 עֲזַרְיָה for Azariah and עֻזִּיָּהוּ for Uzziah.
147 Refer Neh. 8:17 for Jeshua (יֵשׁוּעַ) son of Nun, who is called Hoshea (הוֹשֵׁעַ) son of Nun in Deut. 32:44 and Joshua (יְהוֹשֻׁעַ) son of Nun elsewhere. Compare also Ezra 5:2 with Zech. 3:1 for Jeshua (יֵשׁוּעַ)/Joshua (יְהוֹשֻׁעַ) the high priest.
148 Γαλαδηνῆ πόλιν Ἀραμαθὰν 'Geladene city of Aramethan' Josephus, *Antiquities of the Jews* (Loeb) 8.398. (Called Ramoth in Gilead in Whiston's copy 8.15.3.)
149 See Chapter 7.

people of the city of Adana, of the cuneiform texts, appear as Danunians in the Phoenician texts[150] and possibly as Danuna in the El Amarna Letters.[151] Applying this principle to 'Keshayarsha', the cuneiform name of Xerxes I king of Persia, we arrive at the name Achashyerosh, which is closer to the Hebrew rendering of his name, Achashverosh (AV Ahasuerus) as it appears in the Book of Esther.[152]

Another problem commonly encountered in ancient texts is the interchange of the letters *t* and *d*, *g* and *k*, and also *p* and *b*. In the El Amarna letters, for example, the king of Mitanni is called both Tushratta and Dushratta. Mention is also made therein of a certain person who appears under the various names of Etakkama, Aitugama, Edagama, Edakama and Itaatkama to name but a few. Similarly, the Hattian king Suppulilulme appears as Subbiluliuma in the so-called Hittite texts as well as in the El Amarna letters. Further examples of these problems will be encountered throughout this book.

According to Herodotus and Diodorus, the successor to Cambyses, son of Cyrus king of Persia was a certain Smerdis. His name has actually been transliterated from the cuneiform texts as 'Bardiah', which, when transliterated, would become Bardis in the Greek language. One wonders whether the name Bardiah has been misread or alternatively whether the ancient pronunciation of the name in Greek differed from the way it is pronounced today. Either way, if we did not know that Bardiah or Smerdis was the successor of Cambyses, it would have been impossible to match the two names.

During the course of this book, we shall find other examples of how kings and nobles not only had their names spelt in different ways, but also used more than the one name. Complete dynasties will disappear when we realise that the same king appears in the king lists at two or more different periods of history.

Summary of the Methods of Excavation

As we can see, the main methods of dating employed by the archaeologist are profoundly flawed. Most of these methods are still widely accepted without question despite archaeological and historical evidence that repeatedly calls for their reconsideration and perhaps even abandonment. Instead of trying to fit the theories to the archaeological evidence we are trying to fit the archaeological evidence to the theories, which is where, in my opinion, we have gone seriously wrong. Even more unforgiveable is the fact that, when the archaeological interpretations don't fit the Biblical record, instead of questioning the interpretation of the archaeological evidence, archaeologists are instead changing the meaning of the Bible in order to fit their interpretations!

The archaeologist relies heavily on textual evidence, without which it is almost impossible to fix dates. Textual evidence, however, is difficult to find. When we do find inscriptions, it is often either just a short snippet of text or it is very fragmentary with lots of lacunae. It is

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150 HIT p.35 – Gurney's identification of the Daniuna in Rameses III's texts to Adana is however incorrect as we shall see when we look at that period of history in Chapter 12.

151 AMAR Vol. 2, Letter 151, line 52 (p.497) - "The king of Danuna is dead", wrote Abimelech, king of Tyre. Danuna is mentioned in connection with Ugarit (line 56) and the land of Hatti (line 58) which suggests that Danuna was somewhere in the same region. Adana was in fact located in Cilicia, a short distance north of Ugarit.

152 Achashverosh is a direct transliteration of the Hebrew אֲחַשְׁוֵרוֹשׁ. This name has been transliterated as Ahaseurus in the Authorised Version of the Bible.

extremely rare to find a monument or other inscription which contains more than a few words or phrases. Even when we do, it usually consists of names which are difficult to be put into any historical context. Where we do have written records, they seem to be at variance with what is recorded both in the Bible and in the Greek records. It is in this area that I seek to demonstrate that we have relied too heavily on the attempts of ancient chroniclers who have themselves got things drastically wrong.

I accept that to abandon all of the theories effectively means starting all over again from scratch. It means that every scrap of evidence needs to be re-examined and reassessed in an attempt to recreate some sort of cohesive picture of what really happened. This book is an attempt to produce a logical chronological framework for others to consider. I sincerely hope that I can at least lay down the foundations for future research that others can build upon.

I do not for one moment presume to have all of the answers. In fact, there are many areas where I am confronted by conflicting evidence. However, this does not necessarily mean that alternative solutions do not exist. This is aptly demonstrated in Chapter 5, where I not only solve a problem which has caused complications for my own thesis, but also resolve an age long controversy. People have a tendency to reject something in its entirety just because of one or two small obstacles instead of examining the overall evidence and trying to see if there is any validity to the arguments.

Professor Leonard Palmer in the course of his investigations constantly met with resistance in the course of his research. We should remember that Professor Palmer was a philologist, not an archaeologist. He was publicly reproached for his "inexperience" and for his "insistence on facts",[153] but scholars were prepared to invent all sorts of excuses and *ad hoc* hypotheses rather than accept the obvious interpretations which Professor Palmer was presenting to them. It was only after a lot of persistence on Professor Palmer's part that they finally conceded that he was right.

A field archaeologist is required to enter his findings in what is referred to as a Day Book. Professor Palmer had discovered that Sir Arthur Evans had later changed the find positions of certain important finds in his Day Book:

> "Is it considered permissible in archaeological circles to make such adjustments in the recorded find positions? Is it normal to present as *actually observed* stratifications which in fact are 'reconstructed' and achieved by retrospective adjustments of the recorded data in the light of later conclusions? This is what Evans did to achieve the 'decisive stratigraphy' in the 1903 report. I was surprised to find that some prominent archaeologists defended Evans's practice. In fact I was publicly reproached at a Congress for my inexperience in this matter: Day Book entries are constantly revised, I was assured".[154]

Note that Evans' methods of recording were approved and obviously followed by other prominent people. To what extent then should we rely on the reports from other excavation sites? Palmer found that the archaeological records for Knossos had been doctored to suit the archaeologists' assumptions:

> "What has emerged throughout the palace and the course of its excavation is a picture of adjustment, suppression and invention of archaeological data".[155]

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153 M&M p.284-285 "What is an Archaeological Fact?".
154 M&M p.284.
155 *Ibid*. p.285.

However, in trying to convey these points, he met with resistance from respectable people who, instead of acknowledging the errors, would repeatedly make up complex *ad hoc* hypotheses to explain the discrepancies. One particularly amusing hypothesis, which was invented to explain how the archaeological record had become confused, involved 'intruders' who, under greatly restricted working conditions, supposedly lifted up pavement slabs in several places to insert pottery underneath it.[156] The problem we are constantly faced with is what is termed as 'demarcation resentment'.

> "However much one may play it down, there seems to be an inherent antagonism between scholars trained in different disciplines … Among historians, archaeologists and place-name scholars it seldom breaks out into denunciations and violent abuse, but it lies behind many a caustic comment, many an artless question, many a genial thrust".[157]

I know that there will be those who will resent and even reject my work. Many of these objectors will doubtless reject it without even reading or considering what I say, just as they have done with many other scholars who are in a similar situation. All I ask is that this present work be given a fair and honest appraisal by all those who are prepared to listen.

If you want to know how the Assyrian chronology can be reduced by one thousand years and the Egyptian chronology by more than two thousand years, then read on. If not, then close the book now and forever close your mind to the truth.

> "While philologists and archaeologists must go their separate ways and if the convergence of their results will be all the more impressive if reached in entire independence, there are fields where both sets of schoolmasters may, and must, walk hand in hand".[158]

[156] *Ibid*. p.251-252.
[157] *Ibid*. p.288, quoting from *Archaeology, Place-names and History* pp.97-8 by F. T. Wainwright, Routledge & Kegan Paul, London 1962.
[158] M&M p.184-185.

CHAPTER 2 - THE EGYPTIAN EMPIRE

The Greeks took great delight in relating the achievements of the Egyptian 12th Dynasty. To them, the 12th Dynasty was the greatest of all Egyptian dynasties, yet, despite their confident claims, especially for kings Senusert III and Amenemhat III of that period, the monuments are somewhat silent and indeed pitifully non-existent. The American archaeologist James Henry Breasted informs us that the record of Senusert III's achievements on the stela of Sebek-khu, who was one of the king's attendants, contains "the only mention of an invasion of Syria by any Pharaoh of the Middle Kingdom".[1] Clearly something is drastically wrong here! More importantly, not one of the Greek writers ever related the achievements of the later 18th Dynasty kings, whose monuments and records are numerous and have survived even to this day. From where then did the Greeks obtain their information, and why did they fail to mention the great achievements of the kings of the 18th Dynasty, which period is commonly referred to by Egyptologists as *The Egyptian Empire*?

It has long been recognised that the kings of the ancient world bore more than one name. This was possibly due either to regional language variations, or maybe in some instances to appease each of the various deities. Such an example can be found in the records of Tiglathpileser I, king of Assyria, who refers to a certain "Kili-Teshub, son of Kali-Teshub, who is called Errupi".[2] We know that the Assyrian kings themselves adopted this practice. A prime example to quote would be Pul and Ululaia who appear in the *Babylonian King List*s as kings of Assyria, though no trace of either of these names can be found in the Assyrian records. It is assumed that they belong to Tiglathpileser III and Shalmaneser V respectively, but we shall show, when we come to look at the chronology for the Neo Assyrian period, that this assumption is wrong.

Examples of persons having alternative names can also be found in the Bible. For instance, it was possibly due to language difficulties that Joseph was named Zaphnath-paaneah by Pharaoh,[3] Eliakim was similarly renamed Jehoiakim by Pharaoh Necho,[4] and Mattaniah, Zedekiah by Nebuchadnezzar.[5] Four further examples can be found in the book of Daniel.[6]

Most people know the name Solomon, but if they were to find one of his alternative names in the records of that period, it is very unlikely that it would be recognised as belonging to him. Seven of Solomon's alternative names are recorded in the Midrash, where we are also told that his real name was Yedidiah (AV Jedidiah).[7] (NB: The Jewish Encyclopedia gives us eight names.[8]) From the Bible we learn that Yedidiah was the name given to Solomon by Nathan the prophet,[9] and if, as the Bible intimates, Nathan was responsible for Solomon's upbringing,[10] it is likely that he was more commonly known by this name than that of

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1 ARE Vol.1, p.302, §.676.
2 ARI Vol. 2, p.7-8, §.13.
3 Gen 41:45.
4 2 Kings 23:34.
5 2 Kings 24:17.
6 Dan. 1:7.
7 Midrash Rabbah Numbers (Naso) X, 4, Ecclesiastes 1:1-2 where he is called Kohelet and 2 Sam. 12:25 where he is called Jedidiah.
8 Yedidiah, Koheleth, Agur, Bin, Yakeh (or Jakeh), Lemuel, Ithiel and Ucal. Entry under *Solomon* in *The Jewish Encyclopedia* Vol. XI, Isidore Singer et al, New York 1906.
9 2 Sam 12:25 – Jedidiah in the Authorised Version.
10 It was Nathan who approached David when Adoniyah tried to establish himself as king (1 Kings 1:11-53). It was Nathan (and Samuel before him) who kept a record of David's exploits (1 Chron. 29:29 – An unknown Gad "the seer" is also mentioned).

Solomon. The name Solomon is in itself incorrect, because, in accordance with the Hebrew pronunciation, it should be pronounced as Shlomo. The name as we know it has come down to us from the Greek translations of the Bible.

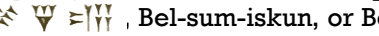
There are numerous other examples that could be quoted, but these should be sufficient to make my point. We shall shortly see that this practice was common among kings, queens and other personages of most of the ancient world. In fact, it is interesting to see that this practice of having more than one name, or of changing names, was even practiced by the Sioux Indians of North America as late as the end of the 19th century of the Common Era.[11]

I have already mentioned that names of towns and peoples received the same treatment. For example, Adad-nirari II in one of his inscriptions refers to "the city of Gidara which the Arameans call Riqammatu",[12] Esarhaddon refers to "the wicked Barnakeans, – inhabitants of Til-Ashur, who in the tongue of the people of Mihranu are named Pitaneans"[13] and scholars familiar with cuneiform writing will also be aware that Babylon, which appears in the Bible as Babel, was often called Karduniash by the Assyrians.

In response to a comment made by an Assyrian scribe about how the names of Assyria's enemies "are not easy to write", Luckenbill remarked:

> "The difficulties the Assyrian scribe encountered when trying to render foreign proper names were many and were variously met".[14]

George Smith had this to say about the use of multiple names:

> "I have long known that the later Assyrian monarchs sometimes bore two names, one instance of this custom is printed in Cuneif. Inscrip. [i.e. Sir Henry C. Rawlinson's *Cuneifrom Inscriptions of Western Asia*] Vol. III, p.16, where we]  , Assur-ebil-mukin-pal, the second name of Esarhaddon; the tablet was inscribed in the reign of Sennacherib (the father of Esarhaddon), who writes as follows: 'To Assur-aḥ-iddina (Esarhaddon) my son, whom afterwards Assur-ebil-mukin-pal by name I called.' Another instance is the name  , Bel-sum-iskun, or Bel-zikir-iskun; this is the second name of another late Assyrian king, either Shalmaneser [V] or Sargon [II], probably the latter. In an enumeration of Assyrian monarchs Bel-zikir-iskun comes between Tiglath Pileser and Ṣennacherib. This custom of having two names may account for two facts, the absence of the name of Pul in our present Assyrian inscriptions, and the name of Sennacherib in Canon III, which is Assur-aḥi-iriba instead of Sin-ahi-iriba."[15]

As it will shortly be shown, his assumption that this use of more than one name is restricted to the later Assyrian historical period is misguided. During the course of this book, we shall see that many a city was referred to by more than the one name, and that the kings of the ancient world had not just two, but multiple names. This regrettably makes the task of identifying places and people that much more difficult.

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11 Indian Boyhood, Charles A. Eastman, Dover Publications, New York 1971; Mr Eastman was originally named Hakadah(p.4) and later renamed Ohiyesa.(p.37) Mr Eastman even named his son Ohiyesa (see introductory note by author). Charles Eastman was his "Christian" name which was given to him when he converted. He tells us that an Indian boy often received a new name for some special event which ocurred during his life. (p.80) Not only boys, but older men were also likely to receive new names.(p.225).

12 ARI Vol. 2, p.88, §.427.

13 ARAB Vol. 2, p.207, §.517.

14 ARAB Vol. 2, p.96, n.1.

15 *History of Ashurbanipal translated from Cuneiform Inscriptions* p.323, George Smith, Williams and Norgate, London 1871.

Comparison of the 12th & 18th Dynasties

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

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

> "His [Thutmose I's] southern boundary is as far as the frontier of this land (his) northern as far as that inverted water which goes downstream in going up-stream. *The like has not happened to other kings* … They (that is, the lands) were not seen in the archives of the ancestors since the worshippers of Horus …"[16]

Breasted has interpreted 'worshippers of Horus' as being the pre-dynastic kings.[17] If this is the case, then Thutmose I, though being aware of the actions of his predecessors, seems to be completely ignorant of the achievements of Senusert III, who supposedly preceded him by some five hundred years. This is despite the fact, as we shall see later in this chapter, that the 18th Dynasty kings supposedly used the names of the 12th Dynasty kings alongside their own in veneration of their ancestors.

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

What we shall proceed to demonstrate is that the Egyptian 12th, 13th, 14th and 18th dynasties were all one and the same period of history, and we shall slowly provide evidence to show that these dynasties were contemporary with the Davidic-Solomonic era in Israel.

The Testimony of Pottery and Art

On comparing the pottery of the 12th Dynasty as shown in Petrie's book *Abydos* with that of the 18th Dynasty as shown in Wreszinski's *Atlas*, I can find no difference in the styles. Petrie even confirms this observation:

> "The works of the 11th and the 17th or of the 12th and the 18th dynasties, when compared, are barely distinguishable".[19]

If we take this comment at face value, then we must accept that 11th Dynasty style gave way

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16 ARE Vol. 2, p.31, §.73. (Italics mine.)
17 *Ibid.* – note g on p.31.
18 HEBR p.186.
19 AHEP Vol. 2 p.146.

to 12th Dynasty style, which, during the 17th Dynasty, reverted back to the 11th Dynasty style, and then returned once more during the 18th Dynasty to the 12th Dynasty style! This in itself defies the laws of probability. In addition to this, we are expected to believe, that during these two periods, the pottery in Babylon also underwent a similar change, as we shall demonstrate in the next chapter. Can we honestly believe that such a renaissance could have occurred in both of these countries at the same time?

The argument presented here seeks to show that the Egyptian 11th Dynasty was contemporary with the 17th Dynasty and that the 12th is a duplication of the 18th, thereby resolving this problem. I intend to demonstrate that the Babylonian king Hammurabi, who would have been a contemporary of the 12th Dynasty king Amenemhat III, needs to be brought forward to the time of Karaindash, who would have been a contemporary of the 18th Dynasty king Amenhotep III. In making this statement, I would stress that I am adopting André Parrot's proposed chronology which places Hammurabi as contemporary of Amenemhat III.[20] I should mention, however, that David Rohl argues for a later date for Hammurabi and, in fact, makes him a contemporary of Neferhotep I of the 13th Dynasty.[21] As we shall shortly see in Chapters 5 and 6 of this current work, the 13th Dynasty is spurious being the 12th/18th Dynasty in yet another form! We shall eventually identify Neferhotep I as the 18th Dynasty king Amenhotep II, a king who preceded Amenemhat III alias Amenhotep III. In other words, Parrot's and Rohl's proposed datings for Hammurabi are both just as valid.

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

> "However, it seems that during the occupation of the first and second palaces, bichrome ware and the presumably contemporary gold work were in use. That distinctive pottery hardly penetrated into Egypt, and the application of granules onto gold plate was a technique that flourished in the later Twelfth Dynasty but was missing in the jewelry of Queen Ah-hotep, mother of Ahmose [i.e. early 18th Dynasty]. It is not surprising that both of these skills, so foreign to Egypt, did not reappear there till the later years of the Eighteenth Dynasty."[22]

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

Whilst on the subject of art and styles, I feel that it is necessary to clarify a general misconception concerning dating on the grounds of style. I have often come across statements to the effect that, because an object is of inferior workmanship, it must belong to a different age. I quote for instance Petrie's comments concerning king Sehetepabra:

> "Some scarabs bearing this name are so rude in workmanship that they cannot be assigned to the reign of Amenemhat I [who was called Sehetepabra] in which fine work prevailed".[23]

Now, it is an indisputable fact that, where two objects are of the same workmanship, they can, with the exception of forgeries or replicas, be assigned to the same period. I do not think anyone can dispute the fact that everyone has their own style of workmanship. The obvious

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20 AM p.434.
21 ATOT p.309.
22 EAEHL Vol. 2, p.60.
23 AHEP Vol. 1, p.214.

example to quote would be handwriting, where each person has his or her own unique style. The same argument may be applied to pottery or art. Nevertheless, to reject something because of its poor quality is tantamount to saying that poor workmanship did not exist during that period, which argument is clearly wrong.

W. Stevenson Smith has already provided us with evidence that poorer work co-existed with fine work:

> "One of the best preserved and most characteristic examples of the style of the First Intermediate Period is the agricultural scene of the tomb of Djar at Thebes. This chapel must have been decorated by an old-fashioned country painter; for its owner lived at a time when much more sophisticated work was being executed for other members of the court of Neb-hepet-ra Mentuhotep [I] in Dynasty XI".[24]

In the example of Sehetepabra quoted above, I shortly intend to show that the 13th Dynasty, at least in part, is a duplication of the 12th and 18th Dynasties, which means that the scarab mentioned above which has been assigned to the 13th Dynasty king Sehetepabra does in fact belong to the 12th Dynasty king of that name. This means that the scarabs which Petrie rejected as having belonged to the 12th Dynasty on the grounds of poor workmanship, will indeed have belonged to that period "in which fine workmanship prevailed".

According to Petrie, "the types [of pottery] of Senusert I from his foundation deposit differ from anything known in the 12th dynasty at Dendereh, and also from the deposit of Senusert II or other groups of the 12th dynasty".[25] This is another good example of how workmanship can vary during any given period of history. At the very least, we should expect there naturally to have been regional differences in style.

A Question of Co-regency

The extent of co-regency that occurred towards the beginning of the 12th Dynasty is as obscure as that of the beginning of the 18th. Petrie had to admit that:

> "The reigns of the 12th Dynasty rulers are all long, and yet it is assumed that the kings were each sons of their predecessors …
>
> … Now it is unlikely that each of these kings had no son until they were so advanced in life. Either, then, their successors were not eldest sons, but only sons who were selected by the king as being most able, or sons of heiress-princesses; or else there have been several generations passed over, and grandsons were more usual as successors than direct sons. To reduce the average of 36 (years for the reign of each king) to the more likely average of 20 years, there must have been four grandsons adopted as co-regents, passing over the direct sons. One clue to this peculiarity may lie in the female succession. There is some ground for supposing that the throne, like any other property, descended in the female line; and that the custom of brother and sister marriages arose from the desire that sons should inherit."[26]

As we progress through this work, we shall see that this observation is in many ways correct. The main point that I would like to highlight from the above extract is the fact that the lengths of reign are far too long, and comparison with the 18th Dynasty suggests that a far greater extent of co-regency took place than has heretofore been realised. To proceed, however, we have to dispel some strongly held pre-conceived views.

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[24] AAAE p.154.
[25] ABYD Vol. 2, p.40.
[26] AHEP Vol. 1 p.208-9.

First of all, it is assumed that a king only had one Horus name, one Nomen and one Prenomen. We shall eventually find that kings had many such Horus names, Prenomens, etc. For example, it has already been noticed that Mentuhotep I of the 11th Dynasty had three Horus names, though it is argued that the names represent three distinct periods of Mentuhotep I's reign:

> "We owe it to H. Stock to have recognised that three separate titularies, previously attributed to three distinct Pharaohs all bearing the name Mentuhotep, really belonged to one and the same sovereign, each titulary reflecting a different stage in his career".[27]

It has similarly been noticed that a certain king of the 14th Dynasty by the name of Khenzer (or Khendjer as Sir Alan H. Gardiner preferred to call him) had two different Prenomens. The question arose as to whether there were two different Khenzers, one ruling in the north of Egypt at Sakkara and the other in the south at Abydos. Gardiner added that "it seems a more probable hypothesis that one and the same monarch vacillated as regards his Prenomen".[28]

Also, it is common knowledge among Egyptologists that Amenhotep IV changed his name to Akhenaten. He could not have been the only one to have done so. However, the suggestion that a king could have had more than one Horus name or Prenomen goes completely against the accepted scholarly view. The archaeological evidence reveals that these kings had many names and that they were possibly known in some regions of the country by the one name and in other regions by another.

In support of this theory, we find that in one of the El Amarna letters, Akhenaten is called Huria.[29] This is equivalent to the name Orus (Ὧρος) in Josephus's list,[30] Orus being the Greek transliteration of Huria. We often find that kings, queens, princes and princesses had more than one name. We read, for example, of a son of a certain Queen Nefertari who was called both Aahmes and Sapair.[31] Three different names for Ramses II's eldest son are also preserved.[32] In the Execration Texts, Senusert the younger (i.e. Senusert II) was called Khetu[33] and we learn from Petrie that a certain Tiy, wife of Unnefer, a High Priest, was also called Nefertari.[34] During the time of king Neferkara we learn that a high lady at the court was called both Nebt and Bebi.[35] All of this serves to demonstrate that it was common practice to have more than the one name.

I should perhaps also add that it was common practice to add or drop parts of the name. The following are examples of this practice:

a) King Nebkara was also called Nebka and Ra-Nebka[36]

b) Queen Nefertari was also called Aahmes-Nefertari[37]

c) Kames, one of the children of king Aahmes I, was also called Sat-Kames[38]

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27 EOP p.120. (See also p.438.)
28 *Ibid*. p.153.
29 AMAR Vol. 1, Letter 41.2 (p.207).
30 Josephus, *Against Apion* (Whiston) 1.15 (Loeb) 1.96.
31 AHEP Vol. 2, p.44.
32 Lost Tomb p.167 - The three names being Amun-her-khepeshef, Seth-her-khepeshef and Amun-her-wenemef.
33 ANET p.329.
34 ABYD Vol. 1, p.46-47.
35 AHEP Vol. 1, p.116.
36 AHEP Vol. 1, p.41.
37 *Ibid*. Vol 2, p.40.
38 *Ibid*. Vol 2, p.336.

During the 26th Dynasty, which is known as the Ethiopian period of domination, the kings are known to have had many names. Piankhy, for example, is known to have had four different Horus names, three Nebti names, two Golden Horus names and various other Nesut Biti and Son of Ra names.[39] In one case, two of his Nebti names and two of his Horus names appear together on the same obelisk which indicates that they were both in use at the same time.[40] It is assumed that this practice was peculiar to the Ethiopian period:

> "In explanation of these departures from ancient Egyptian custom, Piankhy was not an Egyptian. The first great king of his line, raised among a half-savage people, the conqueror of Egypt, he was filled with a pride and arrogance almost beyond the conception of modern scholars. No scribe would have dared to point out to him his infractions of tradition."[41]

I intend to demonstrate that Piankhy did not break with Egyptian tradition. To the contrary – he upheld it.

Our main problem lies in the acceptance of the king lists produced by Manetho, the ancient Egyptian priest-historian. Whilst some of it is reasonably trustworthy, there are a lot of errors in it which are difficult to explain. Unfortunately, the original books that Manetho wrote have not been preserved. We only have the abridged versions which were written by the Greek writers Sextus Julius Africanus (early 3rd century CE), Eusebius (early 4th century CE) and a later compiler by the name of George the Monk, better known as Syncellus (800 CE). Apart from this, we have but a brief extract by the Jewish historian Josephus (70 CE). All of these differ greatly both in the order of the kings and Dynasties as well as their lengths of reign.

Other lists that have been preserved are: The Table of Abydos, The Table of Sakkara, The Table of Karnak and the Turin Canon of Kings, the latter being the remains of a genuine chronicle very much like Manetho's work as handed down to us by Africanus and Eusebius. The problem is that even these lists do not entirely agree. The Table of Karnak, for instance, does not even present the names of the kings in their true consecutive order.[42]

The only other chronology that we have to work to, is the one preserved by Herodotus who lived much earlier (i.e. 4th century BCE[43]), but his work is generally regarded as erroneous in view of the fact that he places the Egyptian 4th Dynasty later than the 12th. Actually, I intend to show that, of all the king lists, Herodotus was closest to the truth, and that he gives us the best basis for reconstructing the Egyptian history than any of the aforesaid sources!

Manetho described the 12th Dynasty as Diospolite (i.e. Theban), though this has been rejected as erroneous "since perhaps its principal differentiating feature, apart from its interdependence as a single family, was its removal to a geographical position far away to the north".[44] If the 12th Dynasty is a duplication of the 18th, then Manetho would have been right in identifying the 12th Dynasty as Theban, for the 18th Dynasty, as all who are familiar with Egyptian history are aware, *was* Theban. As to whether Manetho, in trying to prove that his race was the most ancient, deliberately presented us with false information, or whether he was just working from inadequate material, cannot now be ascertained. Certainly, as we

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39 Zeitschrift für Ägyptische Sprache und Altertumskunde Vol. 66, p.94-95.
40 *Ibid*. p.94 & 95 para (c).
41 *Ibid*. p.98.
42 EOP p.50.
43 Herodutus is usually said to have lived in the 5th Century BCE, but we shall demonstrate in Chapter 13 of this work that he actually lived around 150 years later, in the 4th Century BCE.
44 EOP p.127.

progress through this book, we shall see that the Egyptians of the later Persian period, as well as the Ptolemaic period in which Manetho lived, were guilty of distorting and misrepresenting the truth.

Petrie noted an example of such a deception when he commented that, "at Seheyl, at the first cataract, a rock inscription was put up in Ptolemaic times, as a pious forgery, professing to belong to Neterkhet-Zoser".[45] Breasted issued the same warning regarding the Thutmose IV stele, which, as we shall shortly see, is another forgery, this time datable to the Persian period.

The confusion surrounding the co-regency that took place between the 18th Dynasty rulers Thutmose I, Thutmose II, Hatshepsut and Thutmose III has been the subject of much scholarly debate. Breasted had to admit that "the close of Thutmose I's reign is involved in deep obscurity" and that his reconstruction of this period is "not without its difficulties".[46] He suggested that Thutmose I co-ruled with his son Thutmose II towards the end of Thutmose II's reign.[47] Such a suggestion is feasible, though we immediately encounter a problem with this due to the fact that the records seem to show that their 12th Dynasty counterparts Senuserts I and II were separated by a period of about 29 years during which time Amenemhat II took the throne.

Our difficulty seems to revolve around two particular inscriptions with double datings. The first inscription bears the double date of "Year 44 of Senusert I and Year 2 of Amenemhat II"[48] and the second "Year 3 under the majesty of Horus Seshmutowe (Senusert II) corresponding to year 35 under the majesty of Horus Hekenemmat (Amenemhat II)".[49]

A careful analysis of the archaeological data, however, suggest that "Year 44 of Senusert I" refers, not to the 44th year of his reign, but rather to his age. In other words, Senusert I was 44 years old during the second year of Amenemhat II's reign. Similarly, year 3 of Senusert II would have occurred when Amenemhat II was 35 years old. This would make better sense than to assume that a period of 29 years elapsed before Senusert II, who was also a son of Senusert I, took the throne. Otherwise, as pointed out by Petrie, if we are to accept the conventional chronology based on Manetho's work, Senusert II must have been born to Senusert I late in life. However, the statues of Senusert II show that he was relatively young when he ascended the throne and this causes further complications for the conventional or accepted chronology.

A scarab bearing the joint names of Senusert I, II and Amenemhat II may well suggest that co-regency existed between these three kings.[50] Another scarab with signs forming the prenomens of Senuserts I, II and III is also known.[51] That Thutmose II and III were reigning together is shown by a broken lintel discovered at Abydos.[52] If Breasted is right about Thutmose I regaining the throne towards the end of Thutmose II's reign, then it provides further confirmation that all three of these kings were co-ruling.

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45 AHEP Vol. 1, p.44.
46 AHEB Vol. 1, p.267.
47 AHEB Vol. 1, p.270.
48 ARE Vol. 1, p.221, note d.
49 ARE Vol. 1, p.278, §.616.
50 *Catalogue of Egyptian Scarabs in the British Museum*, H R Hall, British Museum 1913, Vol. 1, p.12, No.116.
51 *Ibid.* Vol. 1, p.10, No.97.
52 ABYD Vol. 1, p.30.

According to the reconstruction presented here, Thutmose I (Akheperkare) was another name for Senusert I (Kheperkare)[53] and Thutmose II (Akheperenra) another name for Senusert II (Khakheperra). I would draw the reader's attention to the fact that Kheperkare is a variant spelling of Akheperkare, the adding or dropping of the initial syllable being well attested in ancient languages.[54] The fact that some of the names have been omitted from each of the two Dynasties (i.e. the 12th and 18th) by the ancient scribes should not come as a surprise when we bear in mind that Manetho omitted Senusert II from his 12th Dynasty list.

The correlation would therefore appear to have been as follows (note that the names in square brackets do not appear in the king lists):

12th Dynasty		**18th Dynasty**
Amenemhat I	<---------->	Amenhotep I
Senusert I	<---------->	Thutmose I
Amenemhat II	<---------->	[Amenhotep chief son of Thutmose I?]
[Senusert II]	<---------->	Thutmose II
[Royal daughter Hatshepsut]	<---------->	Queen Hatshepsut
Senusert III	<---------->	Thutmose III

In verification of this (referring to Plates 2 to 6), the statues of Amenemhat I bear a remarkable likeness to those of Amenhotep I. The statue of Queen Nefert, wife of Senusert I, is also bears an amazing likeness to that of Queen Mut-Nefert (or more correctly, Queen Mother Nefert), wife of Thutmose I. After this time, it seems that the kings and queens had statues made with either the one or the other of their names, but rarely both. Consequently, I have had to turn to other sources for comparison. Nevertheless, a comparison of the statue of Senusert I with the face mask of Thutmose I, and the statue of Senusert II with the statue of the similarly round-faced Thutmose II and the coffin lid of Thutmose II's usurped coffin, seem to leave us with little doubt that we are looking at the same people. Even the representation of the 18th Dynasty Queen Hatshepsut at Deir el Bahari bears a remarkable likeness to the representation of "royal daughter Hatshepsut" on the Stele of Au which has been dated to the 12th Dynasty.

I must stress, however, that allowance must be made for artistic differences when making these comparisons, because each artist, whether he be painter or sculptor, will have a different perspective of his subject. To demonstrate what I mean, Plate 7 shows representations of two different statues of Amenemhat III for comparison. Bearing in mind that these are both representations of one and the same king (as opposed to one of my proposed comparisons), one can clearly see how much the skill of the artist dictates how

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[53] Note how the name Kheperkare is similar in pronunciation to the name Akheperkare. In the Egyptian language words may be written with different characters so long as the characters have similar values and their pronunciation is the same.

[54] For example, as already stated, Josephus called Ramath-Gilead the Geledene city of Arametha. (*Antiquities of the Jews* (Loeb) 8.398.) He called Duke Tsibeon (AV Zibeon) Esebeon (*Antiquities of the Jews* (Loeb) 1.265), and Dumah son of Ishmael Idumas (*Antiquities of the Jews* (Loeb) 1.220 – called Dumah in Gen. 25:14). Note also that Yehoshua bin Nun (יְהוֹשֻׁעַ בִּן-נוּן AV Joshua son of Nun) is called Yeshua (יֵשׁוּעַ AV Jeshua) in the book of Nehemiah (Neh. 8:17) and Hoshea (הוֹשֵׁעַ) in the book of Deuteronomy (Deut. 32:44). Yechoniah (AV Jeconiah) son of Yehoakim (AV Jehoaikim) is likewise also called Coniah by the prophet Jeremiah (compare Jer. 22:24 with Jer. 37:1).

lifelike the final product is. Note especially the difference in the size of the ears! Even when you make allowance for the fact that the one statue was made when the king was a lot older, one has to look hard to appreciate that these are representations of one and the same king.

I have deliberately refrained from making comparisons between Senusert III and Thutmose III for reasons which will be better explained later.[55] It is obvious that the statues of Senusert III look nothing like the statues of Thutmose III, his 18th Dynasty counterpart. The explanation for this will not only reveal a major deception, but will also provide us with a solution to a puzzle that has baffled many archaeologists.

The Mummies of Thutmose I and II

Maspero discovered two coffins which were used for the burial of Thutmose I. The first of the two coffins was made in the 18th Dynasty and had been usurped and re-modelled in the 21st Dynasty to accommodate the mummy of Penozem I, though the mummy of Penozem I has not been found or identified.[56] The second coffin was made during the 21st Dynasty and was probably used for rehousing the mummy of Thutmose I, but we are led to believe that the priests may have moved Thutmose I back to its own coffin.

The mummy of Thutmose I is unlabelled and was only pronounced to be that of Thutmose I when it was unwrapped because of its striking similarity to the mummies of Thutmose II and Thutmose III. Elliot Smith who examined the royal mummies was able to deduce from the mummification methods used that the mummy of Thutmose I should be dated after Ahmose I but before Thutmose II.[57] X-ray examination of the mummy revealed, however, that Thutmose I could not have been the son of Amenhotep I as is commonly assumed.[58] Furthermore, the experts who have studied the X-rays are convinced that, despite Elliot Smith's estimate of about 50, the mummy is, in fact, of a young man of between 18 and 20 years of age.[59] This being the case, the mummy is clearly not that of Thutmose I who is known to have lived to a ripe old age.

Putting these reservations aside, we should bear in mind that the successor automatically became 'son' of the preceding king irrespective of their true lineage. Gardiner confirms that "one never knows whether terms like 'son', 'daughter', 'brother', 'sister', and so forth are to be understood literally or not".[60]

Also, we find that the mummy of Thutmose II does bear a remarkable likeness to the mummy which has been 'labelled' Thutmose I. The team of experts from the University of Michigan, who were involved in the X-raying of the mummies, even stated that the two bodies appeared almost like twin brothers rather than father and son.[61] Nevertheless, the true situation is still to be resolved. Until we know for certain that this is the mummy of Thutmose I, rather than of some other person, we can but speculate on the relationships of the 12th/18th Dynasty royal family. After all, it could just as easily be of one of the royal sons

[55] Refer Chapter 5.
[56] FACES p.69-73.
[57] *Ibid*. p.70. See also X-Ray Atlas p.351.
[58] X-Ray Atlas p.351.
[59] *Ibid*. See also FACES p.71.
[60] EOP p.178.
[61] X-Ray Atlas p.351 & FACES p.75.

who died before they had a chance to become king.

Another interesting point worthy of mention, is that the coffin used for the mummy of Thutmose II, although manufactured in the 18th Dynasty, was not originally made for a royal burial. The name of the original owner is not known.[62] It is strange, however, that the face on the coffin lid bears an uncanny likeness to the statue of Senusert II, Thutmose II's 12th Dynasty counterpart. It is possible that the mummy, which we have identified as Thutmose I, may have been the original occupant of this coffin, in which case, the similarity between the two mummies would explain the resemblance between the face on the coffin and the statue of Senusert II, though, admittedly, this still does not help us with the identification of the mummies!

Mut-Nefert

Queen Nefert, also known as Queen Mut-Nefert, was the wife of Senusert I alias Thutmose I.[63] It has been assumed that she was the daughter of Amenemhat I because she appears in the Story of Sinuhe as Senusert I's queen, and Petrie made the same assumption with Mut-Nefert, Thutmose I's queen, who was probably Amenhotep I's sister as she is called 'King's Sister' during that king's reign.[64] The Egyptian word 'Mut' translates as 'mother', therefore, for 'Queen Mut-Nefert', we should more correctly read 'Queen Mother Nefert'. As already stated, in Egypt, the natural line of inheritance was through the eldest daughter.[65]

Mut-Nefert is said to have been the mother of Thutmose II.[66] However, her 12th Dynasty counterpart, Nefert, is said to have been queen to both Senusert I and Senusert II.[67]

A grey-granite statue at Tanis represents Queen Nefert seated on a throne.[68] On her bosom is a pectoral on which is written the name Khakheperra (Senusert II). On the throne is written:

> "The hereditary princess, the great favourite, the very gracious, the consort of Ra-kha-kheper (Senusert II), beloved mistress of the two lands, royal daughter …
>
> "The hereditary princess, the great favourite, the very gracious, the consort of the wearer of the two diadems, beloved, mistress of women, the lady, the king's daughter of his body, Nefert perfected".[69]

The question now arises, did Senusert II marry his own mother? Suggestions have already been made that a later king, the heretic Akhenaten, whom we shall discuss later, had a daughter by his mother Tiy.[70] We already know that it was customary in all ranks of Egyptian society for a youth to marry his own sister.[71] The question is, whether this custom extended to include incest between mother and son.

Thutmose II is known to have displayed a deep devotion to his mother, Mut-Nefert. A fine

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62 FACES p.76.

63 According to the Sanehat Papyrus, Nefert was Senusert I's queen. AHEP Vol. 1, p.163 Queen Mut-Nefert was Thutmose I's queen. X-Ray Atlas p.129 It is assumed that Queen Nefert was daughter of Amenemhat I - AHEP Vol 1, p.60, whilst Queen Mut-Nefert was assumed to be the daughter of Amenhotep I - *Ibid*. Vol 2, p. 46.

64 X-Ray Atlas p.128-9.

65 AHEB Vol. 1, p.86.

66 AHEP Vol. 2, p.60.

67 *Ibid*. Vol. 1, p.163 & p.175.

68 See Plate 3.

69 Tanis II p.31.

70 Oedipus and Akhnaton chapter headed "The King's Mother and Wife".

71 AHEB Vol. 1, p.85.

statue of her in sandstone bears the inscription on the throne, "The good god, lord of both lands, Akheperenra (Thutmose II) made by him his monuments of his mother, royal wife, royal mother, Mut-Nefert, justified".[72] It has been assumed that the designation 'royal wife' refers to the fact that Mut-Nefert (i.e. 'Mother Nefert') was Thutmose I's wife, but we now need to ask ourselves whether this could actually be suggesting that Mut-Nefert was Thutmose II's wife. On a statue dedicated by Thutmose II at Karnak she supposedly appears as "royal daughter, royal wife".[73] In actual fact, the word which Petrie has translated as 'wife' is missing, though there is clearly no space for the word 'mother'. Sethe assumed that the missing word was 'sister',[74] which only seems to muddy the waters even further.

As an alternative to the suggestion that Thutmose II married his mother, if we return to the discussion of the Tanis statue, we find that the word '*sma-it*', which is translated as 'consort', can also be translated as 'united'. The question is, whether or not this can be interpreted as merely meaning that she was 'united' with Senusert II, alias Thutmose II, in the sense that she was co-ruler. This being the case, she would more correctly have been the wife of Senusert I, but was co-ruling with her son Senusert II. This would make more sense than to assume that Senusert II married his mother.

From our interpretation of a fragment of a papyrus found at Kahun, we have assumed that Senusert II had a daughter by the name of Nefert, though in his list of offerings made for his family, Senusert II merely mentions a certain "royal daughter Nefert".[75] In my opinion, this does not necessarily mean that she was Senusert II's daughter. After all, his mother, Queen Nefert, could quite easily have still been regarded as a 'royal daughter'.

Senusert I is said to have been a 'son' of Amenemhat I[76] whilst his 18th Dynasty counterpart, Thutmose I, was a 'son' of Amenhotep I. The similarity between the names Kheperkare (Senusert I) and Akheperkare (Thutmose I) should not be ignored. As already commented, there is every reason to believe that the name which has been read as Kheperkare was more correctly pronounced Akheperkare. This is in the same way that the city of Adana appears as Danuna in the Egyptian texts. It is also an accepted fact that the name Hiram, this being the name of the king of Tyre during the time of kings David and Solomon, appears in the records at Byblos in northern Israel as Ahiram or Ahirammu.

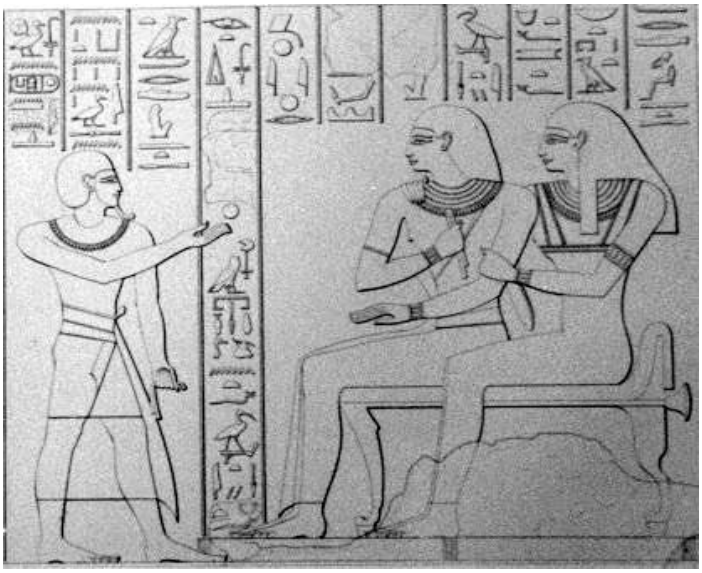
Amenemhat II

Amenemhat II is omitted from Manetho's 18th Dynasty list and similarly Hatshepsut is omitted from his 12th Dynasty list. We are informed by Africanus and Eusebius, the early Christian writers who have preserved for us the works of Manetho the Egyptian priest-historian, that Amenemhat II was "murdered by his own eunuchs". We shall also shortly see that Hatshepsut may have taken her revenge on those who were responsible for his death, and may have eventually committed suicide. These actions may well have been the cause of Hatshepsut's name being erased from her monuments.

Amenemhat II was a son of Senusert I (alias Thutmose I) hence a brother to Hatshepsut. From

[72] AHEP Vol 2, p.71.
[73] *Ibid*.
[74] X-Ray Atlas p.129.
[75] Zeitschrift für Ägyptische Sprache und Altertumskunde Vol. 37, p.91.
[76] AHEP Vol. 1, p.153.

both the Beni Hasan reliefs and the Execration Texts, we learn that his name was often abbreviated to Ameni. Another Amenemhat, a governor of the Oryx Nome, the XVIth nome of Upper Egypt and high official in the court of Senusert I, had his name variously written as Ameni, Amenemhati, Amenemhe, Amena, and Amun.[77] The name Thutmose may similarly have been abbreviated to either Tehuti or Teti.



Amenhotep, "Chief son of Akheperkare" (Thutmose I), before his father Tehuti-Sena and mother Tahured.

I have already stated that Amenemhat I was an alternative name for Amenhotep I. It is therefore likely that Amenemhat II was also called Amenhotep. It is therefore of interest to find that a certain Amenhotep bore the title "Chief king's son of Akheperkara (Thutmose I)", but his claim to the throne has been rejected by Gardiner and Petrie on the grounds that he is shown offering to his father Tehuti-sena, and mother Tahured, and to his brother Neferhotep.[78] Tehuti-sena is portrayed without any sign of royal authority therefore one may be inclined to agree with Gardiner and Petrie in their statement that "Chief king's son of Akheperkare" was merely a title. This being the case, how can we be sure that Amenemhat II was really a son of Senusert I?

It is possible that Tehuti-sena was another name for Thutmose I and Tahured another name for Hetep, mother of Amenemhat II.[79] Certainly the first part of the name, Tehuti, could be an abbreviated form of the name Thutmose. Petrie, for instance, preferred to read the name Thutmose as Tahuti-mes. Further evidence of this Amenhotep's status might be provided by a scarab which is dated to the early part of the 12th Dynasty which reads "Prince, sealer of the god, Amenhotep".[80] The fact that this 12th Dynasty Amenhotep was a prince, that is, one of the king's sons, seems to support our argument. This scarab cannot be identified with anyone of the 12th Dynasty using the conventional chronology. Also, a comparison of the portrait of this Amenhotep with those of Thutmose I suggests a certain family likeness which I feel should not be ignored.

An alternative suggestion is that Tehuti-sena and Tahured were not Amenhotep's real parents, but rather were only responsible for his upbringing. This would, however, mean that the Egyptian word '*iti*' for father is not, in this instance, to be taken literally.

Obviously, taken on their own merits, these arguments do not carry much weight, but in view of other mounting evidence, they are certainly worthy of mention.

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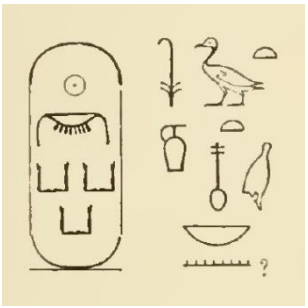
77 BENI Vol. 1, P.11 (Tomb No.2).
78 AHEP Vol. 2, p.68 – see also DENK Vol. 3, Plate 9.
79 ANET p.329.
80 SCAR Plate XIV, L.

Nebta

Further evidence of Amenemhat II's existence during the 18th Dynasty seems to be provided by the presence of his daughter Nebta[81] who, under the name of both Nebta and Nebtu, may possibly have been married to Thutmose III.[82] On one wooden label her name was written Nebtau. The label reads "Year 27, Pharmuthi 2. King's daughter Nebtau, daughter of the royal son Satum".[83] Petrie assumed that this rendering of Nebtau (as opposed to Nebtu) was a scribal error. Admittedly her father's name is given as Satum, though this could easily have been one of Amenemhat II's alternative names. The fact that Nebtau is referred to as "king's daughter" may confirm my argument, though Petrie took this expression to mean 'descendant' as opposed to immediate offspring.

A scarab in Petrie's own collection bearing the inscription "Royal daughter Nebta" has been ascribed by Petrie to Amenhotep I.[84] In view of the mounting evidence, I would suggest that this scarab be more correctly ascribed to Nebta, the daughter of Amenemhat II, who, to save renumbering all subsequent Amenhotep's, will henceforth be referred to in this book as Amenhotep IB. That Nebta was daughter of Amenemhat II is suggested (though by no means certain) by a blue glazed steatite cylinder seal where the names Nebkhaura (Amenemhat II) and Nebta, who is described as "Royal Daughter", appear together.[85]





Left: Scarab belonging to royal daughter (*suten sat*) Nebta.

Right: Cylinder seal with Nebta mentioned alongside Nebkaura (Amenemhat II)

Hatshepsut

Hatshepsut was the daughter of Thutmose I who became Queen of Egypt who ruled from Thebes in the south. Our prime source for showing that Hatshepsut existed during the 12th Dynasty is a stele found at Abydos called the 'Stele of Au'. Unfortunately, the only representation of this stele seems to be a sketch contained in Mariette's book *Abydos*.[86] However, his tracing is good enough to show that Hatshepsut, as depicted in this stele, strongly resembles her 18th Dynasty counterpart, as depicted in the Deir el Bahri reliefs.[87] Au was Hatshepsut's husband and overseer of temple offerings. This would be contrary to the popular belief that Thutmose II was Hatshepsut's husband, unless of course Au, which means 'child' or 'heir', is another name for Thutmose II, which I personally very much doubt.

Au was the son of Ameni, who is known to us from the Beni Hasan inscriptions. As already mentioned, Ameni, or Amenemhat as he was also known, was governor of the Oryx Nome and high official of the court of Senusert I. (He is not to be confused with King Amenemhat II

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81 AHEP Vol. 1, p.171.
82 AHEP Vol. 2, p.99.
83 AHEP Vol. 2, p.44.
84 AHEP Vol. 2, p.46. See also Scarabs and Cylinders Plate XXIV, No.47. The scarab is numbered LK328 in Petrie's collection.
85 *Extracts from my Notebooks VIII* p.105 (item m), Percy E. Newberry, Society of Biblical Archaeology – Proceedings, Vol. 27, Dec 1905.
86 *Abydos - Description Des Fouilles*, Vol. 2, Plate 46, August Mariette, Paris 1869-80.
87 See Plate 6.

who was also known as Ameni.) Au also claimed to be "born to the lady Henu". According to the Beni Hasan reliefs, Henu, who was also of noble descent, was the mother of the aforesaid Ameni.[88] This then means that Au would have more correctly been Henu's grandson.

The stele shows Hatshepsut seated and wearing the Uraus, the sign of authority, and against her is written "His (Au's) wife, Royal Daughter Hatshepsut born of Queen Nefert justified".[89] Because she is said to be a daughter of Queen Nefert, it is assumed that she was a daughter of Senusert II, though the king's name does not appear anywhere in the stele. According to this reconstruction, she was a daughter, not of Senusert II, but of Senusert I. I have already explained that Queen Nefert was most likely Senusert I's queen.[90]

The governor Ameni died in the 43rd year of Senusert I,[91] which means that Au was born sometime before that. If we accept the conventional chronology, then, for Senusert II to have been a son of Senusert I, he must have been born sometime towards the end of his father's reign. If Hatshepsut was truly a daughter of Senusert II, then, by necessity, she must have been at least thirty years younger than Au, a fact which is not supported by the stele. Both Hatshepsut and Au are represented as being roughly the same age.

Moving Senusert II closer in time to his father may alleviate this difficulty, but it means accepting that the two previously mentioned double-datings – the first being of "Year 44 of Senusert I and Year 2 of Amenemhat II"[92] and the second being "Year 3 under the majesty of Horus Seshmutowe (Senusert II) corresponding to year 35 under the majesty of Horus Hekenemmat (Amenemhat II)"[93] – need to be reconsidered along the lines being suggested earlier, namely, that Year 44 and Year 35 both refer to the age of the king rather than his year of reign. If we accept that Hatshepsut was a daughter of Senusert I, rather than of Senusert II, it goes a long way to resolving these chronological difficulties. It also provides us with a stronger argument for claiming that the 12th Dynasty is a duplication of the 18th.

The aforesaid Stele of Au also informs us that Hatshepsut and Au had two daughters, one whose name was also Hatshepsut. She may tentatively be identified as Merytra-Hatshepsut, the daughter of the 18th Dynasty Hatshepsut who is said to have been Thutmose III's queen and mother of Amenhotep II.

We have here a slight problem insomuch that the 18th Dynasty Hatshepsut claimed to have been a daughter of Queen Ahmes who is depicted at Deir el Bahri. Ahmes is there called "king's wife and king's mother".[94] According to Hatshepsut, her father Thutmose I went in to Ahmes whilst she was sleeping in the palace. When she smelled the perfume which he had anointed himself with, she awoke and he "imposed his desire upon her".[95] Such was the supposed conception of Hatshepsut.

Queen Ahmes is attested as the wife of Thutmose I at the start of his reign and is probably the same person who was called King's Sister during the reign of Amenhotep I.[96] It is

88 BENI Vol. 1, p.14.
89 GRAB Vol. 1, p.391.
90 AHEP Vol. 1, p.163.
91 BENI Vol. 1, p.24.
92 ARE Vol. 1, p.221, note d.
93 ARE Vol. 1, p.278, §.616.
94 ARE Vol. 2, p.80, §.197.
95 *Ibid*. §.196.
96 X-Ray Atlas p.128-9.

therefore argued that she was the daughter of Ahmose I, possibly by Ahmes-Nefertari, who appears behind Queen Ahmes on a monument which records the accession of Thutmose I.[97]

I would suggest that Ahmes was but another name for Queen Mut-Nefert, Thutmose I's queen, who is also conspiciously absent from the 18th Dynasty inscriptions and reliefs apart from her mention by Thutmose II. We know very little about Queen Mut-Nefert alias Queen Nefert apart from the reference in the Story of Sinuhe, which tells us that she was Senusert I's queen, and the aforesaid statues, all of which are ambiguous. In any event, I do not think that this problem will be properly resolved until we can get a better understanding of the Egyptian royal family of this period.

It is of interest to note that Ivan Van Sertima made the comment that; "Although Hatshepsut's mummy has not been found, it is clear that she is the grandaughter of Ahmose and Ahmose-Nefertari and the daughter of Thutmose I and Mutnofret [Mut-Nefert]".[98] He also stated that she was "daughter of Queen Ahmes".[99] Was *he* also suggesting that Mut-Nefert was an alternative name for Ahmes?

Scarabs

Scarabs were mainly used by officials as proof of authority. Often, they were used as seals, though a few were used for other purposes as Newberry commented:

> "not all Egyptian scarabs were used as seals. Some, but a very small number compared to the seal class, were used as amulets, and a few, like medals, were cut to commemorate historical events".[100]

There are numerous examples of how the seal was used:

> "When the scarab-seal was used for sealing, it was simply pressed upon the clay destined to receive the impression, just as a signet is used at the present day. A large number of clay-sealings from scarabs have been found in different localities in Egypt, and bear witness to the manner in which this class of seal was used".[101]

However, Petrie was of the opposite opinion:

> "As to the actual use for sealing, we know of very few instances of such except in the 12th Dynasty; hardly any scarab sealings of the 18th to 19th Dynasties are found, although scarabs were commonest at that age".[102]

He goes on to explain that the scarabs were:

> "originally nearly all coated with glaze, which has since perished from the majority, leaving the lines clear. But when the glaze remains, we see that a large part of the lines were so filled with glaze that no impression could be taken from them".[103]

By demonstrating that the 12th and 18th dynasties were contemporaneous, this comment must now be amended. It is my opinion that scarabs were used to show that the carriers were acting on the authority of the king.

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97 *Ibid*.
98 ER p.249.
99 *Ibid*. p.248.
100 EAS footnote to p.1.
101 EAS p.62.
102 SCAR p.4.
103 *Ibid*.

Bearing this in mind, the following scarabs bearing double cartouches[104] have, up till now, been difficult to explain:

Senusert III and Thutmose III: I have already put forward the argument that Senusert III and Thutmose III were one and the same person. This scarab should therefore not come as any surprise to us.

Amenhotep and Thutmose III: Thutmose III is believed to have co-ruled during the time of Thutmose I and Thutmose II, therefore, if this scarab is to be identified as bearing the combined cartouches of Amenhotep IB (Amenemhat II) and Thutmose III, we again find that we have a reasonable explanation before us.

Senusert II and Hatshepsut: Senusert II alias Thutmose II would have been the brother of Hatshepsut, and again, co-regency must have existed between them.

Sebekhotep III and Thutmose III: Sebekhotep III is one of the many names which have been assigned to the 13th Dynasty. If we accept that the 12th Dynasty is the same period as the 18th, then the intervening 13th Dynasty must also be spurious. The evidence shows that the 13th Dynasty is just another variation of the 12th/18th Dynasty and that Sebekhotep III would have been yet another name for Thutmose III. In other words, Sebekhotep III, Senusert III and Thutmose III were alternative names for one and the same person. The 13th Dynasty will be discussed in more detail in Chapter 6.

Other scarabs worth mentioning are:

Neferkara: Two scarabs bearing the name Neferkara have been assigned to the 18th Dynasty. Both of the scarabs in question read "Neferkara, Neferkheper, beloved of Amon".[105] Petrie remarked that they are of "a type which has not yet been explained" and that, "It belongs to the Thutmose age, between I and IV by its style; yet no such name as Neferkara is known then. The explanation seems to be that the *oa* and *nefer* signs are often made much alike".[106]

He goes on to explain how, for Neferkara, we should read Akheperkara (Thutmose I) though such a suggestion seems a bit strained in view of the fact that if you replace the *nefer* sign with the *oa* sign, we end up with Akhara and not Akheperkara. You only get Akheperkara by changing the *nefer* sign on the name Neferkheper to produce Akheper, but we are still missing the *ra* sign. Also, in the cartouch on the right, we have no sign denoting *ra* thereby invalidating Petrie's argument.



Two 18th Dynasty scarabs bearing the name Neferkara Neferkheper.



Cartouche of Thutmose-Nefer-Heper from Deir el Bahri.

I would suggest that Neferkara may have been yet another alias for Thutmose III, alias Senusert III, alias Sebekhotep III. In the Deir el Bahri reliefs, as well as on a broken lintel discovered at Abydos, Thutmose III was called Thutmose, Neferkheper.[107] The designation Neferkheper

[104] The scarabs are mentioned in AHEP Vol. 2, p.95.
[105] SCAR Plate XXV, Nos. 15 & 16.
[106] SCAR p.26.
[107] DEB Vol. 3, Plates LXV & LXVI and ABYD Vol. 1, p.44 ("Neferkheper" is translated by Navile as "good being".)

seems to be confined to Thutmose III and Neferkare during this period. Alternatively, the scarab might more correctly belong to the 21st Dynasty. We shall return to this subject in Chapter 5 in the Section headed Menkheperre - Thutmose.

I intend shortly to show that the 6th and 7th Dynasties are further duplications of this 12th/18th Dynasty period.[108] According to the 6th Dynasty list of kings, Neferkara succeeded a certain Menkara. It should here be noted that Queen Hatshepsut also used the name Menkara.[109] As already mentioned, Thutmose III, who we are here tentatively identifying as Neferkara, likewise succeeded Hatshepsut, alias Menkara, on the throne of Egypt.

Menkheperra (Thutmose III): One of Thutmose III's scarabs bears the title "*em zo maot*"; "with the sceptre of right". On the reverse is written "beloved of Sebek, Lord of Sun" an inscription which is "common enough in the 12th Dynasty but unusual later" remarked Petrie.[110]

Other scarabs: Petrie makes the observation that other scarabs which have been discovered and which bear the names Menkara, Neferkara, Amenemhat II, Senusert III and Amenhotep I (or IB?) are "identical in type and workmanship with the scarabs of Hatshepsut and her brother".[111]

Which, then, is the more plausible: that the 18th Dynasty kings were manufacturing scarabs inscribed with the names of their ancestors, even, in some cases, adding their own names to them, or the reconstruction presented here which shows that all of these kings belonged to the same period of history? If we can recall, at the beginning of this chapter, I showed that Thutmose I appeared to be ignorant of the achievements of Senusert III. It seems strange that these 18th Dynasty kings and queens should have taken such interest in their 12th Dynasty counterparts yet not be aware of their achievements!

Assuredly, all of the facts seem to point to the conclusion that the 12th Dynasty is a duplication of the 18th. Even Edouard Naville in 1892 noticed something seriously wrong, but did not come to the obvious conclusion:

> "In every place where excavations have been made, either by our predecessors or by ourselves, if not statues or larger monuments, at least names have been discovered of the twelfth dynasty, of the thirteenth, or even much more ancient kings belonging to the fourth or the fifth, but nothing whatever of the seventeenth or of the eighteenth. Except the serpent of Benha, now in the museum of Ghizeh, and which dates from Amenophis III, before our discoveries at Bubastis no monument of the Delta could be attributed with certainty to those princes. It would be extraordinary, however, that wherever an excavation has been made, at Tanis, Pithom, Nebesheh, Tell Mokdam, Khataaneh, Tell el Yahoodieh, Saft el Henneh, especially in the localities where ancient monuments have been discovered, precisely those of the seventeenth and eighteenth dynasties should have disappeared."[112]

The answer to Naville's enigma has now been provided. The 18th Dynasty was Theban, meaning that the 18th Dynasty names were used in and around Thebes whilst these same kings were known by other names in other parts of the country. As we progress through this book, we shall come across many other such archaeological 'anomalies'.

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[108] See Chapter 6.
[109] AHEP Vol. 1, p.74.
[110] *The Grenfell Colllections of Scarabs* p.28, Alice Grenfell, Ancient Egypt (Journal), 1916 part 1.
[111] AHEP Vol. 2, p.95.
[112] BUBAST p.29.

Black and White

Whenever the ancient Egyptians appear in films, they are always depicted as white people. Even the attempts in the 1920's by the artist Winifred Brunton, when she tried to show what the mummies may have looked like, presented the kings with white skins.[113]

According to Herodotus, the Egyptians were black-skinned with woolly hair.[114] The Greek word μελάγχροες (*melag-croes*), which is translated by some translators as 'dark-skinned', means black-skinned. (The Greek word μελάγ *melag* means 'ink black'.) He even makes it clear that the Egyptians were black when he tells us that: "When they [the people of Dodona] say that the dove was black, they are indicating that the woman was Egyptian".[115] According to the Bible, they were descendants of Mitzraim son of Ham.[116] The Ethiopians were descendants of Kush son of Ham which means that Kush and Mitzraim were brothers. Has no one ever queried why the two manikin sentries to Tutankhamun's tomb were painted black?



One of the two sentinels in Tutankhamun's tomb.

This discussion of the lineage of the Egyptian race has been discussed in great detail by Ivan Sertima in his book *Egypt Revisited*. He has made a good case for showing that the Egyptians were indeed black. Certainly, as far as the 18th Dynasty kings were concerned, the Michigan team which X-rayed the mummies commented that the skulls were 'similar to that of the Nubians from the ancient cemeteries of Gebel Adda'.[117] This remark was made concerning the skull of Thutmose I, but seeing that this skull is so similar to the other mummies, the comparison must also apply to them. The 18th Dynasty kings, at least, were therefore black!

What throws everyone is the name the Greeks employ for the inhabitants of Egypt. The original inhabitants were descendants of מִצְרַיִם Mitsraim (AV Mizraim) son of חָם Cham (AV Ham).[118] These were the people called Musri in the Assyrian texts and *Miṣr* or *Maṣr* in Arabic. By contrast, the name Aegypt is derived, we are told by Manetho, from the name of one of the sons who ruled Egypt at the end of the 18th Dynasty shortly before "Ramesses, also called Aegyptus", who is said to have ruled for 68 years, this latter king clearly being Rameses II.

> "Armaïs, also called Danaus, for 5 years: at the end of this time he was banished from the land of Egypt. Fleeing from his brother Aegyptus, he escaped to Greece, and after capturing Argos, he held sway over the Argives."[119]

Josephus adds that Aegyptus was also known as Sethos:

> "For Tethmôsis was king when they [i.e. Israel] set out; and, according to Manetho, the intervening reigns thereafter occupied 393 years down to the two brothers Sethôs and Hermaeus, the former of whom, he says, took the new name of Aegyptus, the latter than of

113 FACES p.229.
114 Herodotus, *Histories* 2.104.
115 Herodotus, *Histories* 2.57.
116 Gen 10:6.
117 X-Ray Atlas p.351.
118 Gen. 10:6.
119 Manetho pp.117 & 119.

> Danaus. Sethôs drove out Hermaeus and reigned for 59 years; then Rampsês, the elder of his sons, for 66 years."[120]

The writers are therefore identifying Sethos I (who they are placing in the 18th rather than the 19th Dynasty) as the person who gave their name to Egypt. Amenophis, who is said to have succeeded the 18th Dynasty Rameses [II], is the person we know as Merneptah. This story of how Sethos forced his brother Danaus out of Egypt and how Danaus became king of the Argives is total fabrication.

As for Aegyptus, the Greek writer Apollodorus gives a different account yet again:

> "Reigning over the Egyptians Epaphus married Memphis, daughter of Nile, founded and named the city of Memphis after her, and begat a daughter Libya, after whom the region of Libya was called. Libya had by Poseidon twin sons, Agenor and Belus. Agenor departed to Phoenicia and reigned there, and there he became the ancestor of the great stock; hence we shall defer our account of him. But Belus remained in Egypt, reigned over the country, and married Anchinoe, daughter of Nile, by whom he had twin sons, Egyptus and Danaus, but according to Euripides, he had also Cepheus and Phineus. Danaus was settled by Belus in Libya, and Egyptus in Arabia; but Egyptus subjugated the country of the Melampods and named it Egypt after himself."[121]

This highly contrived story makes Aegyptus and Danaus sons of Belus son of Poseidon and brother to Agenor. In *The Forgotten Tribe of Naphtali and the Phoenicians*, we reveal that Poseidon is a variant spelling of Sidon, this being the name of a city in northern Israel – ***not*** the name of a person – and Agenor is a tribe of people named after Guni son of Naphtali. Basically, the Greeks were making it up as they went along! The above story related by Eusebius and Josephus about Aegyptus being an alternative name both for Sethos I and Rameses II must also be taken with a pinch of salt!

The ancient Egyptian name for Egypt is usually transliterated either as Kemi or Kemet, a name which purportedly means 'black'. This name is actually derived from the Hebrew חָם Cham (AV Ham), a name which can also be written Kham or Kam or Kemi. The suggestion that the two parts of Egypt, which were known in the Egptian records as the Black Land and the Red Land, were so named because of the black alluvial deposits of the Nile and the red sands outside the Nile, is also somewhat contrived, as we shall later demonstrate

The Copts are a major ethnoreligious Christian group in Egypt, but more importantly, the name Copt is understood to be a variant spelling of Aegypt.[122] Both these names (Copt and Aegypt) are clearly derived from the name Keftiu, and opinions are divided over whether this was the ancient name for Cyprus or for Crete. The question that then needs to be asked is, how did the land of Mitsraim become known as the land of Cyprus or Crete?

We shall revisit this question, along with the names given to the two divisions of Egypt (i.e. Black Land and Red Land), when we look at the Ramesside Period in Chapter 9 of this current work. In short, the modern Egyptians are ***not*** descended from Mitsraim son of Ham, and we must not let our preconceptions of who the Egyptians are today obscure our understanding of who the original inhabitants of the land were. The original inhabitants of the land of Egypt were black. By contrast, the modern-day Egyptians are descendants of Ishmael and Edom.

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120 Manetho p.121.

121 Apollodorus, *Library* 2.1.4.

122 See, for example, *Egyptian Civilization its Sumerian origin & Real Chronology and Sumerian Origin of Egyptian Hieroglyphs* p.5, Laurence Austine Waddell, London 1930.

Abisha, Chief of the Setiu

At Benihasan in Egypt, so named after a tribe of Bedouin who once dwelt there, a number of tombs were discovered, datable to the 12th Dynasty. One of these tombs belonged to a certain high official by the name of Khnumhotep. This Khnumhotep, who is known as Khnumhotep II, was a son of a certain Neheri, who was a powerful official at the court, the vizier and governor of the royal residence city. Breasted was of the opinion that Neheri was probably a prince of the neighbouring Hare Nome.[123] Khnumhotep II's mother, Bekht, would therefore have been a princess. A scarab bearing the title "royal daughter Bekht" has been assigned to the early part of the 18th Dynasty.[124] If the 18th Dynasty is a duplication of the 12th, this scarab may belong to Khnumhotep II's mother.

In Khnumhotep II's tomb is depicted the arrival of 37 Semitic 'tribesmen'[125] who had come to trade with the Egyptians. They are shown bringing fragrant cosmetics. The event is dated to the 4th year of Senusert II's reign[126] which, according to the reconstruction which we are about to present here, is to be dated sometime towards the end of King David's reign. This is only one of many connections we are about to make which identify the Egyptian 12th/18th Dynasty as being contemporary with the Davidic-Solomonic period.

In the reliefs, the party of Semites are presented to Khnumhotep by a certain Neferhotep who is described as 'Royal Scribe'. It is interesting to note that Neferhotep was also the name of the brother of Amenhotep "chief son of Akheperkare"[127] (i.e. Akheperkare-Thutmose I) who we have already discussed, though in this instance, there appears to be no obvious connection between these two people other than the name. Neferhotep was a common appellation during the 12th Dynasty.

The leader of these 'tribesmen', depicted at Beni Hasan, was a 'chief' whose name is given as Abisha or Abishai. According to the Bible, Abishai was one of King David's captains.[128] He was one of the three sons of Zeruiah, David's sister.[129] He was the brother of Joab and Asahel. Assuming that there was a strong family resemblance between Abishai and David, this representation may be the closest we have come so far to knowing what King David may have actually looked like!

This Abisha is called "chief of the Setiu", which seems to be a variant spelling of the name Esau. This is clarified in *The Forgotten Tribe of Naphtali and the Phoenicians* where we suggest that Setiu is a variant spelling of Seth, who we are told was constantly at war with the House of Israel:

> "Shu and Tefnut produced Ḳeb and Nut, and they in turn produced Osiris and Isis, and Set and Nephthys, all of whom were born on the earth at the same time, each having a mortal body. Osiris was white and was the personification of good, Set was black (or red) and was the personification of evil. These two gods fought each other continually and at length Set

123 ARE Vol. 1, p.281, §.620.
124 *Catalogue of Egyptian Scarabs etc. in the British Museum* Vol 1, p.47 No.442, H. R. Hall, British Museum 1913. See also SCAR Plate XXIV.
125 AHEP Vol. 1, p.187.
126 *Ibid*.
127 AHEP Vol. 2, p.68 & DENK Plate 9f.
128 2 Sam 23:18 & 1 Chron 11:20.
129 1 Chron. 2:16.

> killed the mortal body of Osiris. Osiris begot by Isis a son called Horus, who avenged his father and slew Set."[130]

Osiris is a transliteration of the Hebrew name Yetser, this being a tribe named after the third-born son of Naphtali, Nephthys is a phonetic variant of the name Naphtali and Isis is probably a transliteration of the name Asher. It is possible that Isis was also originally called Hathor, this being a further variation on this latter name. All of these 'gods' were connected with Byblos. When we understand who the 'players' are in these stories, we realise just how contrived and unreliable Manetho's dynasties actually are.

According to the Bible, Abishai is said to have slain 18,000 Edomites:

> "Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand. And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went."[131]

Abishai would therefore be entitled to be called 'chief of the Setiu'. It is interesting to note that, under the name Temehu, Edom features prominently in the Egyptian records of this period.

To assign a date to this event recorded in Khnumhotep's tomb, which depicts Abishai visiting Egypt, we must rely heavily on our understanding of the length of time which both Senuserts I & II (alias Thutmoses I & II) ruled, as even by comparing the 12th with the 18th Dynasty this problem is not easily resolved. It seems very unlikely that the "4th year of Senusert II" will have been equivalent to "4th year of Thutmose II", especially if the kings in question merely changed names, as opposed to using the names concurrently. They may, for example, have adopted the names from different points of their regency, just as Amenhotep IV only adopted the name Akhenaten from the 6th year of his reign, or may have started their rule over a certain part of Egypt from different dates. However, we can be safe in assuming that this event is to be dated reasonably late in King David's reign. If we accept Breasted's comments that Thutmose I was still ruling towards the end of Thutmose II's reign, then Thutmose I will have been the king who gave his daughter in marriage to Solomon.[132] As Thutmose I himself put it, "[I] journeyed to Retenu to wash his heart among the foreign countries".[133] Retenu appears to be cognate with the Hebrew אַרְצֵנוּ *Artzenu* ,[134] which appellation simply means 'our land'.

Abishai was very close to David. He was one of the three 'mighty men' who broke through the Philistine ranks to obtain water with which to quench David's thirst.[135] Also, when Saul was pursuing David with the intention of killing him, Abishai accompanied David into king Saul's camp, and, while Saul slept, they took his spear and cruse of water.[136] All in all, Abishai must have been an influential person during this period of history.

In the Beni Hasan tomb, Abishai "chief of the *Setiu"* is depicted leading the group of traders. (See Plate 10.) He is shown holding a red and white striped shepherd's crook which he is

130 *Osiris and the Egyptian Resurrection* Vol. 1, Preface xxiv, Edgar. A. Wallis Budge, London and New York 1911.
131 1 Chron 18:12-13.
132 1 Kings 9:16.
133 ARE Vol. 2, p.34, §.81.
134 Song of Songs 2:12.
135 2 Sam 23:16-19.
136 1 Sam 26:6-12.

using to control a tamed ibex. He is wearing a colourful cloak which one person has likened to Joseph's coat of many colours.[137] Petrie adds an interesting comment of his own:

> "The richly coloured clothing of these people shows that they were not mere wandering Bedawin, clad in skins; on the contrary, their gaily patterned garments remind us of the rugs of Persia in the design. They cannot have attained the means and the taste for such ornament in a savage and wandering life…
>
> "…The chief's face is obviously Semitic, being closely like that of the Bedawin of the present day; the narrow line of beard down the jaw, rising toward the corner of the mouth and then sloping away to the chin, the long aquiline nose, and the general expression, are all familiar in the Arab face. The same Semitic origin is pointed out by the name Absha, which is equal to the Hebrew Abishai."[138]

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



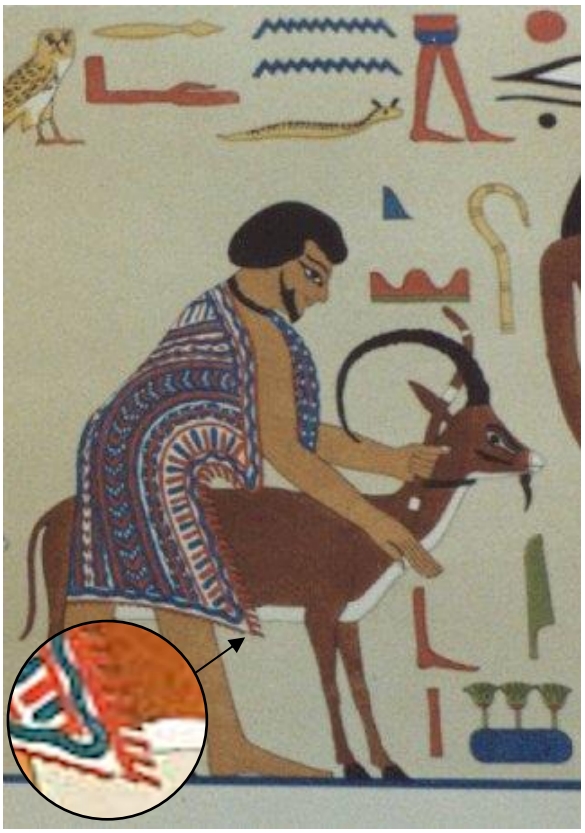
Archer from Abishai's entourage. Again, notice the fringes on the bottom of the garment.

One of the products which this group of 'Asiatics' had brought with them for trading purposes is a certain dye called stibium, also called kohl or eye-sonter. As pointed out by Anati, this substance was obtained by mining.[139] This again suggests that they were part of a well-organised society and not part of a nomadic tribe.

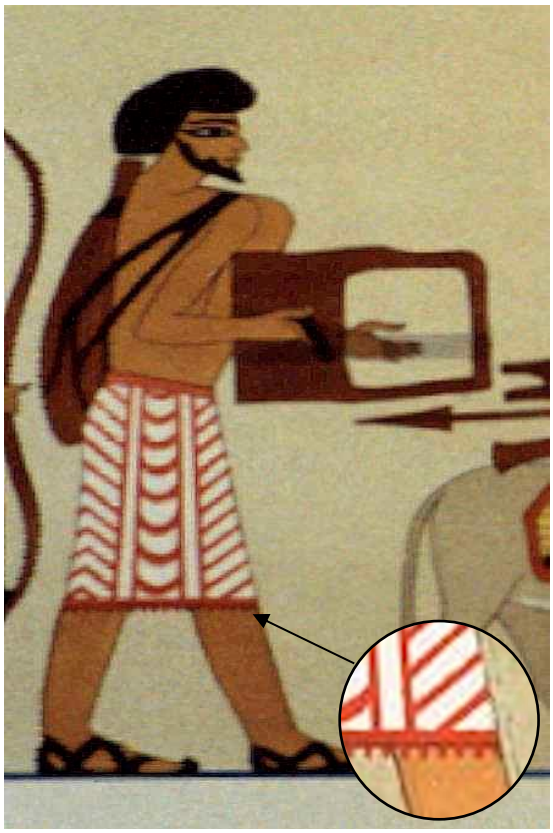
Some of Abishai's entourage were armed, and amongst the weaponry depicted are bows and arrows, throw sticks and spears. Abishai will no doubt have been responsible for the safety of this party. One of the men is playing an eight-stringed lyre, and again, the mention in Psalms 6 and 12 of an instrument of eight strings to which the said psalms were to be accompanied has not gone unnoticed.[140] We know from the Bible that David invented musical instruments.[141] Admittedly the lyre may have been used before the time of David but in a simplified form (i.e. with fewer strings). The 'eight-stringed lyre', however, appears specifically in the Bible during the time of King David.

We read also that Saul, before he became king, encountered a company of prophets who were playing various types of musical instruments.[142] These prophets had just come from the *bamah,* or high place. King David

[137] BAH p.83.
[138] AHEP Vol. 1, p.179-180.
[139] PBH p.389.
[140] BAH p.84.
[141] Amos 6:5.
[142] 1 Sam. 10:5.



Abishai "chief of the Setiu" from the tomb of Khnumhotep II at Beni Hasan.



Man with 8 string lyre from Abishai's entourage.

even formed a choir and band, which were both still employed by Solomon when the temple was built.[143] The Bible suggests that music-writing and designs of musical instruments reached new heights during this period of history. The psalms of David are a prime example of this. We should also bear in mind that, as we shall proceed to demonstrate, the harp discovered in the Royal Cemetery at Ur and the representations of the harp in the Egyptian reliefs of the 12th Dynasty will have been contemporaneous with the reign of David king of Israel and not, as is commonly supposed, some 1,000 years earlier. We could therefore well be looking at one of David's inventions in the Beni Hasan bas relief!

Note also the pointed beards which were characteristic of the Israelites of that time. This is based on the Biblical commandment that Israelites were not to cut the ***corner*** (פְּאַת) of their beards.[144] (In our paper *A Critical Analytical Review of the Chaldean and Achaemenid Periods*, we demonstrate that Darius III, who was Queen Esther's son, also had a pointed beard.) All of the men in Abishai's entourage have these pointed beards. In addition, most of the men (though not all) had fringes on their garments, this also being a Biblical commandment.[145] (NB: There is no sign of any fringes on the womens' garments.) It is not clear from the pictures, however, whether or not there is a thread of blue contained in the fringes, this also being part of that commandment.

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

144 Lev. 19:27 & 21:5. (i.e. פְּאַת זְקָנֶךָ pei'at zekankha, pei'at being singular – wrongly translated as 'corners of your beard' in the AV version of Lev. 19:27.)

145 Num. 15:38-9 & Deut. 22:12.

The Execration Texts

The Execration Texts[146] are basically a collection of Egyptian texts discovered on smashed pottery bowls and figurines intended as a curse against their enemies. The Egyptians, as part of their magical practice of cursing, would inscribe the names of any potential foes on these items and then smash them to invoke the curse.

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



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

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

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

According to the Execration Texts, the name of the king of Jerusalem is given as both Yakar-'Ammu and Setj-'Anu. The texts would appear to be dated to the latter years of King David's reign. It is therefore interesting to note that the first of the two names, Yakar-'Ammu, is a Hebrew one meaning "beloved (or esteemed) of his people". It goes without saying that King David was beloved of his people, for "all Israel loved David",[147] though arguably the same comments may equally apply to some extent to King Solomon. We must remember that the kings of Israel had many names, one of Solomon's alternative names, Yedidiah (or Jedidiah as it appears in the Authorised translation), even being recorded in the Bible.[148]

The origin or meaning of the second name mentioned in the Execration Texts, Setj'anu, is uncertain but could mean "his adversary (satan)" (שָׂטָנוֹ) and could possibly be a reference to Absalom during the period when he expelled David from Jerusalem.

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146 For most of the following references to the Execration Texts refer ANET pp.328-329.

147 1 Sam. 18:16.

148 2 Sam. 12:25.

We have already seen from the Beni Hasan reliefs that Abishai was called 'chief of the Setiu'. The designation Setiu is often used in reference to the people inhabiting or ruling from the land of Israel. The Execration Texts mention three rulers of Setiu, namely Ayyabum, Kushar and Zebulun.

The first of these names has been identified with the Hebrew name אִיּוֹב *Iyyob*, better known as Job.[149] However, I would suggest that a more satisfactory rendering would be יוֹאָב *Yoab* (AV Joab). He was Abishai's brother and one of King David's captains.[150] Joab was still captain in the first year of Solomon's reign,[151] so the mention of Joab in the Execration Texts should come as no surprise.

The second name appears to be identifiable as Akhishar (or Ahishar) who is briefly mentioned as being steward over the royal household during Solomon's day.[152] From the way he is presented in the Bible, without any genealogy, it is clear that Akhishar was fairly influential and well known during that period. The problem is, that his name does not appear anywhere else in the Bible, unless Akhishar is a variant spelling of Akhishakhar (or Ahishahar), one of the chiefs of the tribe of Benjamin.[153] Certainly we know that the tribe of Benjamin was close to the House of David, as is shown by the fact that, when the Ten Tribes separated from Judah, Benjamin was the only tribe which remained faithful and stayed with Judah.[154] Nevertheless, the Bible seems to suggest that this particular Akhishakhar was not a contemporary of David.

That names were spelt as heard can be demonstrated by the fact that Azariah king of Judah was also called Uzziah.[155] In the latter form of this name, the Hebrew letter ר, *(reysh)*, has been dropped. We see also that in the book of Zechariah, the high priest was called Yehoshua[156] (spelt Joshua in the Authorised translation) yet in the books of Nehemiah and Ezra, the same high priest is called Yeshua (or Jeshua).[157] This involves the dropping of the Hebrew letter ה, *(hay)*. Even Yehoshua son of Nun is called Yeshua in the book of Nehemiah[158] and Hoshea in the book of Deuteronomy.[159] The Jewish family of Zerach (AV Zerah)[160] is also twice referred to as Ezrach (AV Ezrah).[161]

It is not unknown in ancient languages for names to be inverted in what is known in philology as a metathesis. There are many examples of this in the Egyptian records. Whilst, for example, some scarabs bear the name Usertesen, others bear the name Senusert.[162] In fact, the name Senusert appears in most older books as Usertesen.[163] It was eventually realised that this name ought to be read from the inside out. Similarly, whilst Senusert II's Prenomen

149 ANET p.329 note 5.
150 2 Sam. 2:18 & 1 Chron. 20:1.
151 1 Kings 2:28.
152 1 Kings 4:6.
153 1 Chron. 7:10 - 11.
154 2 Chron. 11:12.
155 Compare 2 Kings 15:1 - 2 with 2 Chron. 26:1 - 3.
156 See for example Zech. 3:1.
157 See for example Ezra 3:2 & Nehemiah 7:7.
158 Neh. 8:17.
159 Deut. 32:44.
160 Num. 26:13 & 20 and 1 Chron. 2:6. Called Zarah in Gen. 38:30 & 46:12.
161 1 Kings 4:31 & the very first line of Psalm 89 which reads "Instruction [i.e. maschil] for Ethan the Ezrahite". (Not numbered in the AV.)
162 See EOP p.136 & SCAR p.19 (Plate XIII).
163 E.g. *History of Egypt from the Earliest Times to XVIth Dynasty*, William M. Flinders Petrie, New York 1897 and *The Manners and Customs of the Ancient Egyptians* Vol. 1, Sir John Gardner Wilkinson and Samuel Birch, New York 1898.

is usually written Ra-kha-kheper,[164] in one stele this appears as Ra-kheper-kha.[165] Metatheses were common in ancient languages and there are a number of examples present in the Bible.

In the book of Samuel, for example, King Solomon's mother is called Bath-Sheba, daughter of Eliam (אֱלִיעָם)[166] whilst in the book of Chronicles she is called Bath-Shua (presumably to be read Bath-Sheva) daughter of Ammiel (עַמִּיאֵל).[167] Both the names Eliam and Ammiel are spelt using the same Hebrew characters but presented in a different order. Ard (אַרְדְּ) son of Benjamin[168] was likewise called Addar (אַדָּר),[169] and Hushim (חֻשִׁים) son of Dan[170] was also known as Shucham (שׁוּחָם).[171]

Turning back to the Execration Texts, the third ruler of Setiu, Zebulun, is clearly a Hebrew name, being the name of one of the tribes of Israel. No one of this name appears in the Bible during this period. It is possible that, in this instance, the tribe of Zebulun is intended rather than a specific person.

Also mentioned is an unidentified place or region called Iysipi. The texts refer to the "retainers (or trusted men) of Iysipi" and the question was raised, "why retainers in the plural".[172] It would appear that, for the name Iysipi, we should read Joseph, in which case the tribes of Ephraim and Menashe (Menasseh) are intended. The reference to 'retainers' in the plural would then be easily explained. In the time of King David, we are told that Ephraim and Menashe were dwelling in Jerusalem.[173] David Rohl recognised that Iysipi is the Biblical tribe of Joseph,[174] but his reconstruction of history obviously could not accommodate the corrections being presented here because, according to his reckoning, the Davidic-Solomonic period had not yet taken place.

The name of one of the princes of Iysipi is preserved on a statuette. The name is given by Georges Posener as *'prwisipi*.[175] The latter part of this name is a repetition of Iysipi, that is, Joseph. The first part of the name is separated from the latter by a hieroglyphic sign depicting a scroll. This hieroglyph had no phonetic value but acted as a determinative. I would suggest that the first part of the name is not a name at all but a foreign word, in this case a Hebrew adverb. I would reread Posener's text as "The prince (or chief) of Joseph, even *(*אֲפִילוּ *afilu)* Joseph". 'Afilu' (even) appears in one or two other texts[176] always in connection with 'Asiatic' princes.

The Egyptians sometimes used figurines for the purpose of cursing their enemies. These, like the pottery bowls, were inscribed with the names of their enemies and then ceremoniously smashed. One name which appears frequently in such texts datable to this period is the name

[164] Nefert statue, Tanis Vol. 2, p.31.
[165] DENK Vol. 2, Plate 123e.
[166] 2 Sam. 11:3 - see 2 Sam. 12:24 for Solomon's parentage.
[167] 1 Chron. 3:5.
[168] Num. 26:40.
[169] 1 Chron. 8:3.
[170] Gen. 46:23.
[171] Num. 26:42.
[172] ANET p.329 – see note 9.
[173] 1 Chron. 9:3.
[174] ATOT p.351.
[175] *Princes et Pays D'Asie et De Nubie*, p.71, Georges Posener, Bruxelles 1940.
[176] *Ibid*. pages 68-69.

Akimatzmu. This person appears on various statuettes as prince of Setiu inferior,[177] prince of Shosu[178] and prince of Achboam.[179] If we can recall, Abishai, King David's captain, was called 'chief of the *Setiu*'. It seems to me that the names Shosu and Setiu are interchangable in that they are two words which were used for the same people. The name Achboam is otherwise unidentifiable as a place name.

Akimatzmu is cognate with the Hebrew name Ahimaaz. There was an Ahimaaz who gave his daughter to king Saul in marriage.[180] Another Ahimaaz was son of Zadok the high priest and was an influential person during the time of kings David and Solomon.[181] Assuming there is not a further person by this name, this latter Ahimaaz seems to have married Basmath, one of Solomon's daughters.[182] Josephus, who seems to have confused him with Achinadab, tells us that he "managed the affairs of all Galilee, as far as Sidon".[183] It is also interesting to note that the name Ahimaaz only appears in the Bible during this period of history.

One text mentions a "prince of Shmunu".[184] Georges Posener commented that this name bore a striking resemblance to the Biblical name Shimon (AV Simeon). However, such an identification would have been impossible for him to make because the statuettes are currently dated more than 500 years prior to the time of the Exodus and 1,000 years prior to the time of Solomon. The land of Shimon, so named after one of the twelve tribes of Israel, was not supposed to have existed as far back as the Egyptian 13th Dynasty, which is dated long before the Exodus was supposedly to have taken place!

On the basis of the above identifications, it becomes clear that these curses were all directed towards the kingdom of Judah and her allies. King David's battles must have included encounters with the Egyptian armies as demonstrated by the fact that Abishai, one of king David's captains, "slew an Egyptian, a man of great stature".[185] It is a fact that curses are directed towards enemies who have the upper hand. After all, it is pointless wasting a curse on someone unless you are having problems bringing them into subjection! During this period, Israel was beginning to prosper and David was winning numerous victories over his enemies. The Execration Texts therefore seem to reflect this superiority of the 'Asiatic' kingdoms by the mere fact that they are mentioned in these curses.

It is also interesting to find that the name Akirum, or Ahiram, is mentioned in the texts. This was a name popular among the Phoenician kings. Ahiram appears in the Bible as either Hiram or Huram, the latter being the spelling of the name as it appears in the second Book of Chronicles. This Ahiram belonged to the tribe of Naphtali.[186] His mother belonged to the tribe of Dan, which is what the book of Chronicles means when it says that she was "of the daughters of Dan".[187] The Talmud more specifically uses the expression "House of Dan".[188]

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177 *Ibid*. p.90.
178 *Ibid*. p.91.
179 *Ibid*. p.72.
180 1 Sam 14 :50.
181 2 Sam 18:19 - 29.
182 1 Kings 4:15.
183 Josephus, *Antiquities of the Jews* 8.2.3 (Whiston) or 8.36 (Loeb).
184 *Princes et Pays D'Asie et De Nubie op. cit.* p.91.
185 1 Chron. 11:23.
186 1 Kings 7:14 says: בֶּן-אִשָּׁה אַלְמָנָה הוּא מִמַּטֵּה נַפְתָּלִי, which translates literally as "son of a widow woman we ***he*** of the tribe of Naphtali. The Septuagint likewise is quite specific when it says in 3 Kings 7:14: "καὶ οὗτος ἀπὸ τῆς φυλῆς τῆς Νεφθαλίμ" "and he was of the tribe of Nephtalim".
187 2 Chron 2:14.
188 Babylonian Talmud, Arachin 16b.

Josephus, who errs in telling us that his mother belonged to the tribe of Naphtali, adds that his father's name was Οὐρίου *Uriou* [Hebrew אוּרִיָּה Uriah], "of the stock of the Israelites".[189] And yet I hear people claim that Hiram was a Canaanite. In a separate work entitled *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that Hiram belonged to the tribe of יֵצֶר Yetser (AV Jezer) the thirdborn son of Naphtali.

Ahiram built King David a house[190] and supplied Solomon with all the necessary items for building the temple at Jerusalem.[191] He was probably the target of these curses because of his association with King David, for we are told that Hiram greatly admired David.[192] In the texts, he is called a "ruler of Iy-'anaq". It has been suggested that Iy-'anaq refers to the Biblical Anakim,[193] but seeing that anaq (עֲנָק) is also a Hebrew adjective for 'great', 'giant' or 'large' I would suggest that Iy-'anaq be more correctly translated as 'great isle'. This would then refer to Ahiram's city, Tyre, which Josephus referred to as an island city.[194] (That Tyre was built on an island is confirmed by Ashurbanipal, who, in his records, mentions "Ba'li [Ethbaal], king of Tyre, who dwells in the midst of the sea."[195]) Alternatively, it is believed that Ahiram conquered the island of Cyprus, in which case it is possible that this is the great isle which is being referred to here.[196] It is a pity that the name of the king of Tyre on one of the other fragments has not been preserved.[197]

Of the two other rulers of Iy-'anaq, Abi-yamimu is otherwise unknown unless he can be identified with either Abibalus (or Abibaal), one of the two names given by Josephus as being the father of Ahiram,[198] or with Abdemon, who, according to Josephus, was possibly the father of the person who was able to solve Solomon's problems.[199] The other name is given as Erum, which, because the Egyptian alphabet contains no letter *"l"*, can also be read as Elum, or Eliam. The latter happens to be the name of the father of Bath-Sheba, Solomon's mother. Certainly, it is debatable whether there is any connection whatsoever between these two persons, though one does wonder why Eliam appears in the Bible as if he were some well-known personage of the time.

All of these identifications rely on the currently accepted Egyptian chronology being drastically wrong. In fact, we are talking of a reduction of around one thousand years in the accepted chronology. Admittedly some of the aforesaid identifications are tenuous, but when considered in conjunction with all the other facts which will be presented here, one is forced to admit that there is an amazing string of 'coincidences'!

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189 Josephus, *Antiquities of the Jews* 8.3.4 (Whiston) or 8.76 (Loeb).

190 2 Sam. 5:11.

191 1 Kings chap 5 and 2 Chron. chap 2.

192 1 Kings 5:1.

193 ANET p.328 – see footnote 2.

194 Josephus, *Antiquities of the Jews* 8.2.7 (Whiston) or 8.54 (Loeb) though it has been claimed that the word νῆσον *neson or nesos*, which usually means 'island' is not here to be translated as 'island' but as 'peninsula'. This argument does not stand up to scrutiny because the British Isles (called Βρετακῆς νήσου *Bretaniké nesos* by Ptolemy) are most certainly not peninsulas! It is also referred to as an island (νῆσον) in *Antiquities of the Jews* 8.5.3 (Whiston) or 8.141 (Loeb).

195 ARAB Vol. 2, p.296, §.779.

196 COD pages 146-147 & p.198, see also note 12 on p.365.

197 ANET p.329 – see footnote 8.

198 Called Abibalus by Josephus in *Antiquities of the Jews* 8.5.3 (Whiston) or 8.144 (Loeb), but "Ur [or Uriou], of the stock of the Israelites" a couple of chapters earlier: *Antiquities of the Jews* 8.3.4 (Whiston) or 8.76 (Loeb). Note that Uriou (Greek Οὐρίου) is a transliteration of the Hebrew name Uriah (אוּרִיָּה AV Urijah).

199 Josephus, *Against Apion* 1.17-18 (Whiston) or 1.115 (Loeb).

CHAPTER 3 - THE EARLY ASSYRIAN CHRONOLOGY

It is impossible to make such drastic reductions to the Egyptian chronology, as outlined in the previous chapter, without making similar adjustments to the Assyrian chronology. It is inevitable that such changes will have a dramatic impact, and what may at first seem impossible, actually turns out to be quite feasible when a few ground rules are established.

We have already observed that kings and distinguished persons had more than the one name during these early periods of history. This practise is, as we are about to demonstrate, only one of many contributory factors which have produced an exaggerated chronology. What we have to bear in mind, when reviewing the Egyptian and Assyrian histories, is that the people who compiled the various King Lists were as much in the dark about their historical pasts as we are today.

Ashur-uballit & Ninurta-apil-Ekur

Our first indication that something is drastically wrong with the Assyrian chronology can be found by comparing what we know about king Ashur-uballit I with that of Ninurta-apil-Ekur. Ashur-uballit I claimed to be "son of Eriba-Adad (I)". According to what is known as the "*Synchronistic History*", as well as the "*Babylonian Chronicle P*", we are informed that Ashur-uballit had a daughter called Muballitat Sherua.[1] She was married to the king of Babylon, which almost certainly means that she would have become High Priestess.

Currently dated some two hundred years later, Ninurta-apil-Ekur also claimed to be "son of Eriba-Adad (I)". A fragmentary text from Ashur records a gift of jewellery given by Ninurta-apil-Ekur to his daughter whose name is only partially preserved as "Mubalitat ... [lacuna] ... high priestess".[2] David Wiseman has suggested that this name be restored as Muballitat-Sherua.[3] Admittedly, the fact that she ostensibly bears the same name as Ashur-uballit's daughter could sceptically be regarded as coincidence, but as we shall see, the number of 'coincidences' which will be forthcoming from this revelation will defy the laws of probability!

The king of Babylon during the time of Ninurta-apil-Ekur was a certain Meli-Shipak or Meli-Shikhu depending on which transliteration you use. This Meli-Shipak/Shikhu called himself "son of Kurigalzu (II)".[4] Even Meli-Shipak's successor, Marduk-apla-iddina, called himself son of Kurigalzu.[5] This is despite the fact that Kurigalzu II was a contemporary of Ashur-uballit who is supposedly dated some two hundred years earlier.[6] All of this serves to strengthen the argument that something is seriously wrong with the currently accepted chronology.

Although Ninurta-apil-Ekur names his father as being Eriba-Adad, we are informed by the Assyrian King List that he was in fact son of Ili-hadda son of Eriba-Adad,[7] though Peobel preferred to read the name Ili-hadda as Nabû-dân.[8] If we can show that Ashur-uballit and

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1 ARI Vol. 1, p.50, §.321 & 324.
2 ARI Vol. 1, p.139, §.914.
3 *Assyria and Babylonia c. 1200-1000 B.C*. p.451, Donald John Wiseman, *Cambridge Ancient History* Vol. 2, Part 2, Cambridge University Press 1975.
4 *Ibid.* p.444.
5 *Ibid*. p.445.
6 ARI Vol. 1, p.50, §.322 & 324.
7 ARI Vol. 1, p.141, §.916.
8 *The Assyrian King List from Khorsabad - Concluded*, Arno Poebel, JNES Vol. 2, No.1, p.57, Jan 1943.

Ninurta-apil-Ekur are one and the same person, then it follows that Ili-hadda would have been another name for Ashur-nadin-ahhe who, according to the El-Amarna letters, which we shall look at in some detail later,[9] was the father of Ashur-uballit. This would mean that, contrary to popular belief, Ashur-nadin-ahhe would have succeeded Eriba-Adad I on the throne, and not, as is commonly believed, preceded him.

Eriba-Adad I	Tukulti-Ninurta I
Ashur-nadin-ahhe	Enlil-kudur-usur
Ashur-uballit I	Ninurta-apil-ekur

The sequence of Assyrian kings from the two supposedly separate eras being compared in the main text.

I would further suggest that the name Ili-hadda is a phonetic variation of Enlil-kudur-usur, this being the name of a king who preceded Ninurta-apil-Ekur, hence making Ili-hadda and Elil-kudur-usur contemporaries. The *n* is often silent so that, for example, Burnuburiash king of Babylon is sometimes written Burraburiash[10] and Ninurta-apil-ekur appears in the Assyrian Kings' Lists as Urta-apal-ekur.[11] The name Enlil might therefore have been pronounced "Elil" so that the name which is read Enlil-kudur-usur may well have been pronounced Elil Khada(r) Usur, which could then have easily been shortened to Ili-hadda.

In defence of this theory, I would point out that Ilukabkabu, the father of Shamshi-Adad I, was called Enlil-kapkapi by Adad-nirari III and Enlil-kabi by Esarhaddon. Luckenbill translated these names as Bel-kapkapi[12] and Bel-kabi[13] respectively but the name originally read as Bel has since been emended to Enlil, so that, for example, one of the outer walls of the city of Babylon, which in older books appears as Imgur-Bel, now appears in later works as Imgur-Enlil.[14]

This identification of Enlil-kudurusur as Ili-hadda immediately reveals that co-regency took place between Enlil-kudurusur and Ashur-nirari III. A letter from Adad-shuma-usur, king of Babylon, was addressed to "Ashur-nirari and Ilihadda, kings of Assyria".[15] That Enlil-kudur-usur king of Assyria was a contemporary of Adad-shuma-usur king of Babylon is probably confirmed by the Synchronistic History,[16] though only the very first couple of letters of the Babylonian king's name have been preserved.

Both Borger and Grayson seem to have rejected the possibility that Ili-hadda was king and refused to accept the idea that co-regency existed.[17] It should be noted that Ashur-nirari, despite it being accepted without question that he was the king of Assyria, is otherwise unattested during this period. (Perhaps it was an alternative name for Ashur-uballit?)

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9 See Chapter 7.

10 Burnuburriash of ARI Vol. 1, p.50, §.321 appears in the El Amarna Letters as Burraburriash – AMAR Vol.1, Letters 6-14.

11 ARAB Vol. 2, p.423, §.1188.

12 ARAB Vol. 1, p.264, §.743.

13 ARAB Vol. 2, p.272, §.706.

14 ARI Vol. 2, p.179 – see fn.813.

15 ARI Vol.1, p.137, §.890. The reading of Nabudan instead of Ilihadda as suggested by Poebel (JNES 2, Vol. 1, p.56) is not tenable. Nor is his suggestion that for Ilukhabkhabu we should read Nabukhabkhabu(?) as it would make the names of Enlil-Kabi and Enlil-Kapkapi as used by Esarhaddon and Adad-nirari III difficult to explain.

16 ARI Vol. 1, p.139, §.901.

17 ARI Vol. 1, p.137, §.889.

The Ishtar Temple at Ashur

The next point of interest is the fact that the Assyrian Kings' Lists show that Ninurta-apil-Ekur (alias Ashur-uballit) succeeded Tukulti-Ninurta. Bearing in mind that Ashur-uballit succeeded Eriba-Adad I, this would indicate the Tukulti-Ninurta was an alternative name for Eriba-Adad. In my opinion, it is no coincidence that Tiglathpileser I refers to the "*sahura* temple of Tukulti-Ninurta"[18] whereas his son, Ashur-bel-kala, in referring to the self-same structure, calls it the "*sahura* temple of Eriba-Adad".[19] The *sahura* temple was also known as the Ishtar temple and was one of the main temples of the city of Ashur. No known records of any building activities on the *sahura* temple by Eriba-Adad have been preserved.[20] It should be noted that Tukulti-Ninurta, who supposedly succeeded Eriba-Adad by about 120 years and preceded Tiglathpileser I by about 115 years, changed the site of the temple:

> "…[the] temple had become dilapidated and I cleared away its debris. I changed its site. I founded (it) in another place".[21]

How, then, could it have been known as the Eriba-Adad temple during the time of Ashur-bel-kala, 'son of Tiglathpileser I', if it had been removed and completely rebuilt by Tukulti-Ninurta I many years before him? This fact, combined with the identification of Ashur-uballit as Ninurta-apil-Ekur, who is said to have succeeded Tukulti-Ninurta, in my opinion leaves no room for doubt. I would therefore suggest that Tukulti-Ninurta was an alternative name for Eriba-Adad I. (NB: I intend shortly to show that Tukulti-Ninurta was also an alternative name for Tiglathpileser I.) Note also that Tukulti-Ninurta I informs us that, prior to his time: "no room of the *sahura* had been built".[22] How could earlier kings have modified the *sahura* temple or any annexe thereto if it had not yet been completed?

Ashur-nadin-ahhe is said to have built the terrace to the *sahura* temple,[23] which suggests that Ashur-nadin-ahhe succeeded, rather than preceded, Eriba-Adad I (alias Tukulti-Ninurta). It is more likely that the terrace was built as an annexe to the temple *after* it had been built by Eriba-Adad (alias Tukulti-Ninurta I).

Knowing that Eriba-Adad I built the *sahura* temple, one has to question the reason for Adad-nirari I failing to mention this work undertaken to the temple by Eriba-Adad, but instead tells us that it was restored by an even earlier king by the name of Puzur-Ashur.[24] If Eriba-Adad I, alias Tukulti-Ninurta, was also known as Puzur-Ashur, then this would explain why Puzur-Ashur III, 'son of' (or more correctly, 'grandson of') Ashur-nirari, is placed after Ashur-bel-nisheshu son of Ashur-nirari in the *Synchronistic History* in the very position where one would have expected to see the name Eriba-Adad![25] After all, Eriba-Adad I was supposed to have been the immediate successor to his father Ashur-bel-nisheshu. In addition, Puzur-Ashur is said to have been a contemporary of the Babylonian king Burnuburriash I whilst Ashur-uballit, son of Eriba-Adad I, was a contemporary of Burnuburriash II. In commenting on this entry in the *Synchronistic History*, Grayson assumed that the scribe responsible for this "error" got confused between Burnuburriash I and II and commented that "there is no reason

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18 ARI Vol. 2, p.28, §.101.
19 *Ibid*. p.56, §.250.
20 *Ibid*. See also A K Grayson's note on p.51, §.227.
21 ARI Vol. 1, p.112, §.737.
22 ARI Vol. 1, p.111, §.731.
23 ARI Vol. 2, p.56, §.250.
24 ARI Vol. 1, p.68, §.446.
25 ARI Vol. 1, p.36 §.223.

to doubt the order of the Assyrian king list".[26] The evidence being presented here, however, demonstrates that there is every reason to doubt both the order and the integrity of the Assyrian king list as it currently stands.

I would stress that all of the above revisions to the chronology are further supported by the Babylonian chronology. If we examine the *Babylonian King List*s for these periods in question, we find that, during the time of Puzur-Ashur III and Ashur-uballit I, there is a repetition of names, viz; Kashtiliash and Burnuburriash and possibly Kurigalzu, Meli-Shipak/Shikhu and Nazimurrutash. Because of the poor state of the *Synchronistic King List*, the latter three names are debatable. The comparison presented in Table 1 below shows two different readings of the same text. I would mention that Pritchard's insertion of Ashur-nirari in between Shamshi-Adad III and Puzur-Ashur is based on the assumption that the Puzur-Ashur in question was Puzur-Ashur III. The problem with both of these readings is that Puzur-Ashur (III) and Burnuburriash (I) are separated in time thereby causing complications because the *Synchronistic History* makes Puzur-Ashur III and Burnuburriash I contemporaries. It is my personal belief that Luckenbill was nearer the truth with his reading and that Puzur-Ashur has been wrongly identified by Pritchard as Puzur-Ashur III. Luckenbill's reading of Nazimurrutash, who was a contemporary of Adad-nirari I,[27] is in accordance with the corrections which are to follow.

TABLE 1

Luckenbill[28]		**Pritchard**[29]	
Assyria	**Babylon**	**Assyria**	**Babylon**
Shamshi-Adad II	Kashtiliash II	Shamshi-Adad II	Kashtiliash II
	Tazzigurumash		Tazzigurumash
	Harba-Shipak		Harba-Shipak
	(Missing)		Tiptakzi
	Agum II		Agum II
Ishme-Dagan II	Kurigalzu	Ishme-Dagan II	Burnuburriash I
Shamshi-Adad III	Meli-Shipak	Shamshi-Adad III	(Missing)
(Missing)		Ashur-nirari	Kashtiliash III
Puzur-Ashur III	Nazimarrutash	Puzur-Ashur III	Ulamburriash

Comparison of two different readings of the *Synchronistic King List*

It is admitted that, during the time of Puzur-Ashur III and Ashur-uballit I, the order of the Babylonian kings is still uncertain.[30] There are, however, numerous difficulties with the Babylonian and Assyrian texts, which suggest that the accepted chronological framework currently adopted is in need of radical revision.

[26] ABC p.158.
[27] ARI Vol. 1, p.79, §.520.
[28] ARAB Vol. 2, p.423.
[29] ANET p.273.
[30] BM p.247 - See footnote.

Tukulti-Ninurta I & Tiglathpileser I

The above proposed amendments assume that Eriba-Adad I and Tukulti-Ninurta I were one and the same person. However, we immediately encounter a problem because Tukulti-Ninurta I claimed that Eriba-Adad I was a predecessor. Nevertheless, as already stated, there is evidence that the name Tukulti-Ninurta was also used as an alias by Tiglathpileser I. It should therefore be worthwhile comparing the records of Tukulti-Ninurta I with those of Tiglathpileser I.

Before we proceed any further, I would explain that it was common practice for later kings to appropriate and re-engineer the monuments of their predecessors and to claim to themselves their works and achievements. For example:

> ***Esarhaddon:*** "But he who blots out my written name ***by means of some clever device***, destroys my memorial, or changes its location, may Ishtar of Erech look upon him in anger, decree an evil destiny for him, blot out his name and seed in the land."[31]

> **Ashurbanipal:** "Whoever destroys the memorial on which my name is inscribed and the names of Esarhaddon, my father, blots out (those names) ***through some clever trick***..."[32]

The erasure of a name is neither a "clever device" nor a "clever trick". It only becomes this if the name is replaced by someone else's. Tiglathpileser I makes it even clearer when he writes:

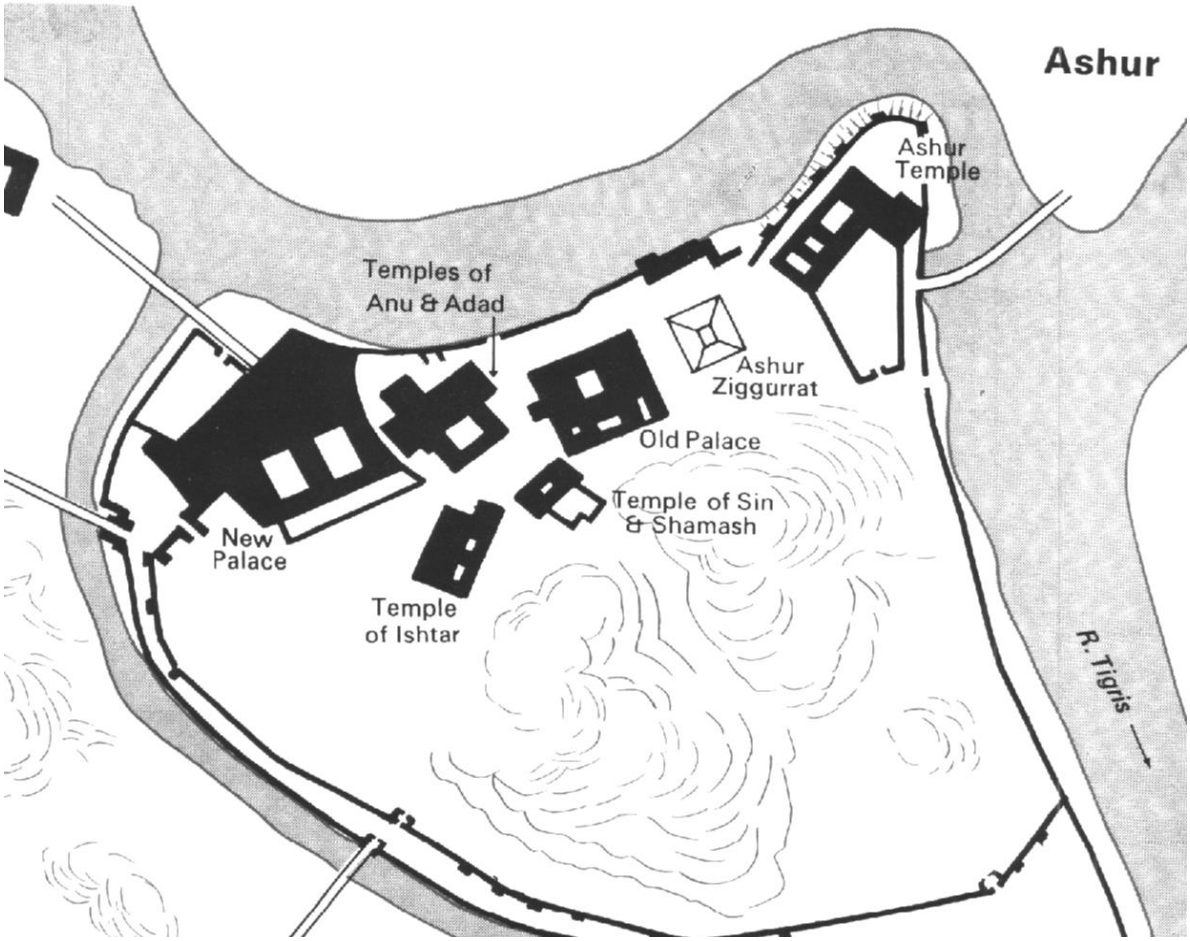
> **Tiglathpileser I:** "But whosoever shall break my memorial tablets and my prism, or shall deface them, or shall cast them into the water, or shall cover them with earth, or shall throw them like ---- into a pesthouse, where they cannot be seen, ***or shall blot out my name which is written (thereon) and shall inscribe his own name (in place thereof)***, or shall devise any other evil scheme, to do violence unto my memorial tablets..."[33]

Returning to the matter in hand, both Tiglathpileser I and Tukulti-Ninurta I were involved in extensive building activities. This included work by ***both*** of these kings on the *sahura* temple, otherwise known as the Ishtar temple, at the city of Ashur. Tukulti-Ninurta I also claimed to have rebuilt the Ishtar temple at that other great city, Nineveh.[34] A couple of texts preserved on two clay tablet fragments discovered at Nineveh and which have been attributed to Tiglathpileser I, likewise mention the restoration work done to the Ishtar temple at Nineveh, presumed to have been done by Tiglathpileser I.[35] In my opinion, it is no mere coincidence that these two kings both claim to have undertaken restoration work on the same temples.

Another building activity, for which these two kings were renowned, is the construction of a palace at the city of Ashur. Tukulti-Ninurta built his palace *in front* of the Ishtar temple by the Craftsman's Gate. He called his palace *Elugalumunkurkurra*,[36] which means "The palace of the sovereignty of the lands", though it is sometimes also referred to as *New Palace*. Tiglathpileser I also tells us that he built *his* palace *beside* the Ishtar temple at Ashur,[37] though another text tells us that it was built near to the Step Gate,[38] which, we are informed, was a

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31 ARAB Vol. 2, pp.282-3, §.741.
32 ARAB Vol. 2, p.339, §.872.
33 ARAB Vol. 1, p.90, §.266.
34 ARI Vol. 1, p.129, §.836 & §.838
35 ARI Vol. 2, p.36, §.139.
36 ARI Vol. 1, p.107, §.708.
37 ARI Vol. 2, p..29, §.104.
38 ARI Vol. 2, p.33, §.126.



A map of the city of Ashur showing Tukulti-Ninurta's New Palace. To date, Tiglathpileser's palace has not been found.

gate belonging to the Ashur temple.[39] There is, however, the possibility that Craftsman's Gate was an alternative name for the Step Gate.

Tiglathpileser called his palace *Egallulalsharrakurkurra*,[40] which means "The palace of the king of all lands", which meaning is almost identical to that employed by Tukulti-Ninurta in the naming of his palace. Considering all else that has been said, this is a remarkable coincidence. The slight difference in names can be compared to the various different titles employed by Ashur-nasir-pal II for his canal to which Grayson makes the comment; "Clearly there was no fixed version of the canal's name".[41] Similarly, the Ishtar Temple was known both as Emashmash[42] and Ehursagkurkurra.[43] It is clear, looking at the above excavation map of the city, that there does not appear to be any room for Tiglathpileser's palace unless it was built on top of Tukulti-Ninurta's palace!

[39] ARI Vol. 1, p.63, §.409.
[40] ARI Vol. 2, p.29, §.105.
[41] ARI Vol. 2, p.147, n.639.
[42] ARI Vol. 2, p.189, §.737.
[43] ARI Vol. 1, p.80.

The Wars

The similarity in recorded conquests by these two kings should also not be overlooked. Tukulti-Ninurta I, in his accession year, uprooted 28,800 Hattians from "beyond the Euphrates" and led them into the land of Assyria.[44] Grayson interpreted "beyond the Euphrates" as meaning Syria.

Tiglathpileser I, in his accession year, defeated 20,000 men of Mushki.[45] The Mushki were the people named after the Biblical Meshekh (AV Meshech) whose land, at that time, was located in north Syria.[46] 12,000 of these 20,000 people were transported to Assyria.[47] According to the texts, the people of Meshekh had taken the lands Alzu and Purulimzu, which two places were also the subject of Tukulti-Ninurta's campaigns.[48] In the accounts of both of these kings, the lands of Paphu, Kadmuhu and Uqumanu were involved, the latter appearing as Qumanu in the records of Tiglathpileser.[49] Tukulti-Ninurta conquered as far as the lands Sharnida and Mehru.[50] Whilst Sharnida is not mentioned elsewhere, Mehru is nevertheless mentioned by Tiglathpileser as also being the farthest point of his conquests. He tells us "[.....the Qumanu] as far as the land Mehru I conquered".[51] This land of Mehru, which is sometimes written Mehri, is the land of Gilead, which was named after Gilead, son of Machir, son of Menashe.[52] Mehru is a variant spelling of Machir, a people who later emerged in Armenia as Macrones.[53]

Tukulti-Ninurta claimed to have captured 40 kings of the land of Nairi,[54] where Nairi (also known as Naharaim, נָהָר *nahar* being the Hebrew word for river) is the region known to the Greek writers as Mesopotamia. In the Tiglathpileser accounts, this is stated as 60 kings of Nairi, but this figure is said to have included those who had come to their aid.[55] This latter figure is reduced to 30 in another text,[56] and "42 lands and their rulers"[57] in another. Admittedly these differences in figures hardly provide us with the evidence we require to prove that the two kings were one and the same, but the Assyrian kings were known to be arrogant and boastful and we should therefore expect a certain amount of exaggeration on their part.

It is worth comparing these differences in figures to those of the three steles of a later king by the name of Adad-nirari III, which vary considerably when it comes to specifying the quantities of tribute paid by Mari of the land of Damascus.[58] It is not as if there is evidence to show that his figures were taken from three separate campaigns as one might logically assume. Hayim Tadmor wrote:

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44 ARI Vol. 1, pages 118, §.773 & 121, §.783.
45 ARI Vol. 2, p.6, §.12.
46 Mita (known as Midas by the Greeks) is said to have been king in the land of Tabal during the reing of Sargon II (see ARAB Vol. 2, p.11, §.25). This land of Tabal was conquered by Shalmaneser III ***before*** advancing on the Taurus Mountains (see ARAB Vol. 1, p.206, §.579).
47 ARI Vol. 2, p.20, §.66.
48 ARI Vol. 1, p.103-4, §.693, p.106, §.701 etc.
49 Compare ARI Vol. 1, p.118, §.773 & ARI Vol. 2, p.9, §.19, p.10, §.21 & p.14, §.36-37.
50 ARI Vol. 1, p.118, §.773.
51 ARI Vol. 2, p.21, §.71.
52 Num. 26:29.
53 Herodotus, *Histories* 2.104.
54 ARI Vol. 1, p.119, §.773.
55 ARI Vol. 2, p.13, §.30.
56 ARI Vol. 2, p.21, §.69 & p.23, §.80.
57 ARI Vol. 2, p.15, §.40.
58 *A Stela of Adad-nirari III and Nergal-ereš from Tell al Rimah*, p.144, Stephanie Page, Iraq Vol. 30, No. 2, Autumn 1968.

> "The conflicting figures of quantities of precious metals received from the king of Damascus should not be taken as an indication of two, or even three, separate tributes paid on different occasions. The variations between the Rimah Stele and the Calah Slab are not decisive (2,000 > 2,500 talents of silver; 2,000 > 5,000 talents of iron), and the figures tend to increase from one recension to another. The lowest amount of silver comes in the Saba'a stele - 1,000 talents; but the amount of gold - 100 talents - is hardly credible".[59]

Hayim Tadmor argues that the texts were written at different stages of Adad-nirari III's reign. With the exception of the amount of gold being declared, the later the inscription, the more exaggerated the figures became! The same 'problem' is encountered with Ashur-nasir-pal II whose "370 strong lions" in one inscription becomes "450 strong lions" in another, and likewise "257 wild bulls" becomes "390 wild bulls".[60]

Turning back to the matter in hand, we should therefore not be too surprised if we find that the figures given by Tiglathpileser I differ from those given by Tukulti-Ninurta I who was his 'alter ego'. The annals of Tiglathpileser I seem to be mainly of a propagandist nature, consequently, we should not expect to find in them too much in the way of accuracy.

To exemplify this, I quote from two separate texts, both belonging to Tukulti-Ninurta I:

> "At that time in [*the area*] of my city Ashur (which stretches) [from the ziqqurat] of the god Adad my lord [to the Craftsman's Gate], on the [north] side, [*extensive*] house-plots, [*much*] terrain. [...] I cleared away [.....] those I cleared away (and) **fifty** *musaru* straight down [its foundation pit] I reached bedrock".[61]

> "At that time I delineated [*in the midst*] of my city, Ashur, (the region which stretches) [from] the ziqqurat of the god Adad [my lord] to the Craftsman's Gate, [on the] north [side, extensive] house-plots, far-flung regions (and) much terrain. **Eighty** musaru down its foundation pit I reached bedrock".[62]

Note that where the one text tells us that he reached bedrock at a measurement of 50 *musaru*, most of his other texts gives the measurement as 80 *musaru*. These sorts of discrepancies are typical in the Assyrian inscriptions!

It should be noted that Tukulti-Ninurta tells us that he fastened bronze clasps to the necks of the kings of Nairi,[63] whereas Tiglathpileser tells us that he attached ropes to their noses.[64] Again this difference does not necessarily invalidate the arguments being put forward here for the simple reason that both methods could well have been employed at different stages of the journey back to Assyria. It is very unlikely that Tiglathpileser would have allowed the ropes to be attached to their noses for the whole of the journey because it was clearly not a very practical method of transporting prisoners. It is much more likely that this tactic was used as a propagandist display of power.

We should also bear in mind that Tiglathpileser summarised his war records. As he himself put it:

> "This is apart from the numerous foreign campaigns which do not appear in the (account of) my victories ....".[65]

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[59] *The Historical Inscriptions of Adad-Nirari III* p.144, Haim Tadmor, Iraq Vol. 35, No. 2, Autumn 1973.
[60] Compare ARI Vol. 2, p.150, §.600 and p.175, §.681.
[61] ARI Vol. 1, p.104, §.696.
[62] ARI Vol. 1, p.107, §.708.
[63] ARI Vol. 1, p.119, §.773.
[64] ARI Vol. 2, p.21, §.69.
[65] ARI Vol. 2, p.16, §.41.

In addition to all of the above comments, it should be noted that Tiglathpileser I claimed to have received his weapons from the gods. These weapons which the gods supposedly placed in his control are referred to as "their mighty weapons, Deluge in battle"[66] an expression which was also used by Tukulti-Ninurta I[67] and appear to have been used exclusively by these 'two' kings.

Difficulties with the Texts

Our main problem with this reconstruction is the fact that Tukulti-Ninurta I claimed to be the son of Shalmaneser I and grandson of Adad-nirari I, who in turn claimed to be descended from Eriba-Adad I and Ashur-uballit.[68] How then can we resolve the fact that Tukulti-Ninurta was another name for Eriba-Adad if he claims his descent from Eriba-Adad?

This now brings us to the crux of the matter. The revisions being proposed here show that Tiglathpileser I and Tukulti-Ninurta I were one and the same person. As already mentioned, both Tiglathpileser I and Tukulti-Ninurta I were involved in extensive building activities including work by both kings on the *sahura* temple. The similarity in recorded conquests has also been demonstrated above and many of the peoples and places mentioned in Tukulti-Ninurta I's records reappear in Tiglathpileser I's records.

Just to clarify the situation, because the use of all of these names does make things more than a little complicated, I am proposing that Eriba-Adad I and Tiglathpileser I both used the name Tukulti-Ninurta as one of their aliases. Consequently, it would appear that the records which have been ascribed to Tukulti-Ninurta I are in fact the combined effort of these two kings. If this assumption is correct, then it would go some way to explaining the above similarities between the texts assigned to both Tukulti-Ninurta I and Tiglathpileser I and the confusion with Eriba-Adad I. The problem is, which parts of the texts belong to Tiglathpileser I and which to Eriba-Adad I?

The first thing to notice is that some of the records ascribed to Tukulti-Ninurta I have been compiled by archaeologists from a number of fragmentary texts. It seems, therefore, that we are faced either with the possibility that the archaeologists, in their attempts to collate the texts, have combined the works of two separate kings, or, what is even more likely, that the kings themselves were guilty of the deception. It is possible that the later Tukulti-Ninurta, having adopted the name of one of his predecessors (in this case Eriba-Adad I's alternative name), has appropriated the records of the former king. The latter king possibly regarded himself to be a 'reincarnation' of the former and consequently adopted the texts for his own glory. When we come to look at the Egyptian records, we shall find that this practice of appropriating texts and monuments also regularly occurred with the Egyptian kings,[69] but only a careful detailed examination of the inscriptions from which the translations have been taken will be able to clarify this for certain.

It is also worth mentioning a fragmentary clay tablet from Ashur which mentions Tukulti-Ninurta and Kashtiliash. Grayson comments:

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66 ARI Vol. 2, p.6, §.11.
67 ARI Vol. 1, p.121, §.782.
68 See for instance ARI Vol. 1, p.66, §.429 & §.434.
69 See especially Chapter 5 - 'The Glory of the Empire' and Chapter 9 - 'The Ramesside Period' of this current work.

> "At the bottom of the fragment appears the beginning of a date. Since the date contains a Babylonian month name (Elul) both Schroeder and Borger realized that the tablet could not be earlier than Tiglathpileser I".[70]

It was concluded that the fragment was possibly a piece of an Assyrian chronicle about Tukulti-Ninurta rather than actually belonging to him. The dating of a text belonging to Tukulti-Ninurta to the time no earlier than Tiglathpileser I would accord with the amendments being proposed here.

The records assigned to Tukulti-Ninurta I do appear to relate to two separate periods of history. The wars between Tukulti-Ninurta I and Kashtiliash king of Babylon accords with the information that we now have relating to Eriba-Adad I, because we know that there was a king of Babylon with this name during that period of history,[71] whilst many of the other campaigns of Tukulti-Ninurta accord with what we know about Tiglathpileser I. We have already provided evidence to show that it was common practice for a later king to amend the records of his predecessor. This practice was rife both in Egypt and in Assyria, but archaeologists seem to be oblivious to it.

We know for a fact that Rameses II of the Egyptian 19th Dynasty was particularly guilty of appropriating monuments "and thus attributing to himself the work of former generations".[72] All I am suggesting is that this practice was far more widespread than anyone realises. I feel that it is also worth pointing out that, in discussing the irregularities in the Tell el Rimah stele of Adad-nirari III, Hayim Tadmor came to the conclusion that a scribe had inserted an extra line some time after the original text had been written.[73] In other words, actual evidence of this practice has been identified, but in this instance, the amendment may have been made later in Adad-nirari's reign rather than by some later king.

It therefore seems pertinent to mention that two of the inscriptions ascribed to Tukulti-Ninurta I record the deportation of 28,800 Hattians,[74] which event is omitted from earlier records. Grayson informs us:

> "The reference to the deportation of a large group of Hittites in the king's accession year, which appears only here [in inscription 16] and in [inscription] 17, raises problems for both 16 and 17 are late texts and this event is not mentioned in inscriptions from the earlier part of his reign".[75]

Also, a part of one of the texts has a name which has been overwritten,[76] showing that this particular text, at least, had been tampered with. The fact that there are two variant spellings of the name Tukulti-Ninurta[77] may also be relevant. If my theory is correct, then we have before us a wilful distortion of history by the early kings. This knowledge obviously has a dramatic impact on our whole understanding of the history of the ancient world.

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70 ARI Vol. 1, p.133, §.868.
71 Known as Kashtiliash II. He preceded Enlil-nadin-shumi and Kadashman-Harbe II which makes him a contemporary of Eriba-Adad I.
72 BUBASTIS p.14.
73 *The Historical Inscriptions of Adad-Nirari III* p.144, Haim Tadmor, Iraq 35, No. 2, Autumn 1973.
74 ARI Vol. 1, pages 118, §.773 & 121, §.783.
75 ARI Vol. 1, p.117, §.771.
76 ARI Vol. 1, p.113 – see fn.238.
77 BM p.253.

Puzur-Ashur I or Puzur-Ashur III?

If, as I am suggesting, Eriba-Adad I was also called Puzur-Ashur, then we have an interesting situation before us. I have already mentioned that the Synchronistic History makes Puzur-Ashur III immediate successor to Ashur-bel-nisheshu in the very position that Eriba-Adad I should have appeared. It is also interesting to note that Ashur-uballit claimed his genealogy from Puzur-Ashur through Eriba-Adad I.[78] It has been assumed that the Puzur-Ashur in question was Puzur-Ashur III. However, the position previously held in the king lists by Puzur-Ashur III now needs to be filled by either Puzur-Ashur I, great, great grandfather of Sargon I, or by Puzur-Ashur II son of Sargon I. This being so, the period in between Sargon I and Eriba-Adad now needs to be radically reduced. If we take into account the required reduction in dating for Ashur-uballit, we are talking of a total reduction of somewhere between 500 to 700 years depending on which set of dates we adopt! It means that most of the long list of rulers who supposedly lived between these two kings (Nos. XXXVII to LXX of Grayson's 'List of Kings'[79]) must have been alternative names for later kings. Sharma Adad, for instance, may appear in the El Amarna letters as Sama Adda,[80] which would then make him contemporary with Ashur-uballit alias Ninurta-apil-Ekur.

Hammurabi, Harbi-Shipak and Kadashman-Harbe

From here on, things start to get even more confusing, which is to be expected when kings use so many names. I intend to demonstrate that the early chroniclers were just as uncertain about the true course of their history as we are today.

We now know from the letters translated from the Royal Archives at Mari that Shamshi-Adad I was a contemporary of Hammurabi king of Babylon.[81] According to the *Sargon Chronicle*, Sumuabi, the first of Hammurabi's line, was the king of Babylon during the time of Ilushuma,[82] this being the great-grandfather of Sargon I. If this source is correct then it means that Naram-Sin and his son Erishum II were contemporaries of Shamshi-Adad I.[83] This much seems credible. What does seem incredible, however, is the fact that we are supposed to believe that the Third Dynasty of Ur, which supposedly lasted some 100 years, is to fit in between the time of Naram-Sin and the time of Shamshi-Adad I, this despite the fact that these two kings were contemporaries! We shall return to this point shortly.

Peter James has already provided us with evidence to show that another chronological list, the *Assyrian King List*, needs to be challenged. The list starts with "17 kings living in tents", the first twelve names of which correspond to the time of Hammurabi, but it has been shown from the Mari Letters that eight of the royal names included are actually those of "tribes" or "geographical areas".[84] All of these attempts to reconstruct the Assyrian and Babylonian histories are of a late date and are far from trustworthy,[85] yet we still rely heavily on them for our reconstruction of the past.

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78 ARI Vol. 1, p.44, §.281 & p.45, §.287 & §.292.
79 ARI Vol. 1, p.157.
80 AMAR Vol. 1, Letter 49 (p.221).
81 ANET p.267.
82 *Ibid*.
83 ARI Vol. 1, p.28, §.168.
84 COD p.296.
85 COD p.293.

The evidence suggests that Shamshi-Adad I and his son Ishme-Dagan I reappear in the king lists as Shamshi-Adad II and Ishme-Dagan II respectively. This would explain why for Shamshi-Adad II and Ishme-Dagan II "No contemporary inscriptions are preserved.....They are known only from king lists".[86] No less than seven (originally eight) names of kings of Babylon are preserved[87] against the name Shamshi-Adad (II) in the *Synchronistic King List*, however, neither Hammurabi nor his sons are recorded therein. As we shall proceed to demonstrate, the reason for this is because they actually appear under their alternative names.

One of the names given in the *Synchronous King List* as being a contemporary of Shamshi-Adad II is a certain Harba-Shipak (Harbi-Shikhu in some books). Harba or Harbi could well be a corruption of the name Hammurabi, especially as it can be demonstrated that the *m* is sometimes pronounced as a *v* or *w* – as demonstrated in the names Yaman - Yavan, and Amul-Marduk - Evil-Merodach. The land of Nairi mentioned earlier is likewise called land of Namri, the two names being used interchangeably in the Assyrian records. This means that the name *Hammurabi* may well have been pronounced as *Hawarbi* which consequently could very easily have been abbreviated to *Harbi*. Hammurabi, who was a contemporary of Shamshi-Adad I, was therefore Harba-Shipak, who was a contemporary of Shamshi-Adad II.

In assessing this, one has to take into consideration that, between the time of Shamshi-Adad I and Ashur-uballit I, there is a complete lack of archaeological data. This is one of those dark periods which we have spoken about in Chapter 1 on which we shall have more to say shortly.

In addition to the above, I find it very tempting to identify Shamshi-Adad I as the Shamshi-Adad who removed Eriba-Adad II from the throne.[88] The ancient chroniclers may well have been confused over the names and recorded "Eriba-Adad son of Ashur-bel-kala" instead of "Eriba-Adad son of Ashur-bel-nisheshu". The lack of documentation for Eriba-Adad II, apart from one or two small texts which have been tentatively assigned to this king, seems to support this suggestion. It is my belief that there was only ever the one Eriba-Adad. Certainly, apart from the comment in the Assyrian king list which tells us that "Eriba-Adad, son of Ashur-bel-kala, ruled for two years",[89] there is nothing to link Eriba-Adad with the name Ashur-bel-kala.

I would here point out that Shamshi-Adad I claimed to be "son of Ilukabkabu",[90] a statement which is confirmed by Esarhaddon who called him son of Enlil-kabi (or Bel-Kabi).[91] It should be noted, however, that there are THIRTEEN kings placed between Ilukabkabu and Shamshi-Adad I according to the conventional dating.[92] This therefore cannot be right!

Even if we do not accept the amendments that are being proposed here, there are plenty of examples which show that the ancient chroniclers have erred over the names. Some of these discrepancies have already been commented on by André Parrot.[93] I am merely suggesting that the degree of error is greater than previously realised.

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86 ARI Vol. 1, p.30, §.178.
87 ARAB Vol. 2, p.422.
88 ARI Vol. 2, p.66, §.316.
89 ARI Vol. 2, p.63, §.297.
90 ARI Vol. 1, p.22, §.134.
91 ARAB Vol. 2, p.272, §.706.
92 ARI Vol. 1, p.157.
93 AM Vol. 2, p.360-365.

Ninurta-apil-Ekur

If we accept that Ninurta-apil-Ekur was another name for Ashur-uballit, then we clearly have to question the accuracy of the comment made in the Assyrian king list which states:

> "Ninurta-apil-Ekur son of Ili-hadda offspring of Eriba-Adad went to Karduniash. He came up from Karduniash and seized the throne (for himself). He ruled for THREE YEARS".[94]

This information appears to contradict the statement made by Tiglathpileser I that Ninurta-apil-Ekur was:

> "...martial sovereign, loved one of the god Ashur whose wings were spread like an eagle's over his land and faithfully he tended the people of Assyria".[95]

This suggests that Ninurta-apil-Ekur ruled for much longer than the three years assigned to him by the Assyrian King List. Also, if we may believe the comments made this time by Adad-nirari I, then Ashur-uballit, whom we are here identifying as Ninurta-apil-Ekur, was a:

> "strong king whose priesthood was outstanding in awesome Ekur and the well being of his sovereignty was established as far away as the mountains, subduer of the land Musru, disperser of the hordes of the extensive land of the Shubaru, extender of borders and boundaries".[96]

This description of Ashur-uballit's reign accords with Tiglathpileser's comments quoted above concerning Ninurta-apil-Ekur.

In contrast to the three years ascribed by the Assyrian Kings' List, and also by the *Khorsabad King List*, a tablet from Nassouhi accredits Ninurta-apil-Ekur with a longer reign of 13 years[97] but in my opinion even this is not to be trusted. The compilers of the Assyrian king lists have accredited Ashur-uballit with a reign of 36 years which may be nearer the truth, though in view of the discrepancies now being revealed, I would suggest that even this figure be treated with the utmost caution.

Furthermore, if we compare the above statement from the Assyrian King List concerning Ninurta-apil-Ekur with that of Shamshi-Adad I:

> "Shamshi-Adad son of Ilukabkabu went to Karduniash during the time of Naram-Sin. In the eponym of Ibn-Adad, Shamshi-Adad came up from Karduniash. He captured Ekallati. For three years he resided in Ekallati. In the eponym of Atamar-Ishtar, Shamshi-Adad came up from Ekallati. He removed Erishu (II) son of Naram-Sin from the throne and seized the throne (for himself). He ruled for thirty-three years".[98]

This could be taken to mean that Shamshi-Adad ruled for a total of 36 years, three of which were spent ruling from Ekallati. Strangely enough, Ashur-uballit is also accredited with having ruled for 36 years.[99] (Perhaps it was during these three years ruling from Ekallati that Shamshi-Adad was known as Ninurta-apil-Ekur.) We should seriously consider the possibility that these three people, who are now shown to have been near enough contemporaries, have probably been confused by the ancient chroniclers. I would therefore suggest that Shamshi-Adad was an alternative name for Ashur-uballit, alias Ninurta-apil-Ekur because both Shamshi-Adad I and Ninurta-apil-Ekur are accused of deposing the Assyrian king.

94 ARI Vol. 1, p.141, §.916.
95 ARI Vol. 2, p.17, §.53.
96 ARI Vol. 1, p.58, §.384.
97 AM Vol. 2, p.360.
98 ARI Vol. 1, p.28, §.168.
99 ARI Vol. 1, p.49, §.319.

Shamshi-Adad deposed Erishum and Ninurta-apil-Ekur must have deposed Eriba-Adad I, though the text does not specifically state who he deposed. This would mean that the name Erishum (often written Erishu) is a further alias for Eriba-Adad.

There might, however, be an error in the above account of the deposition of Erishu II. According to the Mari letters, Naram Sin was a contemporary of Ishme Dagan, son of Shamshi-Adad I.[100] The suggestion that Shamshi-Adad I deposed Erishu, son of Naram Sin, though not impossible, must therefore be treated with caution, because it might mean that Naram Sin outlived his son Erishum. An alternative explanation could be in the extent of co-regency which must have taken place during this period of history. Most Assyriologists (though the same can be said for archaeologists in general) do not seem to want to accept that co-regencies were commonplace.

In this reconstruction, Erishu (II) would be yet another name for Eriba-Adad/Puzur-Ashur/Tukulti-Ninurta. Naram-Sin would then perhaps have either been another name for Ashur-bel-nisheshu, the father of Eriba-Adad, or even of Ashur-[Na?]rim-nisheshu alias [Na?]Rim-Sin(?). (NB: There was a Rim-Sin who is recorded as being king of Larsa just prior to Hammurabi). I feel that the similarity between the Ninurta-apil-Ekur and Shamshi-Adad accounts should not be dismissed. Neither should we overlook the reference to each of these two kings deposing the ruling monarch, a theme which is also echoed in the account of Ashur-nadin-apli's accession to the throne.

Ashur-nadin-apli, Ashur-nasir-apli & Shamshi-Adad

First of all, let me explain that, according to this reconstruction, Ashur-nasir-apli I seems to have been a son of Tukulti-Ninurta IA alias Eriba-Adad I whilst Ashur-nadin-apli appears to have been a son of Tukulti-Ninurta IB, alias Tiglathpileser I, though there is every possibility that Ashur-nasir-apli I and Ashur-danin-apli I may in fact have been one and the same person.

The Assyrian King List states:

> "Tukulti-Ninurta...., Ashur-nadin-apli his son seized the throne (for himself and) ruled for three years".[101]

Another text says that Ashur-nadin-apli ruled for four as opposed to three years.[102] Comparing this latter figure with the comment regarding another Assyrian king, Shamshi-Adad IV:

> "Shamshi-Adad son of Tiglathpileser (I) came up from Karduniash (and) removed Eriba-Adad son of Ashur-bel-kala from the throne. He took the throne (for himself and) ruled for four years".[103]

All of this seems too much of a coincidence. First, we have the Ninurta-apil-ekur and Ashur-uballit connection. Then we discover that the records of Tiglathpileser I and Tukulti-Ninurta I were in many respects similar, and now we find that the son of each of these last two named kings was renowned for deposing the ruling monarch. In the case of the Shamshi-Adad episode, I think that we can safely assume that the scribes have confused the two periods of

[100] MARI Vol. 2, Letter 15.
[101] ARI Vol. 1 p.136, §.886.
[102] *Ibid.* fn. 265.
[103] ARI Vol. 2, p.66, §.316.

history not realising that both Eriba-Adad I and Tiglathpileser I were both known by the alternative name of Tukulti-Ninurta.

We have already commented on the possible confusion surrounding 'Eriba-Adad, son of Ashur-bel-kala' and 'Eriba-Adad, son of Ashur-bel-nisheshu'. We have also demonstrated that Tukulti-Ninurta would have been an alternative name for Tiglathpileser I. Here we have two similar incidents, supposedly by two separate kings who are currently dated more than two hundred years apart. Each is said to have deposed the ruling monarch, though, in the case of the Shamshi-Adad son of Tiglathpileser episode, it is now easy to see how the two periods may have been confused. It was Shamshi-Adad I (alias Ashur-uballit) who deposed Eriba-Adad I (alias Erishu I) and not Shamshi-Adad IV who deposed an imaginary Eriba-Adad II. If Shamshi-Adad IV actually existed, he might have been an alias for Ashur-nadin-apli who deposed his father, Tiglathpileser I, though there is also the possibility that Ashur-nadin-apli was yet a further alias for Ashur-uballit alias Shamshi-Adad. We can here begin to appreciate just how messy things can become.

Whilst the *Assyrian King List* has "Ashur-nadin-apli son of Tukulti-Ninurta" the *Babylonian Chronicle P* has "Ashur-nasir-apli son of Tukulti-Ninurta".[104] The confusion therefore becomes apparent when one accepts that Ashur-nasir-apli succeeded Eriba-Adad alias Tukulti-Ninurta whilst Ashur-nadin-apli purportedly succeeded Tiglathpileser alias Tukulti-Ninurta. Ashur-nasir-apli, son of Eriba-Adad, possibly appears in the Mari letters as "Ashur-nasir, chief of the Assyrians".[105]

All of this will serve to show how the ancient chroniclers were none the wiser than we are, yet we have accepted their accounts without sufficient scrutinity.

Kashtiliash & Hammurabi

Continuing with this suggested reconstruction, it appears that Kashtiliash I, II and III and possibly IV were all one and the same person. The Kashtiliash who appears in the Tukulti-Ninurta texts must have been a contemporary of Eriba-Adad and therefore, if Eriba-Adad was overthrown by Shamshi-Adad I, then both Eriba-Adad and Kashtiliash must have either preceded or were contemporaries of Shamshi-Adad I. If this is so, then Hammurabi king of Babylon who, according to the Mari letters was a late contemporary of Shamshi-Adad I, must have lived shortly after this said Kashtiliash. This concurs with the *Synchronistic King List* which places Kashtiliash shortly before Harbi-Shipak (alias Hammurabi-Hawarbi), with the short reign of Urzigurumash (or Tazzigurumash) placed between.

The French archaeologist André Parrot commented on a certain "Kashtiliash king of Hana" who preceded a certain "Hammurapih king of Hana". Parrot has already expressed his opinion that this "Hammurapih king of Hana" can, with all probability, be identified as Hammurabi king of Babylon.[106] The interchange of the *p* and *b*' in ancient languages is well-attested, especially in the so called 'Hittite' language.[107] Kashtiliash king of Hana should therefore be identified as the Kashtiliash king of Babylon who supposedly lived many years

[104] ARI Vol. 1, p.136, note 264 & ABC p.176 & ARAB Vol. 1, p.49, §.141.
[105] MARI Vol. 2, Letter 42.
[106] AM p.374.
[107] See for instance comments by Johannes Lehmann, HPTG p.73. Hammurabi also appears as Hammurapi in *Chronicle of Market Prices*, Chronicle 23, ABC p.178, §.7.

later during the time of Tukulti-Ninurta I. The only difficulty which prevents this identification is one of time. By making Hammurabi a contemporary of Ashur-uballit, however, this difficulty is removed.

Special mention should here be made of the comments made by Parrot insofar as the ceramics uncovered at both Ur and Warka, which are datable to the time of Hammurabi, together with the pottery from the first Kassite Dynasty, differ very little from that of the time of Karaindash who supposedly lived (depending on which estimates you use) some 300-500 years later.[108] This further strengthens the argument that these two periods of history, which are currently separated by some 300-500 years, were one and the same period. When we looked at the archaeological evidence from Egypt for these two supposedly separate periods of history in Chapter 2, we discovered a similar inexplicable sequence of changes which were brought to our attention by Sir William Flinders Petrie relating to the curious progression of the Egyptian pottery and art from the 11th to the 12th Dynasty, reverting back to the 11th Dynasty style in the 17th and back again to the 12th Dynasty style in the 18th. The comparison of statues and portraits of the Egyptian kings even confirmed that these two periods were one and the same.

According to this revised reconstruction of history, Shamshi-Adad I, Kashtiliash, Hammurabi, Eriba-Adad, Ashur-uballit and Karaindash all belong to the same era. Karaindash was, in fact, the father of Kadashman-Harbe, and Muballitat-Sherua was his queen.[109] If we can recall, Muballitat-Sherua was the daughter of Ashur-uballit alias Ninurta-apil-Ekur. In the Synchronistic History, Kadashman-Harbe is called Karahardash which latter name would be a variant spelling of Kadashman. I would suggest that for 'Karahardash' we ought perhaps read 'Kardash' as an abbreviation of Kardashman. A silent *r* is not unknown in ancient texts.[110]

For comparison, I quote in full the relevant parts of both the Synchronistic History and Babylonian Chronicle P:

Synchronistic History

> "At the time of Ashur-uballit, king of Assyria, the Kassite troops rebelled against Karahardash, king of Karduniash, son of Muballitat-Sherua - daughter of Ashur-uballit - and killed him. They appointed Nazibugash, a Kassite, son of a nobody, as sovereign over them. [Ashur-uballi]t marched to Karduniash [to] avenge [Kar]aindash, [*his grandson*]. He killed [Naz]ibugash, king of Karduniash. He appointed [Kar]igalzu, the younger son of Burnuburriash, as sovereign (and) [put] (him) on his father's throne".[111]

Babylonian Chronicle P

> "[Kadashman-Har]be, son of Karaindash, [and] son of Muballitat-Serua - [daughter] of Ashur-uballit, king of Assyria - ordered the overthrow of the Suteans from east to west and *annihilated* their *extensive* forces. He reinforced the fortresses in Mount Hehe. He dug a well and comfortably settled people in them (the fortresses) to strengthen the guard. Afterwards, the Kassite people rebelled against him (and) killed him. They appointed Shuzigash, a Kassite, son of a nobody, as sovereign over them. Ashur-uballit, [king] of Assyria, marched to Karduniash to avenge Kadashman-Harbe, his daughter's son. [He killed] Shuzigash, the Kassite, [(and) put Karigalzu, son of Ka]dashman-Harbe, on [his father's] throne".[112]

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108 AM p.384.
109 ARI Vol. 1, p.50, §.321-2 & §.324-5.
110 Hence Azariah king of Judah is also called Uzziah. Compare 2 Kings 14:21 and 2 Chron. 26:1.
111 ARI Vol. 1, p.50, §.321-2.
112 ARI. Vol. 1, p.50, §.323-5.

TABLE 2

ASSYRIA	BABYLONIA
Eriba Adad alias Puzur Ashur III alias Tukulti-Ninurta I	Kurigalzu I alias Karaindash alias Kashtiliash Hammurabi alias Kadashman-Harbe
Ashur-uballit I alias Ninurta-apil-Ekur	alias Harbi-Shipak alias Burnuburriash I
Illi-hadda alias Enlil-kudur-usur alias Ishme-Dagan I/II(?) co-ruling with Ashur-nirari I/II/III	Shuzigash alias Nazibugash alias Adad-shuma-usur
Ashur-uballit I alias Ninurta-apil-Ekur alias Shamshi-Adad I/II	Kurigalzu II alias Samsu-iluna
Enlil-nirari	Meli-Shipak

An approximate comparison of the kings of Assyria and Babylonia during the time of Eriba-Adad I and Ashur-uballit I. We must remember that Ashur-uballit alias Ninurta-apil-Ekur was ruling from the time of Kadashman-Harbe right through to the time of Meli-Shipak.

Note that the king of the Kassite troops is called Nazibugash in the one version and Shuzigash in the other. Similarly, we note that Kurigalzu II is said to have been the son of Kadashman-Harbe II in the one version and son of Burnuburriash I in the other. Kadashman-Harbe appears to have been an alternative name for Burnuburriash I, who, according to the *Synchronistic History*, was a contemporary of Puzur-Ashur III (alias Eriba-Adad I).

In the El Amarna correspondence, there was a Burnuburriash who called himself "son of Kurigalzu". In his letter to Pharaoh Akhenaten, he made reference to the fact that his father Kurigalzu received much gold from Akhenaten's father Amenhotep III.[113] It is assumed that this Burnuburriash in question was Burnuburriash II with Kurigalzu being idenitifed as Kurigalzu II. Ashur-uballit, who is also mentioned in the said letters, is known to have preceded Burnuburriash II. As we progress with our investigations, we shall discover that the Burnuburriash mentioned in the El Amarna letters was in fact Burnuburriash I rather than Burnuburriash II who must have lived around a decade or two later.

If, as suggested earlier, Ashur-uballit was an alternative name for Shamshi-Adad I, and if Ashur-uballit was a contemporary of Kadashman-Harbe, alias Burnuburriash I, as stated in both the *Synchronistic History* and *Babylonian Chronicle P*, then Ishme-Dagan II, son of Shamshi-Adad II also belongs to this period, as we are informed by the *Synchronistic King List* that Ishme-Dagan II was a contemporary of the Babylonian king Burnuburriash I.[114] In other words, there has been a further duplication of names with Shamshi-Adad and Ishme-Dagan being wrongly split across two or more periods of history.

[113] AMAR Vol. 1, Letter 9.19 (p.29).
[114] ABC p.213.

According to this reconstruction, Ashur-Dan I, who we are told ruled for 46 years,[115] will have been another name for Ishme-Dagan who is said to have ruled for 40 years.[116] Ashur-Dan I was a son of Ninurta-apil-Ekur alias Ashur-uballit alias Shamshi-Adad whilst Ishme-Dagan was a son of Shamshi-Adad I/II.

Having come to these conclusions, it naturally follows that Kadashman-Harbe will have been an alternative name for Hammurabi alias Harbi-Shipak. Kadashman-Harbe could be a variant spelling of Kadashman-Ha(wa)rbe in the same way that Harbi-Shipak would be a variant spelling of Ha(wa)rbe-Shipak as already discussed earlier in this chapter.

The 'Broken Obelisk'

An unfinished stone obelisk which was discovered at Kouyunjik and which is known as the 'Broken Obelisk'[117] has been the subject of much scholarly debate. The obelisk does not mention the name of the king. Whilst Grayson ascribed the authorship of the document to Ashur-bel-kala, Daniel Luckenbill and Julius Lewy ascribed it to Adad-nirari II, though Luckenbill felt that the hunting exploits which are described therein belonged to Tiglathpileser I, whilst Lewy thought that they belonged to Tukulti-Ninurta I.[118] As we have put forward arguments to show that Tiglathpileser I appropriated the monuments of Tukulti-Ninurta I, Lewy's comments are therefore very relevant.



Broken obelisk discovered by Layard at Kouyunjik (Nineveh).

The obelisk has been inscribed on three sides with five columns of text. Columns i and ii are on the front, column iii is on the right side, and columns iv and v are on the back.

Comparing column iv of the obelisk with the records of Tiglathpileser I:

> **Obelisk:** "The gods Ninurta and Palil, who love his priesthood, gave to him the hunt and in boats of the land Arvad he rode (and) killed a *nahiru* in the Great Sea".[119]
>
> **Tiglathpileser:** "I rode in boats of the city Arvad, of the land Amurru..... .... I killed at sea a *nahiru*, which is called a sea horse".[120]
>
> **Obelisk**: the king received from the king of Egypt "a large female ape, a crocodile, (and) a "river-man", beasts of the Great Sea".[119]
>
> **Tiglathpileser:** "I received a crocodile (and) a large female ape of the sea coast".[121]

[115] ARI Vol. 1, p.142, §.929.
[116] ARI Vol. 1, p.28, §.170.
[117] ARI Vol. 2, p.50, §.227.
[118] See fn.213, ARI Vol. 2, p.50 and ARAB Vol. 1, p.118-124, §.385-395.
[119] ARI Vol. 2, p.55, §.248.
[120] ARI Vol. 2, p.23, §.81.
[121] ARI Vol. 2, p.26, §.95.

Obelisk: "He killed [a space for the number has been left blank] superb wild bulls and cows at the city Araziqu".[122]

Tiglathpileser: "I slew four extraordinarily strong virile bulls in the desert, in the land of Mittani, and at the city Araziqu".[123]

Obelisk: "He felled [a space for the number has once again been left blank] elephants with his bow. He captured [another blank space] live elephants (and) brought (them) to his city Ashur. He killed from his … chariot (and) on foot with the spear 120 lions with his wildly vigorous assault".[122]

Tiglathpileser: "I killed ten strong bull elephants in the land Harran and the region of the River Habur (and) four live elephants I captured. I brought the hides and tusks (of the dead elephants) with the live elephants to my city Ashur. By the command of the god Ninurta, who loves me, I killed on foot 120 lions with my wildly vigorous assault. In addition, 800 lions I felled from my *light* chariot".[124]

Obelisk: He "formed herds of [another blank space] gazelles (and) ibex (and) [another blank space] *nayalu*-deer (and) *ayalu*-deer".[122]

Tiglathpileser: "In addition I got control of (and) formed herds of *nayalu*-deer, *ayalu*-deer, gazelles, (and) ibex".[125]

Obelisk: "[He conquered] the lands [of all *people*] from Babylon of [the land Ak]kad [to the Upper Sea] of the land Amurru [and the sea of the lands Nairi]".[126]

Tiglathpileser: "(Property of) the palace of Tiglath-[pileser, king of] Assyria, conqueror [from] Babylon [of the land Akkad] to Mount Lebanon [*to* the Great] Sea [of the land Amurru and] the sea [of the land(s) Nairi, builder of] the cedar [palace]".[127]

From this it is clear that Column iv of the Broken Obelisk refers to the campaigns of Tiglathpileser I, and not Ashur-bel-kala as proposed by Grayson. This is, of course, assuming that Tiglathpileser's own inscriptions have not been doctored!

Column v changes from narrating the exploits in the third person to the first person. Luckenbill assumed that this part of the obelisk changed to Adad-nirari II relating his own achievements. The truth of the matter is that the achievements are still, in the main, those of Tiglathpileser I.

We are informed by Ashur-Dan II that Tiglathpileser I constructed the Craftsman's Gate at Ashur.[128] The Broken Obelisk includes the comment; "I removed the worn doors of the Craftman's Gate, made high doors of fir, (and) made (them) fast with bronze bands".[129] The replicas of basalt *nahiru* and *yaks* mentioned therein also ties in with what Tiglathpileser I says in his monuments.[130]

The Obelisk also mentions the cedar palace:

"I built the palace of cedar, box-wood, terebinth, (and) tamarisk in my city Ashur".[131]

[122] ARI Vol. 2, p.55, §.248.
[123] ARI Vol. 2, p.16, §.43.
[124] ARI Vol. 2, p.16, §.44-45.
[125] ARI Vol. 2, p.17, §.46.
[126] ARI Vol. 2, p.56, §.249.
[127] ARI Vol. 2, p.29, §.158.
[128] ARI Vol. 2, p.78.
[129] Compare ARI Vol. 2, p.56, §.250 & p.33, §.125.
[130] Compare ARI Vol. 2, p.56, §.250 & p.28, §.103.
[131] ARI Vol. 2, p.56, §.250.

It was Tiglathpileser I who claimed to have been the "builder of the cedar palace".[132] Other texts ascribed to Tiglathpileser I refer to a "house of box-wood"[133] which he tells us was his "palace of weapons for my lordly leisure" and that it was built alongside the cedar palace.[134] Another of his inscriptions tells us that the "house of the *labunu*" which was located in front of the *sahura* temple (i.e. the Ishtar Temple) at Ashur was constructed of cedar and terebinth,[135] though another text informs us that tamarisk was used.[136] The truth of the matter is that all four of these types of wood were used by Tiglathpileser in his construction of his palaces and temples.

The Obelisk continues:

> "The large terrace of New Palace which is before the forecourts, which Tukulti-Ninurta (I) king of Assyria had built, had become dilapidated and fallen in over an area of 63 *kumanu*. I reconstructed it from top to bottom".[137]

It is strange that no specific mention of this work on New Palace is supposedly made in Tiglathpileser's inscriptions!

Tiglathpileser built his palace of cedar wood from Lebanon.[138] Whilst Tukulti-Ninurta makes no mention of his palace being made of cedar, mention is made of "pillars of cedar" bearing the inscription of Adad-nirari I which were originally erected in "the palace of the Craftsman's Gate", that is Tukulti-Ninurta's temple, but were removed to the new city, Kar-Tukulti-Ninurta.[139] From this we can deduce that Tukulti-Ninurta's temple must also have been constructed of cedar. The New Palace must therefore have either been built or restored by Tiglathpileser I, alias Tukulti-Ninurta.

Among the various countries which Tiglathpileser I conquered was a land called Musri. He claims to have "conquered all the land Musri (and) laid low their warriors. I burnt, razed, (and) destroyed the cities".[140] Musri is usually identified as Egypt, but, strangely, there seems to be a general reluctance to accept that Egypt could have been conquered by Assyria prior to the time of Sennacherib in the 7th century BCE. Consequently, an unidentifiable land called Musri is searched for in vain somewhere in Syria. Of old, Egypt was known by three names, Musri, Makan (or Magan)[141] and Meluhha,[142] the latter name being generally accepted as designating the land of Ethiopia. It is therefore interesting to note that Tukulti-Ninurta I also claimed to have conquered to "the border of the land Makan"[143] though in another text he actually calls himself king of Meluhha.[144] From this it is quite evident that Tukulti-Ninurta I, at least, had conquered Egypt! If, as being claimed here, Tiglathpileser I was another name for this king, then Musri of Tiglathpileser I's texts must undeniably be the land of Egypt. We

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132 ARI Vol. 2, p.29, §.105 and p.39, §.158.
133 ARI Vol. 2, p.41, §.177.
134 ARI Vol. 2, p.29, §.104.
135 ARI Vol. 2, p.28, §.102.
136 ARI Vol. 2, p.30, §.110.
137 ARI Vol. 2, p.56, §.252.
138 ARI Vol. 2, p.28-29, §.102-105.
139 ARI Vol. 1, p.77-78, §.509-513.
140 ARI Vol. 2, p.14, §.36.
141 Whilst Grayson preferred the reading of Makan, Luckenbill read the name as Magan.
142 See ARAB Vol. 2, p.292, §.770 where Magan and Meluhha clearly refer to the lands of Egypt and Ethiopia.
143 ARI Vol. 1, p.104, §.694 & p.106, §.701.
144 ARI Vol. 1, p.121, §.782.

should also bear in mind that if the 'Broken Obelisk' does belong to Tiglathpileser I, then we are told that he received a "large female ape (and) a crocodile" from the king of Egypt![145]

It is believed that column i of the 'Broken Obelisk' refers to Ashur-bel-kala.[146] This would suggest that column i was prepared by Ashur-bel-kala. This actually mentions the rebuilding of the temple of the gods An and Adad.[147] Seeing that this temple was rebuilt by Tiglathpileser I,[148] we are hard pressed to explain why Tiglathpileser's son should have also claimed to have rebuilt it!

Marduk-nadin-ahhe king of Akkad is mentioned in column i line 12 shortly after the name which Grayson has read as Ashur-bel-kala. Marduk-nadin-ahhe was king of Babylon during the time of Tiglathpileser I, which still seems to suggest that the texts should be ascribed to Tiglathpileser I.

There are, however, a couple of peculiar entries in column iii of the obelisk. Reference is made to the capture of "Kadashman-Buriash, son of Itti-Marduk-balatu" who is described as governor of the land which included the Kassite cities in the region of Dur-Kurigalzu.[149] This Itti-Marduk-balatu is mentioned in the *Synchronistic History* as being the father of Adad-apla-iddina, described as an Aramean usurper who demolished the cities in the region of Dur-Kurigalzu.[150] According to the *Synchronistic King List*, there was an Itti-Marduk-balatu who was king of Babylon during the time of a certain Ashared-apil-Ekur who is placed just before Ashur-bel-kala in the Assyrian Kings List.[151]

We are also told that Ashur-bel-kala "appointed Adad-apla-iddina, son of Esagil-shaduni, son of a nobody, as sovereign over them [i.e. the Babylonians]".[152] Could this have been "Shuzigash [also known as Nazibugash], a Kassite, son of a nobody" whom the Babylonians (described as Kassites themselves) appointed as sovereign over them?[153] It is more than likely that he is also to be identified as Adad-shuma-usur whom the Babylonian nobles seated "on his father's throne".[154] If so, then Ashur-bel-kala may well have been a Babylonian rather than an Assyrian king. Kadashman-Buriash of the 'Broken Obelisk' may well be Kadashman-Harbe alias Burnuburriash (i.e. Burnu-Burriash) I.

Mention is also made in the obelisk of the "eponym of Ashur-rim-nisheshu".[155] On the assumption that this is none other than the Ashur-rim-nisheshu who became king of Assyria, then it raises serious objections to the accepted accession. It should be noted that Eriba-Adad I was son of Ashur-bel-nisheshu, yet one of the king lists states that he was a son of Ashur-rim-nisheshu.[156] Similarly, Ashur-nadina-ahhe II was also said to have been a son of Ashur-rim-nisheshu,[157] yet, according to the El Amarna letters, Ashur-nadin-ahhe was the father of Ashur-uballit who was a descendent of Ashur-bel-nisheshu, not Ashur-rim-

145 ARI Vol. 2, p. 54, §.248.
146 ARI Vol. 2, p.52, §.230.
147 ARI Vol. 2, p.52, §.233.
148 See for example ARI Vol. 2, p.39, §.163 and p.18, §.55.
149 ARI Vol. 1, p.53, §.238.
150 ARI Vol. 1, p.62, §.288.
151 ARAB Vol. 2, p.423.
152 ARI Vol. 2, p.61, §.285.
153 ARI Vol. 1, p.50, §.325.
154 ABC p.176, §.22.8-9.
155 ARI Vol. 2, p.53, §.237-8.
156 ARI Vol. 1, p.41, fn.92.
157 ARI Vol. 1, p.40, §.256.

nisheshu.[158] Just as strange is the fact that, in the Assyrian inscriptions, Ashur-uballit makes no mention of Ashur-nadinahhe in his genealogy![159] (We have already demonstrated that, under his alternative name of Ninurta-apil-Ekur, Ashur-uballit was more correctly the son of Illihada, son of Eriba-Adad, where Illihada is a variant spelling of Enlil-kudur-usur, this clearly being an alternative name for Ashur-nadin-ahhe.) In addition, both Ashur-rim-nisheshu and Ashur-bel-nisheshu were called "son of Ashur-nirari".[160] Ashur-bel-nisheshu and Ashur-rim-nisheshu must therefore have been alternative renderings of the same name.

This consequently would make Ashur-rim-nisheshu a contemporary of Karaindash, the father of Kadashman-Harbe as we are told that "Karaindash, king of Kard[uniash], and Ashur-bel-nisheshu, king of Assyria, between them made a treaty and took an oath together".[161]

The city of Dur-Kurigalzu mentioned in the obelisk, was named after Kurigalzu, king of Babylon, though it is uncertain whether this was named after Kurigalzu I or II. Kurigalzu II was regarded as being the son of Burnuburriash I and father of Burnuburriash II, therefore, assuming that the eponym is of the Ashur-rim-nisheshu who subsequently became king, then Ashur-rim-nisheshu (alias Naram-Sin?) might still have been alive after the time of Eriba-Adad alias Tukulti-Ninurta. This would accord with the suggestion made earlier that Naram-Sin, if he is to be identified as Ashur-rim-nisheshu, outlived his son Erishu, whom we have identified as Eriba-Adad.

We now know, that during the time of Shamshi-Adad I, there were various local Assyrian "chiefs" who were controlling various parts of the land. If, as being asserted here, Shamshi-Adad I and Hammurabi belong to this period, then we must assume that these 'chiefs' were all co-ruling and that all belong to the El Amarna period, a period which was contemporary with Eriba-Adad I and his family.

The Assyrian King List contains the following entry:

> "During the time of Ashur-dugul, son of a nobody, (lived) Ashur-apla-idi, Nasir-sin, Sin-namir, Iqbi-Ishtar, Adad-salulu, (and) Adasi, six kings, sons of nobodies".[162]

It should be borne in mind that "no contemporary inscriptions are preserved" for any of these rulers and that they are "known only from the king lists".[163] The list ends with Shamshi-Adad II and Ishme-Dagan II, who need not necessarily have been separated by any great length of time from the period mentioned above when six kings are recorded to have been joint rulers. We have already put forward the argument that the Shamshi-Adad and Ishme-Dagan in question are to be identified as Shamshi-Adad I and his son. Ashur-apla-idi in this list seems to be a variant spelling of Ashur-nadin-apli mentioned previously, though we have argued that this is possibly an error for Ashur-nasir-apli.

According to the *Synchronistic King List*, Ishme-Dagan II was a contemporary of Kurigalzu I.[164] We have now demonstrated that Ishme-Dagan I/II was more correctly a contemporary of Kurigalzu II. Ishme-Dagan is said to have been succeeded by another Shamshi-Adad. We now know from the Mari Letters that Ishme-Dagan was co-ruling with his father, Shamshi-Adad I.

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158 ARI Vol. 1, p.49, §.316.
159 ARI Vol. 1, p.44-45.
160 ARI Vol. 1, p.39, §.247 & ARI Vol. 1, p.41, §.261.
161 ARI Vol. 1, p.39, §.244.
162 ARI Vol. 1, p.31, §.178.
163 ARI Vol. 1, p.30, §.178.
164 ARAB Vol. 2, p.423.

This would effectively mean that the Shamshi-Adad who is shown as 'successor' to Ishme-Dagan I was still Shamshi-Adad I, the king having co-ruled with and outlived his son Ishme-Dagan.

In Luckenbill's reading of the *Synchronistic King List*, this 'second' Shamshi-Adad was a contemporary of Meli-Shipak/Shikhu, king of Babylon, which just so happens to be the name of Ninurta-apil-Ekur's Babylonian contemporary! We know from *Chronicle P* and the *Synchronistic History*, both of which have been quoted above, that Ashur-uballit, alias Ninurta-apil-Ekur, was a contemporary of Kurigalzu II. Meli-Shipak/Shikhu even called himself son of Kurigalzu![165] We therefore have a perfect correlation between these kings. Ashur-bel-kala might therefore have been one of the Assyrian 'chiefs' during the time of Shamshi-Adad I and might not even have been a son of the later Tiglathpileser I as is commonly assumed.

One final comment about the 'Broken Obelisk' needs to be stated. Mention is made in column v of construction of a palace in the city Apqu.[166] No such work is recorded either by Tukulti-Ninurta or Tiglathpileser on this city. Only Adad-nirari II and Ashur-nasir-pal II are recorded as having undertaken any work on this temple.[167] In the appropriate place, I shall demonstrate that Adad-nirari was an alternative name for Ashur-nasir-pal II. I would therefore suggest that this part of the 'Broken Obelisk' has been appropriated by this later king. It should be noted that the conquests of Adad-nirari II are almost identical to those of Tiglathpileser I as we shall observe in Chapter 11 when we look at the 'Late Assyrian Period'. The fact that there are deliberate gaps in the text where numbers were supposed to appear strongly suggests that the so-called 'Broken Obelisk' is evidence of an attempt at forgery.

Shalmaneser I

With all of the above comments in mind, I feel it is necessary to add one or two points concerning Shalmaneser I, who claimed to be a descendent of Shamshi-Adad I who had supposedly lived some 580 years previously.[168] In contrast to this figure of 580 years, Esarhaddon gives 434 years between Shamshi-Adad I and Shalmeneser I.[169] We are also informed that a further 580 years passed between the time of Shalmaneser I and Esarhaddon,[170] yet we are expected to believe that 600 years passed between the time of Tukulti-Ninurta, son of Shalmaneser I, and Sennacherib, the father of Esarhaddon.[171] Clearly the Assyrians were not very good at arithmetic!

All of this serves to confirm my argument that the ancient chroniclers were none the wiser than we are, and that their records should be treated with the utmost caution. Nabonidus, for example, believed that Naram-Sin, son of Sargon I, lived 3,200 years before his time which length of time, as we now well know, is vastly overestimated:

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165 *Assyria and Babylonia c. 1200-1000 B.C.* p.444, Donald John Wiseman, *Cambridge Ancient History* Vol. 2, Part 2, Cambridge University Press 1975.
166 ARI Vol. 2, p.56, §.252.
167 ARI Vol. 2, p.51, §.227.
168 ARI Vol. 1, p.84, §.534.
169 ARAB Vol. 2, p.272, §.706.
170 ARAB Vol. 2, p.272, §.706.
171 ARAB Vol. 2, p.159, §.359.

> "… but the evidence of the lists of kings and general probability suggest that this date is too high by one thousand years and it is now generally thought that the scribes of Nabonidus either made a mistake in copying or that there was a mistake in their archetype…".[172]

Even without taking the aforesaid amendments to the chronology into consideration, it is now widely accepted that Sargon I should be dated to about 2100 BCE, which means that the scribes of Nabonidus were even further out (by about 1500 years) with their estimation. Either the Assyrians were poor mathematicians, had no proper system of dating, or, what seems more likely, they were deliberately falsifying the records.

As already mentioned, Shamshi-Adad I was a usurper, "a man of foreign extraction, not of Assyrian blood",[173] yet, despite this, Shalmaneser I claimed to be both a descendent of Shamshi-Adad I and of Ilushuma, great grandfather of Sargon I.[174] Shalmaneser's grandfather, Arik-din-ili claimed to be a descendent of Ashur-uballit,[175] who, himself, makes no mention of any descent from Shamshi-Adad I.[176] This can now be explained by the fact that Ashur-uballit *was* Shamshi-Adad I. Admittedly, due to the inter-racial marriages which occurred during the time of Ashur-uballit (Ashur-uballit gave his daughter in marriage to the king of Babylon) it is possible that Shalmaneser I was a descendent of both the Assyrian and Babylonian family lines. Nevertheless, it is curious to note that he did not refer to his powerful predecessor, Sargon I.[177] Whichever way you look at it, if Ashur-uballit claimed to be a descendent of Puzur-Ashur III (alias Eriba-Adad I) who in turn claimed to be a son of Sargon I,[178] and if Shalmaneser I was a descendent of Arik-din-ili who was likewise a descendent of Ashur-uballit, then Sargon I must also have been one of Shalmaneser's forefathers.

This in itself may not mean much, but we also need to ask the question why Arik-din-ili, grandfather of Shalmaneser I, deemed it necessary to justify his claim to the throne with the words "Arik-din-ili, legitimate prince... ".[179] The use of the word 'legitimate' suggests that he had to contend for the throne, in which case he may well have been a usurper. If so, he would probably have tried to destroy any disparaging evidence which would have prevented him from claiming the throne. This may well explain, at least in part, the ignorance shown by his successors.

Son or Successor?

This brings us on to another important point. The kings of the ancient world used the expression 'son of' in a manner that is foreign to our western way of thinking. We have already seen how Ashur-uballit, alias Ninurta-apil-Ekur, called himself "son of Eriba-Adad" when in actual fact he was his grandson. Similarly, in a legal text discovered at Ashur, Enlil-narari son of Ashur-uballit is called "son of Eriba-Adad".[180] The word 'son' was therefore

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172 BM p.5.
173 Puzur Sin's comments - ARI Vol. 1, p.30, §.175.
174 ARI Vol. 1, p.91, §.585.
175 ARI Vol. 1, p.56, §.365-372.
176 ARI Vol. 1, p.44-45, §.281-292.
177 *Ibid*.
178 ARI Vol. 1 p.35, §.209.
179 ARI Vol. 1, p.55, §.356.
180 ARI Vol. 1, p.51, fn.104a.

often used to mean 'descendant of'.[181] Even today, Jews refer to themselves as 'sons of Judah' (בְּנֵי-יְהוּדָה)[182] where the word 'son' is used in the sense of 'descendant'.

In the Bible, we have a similar example with Gera and Ard, two of the 'sons' of Benjamin.[183] In the Book of Chronicles, they appear as Gera and Addar, sons of Bela (or Belah or Belga) son of Benjamin.[184] Note also the metathesis of the name Ard, which becomes Addar in the Book of Chronicles. As already demonstrated, metatheses were far more common in ancient languages than we are prepared to accept. Ehud 'son of Gera', who lived during the time of the Judges,[185] was likewise 'of the family of Gera' rather than an immediate offspring (i.e. first generation) of Gera. It should be stressed that Gera son of Benjamin will have died a few centuries before his time, though, admittedly, there could have been another person with this same name during this later period. My personal research, however, shows that these early settlers continued to be identified by their family names, hence Ehud son of Gera means literally Ehud of the family (or tribe) of Gera.

Turning back to Arik-din-ili and his descendents, we have a curious situation in front of us. According to the Sumerian king list, Sargon I and his family were Kassite rulers whilst Ashur-uballit and his successors were regarded as Assyrians. If nothing else, the ancient chroniclers were under the opinion that these kings belonged to different races. This would suggest that the word 'son' was also used in a different sense. Sometimes the new king automatically became son of the previous king irrespective of his true lineage. The prime example to quote would be the Hattian king Telepinu who was called both son of and brother-in-law of king Huzziah.[186] Some of the Assyrian kings were actually referred to as "kings of the Sealand". We shall examine this title in more detail later in this work where we shall put forward the argument that these "kings of the Sealand" who ruled over Assyria were in fact Edomites. Despite this, they still claimed descent from the kings of Assyria!

If, then, Sargon I was a Kassite king, who were the Kassites?

Kassites or Kushites?

Sargon I called himself king of Kish,[187] a designation which appears to have escaped most people's understanding. It is my understanding that for 'Kish' we should in fact read 'Kush' and for 'Kassite' we should read 'Kushite'. These people will have been the "eastern Ethiopians" of Herodotus, who were, in his day, located in Beluhistan in north India.[188] They were "black with straight hair" in contrast to the Ethiopians of Africa whom he called "southern Ethiopians" who were black and whose hair was "the crispiest and curliest in the world"[189] By contrast, Josephus called the African Ethiopians "western Ethiopians" and referred to the Ethiopian inhabitants of Babylonia as descendants of Nimrod, son of Kush (or

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181 Hence Gera son of Benjamin in Gen. 46:21 becomes Gera son of Bela son of Benjamin in 1 Chron. 8:3.
182 See, for example, Ezra 3:9.
183 Gen. 46:21.
184 1 Chron. 8:3.
185 Judg. 3:15.
186 HPTG p.208.
187 ANET p.267-268.
188 Herodotus, *Histories* 3.94. Alfred Denis Godley in fn. 1 on p.383 of Vol. 4 of his translation (William Heinemann. London and Harvard University Press, Cambridge, Massachusetts 1938) in connection with the mention of eastern Ethiopians in Herodotus 7.70 suggested that the eastern Ethiopians lived in or near Beluchistan in India. This may well have been the case in the time of Herodotus. These people later became the Kushans who came from this region.
189 Herodotus, *Histories* 7.70.

Cush).[190] Even Samuel Mercer recognised that the Kassites were in fact Kushites and pointed out that *Kasi*, the name usually read as Kassite, was also applied to the people of Ethiopia in Africa.[191]

The appelation 'Ethiopian' was used by the ancient Greeks and Romans and is derived from an archaic word meaning 'black-faced'. In the Bible, Ethiopia was called Kush (or Cush) so named after their forefather Kush, son of Ham, son of Noah.[192] One of the many sons of Kush was a certain Nimrod whose kingdom included Babel (Babylon), Erekh (Urukh), Akkad (sometimes written Agade) and Calneh(?) in the land of Shinar.[193] It is important to note that Sargon I called himself "king of Akkad"[194] this being one of the aforementioned cities ascribed by the Bible to the descendents of Kush. This seems to provide further support to the realization that Sargon I was a Babylonian, hence a black Kushite ruler.

The Assyrian kings referred to the Babylonians as the 'black-headed' race. It is interesting to note that Shalmaneser I was chosen "to (rule) properly the black-headed people".[195] Was then Shalmaneser I a king of Babylon? Bearing this comment in mind, Tukulti-Ninurta I, who was supposedly the son of Shalmaneser I, claims to have "shepherded the extensive black-headed people like animals".[196] One has to accept that this is an unusual comment to make if he really was the son of Shalmaneser I. The arguments being presented here, however, suggest that the records ascribed to Tukulti-Ninurta I belong in part to Eriba-Adad I. It would not have been out of character for Eriba-Adad to claim to have shepherded the Kushites like animals!

In Old Akkadian inscriptions, LUGAL KISI means "king of (the city) Kish". The term *sar kissati* is usually translated as "king of the universe", a title which appears "in the time of Ashur-uballit I and then becomes firmly established from the time of Adad-nirari I on."[197] The title "*Sar Kissati*" is actually derived from the Hebrew שַׂר *sar* and literally means "Prince of Kush".



Hindustani people celebrating to their Hindu god.

The archaeological record confirms that these 'Kassites' were the native rulers of Babylon for the best part of that city's history. They are not to be confused with the Chaldeans who later displaced them and ruled over them. The descendants of these Kushites

[190] Josephus, *Antiquities of the Jews* 1.6.2 (Whiston) or 1.135 (Loeb) – note that Nimrod is called Nabrodes (Ναβρώδης), the Hebrew letter *mem* being transliterated as a *b*.
[191] AMAR Vol. 2, Excursis 1 - *Babylonia in the Tell El-Amarna Tablets*, p.816.
[192] Gen. 10:1 & 6.
[193] Gen. 10:10.
[194] ANET p.267.
[195] ARI Vol. 1, p.81, §.527.
[196] ARI Vol. 1, p.102, §.689.
[197] ARI Vol. 1, p.20, fn.58.

can be traced today to the Hindustanis of India whose holy mountain, the Hindu Kush, betrays their ancestry. The Hindustani Indians are "black with straight hair" precisely as described by Herodotus.

By contrast, the Assyrians were descendants of Ashur, son of Shem.[198] In other words, the Assyrians were Semitic, belonging to the same family group as the Israelite nation. The Assyrians were certainly not black. It therefore seems strange that any Assyrian king should claim descent from a Babylonian king! If, for example, Ashur-uballit was a descendant of Sargon I, as claimed by Adad-nirari I,[199] then Ashur-uballit must have been a Babylonian! Even Puzur-Ashur (III) claimed to be a son of Sargon I.[200] Shamshi-Adad I cannot have been a forefather of the Assyrian kings if he truly was a foreigner as stated by Puzur-Sin king of Assyria.[201]

All of this leads us once again to question the usage of the word 'son' and I can only suggest that this problem be opened to fuller investigation. There is ample evidence to show that the new king automatically became 'son' of the preceding king irrespective of his true genealogy. This being so, we have a difficult task before us in trying to interpret the ancient records fully.

To review the situation, we have Shalmaneser I who apparently displayed ignorance of his ancestry, his grandfather Arik-din-ili who felt it necessary to justify his claim to the throne, and his son Tukulti-Ninurta I who may have doctored the records of Eriba-Adad, not of course forgetting his grandson, Ashur-nadin-apli, son of Tukulti-Ninurta, who may (or may not!) have deposed his father. This was quite a family!

According to my calculations, a period of approximately 140 years separated Shamshi-Adad I and Shalmaneser I and not 580. Similarly, a period of approximately 120 years separated Shalmaneser I from Esarhaddon.

Ashur-uballit

If we may, just for a moment, return to the inscriptions ascribed to Ashur-uballit, it is important to clarify that we are provided with a very long genealogy which is only matched by that of Adad-nirari III of the Neo-Assyrian period. It is unprecedented for a king to provide us with such a detailed genealogy, especially from such an early period. From this perspective, it is important to note the words of Grayson:

> "The script is Neo-Assyrian which means that the inscription is certainly not contemporary. Von Soden has pointed out that there are several grammatical and orthological peculiarities in the text which must stem from the Neo-Assyrian period. He concludes that the inscription is an ancient forgery composed to draw the king's attention to the restoration of some ancient structure. Borger, however, thinks it is simply a poorly done, late copy."[202]

The only other inscription that we have containing Ashur-uballit's genealogy is so badly damaged that the first inscription was used as a guide for its reconstruction. I would therefore agree with Van Soden's suggestion that the inscription mentioned above is a forgery.

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198 Gen. 10:22.
199 ARI Vol. 1, p.68, §.446.
200 ARI Vol. 1, p.35, §.209.
201 See ARI Vol. 1, p.30, §175 where Puzur-Sin describes Shamshi-Adad I as a man of "foreign extraction, not of Assyrian blood".
202 ARI Vol 1, p.44, §.279.

A similar forgery was recorded in respect of another text, this time ascribed to Shamshi-Adad I:

> "The peculiarities of the text (no geneaology on the obverse but one on the reverse to mention only one oddity) have led Borger to the plausible suggestion that it was not copied from an original inscription of Shamshi-Adad but composed in the Neo-Assyrian period. The reason for the 'forgery' is unknown."[203]

Whoever compiled these forgeries either did so to mislead us, or did not realise that Ashur-uballit was an alternative name for Shamshi-Adad, that Puzur-Ashur was another name for Eriba-Adad, or that Ashur-rabi, who in one text is called son of Enlil-nirari son of Puzur-Ashur III[204] and in another as son of Ashur-nasir-pal I,[205] actually succeeded Ashur-uballit! Nor did they appreciate that Sargon I was a black, Kushite king.

Table 3

Puzur-Ashur (III)
↓
Enlil-nasir (I)
↓
Ashur-rabi (I)
↓
Ashur-nirari (II)
↓
Ashur-bel-nisheshu
↓
Eriba-Adad (I)
↓
Ashur-uballit (I)

Ashur-uballit's long fabricated genealogy as recorded on a tablet which is dated to the late Neo-Assyrian period.

Adad-Nirari I & Shalmaneser I

The military campaigns of Shalmaneser I are so identical in form to those of his father, Adad-Nirari I, that it has been suggested by Ernst F Weidner that Shalmaneser I had to regain control of the territory originally conquered by his father. It is argued that the territories revolted some time shortly before Shalmaneser I took the throne.

However, Grayson was not convinced that this was the correct interpretation:

> "This description [by Shalmaneser I] of conquered territory is almost identical with a passage in the standard introduction of Adad-Nirari I. Obviously the passage has been borrowed and, unlike Weidner, I would not put much historical weight on this evidence that these places were lost later in the reign of Adad-Nirari I (the chronology of his inscriptions is not so well founded as to demand this) and had to be reconquered by Shalmaneser I".[206]

The truth of the matter is that the extent of the conquests, including the names of the cities and peoples, are so similar that one wonders whether they are not in fact descriptions of the very same campaign. We have already encountered examples of co-regency between Ashur-nirari and Ili-hadda (i.e. Enlil-kudurusur). Here, in the annals of Adad-Nirari I and of his son Shalmaneser I, we find evidence of yet another co-regency.

Adad-Nirari I encountered the king of Hanigalbat whose name is given as Shattuara.[207] When Shattuara died, his son Uasashatta took the throne and started to rebel against Adad-Nirari.[208] This means that Shattuara king of Hanigalbat died during Adad-Nirari's reign. Despite this, Shalmaneser I informs us:

> "When, by the command of the great gods (and) with the exalted strength of Ashur, my lord, I marched to the land Hanigalbat. I opened up the most difficult of paths (and) passes.

[203] ARI Vol.1, p.24, §.145.
[204] ARI Vol 1, p.37, §.232.
[205] ARI Vol. 1, p.71, §.339.
[206] ARI Vol. 1, p.83 fn.178.
[207] ARI Vol. 1, p.60, §.392.
[208] ARI Vol. 1, p.60, §.393.

> Shattuara, king of the land Hanigalbat, with the aid of the armies of the Hittites and Ahlamu, captured the passes and watering-places (in) my (path)".[209]

How could Shalmaneser have encountered a king who had supposedly died during his father's reign? Admittedly, Shalmaneser could have encountered a later Shattuara, but in view of the additional fact that the campaigns are identical with those of his father, this suggestion seems unlikely. Either Shalmaneser I was co-ruling with his father or, alternatively, Shalmaneser I has taken and appropriated his father's monuments in his favour, a practise which is becoming more and more evident as we continue to unravel the secrets contained in these ancient records.

I would further suggest that co-regency might be denoted in the Assyrian texts by the use of the word 'also'. For instance, "Tukulti-Ninurta…, son of Shalmaneser, vice-regent of Ashur son of Adad-nirari (who was) also vice-regent of Ashur".[210] In other words, Adad-nirari was probably '*also*' vice-regent of Ashur at the same time as Shalmaneser. Note also the use of the term 'vice-regent', something that we shall look at more closely in a later chapter. A vice-regent was someone acting on behalf of a sovereign. If they were only vice-regents, we should be asking ourselves, who were the actual ruling monarchs? Does the word Assyrian word which has been translated as vice-regent perhaps more correctly mean co-regent?

Putting Things into Perspective

The period in between Shamshi-Adad II and Tukulti-Ninurta I is supposed to span about 200 years during which no less than 20 kings have been allotted. This is incredible considering that the Synchronous King List ends Column I with four or five kings after Shamshi-Adad II before starting Column II with Tukulti-Ninurta I. There are clearly no missing lines at the bottom of Column II which moves smoothly from Ashur-bel-kala onto Eriba-Adad II who is said to have been son of Ashur-bel-kala. This therefore does not leave much room, if any, at the bottom of Column I for us to restore many names there. We are certainly hard pressed to fit as many as twenty kings into the space after Shamshi-Adad II's successors. The important thing to note is that the whole of the dynasty containing Eriba-Adad I and Ashur-uballit I has been omitted!

I would go so far as to argue that the kings who have been identified as Shamshi-Adad II, Ishme-Dagan II and Shamshi-Adad III are in fact to be identified respectively as Shamshi-Adad I, who was succeeded by his son, Ishme-Dagan I, whom we know to have co-ruled with his father, followed by Shamshi-Adad I again! This means that most of the names between the time of Shamshi-Adad I and Shamshi-Adad II are also suspect. The lack of any contemporary inscriptions for Shamshi-Adad II or Ishme-Dagan II[211] seems to strengthen this argument. As already stated, the archaeological evidence for any of the kings between the time of Shamshi-Adad I and Eriba-Adad I is somewhat lacking:

> "The pages of this history have had little to tell about Assyria or Babylonia since the reigns of Shamshi-Adad I and of his son Ishme-Dagan in the former, and since the end of Hammurabi's last successor in the latter. The intervening space of nearly three centuries was occupied by

[209] ARI Vol. 1, p.82, §.530.
[210] ARI Vol. 1, p.115, §.756.
[211] ARI Vol. 1, p.30, §.178.

> the invasions and retarding influences which affected the whole of Western Asia and Egypt as well, and had produced a similar dimness in the view of all that vast area…
>
> …For this dark age modern research has therefore to depend partly upon survivals and intermittent gleams of the old".[212]

Note how we have fallen back on the old 'Dark Age' theory to explain away the discrepancies. The archaeological record does not, however, support any such 'Dark Age'. We have already commented that the pottery from Ur and Warka, which is dateable to the time of Hammurabi, differs in no respect from that of the time of Karaindash, who in turn belongs to the time of Eriba-Adad I and Ashur-uballit. There is likewise little difference, if any, between the cultures of these two periods. The archaeological evidence simply does not support any such break.

All of this strengthens our argument that a long list of bogus names has been inserted unnecessarily between the time of Shamshi-Adad I and Eriba-Adad I, alias Tukulti-Ninurta. Table 4 on the next page shows a comparison of the kings of Assyria and Babylon during the four essential periods. When one realises that the kings had more than one name, and taking all of the 'coincidences' mentioned in this chapter into consideration, it does not need much imagination to see how these four periods have been wrongly separated.

One particular person whom we have difficulty with is the Kushite king Burnuburriash. We are told by the *Synchronistic History* that he was a contemporary of Eriba-Adad I, alias Puzur-Ashur III, alias Tukulti-Ninurta I.[213] If we follow Pritchard's reading of the *Synchronistic King List,* however, Puzur-Ashur and Burnuburriash could not have been contemporaries, because they are separated by Burnuburriash's successor, Kashtiliash III. Pritchard consequently makes Ulamburriash, the son of Burnuburriash, the contemporary of Puzur-Ashur III.[214]

If, however, we adopt Luckenbill's reading, he does not mention Burnuburriash but rather reads Kurigalzu, Meli-Shipak/Shikhu and Nazimarutash in place of Burnuburriash, Kashtiliash and Ulamburiash.[215] This surprisingly means that Luckenbill's readings better fit the facts as we now see them, though, for his 'Puzur-Ashur', I feel we ought to substitute the name 'Puzur-Sin' as we shall shortly see.

In the *Chronicle of Early Kings*, Ulamburriash is called "brother of Kashtiliash the Kassite".[216] Whilst these kings may have been contemporaries, I would suggest that this statement that they were brothers is very unlikely unless the term brothers is used in the broader tense, i.e. comrades or brothers-in-arms. If the reign of Kashtiliash overlapped with that of Burnuburriash and his son Ulamburriash, however, then there is not an issue. It would satisfy the fact that Burnuburriash, who will have been king at the same time as Kashtiliash, could then also have been a contemporary of Puzur-Ashur as suggested.

According to Luckenbill's reading, the king of Babylon during the time of Puzur-Ashur was Nazimarutash, successor (possibly brother) to Meli-Shipak/Shikhu. Nazimarutash was in fact king of Babylon during the time of Adad-nirari I and therefore also of Ashur-dan I. One of Nazimarutash's alternative names appears to be Marduk-apla-iddina who claimed to be "son

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212 *Assyria and Babylonia c. 1200-1000 B.C.* p.21, Donald John Wiseman, *Cambridge Ancient History* Vol. 2, Part 2, Cambridge University Press 1975.
213 ARI Vol.1, p.36, §.223.
214 ANET p.273.
215 ARAB Vol. 2, p.423.
216 Chronicle 20, ABC p.156, §.13.

TABLE 4

DURING THE TIME OF SHAMSHI ADAD I		DURING THE TIME OF SHAMSHI-ADAD II		DURING THE TIME OF ASHUR-UBALLIT		DURING THE TIME OF NINURTA-APIL-EKUR	
Shamshi-Adad I		Shamshi-Adad II	Kashtiliash I Abiratash	Ashur-bel-nisheshu	Kariandash[4]		Kashtiliash IV
			Kashtiliash II Urzigurumash	Eriba-Adad I		Tukulti-Ninurta I	Enlil-nadin-shumi
	Hammurabi I		Harbi-Shipak Tiptakzi(?)		Kadashman-Harbe[4]		Kadashman-Harbe II Adad-shuma-iddina
			Agum II (Burnuburriash I)[2]	Ashur-nadin-ahhe II	Nazibugash/Shuzigash	Ashur-nirari III & Enlil-kudur-usur	Adad-shuma-usur
Ishme-Dagan I	Samsuiluna	Ishme-Dagan II Shamshi-Adad III	Kurigalzu I Meli-Shipak I	Ashur-uballit	Kurigalzu III Burnuburriash II	Ninurta-apil-Ekur	Meli-Shipak II[5]
Mut-Ashkur	Abieshu	Ashur-nirari I[1]		Enlil-nirari			
Puzur-Sin		Puzur-Ashur III(?)	Nazimurutash I[3]	Adad-nirari I	Nazimurutash II		Marduk-apla-iddina[5]

NOTES:

1. The name of the successor to Shamshi-Adad III is lost in the *Synchronous King List*. Ashur-nirari (I) has been restored from the monuments on the assumption that the next king in the list is to be identified as Puzur-Ashur III. This is despite the fact that Puzur-Ashur's contemporary, Nazimurutash, is unknown at this early period and as the Puzur-Ashur in question is placed *after* the time of Kurigalzu I and Meli-Shipak II, it is hard to explain why Burnuburriash I and his successors are placed *before* Kurigalzu I and Meli-Shipak II and yet after Puzur-Ashur III!
2. Burnuburriash I does not appear in the *Synchronous King List*. His position is only fixed by his relation to Puzur-Ashur III as recorded in the *Synchronistic History* but it should be stressed that according to that source, Puzur-Ashur III was a successor to Ashur-bel-nisheshu!A total of six names, including that of Burnuburriash, have been added to the king lists. These comprise Kashtiliash III, Ulamburiash, son of Burnuburriash, Agum III, Kadashman-Harbe I, Karaindash and, of course, Burnuburriash I.
3. Nazimurutash I only appears in the *Synchronistic King List* and is not afforded any recognition.
4. I have not included Karahardash or Kadashman-Enlil as these appear to be variant names for Karaindash and Kadashman-Harbe respectively.
5. Both Meli-Shipak II and Marduk-apla-iddina claim to be "son of Kurigalzu" despite the fact that Kurigalzu II is dated some 200 years previous.

of Kurigalzu [II]".[217] It has been assumed that Nazimarutash was the immediate successor to Kurigalzu II, but comparison of the four periods shows that he was in fact preceded by his brother(?) Meli-Shipak/Shikhu, son of Kurigalzu. The fact that Burnuburriash I is not mentioned in Luckenbill's reading of the *Synchronistic King List* can be explained by the fact that he already appears under one of his aliases, namely Harbi-Shipak.

In making these assumptions, I am of course suggesting that the king lists and other similar sources are to some extent reliable. I quote, for example, the fact that the *Synchronistic History* tells us that Kurigalzu waged war with 'Enlil-nirari of Assyria'. *Chronicle P* in discussing the self-same war gives the name of the Assyrian opponent as Adad-nirari I which is now considered incorrect.[218] As Adad-nirari I was called son of Arik-din-ilu, son of Enlil-nirari, it is clear that Adad-nirari was not an alternative name for Enlil-nirari. We are therefore faced with the possibility that either *Chronicle P* is wrong, that Adad-nirari I and Enlil-nirari I were co-ruling or alternatively that we are looking at the wrong Adad-nirari![219]

Assyria's Neighbours

Before leaving this discussion, it is necessary to point out a couple of other 'peculiarities' which this reconstruction produces. First of all, the king of Mittani during the time of Agum (II), a king who was the immediate predecessor to Burnuburriash I, was a certain Shuttarna I.[220] During the time of Karaindash (the father of Kadashman-Harbe), the king of Mittani was Shuttarna II.[221] The king of Mittani during the time of Burnuburriash II was Shuttarna III.[222] As we are here identifying Kadashman-Harbe as Burnuburriash, the evidence clearly points to all three of these Mittanian kings being one and the same person!

During the time of Samsuiluna, son of Hammurabi I, the king of Elam was Kutir-Nahhunte I.[223] He reappears as Kutir-Nahhunte II during the time of Burnuburriash I[224] and as Kutir-Nahhunte III during the time of Ashur-dan I.[225] The overwhelming evidence shows that all three of these Elamite kings were likewise one and the same person.

> "The last of the grand regents [of Elam], constituting the twelfth generation of their line, Kuk-Nahhunte and lastly Kutir-Nahhunte II, remain mere names to us".[226]

Ashurbanipal, king of Assyria mentions Kutir-Nahhunte I, king of Elam, as if he were the only king of this name.[227] It is interesting to note that Kutir-Nahhunte III seems to have repeated the very self-same achievements of his predecessor, Kutir-Nahhunte I, by ransacking Babylon.[228] The illusion which has been created by the inflated Assyrian chronology suggests

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217 *Assyria and Babylonia c. 1200-1000 B.C.* by Donald John Wiseman in *Cambridge Ancient History* Vol. 2, Part 2, p.445, Cambridge University Press 1975.
218 *Assyria and Babylonia c.1370-1300 B.C.* by Cyril John Gadd in *Cambridge Ancient History* Vol. 2, Part 2, p.31.
219 Refer to Chapter 11 of this current work.
220 *Cambridge Ancient History* Vol. 2, Part 1, p.820-1 (Chronological Table B), various authors, Cambridge University Press 1973.
221 *Ibid*.
222 *Cambridge Ancient History* Vol. 2, Part 2, p.1040-1 (Chronological Table B), various authors, Cambridge University Press 1973.
223 *Cambridge Ancient History* Vol.2, Part 1, p.820-21 (Chronological Table B).
224 *Ibid*.
225 *Assyria and Babylonia c. 1200-1000 B.C.* by Donald John Wiseman in *Cambridge Ancient History* Vol. 2, Part 2, p.446.
226 *Persia c. 1800-1550 B.C. – The Dynasty of the 'Grand Regent' Rules in Elam*, by Walther Hinz in *Cambridge Ancient History* Vol. 2, Part 1, p.270.
227 *Ibid*. p.266.
228 *Assyria and Babylonia c. 1200-1000 B.C.* by Donald John Wiseman in *Cambridge Ancient History* Vol. 2, Part 2, p.446. Shutruk-Nahhunte, the father of Kutir-Nahhunte III, seems to have been an alternative name for Kuk-Nahhunte, the father of Kutir-Nahhunte I, mentioned above.

that there were three separate kings with this name. The truth of the matter is that only the one Kutir-Nahhunte is now attested.

Similarly, a king by the name of Kuduzulush (I) was ruling over the land of Elam during the time of Samsuiluna,[229] son of Hammurabi I and another Kuduzulush (III) was king of this same land during the time of Harbi-Shipak.[230] We have already demonstrated that Harbi-Shipak could have been yet another alternative name for Hammurabi.

Arik-din-ilu, who called himself a descendant of Ashur-uballit, claimed to have defeated a certain Esinu in Nigimti, or Nigimhe.[231] The reconstruction being presented here shows that this Esinu will have been Asinu, "son of Shamshi-Adad I". It is interesting to note that the lands Turukku and Qutu, which were also the subject of Arik-din-ilu's campaigns, were active enemies of Babylonia during the time of Hammurabi and Shamshi-Adad I.[232] Bear in mind that we have put forward the case for identifying Ashur-uballit as Shamshi-Adad I. Considering that Shamshi-Adad and his son were supposedly kings of Assyria, and bearing in mind that we have made the suggestion that Arik-din-ilu and his family were possibly usurpers, being perhaps rulers of the 'black-headed' Babylonians, this campaign against Esinu would take on great relevance.

It seems that it was during this period that Puzur-Sin and other "usurpers" took the throne.[233] This would further serve to confirm the arguments made earlier which demonstrated that Arik-din-ilu and his family were not rightful heirs to the throne! Ashur-bel-shame, who was the father of Puzur-Sin, must be identified as Arik-din-ilu because he, like Arik-din-ilu, is said to have been responsible for the defeat of Asinum.[234] That Asinum is merely a variant spelling of Asinu can be demonstrated by the fact that Erishum is often called Erishu[235] and Ikunum is often called Ikunu.[236]

Based on this revised understanding, the tentative reading of 'Puzur-Ashur' in the *Synchronistic King List* must be abandoned as reconsideration of the evidence calls for the name to be more correctly restored as 'Puzur-Sin'. As already stated, Puzur-Sin will have been a contemporary of Nazimarrutash, who in turn was a contemporary of Adad-nirari I, son of Arik-din-ilu. This then makes Ashur-bel-shame a contemporary of Arik-din-ilu, thereby reinforcing the suggestion that Ashur-bel-shame was an alternative name for Arik-din-ilu. Puzur-Sin may have therefore been an alias used by Adad-nirari I. Similarly, Asinu "son of Shamshi-Adad [I]" may well have been an alternative name for Ishme-Dagan, son of Shamshi-Adad I. Talk about confusion!

Bridging the Gaps

Working to the conventional chronology, there are currently unexplained 'Dark Ages' in the archaeological record between the time of Hammurabi and Karaindash as well as between

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229 *Cambridge Ancient History* Vol. 2, Part 1, p.820-1 (Chronological Table B), various authors, Cambridge University Press 1973.
230 *Ibid*.
231 *Assyria and Babylon c 1370-1300 B.C. – IV. Enlil-nīrāri and Arik-dēn-ili* by Cyril John Gadd in *Cambridge Ancient History* Vol. 2, Part 2, p.33.
232 *Ibid.* p.32.
233 *Cambridge Ancient History* Vol. 2, Part 1, p.820-1 (Chronological Table B).
234 ARI Vol. 1, p.30, §.175.
235 ARI Vol. 1, p.15, §.97 & 98.
236 ARI Vol. 1, p.17, §.115 & 117.

the time of Tukulti-Ninurta I and Tiglathpileser III. The problem with pottery datable to the time of Hammurabi being identical to the time of Karaindash has already been discussed and a reasonable explanation given. As for the period between Tukulti-Ninurta I and Tiglathpileser III, J. A. Brinkman explains the difficulty:

> "Architectural remains which may belong to this time are usually minor repairs on older structures, with no inscription left to record the identity of the repairer. (In fact, no buildings have yet been excavated in Babylonia which can be dated with certainty to the time of any ruler between 1046 and 722 BC.)".[237]

The same problem with the archaeological results has been encountered in the Arabian Gulf as well as in Iran during this same period.[238] In every case, the archaeologist is faced with having to accept that entire populations disappeared from the region only to make a reappearance some 300 years later. During this time, there are no signs of any cultural or technical development. The Dark Age in Elam, for example, was followed by a civilization which was clearly a continuation of the Late Bronze Age which preceded the Dark Age.[239]

It cannot be stressed strongly enough that most, if not all, of these anomalies, which have till now frustrated the archaeologist, can be resolved by the reconstruction presented here. By realising that Tiglathpileser I was an alternative name for Tukulti-Ninurta I, we have gone some way to bridging this gap in the archaeological record. There is no longer any need to invent a Dark Age to explain the difficulties. The Assyrian chronology has now been suitably reduced so that there is no longer any room to accommodate a Dark Age. The integrity of the archaeological results has now been restored.

According to André Parrot's calculations, Hammurabi king of Babylon was a contemporary of the 12th Dynasty kings Amenemhat III and his son Amenemhat IV.[240] On the other hand, Kadashman-Harbe, son of Karaindash, whom I have suggested was an alias for Hammurabi, was a contemporary of Ashur-uballit king of Assyria, who in turn was a contemporary of Amenhotep IV king of Egypt, as revealed by the El Amarna letters. As we have already demonstrated, comparison of the statues of the 12th Dynasty Egyptian kings and queens with their 18th Dynasty counterparts reveals that these two supposedly distinct periods were one and the same era. Having made these corrections to our understanding, we are now in a better position to review the archaeological records in the light of this revised information.

I have deliberately not included the period between Tiglathpileser I and Tiglathpileser III in this chapter. This remaining period will be examined in Chapter 11 after we have uncovered evidence of further deliberate attempts made by the ancient scribes and chroniclers to distort history!

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[237] *Babylonia c.1000-748 B.C.* by John Anthony Brinkman in *Cambridge Ancient History* Vol. 3, Part 1, p.284, Cambridge University Press 1982.

[238] COD p.282-288.

[239] COD p.285.

[240] AM Vol. 2, p.434.

CHAPTER 4 - QUEEN HATSHEPSUT VISITS THE LAND OF PONT

> "There was a woman queen of Egypt and Ethiopia; she was inquisitive into philosophy, and one that on other accounts also was to be admired. When this queen heard of the virtue and prudence of Solomon she had a great mind to see him."[1]

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

This will have been a prosperous period of history, not only for Egypt, but also for Israel, Assyria and Babylonia. It would appear, that folowing the collapse of the Amalekite empire, the road was made free for commercial enterprise. Solomon despatched expeditions to the ends of the earth, employing the experience of the Phoenician seamen, "shipmen that had knowledge of the sea".[2] This does not necessarily mean, however, that the Phoenicians had already sailed to the ends of the earth, merely that they were experienced in sailing.

Solomon's ships returned from a place called Tarshish every three years,[3] though the identification of Tarshish is still uncertain. Some would identify this place as Tartessus in the south of Spain,[4] whilst others, on the authority of Josephus, would identify Tarshish as Tarsus in Cilicia, situated in Asia Minor.[5] The Biblical references to Tarshish could apply equally to either place. For example, the merchandise of "silver, iron, tin and lead", which was imported to Tyre from Tarshish,[6] may possibly have come from the Cilician Tarshish, which might also be the place to which Jonah fled.[7] It is interesting to note the prophet Isaiah talks about the ships of Tarshish,[8] which clearly refers to some major shipping companies of that time.

The problem with identifying Tarshish as somewhere in the Mediterranean or Aegean Seas is that Solomon's ships are said to have departed from Elath on the Gulf of Akaba.[9] In other words, the ships will have set off in the opposite direction! To get to the Mediterranean from the Red Sea requires a circumnavigation of Africa round the Cape of Good Hope. The presence of peacocks on the list of items brought back by the ships from Tarshish suggests that the place may have been somewhere in India. This seems to be supported by the fact that the Hebrew word used for peacocks, i.e. tukkim, might be derived from the Tamil word toka. Similarly, the word for ape, koph, may have come from the Sanskrit word kapi. (In reality, India was at that time unoccupied, and the indications are that the Indian words are more correctly derived from the Hebrew.)

Whatever the outcome, it seems very unlikely that it will have taken as long as three years for Solomon's ships to have done a round trip to India or even to Asia Minor. According to

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1 Josephus, *Antiquities of the Jews* 8.6.5 (Whiston) or 8.163 (Loeb).
2 1 Kings 9:27 & 2 Chron 8:18.
3 1 Kings 10:22 & 2 Chron 9:21.
4 In a separate work entitled *The Forgotten Tribe of Naphtali and the Phoenicians*, we demonstrate that Tarshish was indeed Spain.
5 Compare Josephus, *Antiquities of the Jews* (Whiston) 1.6.1, 8.7.2 & 9.10.2 or (Loeb) 1.127, 8.181 & 9.209.
6 Ezek. 27:12 & Jer. 10:9.
7 Jon. 1:3 & Josephus, *Antiquities of the Jews* 9.10.2 (Whiston) or 9.208-9 (Loeb).
8 Isa. 23:6.
9 2 Chron. 20:36 – Jehoshaphat & Ahaziah made ships at Ezion Geber to go to Tarshish.

Josephus, the ships reached the "remotest nations",[10] therefore, it seems more plausible to assume that the 'ships of Tarshish' were a particular type of vessel which had been built in Tarshish, and that Solomon's ships visited many far away places, possibly using Tarshish and Ophir as bases. Josephus also tells us that Solomon "had many ships which lay upon the sea of Tarsus (Tarshish)".[11] Ophir will shortly be identified with Kenten-Ophir on the Somali coast in North Africa.

By moving the 12th/18th Dynasties forward in time, these ships which were built for Solomon were probably identical in form to the 'Byblos' ships which are depicted in the bas reliefs of Queen Hatshepsut at Deir el Bahari. Byblos ships, so named after the Phoenician city made famous for their ships, were used by the Egyptians for transporting imported goods from Israel and Syria. We can therefore get some idea from these reliefs of what types of vessels were being used by Solomon's navy to travel the world. From the reconstruction presented here, Solomon will have been responsible for opening up the sea trade routes.

It is also worth mentioning that the seventh day of the week was generally devoted by the Phoenicians to rest.[12] This would be expected if Israelites were on board. The Phoenicians were also slave traders.[13] Josephus informs us that Ethiopians were among the many items brought back as slaves during Solomon's time,[14] but some have supposed that Josephus misread the Hebrew word for 'peacocks' as 'Ethiopians'. Hatshepsut's reliefs also mention Ethiopian slaves.

Neheri

Hatshepsut's magnificent temple at Deir el Bahri was built into the cliffs on the fringe of the desert hills on the west side of Thebes. It was supposedly modelled on an earlier temple built by Mentuhotep I which lies alongside.[15] In her temple, Hatshepsut has recorded her epic voyage to a land called Pont. (These reliefs occupy the southern half of the middle terrace). The leader of this expedition to the land of Pont was a certain influential person called Neheri.[16] This Neheri was the prince of Hermopolis who is dated to the 10th Dynasty. His father, Tef-ib, the Nomarch of Assiut, is said to have fought against the Thebans during the time of Antef II. According to this reconstruction, Tef-ib will have been a contemporary of Senusert I and presumably also of Amenemhat II.[17] Amenemhat II and Hatshepsut were brother and sister.

This very same expedition to Pont is also mentioned by Sonkhara-Mentuhotep IV.[18] We shall shortly identify the 11th Dynasty king Mentuhotep I as Ahmose I of the 18th Dynasty, which leads us to conclude that Sonkhara-Mentuhotep was an alternative name for Amenemhat II. As we can clearly see, if the Egyptian 12th and 18th Dynasties were one and the same period of history, it stands to reason that the 13th Dynasty, which supposedly intervenes, has to be spurious. It is also to be noted that a table of offerings discovered at Karnak and dated to the

10 Josephus, *Antiquities of the Jews* 8.7.2 (Whiston) though translated as "inland nations" in 8.181 (Loeb).
11 *Ibid*.
12 SONA p.84.
13 *Ibid* p.85.
14 Josephus, *Antiquities of the Jews* 8.7.2 (Whiston) or 8.181 (Loeb).
15 EOP p.123. Note that this Mentuhotep I appears as Mentuhotep II in many earlier books.
16 AEBOS p.105.
17 AEBOS p.71.
18 AHEP Vol. 1, p.146.

13th Dynasty bears the cartouches of a certain Sonkhabra who was also known as Ameni-Antef-Amenemhat.[19] Here, Sonkhabra will be a variant spelling of the name Sankhare, and the three names Ameny-Antef-Amenemhat all turn out to be alternative names used by Amenemhat II. These are the sorts of deception which we are starting to reveal here.

Antef II, against whom Neheri's father will have fought, must therefore be identified as Amenemhat II. This would then make Neheri, prince of Hermopolis, contemporary with Hatshepsut, making it highly likely that he was the same Neheri who was leader of the Pont expedition.

Hatshepsut's Temple

The epic voyage to Pont (var. Punt or Pwene) is recorded by Hatshepsut in her funerary temple at Deir el Bahri. As already stated, these reliefs occupy the southern half of the middle terrace of her temple. The suggestion that Hatshepsut modelled her temple on the 11th Dynasty temple of Mentuhotep I has detracted from the importance of the design of her own temple. Hatshepsut herself claimed that she wanted to build a 'Pont' in Egypt:

> "I have hearkened to my father [the god Amun?] - that which he hath - commanding me to establish for him a Punt in his house to plant the trees of God's-land beside his temple, in his garden, according as he commanded".[20]

From this inscription, it is evident that Hatshepsut intended to recreate something that she saw in the land of Pont. I intend to show that the 'land of Pont' was the land of Israel and that this expedition by Hatshepsut included a visit to Jerusalem. This being the case, it should be a worthwhile exercise comparing what we know about Hatshepsut's temple with that of Solomon's:

Deir el Bahri Temple	Solomon's Temple
Hatshepsut's temple faced east being cut into the eastern slopes of the hills.	Solomon's temple will have followed the layout of the earlier tabernacle which was to face eastwards.
Hatshepsut had two obelisks made and erected possibly in the temple porch having had them transported from the Aswan quarries[21]	Solomon set up "pillars in the porch of the temple; and he set up the right pillar and called the name thereof Yachin and he set up the left pillar and called the name thereof Boaz"[22]

(NB: An obelisk was also discovered near the entrance to the Solomonic style temple at Hazor).[23]

Hatshepsut's temple had a long flight of stairs leading up to the temple area.	Solomon's temple had a flight of stairs up to the temple area.[24]

[19] AHEP Vol. 1, p.214.
[20] ARE Vol. 2 p.121-2, §.295.
[21] ARE Vol. 2, p.135, §.322 (especially footnote e).
[22] 1 Kings 7:21.
[23] EAEHL Vol. 2, p.480.
[24] 1 Kings 10:5. (NB: This is translated as "ascent" in the Authorised Version.)

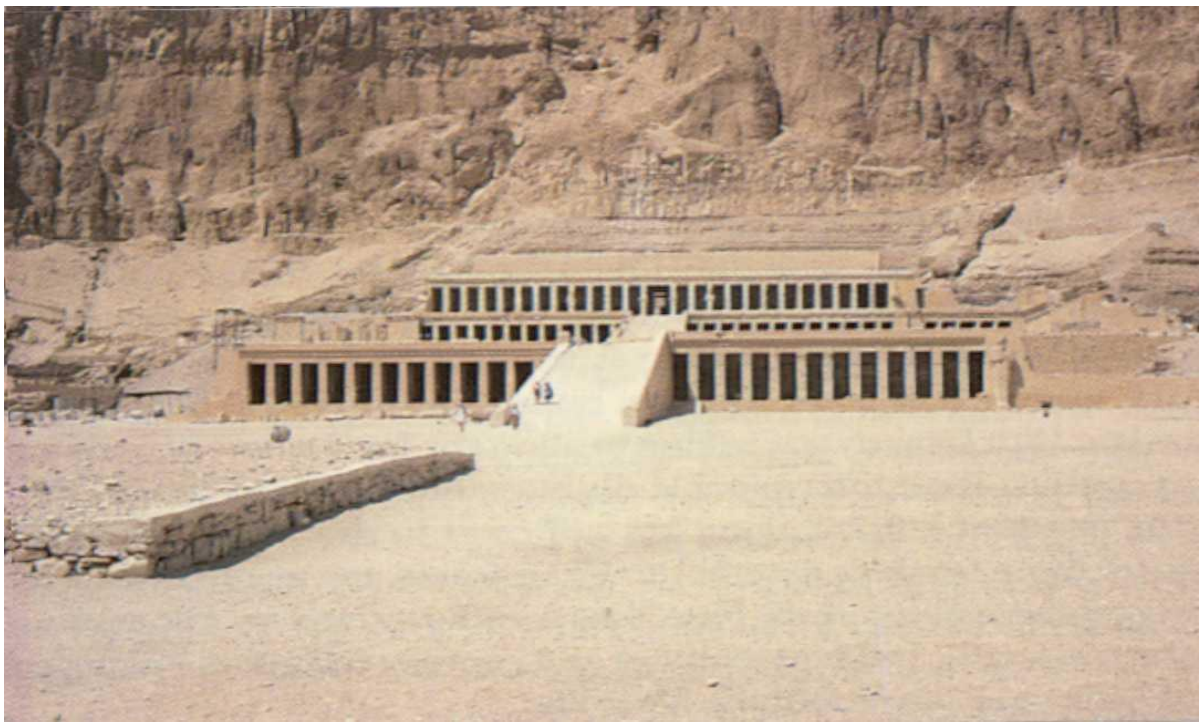
Terraces were made and spices and 'anti-trees' transported from the land of Pont were planted thereon.

It is more than likely that the walls of Hatshepsut's temple were overlaid with silver and gold for a certain Thutiy bore the title "overseer of the double gold and silver houses".[27] In another inscription we are told that Hatshepsut's temple had a "floor wrought with gold and silver".[29]

Solomon "made of the algum trees (which were imported by Solomon's and Hiram's servants) terraces to the house of the LORD"[25]

"So Solomon overlaid the house within with pure gold...
... the whole house he overlaid it with gold".[26]
... And the floor of the house he overlaid with gold within and without.[28]

Whilst the expression "overseer of the double gold and silver houses" could just refer to the treasury, the expression "floor wrought with gold and silver", as used in the Egyptian texts, can only be interpreted as meaning that the floor was actually made of these materials. We are told that silver was "nothing accounted of in the days of Solomon"[30] and that "the king made silver to be in Jerusalem as stones".[31] The floor of Solomon's temple, being made of gold, must have looked like a sea of glass when polished. It is possible that some of the non-



Hatshepsut's Funerary Temple at Deir el Bahari in Thebes

[25] 2 Chron. 9:11.
[26] 1 Kings 6:21-22.
[27] ARE Vol. 2, p.154, §.371.
[28] 1 Kings 6:30.
[29] ARE Vol. 2, p.156, §.375.
[30] 1 Kings 10:21.
[31] 1 Kings 10:27.

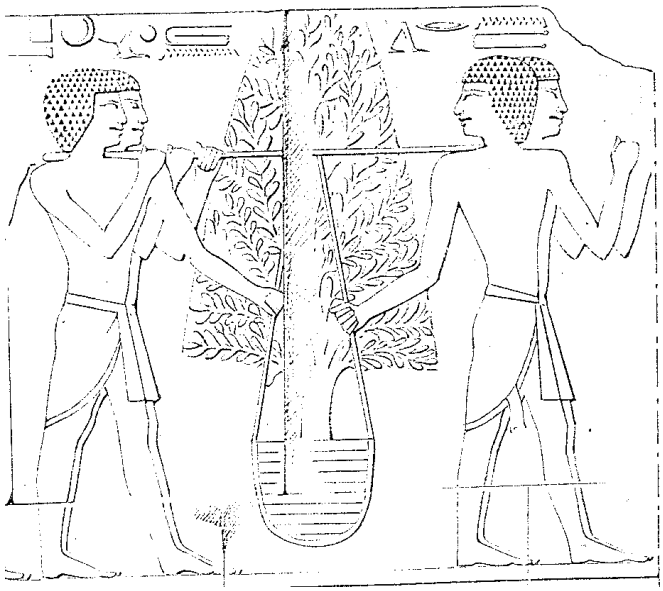
temple buildings were similarly decorated with silver, which likewise will have acted as a mirror when polished. This may well explain the Talmudic tradition that Solomon received the Queen of Sheba in a room made of glass:

> "Solomon prepared to receive his visitor [the Queen of Sheba] in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance that she imagined the king to be sitting in water."[32]

This expedition to Pont took place sometime before Hatshepsut's 9th year.[33] This was not a battle campaign, but a diplomatic envoy to a foreign land from whence she obtained various gifts which included ivory, ebony, gold, silver and precious stones to name but a few, Hatshepsut having "conciliated them by love".[34] There were also trees about which her inscription on the wall of her temple at Deir el Bahari says "never was seen the like since the beginning",[35] an expression which can be compared to the Biblical comment:

> "…there came no such almug trees, nor were seen unto this day"[36] "…and there were none such seen before in the land of Judah".[37]

In the reliefs, these trees were called '*mekhet-anti*', which, translated literally, means 'sycamores of anti'.[38] Whilst Breasted referred to them as myrrh trees, Naville called them frankincense trees. Naville added, however, that they "are difficult to identify; according to several botanists, they would be the Boswellia Thurifera or Boswellia Carterii, which produces the incense on the Arabian coast and in Somaliland".[39] As already mentioned, these trees were planted on the terraces in the garden at Deir el Bahri in the same way that the Biblical almug trees, which were brought back by Solomon's ships, were planted on the terraces leading up to the temple at Jerusalem.[40] Psalms 120 to 124 are described as "A song of degrees". The Hebrew word translated as 'degrees' is מַעֲלוֹת ma'alot, more correctly meaning 'ascents' or 'steps'. These particular psalms are understood historically to have been sung on the steps leading up to the temple area. These steps are believed to be the ones which ascended through the aforesaid terraces.



A tree of *mekhet-anti* being transported by Egyptians. These frankincense trees were brought back to Egypt from the Land of Pont by Queen Hatshepsut.

Josephus would have us believe that the trees supplied by Hiram king of

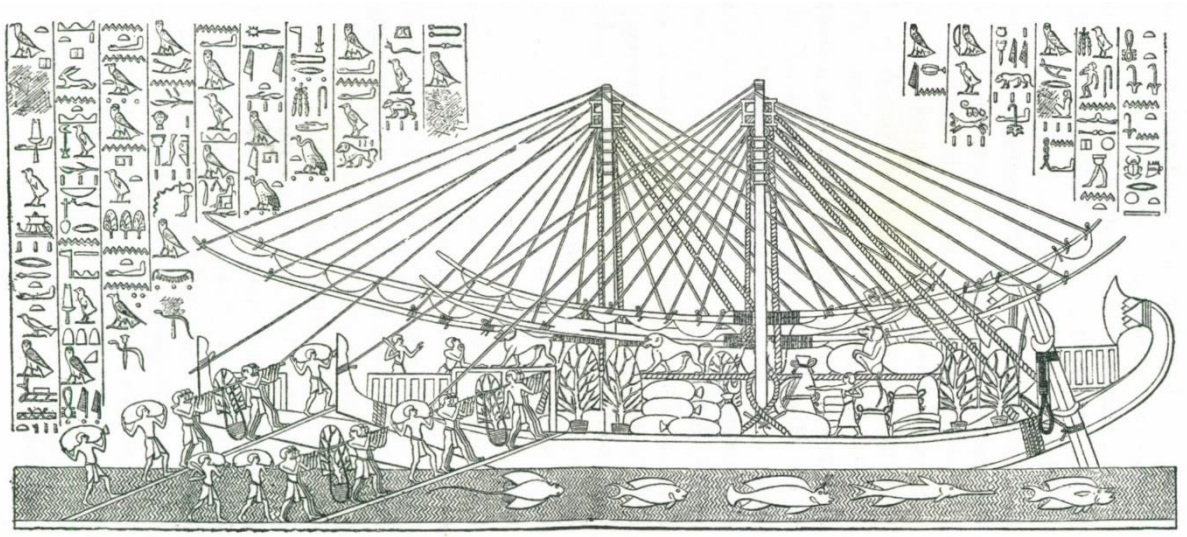
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32 The Talmud – translated by H. Polano, p.212 Frederick Warne & Co. Ltd., London & New York 1973.
33 ARE Vol. 2, p.119-120, §.291-292.
34 *Ibid.* Vol. 2 p.117, §.288.
35 *Ibid*. Vol. 2, p.112, §.272.
36 1 Kings 10:12.
37 22 Chron. 9:11.
38 DEB Vol. 3, p.15.
39 DEB Vol. 3, p.15.
40 2 Chron 9:11.

Tyre were cedars and cypresses,[41] and that Solomon used the cedars in the construction of the temple.[42] The Bible, however, says that he used almug trees and that these almug trees were obtained from Ophir.[43] What Josephus tells us is clearly wrong as the Bible quite succinctly states (as quoted above) that such trees were completely unknown to them, with "none such seen before in the land of Judah", and with none seen subsequent to that time. Therefore, unlike the cedar tree, which was common in Lebanon, the almug trees were of a species which was completely unknown to the people of Judah.

We know that this expedition to Pont occurred prior to the 9th year of Hatshepsut's reign. We also know that Solomon reigned for 40 years.[44] Work on construction of the temple was started in his 4th year,[45] and, although the house itself was completed after 7 years[46], it was 20 years before all of the work was completed and the temple dedicated.[47] This means that Hatshepsut will have visited Solomon sometime after the 24th year of his reign.

We understand that Hatshepsut ruled for about 19 or 20 years and that her successor, Thutmose III, possibly started his Asiatic campaign almost immediately after her death. According to this revised chronological framework, Thutmose III must have been the Biblical Pharaoh Shishak.[48] If we accept that Thutmose III was the Biblical Shishak, then, working on the basis that he attacked Jerusalem during the 5th year of Rehoboam,[49] Hatshepsut must have visited Solomon sometime between the 24th to 34th year of his reign. Unfortunately, the bas reliefs at Deir el Bahri are badly preserved, otherwise we might have discovered a great deal more about the final part of her journey to Pont. King Solomon himself may once have been depicted there! We shall review the few fragments that remain of this relief later in this chapter as they nevertheless furnish us with some important details.



One of Queen Hatshepsut's Byblos ships preparing to return to Egypt, being laden with products from the land of Pont. The frankincense trees are visible on deck.

41 Josephus, *Antiquities of the Jews* 8.2.7 (Whiston) or 8.54 (Loeb).
42 Josephus, *Antiquities of the Jews* 8.3.2 (Whiston) or 8.67 (Loeb).
43 1 Kings 10:11-12.
44 1 Kings 11:42 & 2 Chron. 9:30.
45 1 Kings 6:1.
46 1 Kings 6:38.
47 1 Kings 9:10 & 2 Chron. 8:1.
48 See Chapter 5.
49 1 Kings 14:25 & 2 Chron. 12:2.

I should perhaps add that it is commonly believed that Hatshepsut herself did not go on this expedition, even though there is no evidence to support this assumption. In fact, there is nothing in what remains of the bas-relief to confirm one way or the other. Nevertheless, to support this reconstruction, we have to accept that Hatshepsut did indeed participate in the voyage. In one relief, she is depicted introducing the scenes of the expedition with her *ka* (attendent spirit) behind her. The scene shows eight ships and a boat being loaded with the produce of Pont. Hatshepsut is not depicted as standing on any of the vessels for the simple reason that the pharaohs regarded themselves as gods and therefore could not be depicted in the company of the common people. In accordance with normal Egyptian protocol, she was depicted as a giant figure in relation to representations of her subordinates. As such she could hardly be shown standing on the deck of a ship which was significantly smaller than herself.

In her reliefs, she records:

> ''Her Majesty started for the land of the North, following her father, the king of Upper and Lower Egypt, Aakheperkara [Thutmose I] living eternally''.[50]

The very next line states that, "She went to her mother Hathor the princess of Thebes, Buto the lady of Tep, Amon the lord of the thrones of the two lands," from which it has been assumed that her journey north was only a short trip within Egypt to see those particular gods. As Naville put it:

> ''In spite of the bombastic tone, which is common to most of the official inscriptions of Egypt, it is clear that this text relates a visit paid by the queen with her father to the chief sanctuaries of Egypt. For although the queen speaks only of going North, she mentions gods of various parts of the land, from Elephantine to Buto. A journey of this kind was generally the occasion chosen by the sovereign for reorganizing the worship in the temples, and providing resources for keeping it up, in land, revenue and servants''.[51]

Whilst this argument is reasonably plausible, the context of the passage, combined with the other information being gathered here, shows that she actually travelled to Pont, following in the footsteps of her father who, as Thutmose I himself put it, "journeyed to Retenu to wash his heart among the foreign countries".[52]

The Journey to Pont

The ships, when leaving Egypt, sailed south on the Red Sea. They will have docked at Ezion-geber, the port which Solomon had built. Petrie commented that the fishes depicted in the waters under the boats at Pont "is no mere fancy; the species have been identified with the Red Sea fishes".[53] This means that, if we are to identify the whereabouts of Pont, we must look for a landing stage somewhere either on or connected to the Red Sea. Ezion-geber was in fact on the Gulf of Akaba, a tributary of the Red Sea. However, the journey did not end at the water's edge:

> ''..... a command was heard from the great throne, an oracle of the god himself that the ways to Pont should be searched out, that the highways to the myrrh-terraces should be penetrated:

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50 DEB Vol. 3, p.3.
51 Deb Vol. 3, pp.3-4.
52 ARE Vol. 2, p.34, §.81.
53 AHEP Vol. 2 p.83.

> I will lead the army on water and on land to bring marvels from God's land for this god for the fashioner of her beauty."[54]

The above is a record of the command supposedly given by the Egyptian god Amun to Hatshepsut, but it serves to demonstrate that the journey was to include travel on land and suggests that the land of Pont was not on the coast as is commonly assumed.

Naville records:

> "Where was the Land of Punt? Few geographical names occur so often in Egyptian inscriptions from a remote antiquity. Generally Punt is written without the sign indicating a foreign country, and it is often employed as synonymous with  *Neterto*, 'the divine land.' The frequent mention of Punt in mythological inscriptions seems to show that the Egyptians considered they were in some way connected with that country."[55]

In the course of this book, we shall demonstrate that, from an early period, Israel had a strong affinity and ties with Egypt, and that many of the early Egyptian temples, which were built in the Doric style, will have actually been built by Israelites. The ships which Hatshepsut used to transport herself and her goods to and from the land of Pont will also have been specially built by Israelite-Phoenicians.

The Land of Pont

There has been much scholarly debate over the identification of the whereabouts of "the Land of Pont". Breasted was firmly of the opinion that Pont was situated in Africa,[56] though this reconstruction challenges this identification. I should add that, although I have decided on the reading of Pont, there is no general agreement as to whether the name should be rendered as Pont, Punt, Puna or Pwene. Irrespective of which rendering is correct, it should not affect our identification here with Pontus of the classical writers, Pontus being a variant spelling of the name Phoenicia.

It should be borne in mind that the ancient peoples generally all aligned places to the four cardinal points of the compass. The subdivision into intermediate points (such as south-west, north of north-west etc) is relatively modern. When the Egyptians talk about the scent which came from the east, they could be referring to anywhere from the east African coast, to the Somali coastline, Saudi Arabia or Phoenicia. As far as the Egyptians were concerned, to get to Phoenicia, they had to travel eastwards through the Sinai Peninsula.

It is because of the fauna and flora depicted in the reliefs, that many insist that the land of Pont was in Africa, i.e. south of Egypt, possibly in Ethiopia, or more specifically on the Somali coast. Some believe that Pont might even be found somewhere in India. Whatever the interpretation, it is agreed that it was somewhere to the east of Egypt because of an utterance by Amon dating from the time of Amenhotep III, a king of the latter part of the 18th Dynasty (the dynasty currently under review) which says:

> "When I turn my face to the sunrise, I work a wonder for thee. I cause to come to thee the countries of Pont, bearing all the pleasant sweet woods of their countries."[57]

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54 ARE Vol. 2, p.116, §.285.
55 DEB Vol. 3, p.11.
56 ARE Vol. 2, p.104, §.248.
57 ARE Vol. 2, p.361-362, §.892.

Note especially the reference to 'countries', which tells us that the land of Pont (like the land of Israel) was subdivided into territories. We should also bear in mind that the Hyksos invaders were said to have come from the east even though their migration was from the land of Canaan.

Where precisely then was this land of Pont?

> "Byblos and Pont are found together on two Old Kingdom inscriptions. In the first, a man from Aswan [named Khnumhotep] says: 'Having set off with my masters the princes and chief treasurers, Teti and Khui, to Byblos and Pont, I travelled through these lands eleven times'. Another man from Aswan, Pepinakt, was sent to the mountain of the Amu (the Lebanon) in order to bring back the bodies of two Egyptians whom the Amu - the sand-dwellers - had massacred along with the escort of soldiers accompanying them while they were caulking their 'Byblos ship' prior to an expedition to Pont."[58]

In the first inscription, it is assumed that Khnumhotep and his commanders visited Byblos eleven times and then Pont on eleven different occasions. Nobody seems to have taken into consideration that Byblos and Pont could have been in the same vicinity. In the second inscription, the question should perhaps have been asked, "what were the Egyptians, who were preparing to visit Pont, doing in Lebanon?" If they were massacred whilst caulking their ship prior to an expedition to Pont, then Pont must have been somewhere in that general direction! If Pont was in South Africa or India, as is commonly accepted, then it would have surely been more logical for them to return to Egypt and to have arranged their expedition from there! In fact, as Barbara Lesko points out, "there are numerous monuments to Hathor in Egypt which cite her as Lady of Byblos and also Lady of Punt".[59] Despite this blatantly clear indication that Pont and Byblos were in one and the same location, everyone insists on locating Pont either in Africa or Ethiopia!

In Hatshepsut's inscription, she also refers to the land of Pont as 'God's Land' and refers specifically to the terraces of incense in Pont declaring; "I have reached the myrrh-terraces. It is a glorious region of God's land".[60] Naville, however, translated 'myrrh-***terraces***' as '***harbours*** of incense',[61] but Breasted's translation is assured due to the fact that Hatshepsut also made terraces (not harbours) for her own mortuary temple. As already mentioned, these 'myrrh trees' could alternatively be some sort of frankincense tree. What Breasted called 'myrrh-resin',[62] Naville called 'gum of anti'.[63]

The use of the words 'God's Land' in the Egyptian records is a designation which was often applied to the land of Palestine. As Alan H. Gardiner records:

> "The expression 'the God's Land' is found not only here [i.e. in respect of the land of Pont], but also in connexion with Asiatic expeditions"[64]

Even Thutmose IV claimed to have acquired "silver, gold, malachite, every costly stone of God's-Land" from his 'Asiatic' campaign.[65] These are the same precious metals and stones

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58 ETE p.121-122. (Chap.5: The Expansion of Egypt under Section headed "The Terraces of Incence".)

59 *The Great Goddesses of Egypt* p.97, Barbara S. Lesko, University of Oklahoma Press, USA 1999. (ISBN: 0-8061-3202-7.) See also ETE p.120.

60 ARE Vol. 2, p.117, §.288.

61 DEB Vol. 3, p.19, line 5.

62 ARE Col. 2, p.109, §.265.

63 DEB Vol. 3, p.19, line 18.

64 EOP p.138.

65 ARE Vol. 2, p.326, §.820.

which Hatshepsut brought back from the Land of Pont!

Also, Thutmose III on his 8th Asiatic campaign collected tribute "in Pont".[66] This campaign was an important incursion into the Euphrates region, therefore, it seems unlikely that he will have had the time to visit the land of Pont if it truly was located somewhere to the south of Egypt, which will have been in the opposite direction! The same comment applies if we were to locate Pont somewhere in India!

To quote the words of the French archaeologist Pierre Montet, who would have us believe that Punt was in Africa:

> "The Terraces of Incense (*Khetiu anti*) were also called *Ta-neter*, the land of the God, or even the two lands of the God. These were periphrastic expressions; the real name of the land of incense, as given in the Annals of the Old Kingdom, in the section on Sahura, was Punt. This, at least, is how it has been transliterated. As the pronunciation of the word is very uncertain, a connection has been suggested between Punt and the colony known as Οπωνη [*Opuné*], which is thought to have been situated in the Bay of Hafun, to the south of Cape Guardafui. This may be a valid suggestion. The name Punt perhaps referred to a much vaster area than that frequented by the Egyptians. It is rather unlikely that the Egyptians ever sailed round Cape Guardafui and down the African coast as far as the Bay of Hafnun. Whether they did or not, the land of Punt was certainly in African territory because, according to a stela of the Saïte period, if it rained on the mountain of Punt, the region of the Nile was affected; ***the area also extended into Asia because Punt of Asia was a geographical expression, the only (and as yet unpublished) example of which is to be found at Soleb.***"[67]

As to how Montet could possibly have come to the conclusion that Pont was in Africa but extended to include Asia defies logic! The reference to "the two lands of the God" is also interesting. Could this be a reference to the two houses of Israel, the one being the House of Judah, the other being the Ten Tribes who dwelt in the north?

Putting the texts in the correct chronological context shows that the almug trees, which are mentioned in the Bible as having been planted on the terraces leading up to the temple, were these trees of *mekhet-anti* which Hatshepsut brought back with her from the land of Pont. Whether they were frankincense trees or myrrh trees will not here affect our final judgement. There is, however, the problematic statement in the First book of Kings which states that the Queen of Sheba gave King Solomon, "a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon".[68] It is not difficult to see how it has been assumed from this passage that the Queen of Sheba came from Saudi Arabia. This statement is, however, the exact opposite of what Hatshepsut's inscriptions record. Going by what Hatshepsut tells us, it was actually King Solomon who gave to the Queen of Sheba an abundance of spices the likes of which were never to be repeated on such a grand scale. Whether this is an error in transmission of the story which has been preserved in the Bible, or whether it is a transcription error of the Egyptian texts, is difficult to ascertain, but the Egyptian records show that the Land of Pont, from where Queen Hatshepsut obtained her large supply of spices and *mekhet* trees, was the land we know as Israel.

The books of Kings and Chronicles make constant reference to "the book of the chronicles of

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66 ARE Vol. 2, p.204, §.486.
67 ETE p.120 (emphasis mine).
68 1 Kings 10:10.

the kings of Israel"[69] and to "the book of the chronicles of the kings of Judah",[70] neither of which have been preserved. We should bear in mind that, when Jerusalem was taken by Nebuchadnezzar II, the city was burnt to the ground.[71] When the Jews returned from Babylon and Persia, these records must have been in a very poor state. Any consideration of the historicity of the Bible must take these factors into account. Looking at the fragmentary state of the genealogies contained in the book of Chronicles, for instance, we can begin to understand the difficult task which confronted the scribes in transcribing from the older records. As we progress through this work, we shall encounter a number of similar instances where the information which has been preserved in our current versions of the Bible actually needs to be questioned and challenged. In general, however, I find that what has actually been preserved is reliable.

It is pertinent to our inquiry that the classical writers use the name Pontus when referring to the Phoenicians. Ragozin was under no doubt that the name Pont referred to the Phoenicians, though he placed them at this time on the Somali coast.[72] That the Phoenicians had relations with Israel is shown by Hiram king of Tyre's descendency on his mother's side from "the daughters of Dan"[73] and on his father's side from the tribe of Naphtali.[74] (This was covered in the section *The Execration Texts* in Chapter 2 of this current work.)

The Greeks called Hiram, Cronus son of Uranus,[75] where Uranus is the Greek transliteration of the Hebrew word Uriah, this being the name of Hiram's father as recorded by Josephus. It was Hiram who supplied the materials and workmanship for many of the temple artifacts. To the Greeks and Egyptians, Israel was regarded, during this period of history, as being an integral part of Phoenicia.

This was during the first temple period, before Israel and Judah went into exile. By the time the Jews returned from Babylon and Persia, the geographical layout of the land had changed. The land was now occupied by strangers who tried their utmost to prevent the Jews from rebuilding the temple, and those Jews who did return were under constant threat of attack. They were no longer able to grow the spices themselves even if they wanted to.

> "But now when the Ammonites, and Moabites, and Samaritans, and all that inhabited Coele-Syria, heard that the building went on apace, they took it heinously, and proceeded to lay snares for them, and to hinder their intentions. They also slew many of the Jews, and sought how they might destroy Nehemiah himself, by hiring some of the foreigners to kill him. They also put the Jews in fear, and disturbed them, and spread abroad rumors, as if many nations were ready to make an expedition against them, by which means they were harassed, and had almost left off the building... ... Accordingly, the mason had his sword on, as well as he that brought the materials for building. He also appointed that their shields should lie very near them; and he placed trumpeters at every five hundred feet, and charged them, that if their enemies appeared, they should give notice of it to the people, that they might fight in their armor, and their enemies might not fall upon them naked."[76]

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69 1 Kings 14:19, 15:31, 16:5, 16:14, 16:20, 16:27 & 22:39 and 2 Kings 1:8, 10:34, 13:8, 13:12, 14:15, 14:28, 15:11, 15:15, 15:21, 15:26 & 15:31.

70 1 Kings 14:29, 15:7, 15:23 & 22:45 and 2 Kings 8:23, 12:19, 14:18, 15:6, 15:36, 16:19, 20:20, 21:17, 21:25, 23:28 & 24:5.

71 2 Kings 25:9.

72 SONA p.69.

73 2 Chron. 2:14.

74 1 Kings 7:14.

75 See my separate work entitled "*The Forgotten Tribe of Naphtali and the Phoenicians*".

76 Josephus, *Antiquities of the Jews* 11.5.8 (Whiston) or 11.174 (Loeb).

Diodorus and Strabo, who both lived in the latter half of the first century BCE, locate the incense producing region as having been, in their day, in what was known as Arabia Felix.[77] Herodotus also confirms this when he tells us that "Arabia is the only place that produces frankincense, myrrh, cassia, cinnamon, and the gum called ledanon".[78] First of all, we need to clarify that Arabia Felix is the Latin name for the country which included the south of Judea as well as southern Saudi Arabia. The Greeks called it Eudaimon Arabia, which is understood to mean 'Arabia the Blest'.

Before going any further, I feel that it is necessary to discuss the origin of the name Eudaimon. Both this and Arabia Felix mean Arabia the Plentiful, a name which is synonymous with the expression 'Promised Land' as used in the Bible, a land which is described as "flowing with milk and honey". If there was another land of plenty to be found in Saudi Arabia, it begs the question why Israel did not settle there.

Strabo wrote:

> "Of the rest of the country which follows after Mesopotamia, and extends as far as Cœle-Syria, the part approaching the river, as well as [a part of] Mesopotamia, are occupied by Arabian Scenitæ, who are divided into small sovereignties, and inhabit tracts which are barren from want of water. They do not till the land at all, or only to a small extent, but they keep herds of cattle of all kinds, particularly of camels. Above these [i.e. to the south] is a great desert; but the parts lying still more to the south are occupied by the nations inhabiting Arabia Felix, as it is called."[79]

The words translated as Arabia Felix in this passage is εὐδαίμονα Eudaimona, and I would suggest, from the context, that he is referring to the land of Idumea. This seems to be further confirmed by the following statement:

> "I return to the opinions of Eratosthenes, which he next delivers respecting Arabia. He is speaking of the northern and desert part, lying between Arabia Felix, Cœle-Syria, and Judæa, to the recess of the Arabian Gulf. From Heroopolis, situated in that recess of the Arabian Gulf which is on the side of the Nile, to Babylon, towards Petra of the Nabatæi, are 5600 stadia. The whole tract lies in the direction of the summer solstice (i. e. east and west), and passes through the adjacent Arabian tribes, namely Nabatæi, Chaulotæi, and Agræi. Above [i.e to the south of] these people is Arabia Felix, stretching out 12,000 stadia towards the south to the Atlantic Sea. The first people, next after the Syrians and Jews, who occupy this country are husbandmen."[80]

The Biblical 'Land of Edom', which included the city of Elath (known as Aelana to the Greeks), therefore falls within Strabo's definition of Arabia Felix.

William Falconer, in his translation of Strabo, quoting the French archaeologist Jean Antoine Letronne, commented that the Atlantic Sea is probably an error for the Erythraean or Red Sea.[81] It should be stressed, however, that 12,000 stadia equates to 1,170 miles (1,884km), which is excessive if measuring to the Red Sea. Diodorus likewise refers to "the coast of the Red Sea and the Atlantic deep", to which Charles Oldfather commented:

> "Apparently Diodorus uses the term 'Atlantic,' although it is derived from the word 'Atlas,' and regularly designated the western ocean, in the sense employed by the geographer

[77] Diodorus, *Library* 2.54 & Strabo, *Geography* 16.4.1-4.
[78] Herodotus, *Histories* 3.107.
[79] Strabo, *Geography* 16.3.1.
[80] Strabo, *Geography* 16.4.2.
[81] Geography of Strabo Vol. 3, fn.4 on p.189, Hans Claude Hamilton (first six books) & William Falconer (remainder), Henry G. Bohn, London 1857.

> Eratosthenes, who, about 200 B.C., applied it to the entire expanse of water which surrounded the 'inhabited world'."[82]

Note that Arabia Felix (again εὐδαίμονος Ἀραβίας *Eudaimonos Arabias*) included the land immediately to the south of Judea. Remember that, by that time, the land of Judea did not extend as far south as it did before the exile, when Nebuchadnezzar conquered the land.

Strabo, like most of the classical writers, in their description of Arabia are following the works of the earlier writers Eratosthenes (ca. 276-195/4 BCE) and Nearchus (ca. 360-300 BCE). Unfortunately, the *Geography* of Eratosthenes has not survived, but the *Periplus* of Nearchus has. In his Periplus, Nearchus never once referred to a land called Eudaimonia Arabia, but in his description of Arabia, he does refer to a ***village*** (Greek κώμη) by the name of εὐδαίμων ᾽Αραβία *Eudaimon Arabia* which he places on the Arabian Sea, or, more specifically, the Gulf of Aden, where the modern city port of Aden now stands. The incense producing country he places around two hundred miles north of this, the incense itself being procured from the forests in the mountains to the west of Aden.

Small parts of the forest in Saudi Arabia still exist today. They are located mainly in the peaks of Saudi Arabia's south-westerly Asir mountains. Very little is currently known of these forests, but it is reported that it is still home to a number of wild animals, including the now rare Arabian leopard. The frankincense trees, if they still exist, have not been reported. They may well have been tapped dry centuries ago.

Diodorus informs us:

> "That part of Arabia which borders upon [i.e. to the south of] the waterless and desert country [i.e. the desert region between the Land of Idumea and the Arabian Sea which belonged to Ammon and Moab] is so different … that, because both of the multitude of fruits which grow therein and of its other good things, it has been called Arabia Felix. For the [sweet] reed and the rush [or ginger grass] and every growth that has a spicy scent are produced in great abundance, as is also, speaking generally, every kind of fragrant substance which is derived from leaves, and the land is distinguished in its several parts by the varied odours of the gums which drip from them; for myrrh and that frankincense which is most dear to the gods and is exported throughout the entire inhabited world are produced in the farthest parts of this land. And kostos and cassia and cinnamon and all other plants of this nature grow there in fields and thickets of such depth that what all other peoples sparingly place upon the altars of the gods is actually used by them [the inhabitants of the land] as fuel under their pots."[83]

The Greek word used here by Diodorus, which is translated as Arabia Felix, is once again 'Eudaimonia Arabian' (Εὐδαίμονία ᾽Αραβίαν) a name which Josephus uses for the 'Promised Land' and is translated by Thackeray as "Happy Country".[84] It seems that someone somewhere has confused the name Eudaimonia with Idumea. During the time of Josephus, the Land of Idumea extended to include southern Judea!

Strabo records that:

> "The western extremities of Judæa towards Casius [from Gaza towards Egypt] are occupied by Idumæans, and by the lake [Sirbonis]. The Idumæans are Nabatæans."[85]

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[82] Diodorus, *Library* 3.38.1, fn. 2 on p.195 of Vol. 2 in the Loeb Classical Library, Charles Henry Oldfather, Harvard University Press, Cambridge, Massachusetts and William Heinemann Ltd, London 1979.

[83] Diodorus, *Library* 2.49.1-3.

[84] Josephus, *Antiquities of the Jews* 3.14.1 (Whiston). Translated as "favoured land" by Thackeray 3.300 (Loeb).

[85] Strabo, *Geography* 16.2.34.

We should exercise caution when it comes to such generalizations, as the name Nabataean is derived from Nabaioth, one of the sons of Ishmael.[86] Josephus likewise records that "Idumea borders upon our country, and is near to Gaza",[87] which places it to the south of Judea, but the Bible talks historically of the Land of Edom (i.e. Idumea) as including the regions around the Gulf of Akaba:

> "And king Solomon made a navy of ships in Etsion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom."[88]

In the time of Achaz (AV Ahaz) king of Judah, Retsin (AV Rezin) king of Syria captured the city of Elath on the shore of the Red Sea (Gulf of Akaba) and from that time on it became an Edomite city.

> "At that time [when Ahaz son of Azariah was king of Judah] Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the ***Syrians*** came to Elath, and dwelt there unto this day."[89]

This was after Uzziah/Azariah king of Judah had ***restored*** control of Elath to Judah.[90] In the Hebrew Bible, the word translated as Syrians is ארמים Aramim, but the Hebrew has a margin note to say that these Aramim were אֲדֹמִים Edomim, that is Edomites. Note the difference in spelling is by one letter. In the Septuagint, which is the earliest translation of the Bible into another language, these people who took occupation of Elath were called Ἰδουμαίοι *Idoumai*, that is Edomites. From that time forward, Elath was known as Elon or Aelana, being named after the descendants of Duke Elon (the Hittite).[91] The Greeks even called the Gulf of Akaba either the Leanites or Aelanites Gulf,[92] both appellations being phonetic variations on the name Elon.

Diodorus records:

> "...the Leanites Gulf comes next, about which are many inhabited villages of Arabs who are known as Nabataeans. This tribe occupies a large part of the coast and not a little of the country which now stretches inland, and it has a people numerous beyond telling and flocks and herds in multitue beyond belief."[93]

In a separate work entitled *Legacy of Edom*, I shall demonstrate that the Red Sea more than likely takes it name from Edom, and that Edom controlled a large amount of territory, far greater than anyone realises.

Frankincense, myrrh and cinnamon were used by the Levites in the temple service:

> "Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels..."[94]

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86 Gen. 25:13 & 1 Chron. 1:29. "These [sons of Ishmael] inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father." Josephus, *Antiquities of the Jews* 1.12.4 (Whiston) or 1.220 (Loeb).

87 Josephus, *Against Apion* 2.10 (Whiston) or 2.116 (Loeb).

88 1 Kings 9:26 and 2 Chron. 8:17.

89 2 Kings 16:6.

90 2 Chron. 26:2.

91 Gen. 36:2.

92 See for example comments by Pliny, *Natural History* 6.32 (156).

93 Diodorus, *Library* 3.43.4.

94 Exod. 30:23.

> "...And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight."[95]

These spices must therefore have either been brought back by Hiram's ships or produced in the land of Israel. The former might well be inferred from the following Biblical verse:

> "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"[96]

The following passage likewise suggests that myrrh and frankincense were at one time grown in Jerusalem:

> "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."[97]

Remember that myrrh and cinnamon as well as "all goodly fragrant woods of God's land" were part of Hatshepsut's consignment.

Despite these assurances that spices were grown in the land of Israel, it seems that, by the second temple period, the production of spices in the land had ceased and that the Jews relied on overseas trade for their supply of spices. According to Strabo, these arrived on a regular basis at Aelana (Elath) on the Gulf of Akaba, being brought from the spice-producing countries by merchants:

> "Cattabania [in Saudi Arabia] produces frankincense, and Chatramotitis myrrh; these and other aromatics are the medium of exchange with the merchants. Merchants arrive in seventy days at Minæa from Ælana. Ælana is a city on the other recess of the Arabian Gulf, which is called Ælanites, opposite to Gaza, as we have before described it. The Gerrhæi arrive in Chatramotitis in forty days."[98]

Interestingly, Pliny records in connection with this land of Arabia Felix that it is:

> "famous for its perfumes and its wealth. This bears the names of the Cattabanes, Esbonitae and Scenitae tribes of the Arabs; its soil is barren except where it adjoins the frontier of Syria, and its only remarkable feature is the El Kas mountain."[99]

This reinforces the argument that the only fertile part of the land was to be found in the upper regions of the mountains of Saudi Arabia. One wonders, therefore, how it could possibly have acquired the name Arabia Felix, meaning 'Arabia the Plentiful'.

Note that the Esbonitae mentioned in the above passage appear to be descendants of Duke Tsibeon (AV Zibeon), who was called Esebeon by Josephus,[100] whilst the Scenitae were descendants of Duke Anah, as will be demonstrated in my separate work entitled *Legacy of Edom*. The Gerrhaei, who were responsible for transporting the spices, are named after the tribe of Gera, one of the sons of Benjamin.

At one time, the land to the east of the river Jordan (the land of Moab) was fertile and had green pastures ideal for the rearing of livestock. This is why the tribes of Reuben and Gad and half the tribe of Menashe decided to stay there rather than receive their inheritance in the Promised Land:

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95 Exod. 30:34.
96 Song of Songs (also known as Song of Solomon) 3:6.
97 Song of Songs (also known as Song of Solomon) 4:6.
98 Strabo, *Geography* 16.4.4.
99 Pliny, *Natural History* 5.12 (65).
100 Josephus, *Antiquities of the Jews* 1.18.4 (Whiston) or 1.265 (Loeb).

> "Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle."[101]

It was once a very fruitful land in which all sorts of cereals, fruit trees and grape vines flourished:

> "Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen."[102]

By the time of the second temple period, it was a barren wilderness:

> "After Petra the country as far as Charax was inhabited by the Omani [i.e. Ammonites], with the once famous towns of Abaesamis and Soractia, founded by Samiramis [sic!]; but now it is a desert."[103]

Diodorus also referred to it as a "waterless and desert country".[104] Even Ptolemy called it the Arabian Desert.[105]

From what the Bible tells us, the land of Israel was once a garden paradise. Even during the time of the second temple period, it was unlikely to have been anything near its original condition. There was at one time even a forest in southern Judea. This is the forest of the south spoken of by the prophet Ezekiel.[106] Unfortunately, it was the practice of conquerors to cut down extensive areas of forestry to build war engines or to build ships.[107] All of what remains of the original forest to the south of Jerusalem are the dead tree stumps to show that it once existed. The fact that it is not mentioned by any of the classical writers suggests that it had been cut down long before their time. It looks as though the wood would have been used by the Assyrian and Chaldean kings to make war engines in their campaigns against the cities of Judah and against Jerusalem.

Diodorus informs us, concerning the spice-producing region of Saudi Arabia:

> "And throughout the interior of the land there are thick forests, in which are great trees which yield frankincense and myrrh, as well as palms and reed, cinammon trees and every other kind which possesses a sweet odour such as these have"[108]

Certain of the references to Pont in the Egyptian records imply that the land gave off a sweet and pleasant aroma. Again, Diodorus makes this point:

> "There are also many other kinds of fruit-bearing plants of sweet odour, which yield sap and fragrances most pleasing to such as approach them. Indeed the very earth itself is by its nature full of a vapour which is like sweet incense."[109]

And again:

> "For a divine thing and beyond the power of words to describe seems the fragrance which

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101 Num. 32:1.
102 Isa. 16:9.
103 Pliny, *Natural History* 6.32 (145). Semiramis did not build any cities. This city is most likely to have been built by Nebuchadnezzar.
104 Diodorus, *Library* 2.49.1. See also 2.48.
105 Ptolemy, *Geography* Book 5, Chap. 19.
106 Ezek. 20:46.
107 Alexander the Great, for example, "cut down a large quantity of fir, pine, cedar, and a variety of other trees fit for ship-building, and brought the timber down the Hydaspes. With this he constructed a fleet on the Hydaspes, near the cities, which he built on each side of the river where he had crossed it and conquered Porus." Strabo, *Geography* 15.1.29.
108 Diodorus, Library 3.46.2.
109 Diodorus, *Library* 2.49.4.

> greets the nostrils and stirs the senses of everyone. Indeed, even though those who sail along this coast may be far from the land, that does not deprive them of a portion of the enjoyment which this fragrance affords; for in the summer season when the wind is blowing off shore, one finds that the sweet odours exhaled by the myrrh-bearing and other aromatic trees penetrate to the near by parts of the sea."[110]

The classical writers described the habitable regions of both Africa and India, and in none of their descriptions did they ever refer to any incense producing country apart from this. The suggestion that the land of Pont was in Africa is therefore not supported by the written evidence. In their day, southern Saudi Arabia was the main incense-producing country.

Diodorus referred to "Nysa, a city of Arabia Felix (εὐδαίμονος Ἀραβίας *Eudaimonos Arabias*) near Egypt" and continued by quoting Homer, saying that "There is a certain Nysa, mountain high, with forests thick, in Phoenicê afar, close to Aegyptus' [Egypt's] streams".[111] Nysa seems to be the Ienysus of Herodotus.[112] Pliny informs us that Nysa was the original name for Scythopolis,[113] this being the name for Beth-Shean in northern Israel,[114] a place located in the Jezreel Valley. If nothing else, it confirms that during the early period of history, Israel was considered to form part of Phoenicia as well as being a part of Arabia Felix. The idea that Saudi Arabia was known as Arabia Felix therefore seems to be an error on the part of the classical writers who have confused the names Eudaimon and Idumea.

The "Waters of Inaccessible Channels"

Returning to Hatshepsut's bas reliefs, the comment made by one of the ship's captains in that part of the relief which depicts the arrival of the ships at the shores of Pont must surely have some relevance. Against the last ship are written the words "steer to port".[115] It seems very strange that these words would have been included unless it was relevant to the journey. That the ships sailed southward on the Red Sea from the Egyptian coast there is no doubt. To arrive at Ezion-Geber, the port built by Solomon, the ships will have had to steer left ('to port') into the Gulf of Aqaba. I therefore see this as a further indication that the land of Israel was the intended destination.

The inscriptions also refer to "the waters of inaccessible channels"[116] and this once again suggests that the Gulf of Aqaba was intended. Diodorus tells us how treacherous these waters were in his days and explains that "the region is altogether inhospitable and only at rare intervals do men cross it in ships.[117] A landing on the coast of Africa or India would present difficulties in trying to find a satisfactory explanation for this, Hatshepsut's comment.

Diodorus describes the Gulf of Aqaba as follows:

> "Next after these plains as one skirts the coast comes a gulf of extraordinary nature. It runs, namely, to a point deep into the land, extends in length a distance of some five hundred stades, and shut in as it is by crags which are of wondrous size, its mouth is winding and hard to get out of; for a rock which extends into the sea obstructs its entrance and so it is impossible for a ship either to sail into or out of the gulf. Furthermore, at times when the current rushes in

[110] *Ibid* 3.46.4.
[111] Diodorus, *Library* 1.15.6-7.
[112] Herodotus, *Histories* 3.5.
[113] Pliny, *Natural History* 5.16 (74).
[114] Josephus, *Antiquities of the Jews* 6.14.8 (Whiston) or 6.374 (Loeb).
[115] ARE Vol. 2, p.104, §.252.
[116] *Ibid.* Vol. 2, p.117, §.288.
[117] Diodorus, *Library* 3.40.5.

> and there are frequent shiftings of the winds, the surf, beating upon the rocky beach, roars and rages all about the projecting rock."[118]

Diodorus continues to mention to Thamudeni who at one time inhabited the land on the eastern shore of the Gulf of Aqaba. He also mentions a tribe who he calls Banizomenes including a 'temple' there "which is very holy and exceedingly revered by all Arabians".[119] The Greek word which is translated as 'temple' is ἱερὸν *ieron*, meaning 'a holy or sacred place' from the Greek ἱερεὸω *ieriou*, meaning 'to sacrifice' or 'to slaughter'.[120] In *Legacy of Edom*, I demonstrate that these Banizomenes are the people Pliny called Samnaei,[121] the name Banizomenes being from the Hebrew bnei (i.e. 'sons of') Simon, possibly referring to Simon the Just. I further demonstrate that this 'holy place' is Jebel al Lawz, a name which is preserved in the Bible as Alush.

Clearly then, everything points to the land of Israel being identified as Pont. The fact that God's-Land is a term applied to the land of Israel, that Diodorus, quoting Homer, regarded Israel as being part of Arabia Felix, that Hatshepsut's inscriptions mention steering to port, that there is mention of inaccessible channels having been explored, all contribute to this identification.

Comment should perhaps be made of the use by the ancient historians of the name Red Sea, because the Arabian Sea and the Persian Gulf is also often referred to by this name. The designation 'Red Sea' seems to have been applied to all of the sea around the Arabian peninsular which is today known as Saudi Arabia. Basically, the Arabian Gulf, the Persian Gulf and the Laeanites Gulf (Gulf of Akaba) were all regarded as forming part of the Red Sea. We must remember that these early historians did not have proper maps to refer to. Their writings were based on their own recorded observations and these were not always accurate nor clear. Nevertheless, we must bear in mind that these people were pioneers in their field and their works must be viewed in such light.

In the first book of Kings, we are told that King Solomon built his fleet of ships "in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom."[122] The Hebrew words translated as Red Sea are Yam Suph (יַם-סוּף), which is usually interpreted as 'Sea of Reeds'. It is clear that the Gulf of Akaba is intended as this is where Elath and Ezion-geber were located. Israel's southern border was from Yam Suph (translated as Red Sea) to the "sea of the Philistines", meaning the Mediterranean, their northern border being from "the wilderness" (of north Syria) "unto the river", meaning the Euphrates River.[123] Those who look for a 'Sea of Reeds' in Egypt are therefore misguided.

Perehu, chief of Pont

When the ships docked at Pont, which, according to this reconstruction, will have been the port of Ezion-geber, the envoy was greeted by "a chief of Pont - Perehu" and his obese wife whose name is given as 'Iti'. It has been argued by some that she suffered from elephantiasis, but as Petrie has observed, her daughter shows much the same tendency of curve in the

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118 Diodorus, *Library* 3.44.1-2.
119 Diodorus, *Library* 3.44.2.
120 *Langenscheidt's Pocket Greek Dictionary*, p.258, Dr. Karl Feyerabend, Hodder and Stoughton, London (undated).
121 Pliny, *Natural History* 6.33 (158).
122 1 Kings 9:26.
123 Exod. 23:31.



Paruah (Perehu) and his wife "Iti"

back, hence it was possibly just the effect of extreme fat or maybe even an over-exaggeration on the artist's part. Also, it is assumed that they were the king and queen of Pont, but there is nothing to support this assumption. Bearing in mind that the Hebrew letter ש *shin* when transliterated into Egyptian can become a *t*,[124] Iti could well be a phonetic variant of the Hebrew word אִשְׁתִּי meaning 'my wife', the Egyptians having perhaps misunderstood what they had heard, or alternatively were unable to pronounce her real name. Also, the name Perehu can be identified as the Paruah who is obliquely referred to in the Bible as being father of a certain Jehoshaphat, one of Solomon's twelve officers.[125] Bearing in mind that offices passed down from father to son during these Biblical times, it stands to reason that Paruah was of high rank and was close to Solomon.

The dwellings depicted in the scenes seem to be made of wood and osier and some are built on wooden piles so that access was by means of a ladder.

> "These huts, very similar to those described by modern travellers in Central Africa, are made of wickerwork, probably of palm stalks."[126]

The huts in question were oval or round houses and could only have accommodated a small family.

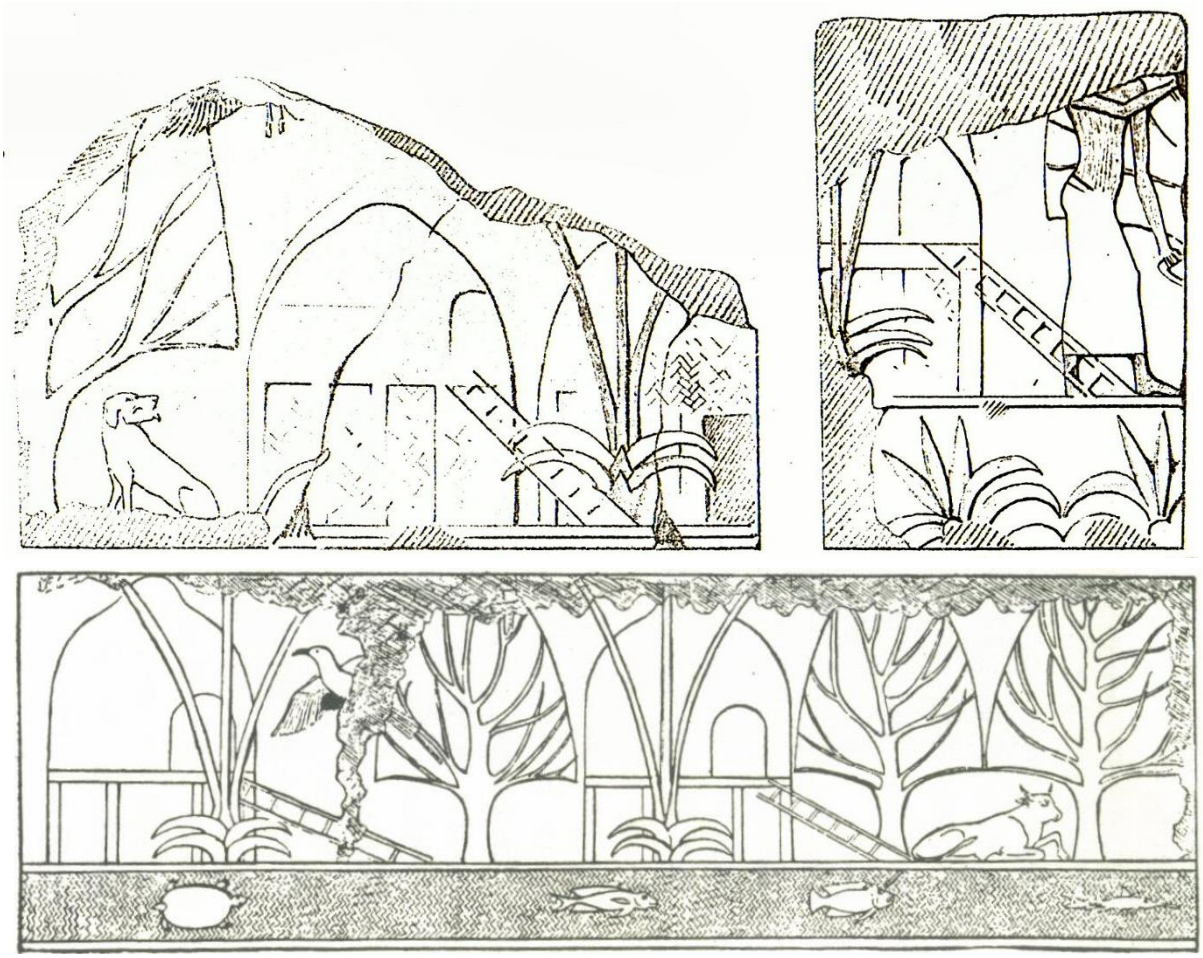
In the so-called 'Upper Paleolithic' open-air sites of the Negev, Sinai and the Jordanian Plateau, small groups of circles of stones have been found. As Emmanuel Anati records:

> "These outline the ground plan of habitations once built there. These 'circles' of rough stones are irregular, oval or round, and usually vary in diameter between twelve and twenty feet. There are not enough stones to suppose that they originally formed walls. It seems rather that they held down the edges of huts or tents made of animal skins or other perishable material. Probably these huts were supported by wooden poles which are not preserved."[127]

The writer goes on to say that each hut was unlikely to have sheltered more than one family unit and that they were generally located in small side wadis, near the tops of hills, but in spots well protected from the wind. Admittedly this evidence is circumstantial, but worth mentioning if only to highlight the fact that such a landscape as depicted in the Deir el Bahri reliefs could very well represent that of southern Israel during the time of Solomon as being suggested here.

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[124] See Section *Hatshepsut's Temple Revisited* later in this chapter for a number of examples of this phenomenon.
[125] 1 Kings 4:17.
[126] DEB Vol. 3 p.12.
[127] PBH p.130.



The reed huts of the Land of Pont as depicted in Queen Hatshepsut's reliefs.

Returning to Hatshepsut's reliefs:

> "According to M. Maspero, the nearness of the huts and of the trees to the water shows that the landing-place of the Egyptians was not the sea-shore itself, but probably the mouth of some river up which the ships ran sufficiently high to escape the effects of the tide".[128]

With this information, it is possible to say that the Egyptians will have landed their ships somewhere up the northern tip of the Gulf of Akaba. According to Diodorus, the navigable waters once went as far as Petra,[129] which is much further north than what is possible today. The same problem was encountered by Naville in his consideration of the texts relating to Pithom. The Egyptian arm of the Red Sea is also understood to have extended much further north in those times to what they do today.[130] These huts, which are depicted in Hatshepsut's reliefs, must therefore have had some relationship to the 'circles' of stone which have been found in the Jordanian plateau.

The curious nature of these dwellings, when considered in conjunction with the revised chronology being presented here, brings into question the meaning of the name Ezion-geber. The first part of this name is derived from the Hebrew word עֵץ *etz* which is used for both

[128] DEB Vol. 3 p.12.
[129] Diodorus, *Library* 3.42.5.
[130] Pithom p.30.

'tree' and 'wood'. The name therefore seems to suggest that the town of Ezion-geber was built of wood, the name possibly meaning 'wooden stronghold'!

Perehu, or Paruah, is depicted wearing some form of cap on his head. This type of headgear is unusual and, as far as I can ascertain, is unique to both the 'Asiatics' and the Egyptians. A bronze figurine, discovered at Hazor, of a 'Canaanite dignitary' is shown wearing this very same type of cap. It is also to be seen in one of Ramses II's scenes where it is worn by a "Shosu bedouin chief".[131] The Egyptians seem to have adopted this form of headgear from the Israelites along with the priestly garments which were confiscated by Shishak, King of Egypt, during the time of Rehoboam. In the next chapter, we will endeavour to identify Thutmose III as the Biblical Shishak king of Egypt.



Canaanite dignitary wearing similar skull cap to that worn by Perehu.

The Marvels of Pont

In the inscriptions at Deir el Bahri, we discover that there were black people as well as Semitic people in the land of Pont. This, along with the various animals and unidentified species of flora, has caused confusion as to the precise whereabouts of Pont. We have already heard how Solomon obtained goods from around the world and how, amongst the many items brought back by his ships, there were apes and peacocks. The Bible does not go into any great detail of what other items were included, but does add that other merchandise was brought to him in Jerusalem, "of the merchants, and of the traffic of the traders…" of which spices was one of the goods presented on an annual basis.[132]

I have also already commented, at the start of this chapter, on the fact that the Phoenicians were involved in slave trading, which may explain the presence of black slaves in Hatshepsut's inscriptions. We should also bear in mind that the Amorites, Hittites, Hivites and Jebusites, who were of Hamitic descent,[133] were bondservants to Israel.[134] All of these were black. The Canaanites and the Philistines were also black-skinned Hamitic people, the Greeks referring to them by the generic name of Ethiopians. Both Israel and Judah were using these Philistines (called Pelethites and Cherethites in the AV) in their armed forces.[135] Pliny, for example, could not understand where these Ethiopians who were inhabiting the land of Israel had disappeared to, remarking that "the stories about Andromeda show that it [i.e. Ethiopia] dominated Syria and the coasts of the Mediterranean in the time of King

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131 In actual fact, with this reconstruction, the "Canaanite dignitary" will be an Israelite dignitary and the "Shosu bedouin chief" could be Josiah king of Israel. See Chapter 9 - The Ramesside Period, in particular the Sub-Section headed "Rameses II or Necho II?".

132 1 Kings 10:15 & 25.

133 Gen 10:6 - 20.

134 1 Kings 9:20 - 21: I should perhaps comment that the Hattians of the ancient texts which have been uncovered by the archaeologists during the last century have been wrongly identified as the Biblical Hittites. Emil Forrer confirmed this point many years ago but the name has nevertheless stuck. We shall briefly discuss this in Chapter 12 of this book. For the moment it is relevant to note that the Hittites, as well as the Amorites, Hivites and Jebusites were Hamitic hence most likely to have been black. That the Egyptians were black has already been demonstrated by Ivan Van Sertima – *Egypt Revisited*, Journal of African Civilizations Limited 1989. He believes that the Egyptians were descendents of the Africans but I would argue that the reverse was in fact true - that the Africans are descendents of the Egyptians and Ethiopians!

135 Compare 1 Sam. 30:14 with 2 Sam. 8:18. For more information on who these Cherethites were, refer to the section *Carians and Kuretes* in my paper entitled *Legacy of Edom.*

Cepheus".[136] This would explain why the inhabitants of Pont appear to "belong to totally different races".[137]

One of the scenes depicts various chiefs bowing down before Hatshepsut. The chiefs are called "chiefs of Pont", "chiefs of Irem" and "chiefs of Nemyew". The chiefs of Pont will be Solomon's captains and Phoenicians. The chiefs of Nemyew are also called "Nubian Troglodytes of Khentennofer".[138] These may have come from the land of Ophir, in which case, we should perhaps read 'Khentennofer' as 'Khenten-Ophir'. Immanuel Velikovsky has produced reasonable arguments for showing that the 'chiefs of Irem' could be 'messengers of Hiram',[139] but I would disagree with this identification on phonetical grounds. Hiram, or more correctly Achiram (or Achuram), is spelt with a guttural *ch* which is pronounced like the *ch* in the Scottish word 'loch'. Whilst the change from Ahiram to Irem is possible, I would nevertheless suggest that Irem be more correctly read as Aram, which would immediately identify them as 'chiefs of Syria', Aram being the Hebrew word for Syria. We should bear in mind also that Hiram was considered to be Phoenician, hence will have been one of the 'chiefs of Pont'.

Regrettably, as already mentioned, the scene depicting the final part of Hatshepsut's journey is very fragmentary. There are, nonetheless, a few interesting pieces which are difficult to explain if we accept that this was a primitive culture. A couple of the fragments clearly show buildings or other carved artifacts or structures which display a high degree of technical ability, which surpasses that required for the modest dwellings of the Puntite population as depicted in some parts of the reliefs. Some of the cabinets represented in these reliefs would be far too big to fit into any reed hut.

One fragment from Hatshepsut's reliefs depicts the head of a man (presumably a priest) and another, to the left of him, has an arm holding an unusual shaped container. This container reappears at Karnak in a list of items which were confiscated by Thutmose III during one of his Asiatic campaigns and is labelled "white bread". We can identify this as the pot which contained the specimen of manna which was kept in the temple at Jerusalem. This will be discussed in more detail in the next chapter.

To the left of these, there is a representation of a carved or shaped structure, possibly a cabinet, whose form likewise resembles the style of those displayed in the records of Thutmose III at Karnak. Below that, there is a fragment portraying an elderly man smiling. One wonders whether this is king Solomon himself, though such an identification would be impossible to prove. Below him, there are other fragments showing exquisitively carved animals. These animals seem to be bulls. They could be part of one of the bases for the 'sea' which Hiram made for Solomon's temple.[140] Similar representations of bulls (or cows) made of costly stones (either malachite, lapis lazuli or silver) were taken back to Egypt by Hatshepsut as part of her consignment.

These fragments will be all that remains of Hatshepsut's record of her visit to Jerusalem. If more of the relief had been preserved, it would have given us more of an insight into what

136 Pliny, *Natural History* 6.35 (182) in H. Rackham's translation (Loeb Classical Library).
137 DEB Vol. 3 p.12.
138 ARE Vol. 2, p.111, §.268.
139 AIC p.126.
140 1 Kings 7:23-37.

Solomon's temple will have looked like. As it is, they at least show us that, whilst Solomon and his courtiers were living in palaces of stone, the common people will have been living in modest dwellings!

> "..... And Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty …"[141]

Comparing this with the inscriptions:

> "The loading of the ships very heavily with marvels of the country of Pont; all goodly fragrant woods of God's-Land, heaps of myrrh-resin, with fresh myrrh trees (or anti-trees), with ebony and pure ivory, with green gold of Amu (i.e. Palestine, or more correctly Israel), with cinnamon wood, khesyt wood, with ihmut-incense, sonter-incense, eye-cosmetic, with apes, monkeys, dogs, and with skins of the southern panther, with natives and their children. Never was brought the like of this for any king who has been since the beginning."[142]

The Wildlife of Ancient Israel & Egypt

The wildlife of Israel and Egypt of those times will, of course, have been completely different to what we see today. Most of us will no doubt have read in the Bible about the lions which roamed the land of Israel. We read, for instance, how Samson killed a lion with his bare hands,[143] how a prophet disobeyed the Almighty and consequently was slain by a lion,[144] and so on. For the lion to have existed in the land of Israel, there must have been ample prey available for it to exist!

In describing Saudi Arabia, Diodorus informs us that, in his day, this region was densely forested and accommodated many different species of animal:

> "For it would seem that the land which lies to the south [of Arabia] breathes in a great deal of the sun's strength, which is the greatest source of life, and that, for that reason, it generates breeds of beautiful animals in great number and of varied colour"[145]

Needless to say, this is a complete contrast to the environment of the present day Saudi Arabia.

Of the animals he mentions, there were ostriches, possibly giraffes (he called them camel-leopards which are generally accepted to mean giraffes), the 'Babylonian tiger', lions and leopards to name but a few.[146] The 'Babylonian tiger' may have been the black panther which is depicted in the Assyrian reliefs. The Sanskrit word for tiger is 'pundarika' from which the word panther seems to be derived.

Black panthers, as well as leopards, monkeys and giraffes, are depicted in the Pont reliefs. The bottom half of either a rhinoceros or hippotamus is also evident. In addition, we are told that ostrich eggs were among the gifts brought back from the "countries of the south".[147] Some of the animals depicted, such as the monkeys and apes, will have been brought back by Solomon's ships, whilst others will have been indigenous to southern Israel.

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141 1 Kings 10:13.
142 ARE Vol. 2, p.109, §.265.
143 Judges 14:5-6.
144 1 Kings 13:24.
145 Diodorus, *Library* 2.50.3.
146 *Ibid*. 2.50.2 - 2.50.4.
147 DEB Vol. 3 p.17.

Those who study the Greek classics always do so with an evolutionary upbringing. Consequently, it is argued that dinosaurs disappeared off the face of this earth 65 million years ago. The fact of the matter is that this 65 million years is arbitrary. As an article in the September 1983 edition of *New Scientist* explains:

> "But if gradualism rules, why do geologists draw a line across their time charts at 65 million years ago and talk about the 'Cretaceous-Tertiary boundary'? [i.e. the boundary between the 'age of dinosaurs' and more recent rocks.] Pressed on this point from the audience [at the recent British Association meeting], Professor E. R. Oxburgh, president of the BA's geology section, said that 'all such boundaries are arbitrary, and can be drawn anywhere you like'."[148]

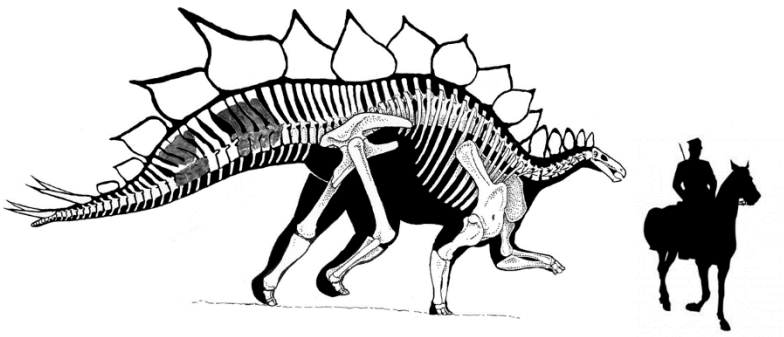
In other words the boundary on the geologic column between the Cretaceous rocks (age of dinosaurs) and the Tertiary rocks (those more recent) is purely arbitrary. It exists as a line on paper, not something real you can see in the rocks. When the translators translate the classical works, they likewise translate according to this contrived understanding. Let us, for example, consider the following passage from Strabo:

> "Of the plains, the first reckoning from the sea is called Macras and Macra-pedium. Here Poseidonius says there was seen a serpent [i.e. dragon *Gk. δράκοντα*] lying dead, which was nearly a plethrum in length, and of such a bulk and thickness that men on horseback standing on each side of its body could not see one another; the jaws when opened could take in a man on horseback, and ***the scales*** of the skin were larger than a shield."[149]

First of all, we know of no reptilian creature this large. Secondly, the suggestion that a creature would have scales the size of a shield is ludicrous and would be too fantastic a statement even for a level-headed geographer such as Strabo to have made. It is much simpler, however, to dismiss the above passage as fiction than to challenge the translation.

The words φολίδος λεπίδα *folidos lepida*, which are here translated as 'scales of the skin', are an unusual combination. Note first of all that φολίδος *folidos* can refer to any hard or horny protrusion.[150] The use of λεπίδα *lepida* in this passage is also unusual. Why did Strabo not use the usual Greek word δέρμα *derma*, a word which is familiar to us in the form of the Anglicised form dermis? Strabo is here clearly trying to convey something more than just scales.

Bear in mind that the expression 'dorsal plates' is modern terminology. We need to think about how Strabo would have described dorsal plates. He would probably have described them as *folidos.* When you realise this, we come to the inescapable conclusion that Strabo is describing a Stegosaurus, more specifically, a Stegosaurus Armatus. Also, when we read that it can 'take in a



Comparative size of Stegosaurus Armatus to a rider on a horse.
(The one Strabo was describing may even have been bigger than this.)

[148] *Sun sets on the Great Dinosaur Disaster* p.606 of *New Scientist* Vol. 99, 1373 dated 1 September 1983.
[149] Strabo. 16.2.17 (emphasis mine).
[150] *Greek-English Lexicon* p.1687, George Henry Liddell and Robert Scott, New York 1883. "φολῐδώδης, ες, (εἶδος) *with a scaly or hard surface*".

man on horseback', we immediately jump to the conclusion that the beast can swallow man and horse whole, which is not what Strabo is saying. Strabo is merely saying that the beast can remove a man from his horse. Again, I would point out that the word 'Stegosaurus' is also modern and would not have been used by anyone prior to 1892 when it was first used.

In the Palestrina mosaic as well as in two separate scenes at the House of the Physician in Pompey in Italy, there are pictures of a creature which can only be described as an Entelodont, a creature which palaeontologists would have us believe became extinct around 16 million years ago. When we compare those representations, we see that they are what the Latin writer Pliny has described as a 'hippopotamus' or river horse:

> "The Nile produces the hippopotamus, another wild beast, of a still greater size. It has the ***cloven hoof of the ox***; the back, ***the mane***, and the neighing of the horse; and ***the turned-up snout***, ***the tail, and the hooked teeth*** of the wild boar, but not so dangerous. The hide is impenetrable, except when it has been soaked with water; and it is used for making shields and helmets. This animal lays waste the standing corn, and determines beforehand what part it shall ravage on the following day; it is said also, that it enters the field backwards, to prevent any ambush being laid for it on its return."[151]

Because of what we have been taught, we try to apply the above understanding to the creature we know of today as a hippopotamus, and because the information does not meet expectations, we resort to dismissing Pliny's statement as pure fantasy. If, however, Pliny was describing the entelodont shown in both the Palestrina mosaic and in the two scenes at the House of the Physician in Pompey, then Pliny's comments make perfect sense. I would point out that the turned-up snout on this creature is highly exaggerated. No animal will have been able to curve its upper jaw in this way and the skeletal remains of the entelodont likewise clearly shows that its upper jaw was fixed.



The top two scenes are from the House of the Physician, Pompey, whilst the picture on the left is from the Palestrina Mosaic at Palestrina in Italy.

Consider also the following passage from Pliny:

> "Africa produces elephants, beyond the deserts of the Syrtes, and in Mauritania; they are found also in the. countries of the Æthiopians and the Troglodytæ as mentioned above. But it is India that produces the largest, as well as the dragon, which is perpetually at war with the elephant, and is itself of ***so enormous a size***, as easily to envelope the elephants with its folds, and encircle them in its coils. The contest is equally fatal to both; the elephant, vanquished, falls to the earth, and by its weight, crushes the dragon which is entwined around it."[152]

[151] Pliny, *Natural History* 8.39 (emphases mine).
[152] Pliny, *Natural History* 8.11 (emphasis mine).

These creatures which kill elephants and bulls are mentioned by a number of classical writers with translators unable to identify them. The word 'dragon' is usually translated as 'snake' and usually identified as a python. Let us, however, consider all the evidence.

Aelianus wrote:

> "The land of Ethiopia... ...is the mother of the very largest Serpents [i.e. drakontas or dragons]. For, you must know, they attain to a length of one hundred and eighty feet, (55m) and they are ***not called by the name of any species***, but people say that they kill elephants, and these Serpents [i.e. dragons] rival the longest-lived animals..."[153]

Pausanias wrote:

> "But the big dragons (δράκοντας *drakontas*) that grow to more than thirty cubits [45 feet or 14 metres], such as are found in India and in Libya, are said by the Epidaurians ***not to be snakes*** (ὄφεις *ofeis*), ***but some other kind of creature***."[154]

So, if they are not snakes and are not known by the name of any species, what were they?

Strabo wrote:

> "Artemidorus mentions serpents [i.e. drakontas] also of thirty cubits in length, (45 feet or 14 metres) which can master elephants and bulls: ***in this he does not exaggerate***. But the Indian and African serpents are of a ***more fabulous size***, and are said to ***have grass growing on their backs***."[155]

There is no way that snakes, which from time to time shed their skins, would have grass growing on their backs.

Diodorus wrote:

> "Thereupon the dragons ***gather*** [ἀθροιζόμενοι] and devour the flesh of the fallen elephant, overcoming the beast with ease because it moves only with difficulty. But since it still remains a puzzle why, in pursuit of their accustomed food, they do not follow the elephants into the region along the river, which I have mentioned, they say that the dragons of such great size avoid the level part of the country and ***continually make their homes at the foot of mountains in ravines which are suitable to their length and in deep caves***; consequently they never leave the regions which are suitable to them and to which they are accustomed, Nature herself being the instructor of all the animals in such matters."[156]

Needless to say that snakes (especially ones this large) do not ***gather*** together to devour their prey, nor do they have grass growing on their backs. Snakes this size, such as pythons and anacondas, first crush their prey and then swallow them whole. The creatures being described here are said to have eaten their prey bit by bit, which means that they must have had teeth! The fact that these creatures dwelt in caves in ravines and did not move into the plains also rules out any suggestion that these dragons were snakes. Evolutionists, however, are doing everything in their power to convince us that these 'dinosaurs' became extinct long before man came on the scene, consequently, these descriptions of sauropods are simply dismissed as nonsense.

Pliny records that Juba claimed these creatures had crests,[157] though he himself did not observe such crests. Snakes do not have crests, though we know that many dinosaurs did. In

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153 Aelian, *Characteristics of Animals* 2.21 (emphasis mine).
154 Pausanias, *Description of Greece* 2.28.1 (emphases mine).
155 Strabo, Geography 16.4.16 (emphases mine).
156 Diodorus, *Library* 3.10.5-6 (emphasis mine).
157 Pliny, *Natural History* 8.13. Harry Rackham, however, has translated so that it looked as if Pliny was saying elephants had crests.

the same chapter, Pliny informs us that these creatures would cross the Red Sea from Ethiopia to Saudi Arabia four or five at a time, "twisted and interlaced together like so many osiers in a hurdle, and thus setting sail, with their heads erect, they are borne along upon the waves, to find better sources of nourishment in Arabia".[158]

We should bear in mind that the word 'dinosaur' did not exist until 1841 when it was first coined by Sir Richard Owen. You will not find the word dinosaur prior to this date. In fact, previous to that date, and even for a short while afterwards, dinosaurs appeared in science books as 'dragons'.

In his discourse on India, Flavius Philostratus recorded the following, which is worth quoting in full:

> "The whole of India is girt with dragons of enormous size; for not only the marshes are full of them, but the mountains as well, and there is not a single ridge without one. Now the marsh kind are sluggish in their habits and are thirty cubits [i.e. 45 feet] long, and they have ***no crest*** standing up on their heads, but in this respect resemble the she-dragons. Their backs however are very black, ***with fewer scales on them than the other kinds***; and Homer has described them with deeper insight than have most poets, for he says that the dragon that lived hard by the spring in Aulis [in Greece] had a tawny back; but other poets declare that the congener of this one in the grove of Nemea also had a crest, a feature which we could not verify in regard to the marsh dragons.
>
> "And the dragons along the foothills and the mountain crests make their way into the plains after their quarry, and prey upon all the creatures in the marshes; for indeed they reach an extreme length, and ***move faster than the swiftest rivers***, so that nothing escapes them. They actually have a crest, of moderate extent and height when they are young; but as they reach their full size, it grows with them and extends to a considerable height, at which time also they turn red and get serrated backs. This kind also have beards, and lift their necks on high, whiles their scales ***glitter like silver***; and the pupils of their eyes consist of a fiery stone [i.e. coloured red], and they say that this has an uncanny power for many secret purposes. The plain specimen falls the prize of hunters whenever it draws upon itself an elephant; for the destruction of both creatures is the result, and those who capture the dragons are rewarded by getting the eyes and skin and teeth. In most respects they resemble the largest swine, but they are slighter in build and flexible, and they ***have teeth as sharp and indestructible as those of the largest fishes***.
>
> "Now the dragons of the mountains have scales of a golden colour, and in length excel those of the plain, and they have bushy beards, which also are of a golden hue; and their eyebrows are more prominent that those of the plain, and their eye is sunk deep under the eyebrow, and emits a terrible and ruthless glance. And they give off a noise like the clashing of brass whenever they are burrowing under the earth, and from their crests, which are all fiery red, there flashes a fire brighter than a torch. They can also catch the elephants, though they are themselves caught by the Indians…"[159]

Note that he is ***not*** describing snakes. If he is not describing snakes, then what is he describing if not dinosaurs? Note that these 'dragons' also at one time existed in Europe. Note also that the Indians hunted these creatures, which would explain why they became extinct. Notice also that there were many different types of 'dragon' and that there is no mention of these creatures having wings. This idea that dragons automatically had wings is so deeply ingrained in us that we immediately associate the word dragon with the mythical creatures that are portrayed in story books.

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158 *Ibid.*

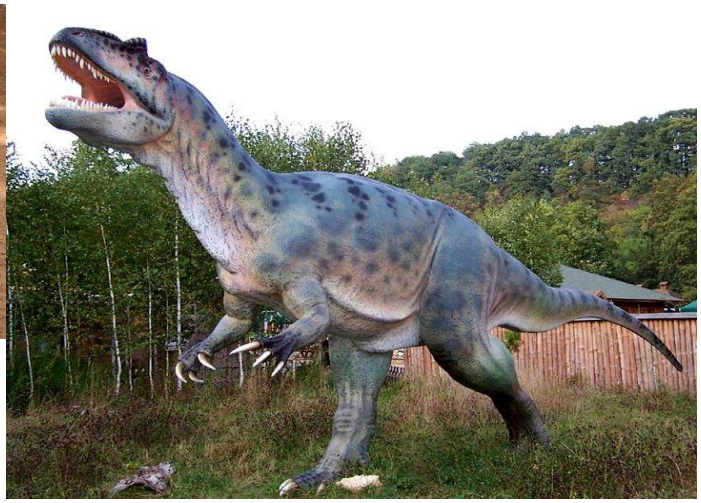
159 Flavius Philostratus, *Life of Apollonius* Book 3, Chapters 6-8 (emphases mine).

We could present numerous other examples which provide evidence that dinosaurs co-existed with man, but we shall satisfy ourselves with just the one more quotation, this time by Marco Polo dating to around 1300 CE:

> "Here are seen ***huge serpents***, ten paces in length, and ten spans in the girt of the body. At the fore part, near the head, they have two short legs, having ***three claws like those of a tiger***, with eyes larger than a fourpenny loaf (*pane da quattro denari)* and very glaring. The jaws are ***wide enough to swallow a man***, the teeth are large and sharp, and their whole appearance is so formidable, that neither man, nor any kind of animal, can approach them without terror. Others are met with of a smaller size, being eight, six, or five paces long... ... ***In the day-time, by reason of the great heat, they lurk in caverns, from whence, at night, they issue to seek their food***, and whatever beast they meet with and can lay hold of, whether tiger, wolf, or any other, they devour; after which they drag themselves towards some lake, spring of water, or river, in order to drink..."[160]

One translator described this as a "distorted account" of an alligator or crocodile.[161] It is actually an extremely accurate description of what we today refer to as an Allosaurus! Again, man is translating and interpreting according to his modern thinking and assumptions.





Notice the legs of a crocodile are the same length and have five toes on the front legs whilst the Allosaurus has three sharp claws 'like those of a tiger' on its two short front legs.

There are nineteen different words for a crocodile in the Egyptian language,[162] though it is obvious that some of these are phonetic variations on the same name. Even so, there are still nine or ten different names for a crocodile. Can we honestly believe that one creature can have as many as nine different names? Would it not be more logical to assume that there were around this many ***types*** of crocodile? After all, the word 'crocodile' comes from the Greek word 'krokodeilos' (*Gk. κροκόδειλος*), which simply means 'lizard' or 'reptile'. Many types of dinosaurs are effectively nothing more than large lizards and would have been regarded as such by the writers of old.

According to an ancient Welsh document, there were crocodiles, wolves and bears inhabiting Britain before the Britons arrived.[163] The only crocodiles known to have inhabited Britain (according to palaeontologists) supposedly disappeared around 165 million years ago, so

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160 *The Travels of Marco Polo the Venetian,* Book 2, Chap. 40.
161 The edition by William Marsden, London 1908.
162 *Hieroglyphic Dictionary* Vol. 2, p.1100.
163 *The Ancient Laws of Cambria*, Chap. *Triads of the Isle of Britain* p.373, Translated from the Welsh by William Probert, London 1823.

what crocodiles are the Welsh referring to? Again, when we think of crocodile, we wrongly picture a modern crocodile.

Evolutionists, however, are doing their utmost to convince us that dinosaurs did not co-exist with man. The Kachina Bridge Dinosaur has been 'debunked' by evolutionists Phil Senter and Sally Cole. This petroglyph had been studied by a number of scientists, but because Senter and Cole wanted to undermine any previous report, they wrote, "but close inspection and thorough description of it has not occurred before now".[164] Those researchers who have previously studied the petroglyph took ladders with them and examined the petroglyph up close. Senter and Cole were content to study the petroglyph "with the naked eye and with the aid of binoculars and telephoto lenses".[165]

They start their paper by stating:

> "The findings of mainstream geology have firmly established that non-avian dinosaurs became extinct 65 million years ago when the Mesozoic Era gave way to the Cenozoic Era, and that *Homo sapiens* appeared less than one million years ago."[166]

This 65 million year figure has been plucked from the air, and despite their claim that mainstream geology have "firmly established" this is the case, this statement is simply false. All geologists have are a lot of contrived interpretations which ***give the appearance*** that there have been long periods of time. This would take too long to explain here, but briefly, the evidence now shows that these millions of years have been imposed on the geological and fossil records by geologists who refuse to accept anything other than the operation of slow gradual processes. Consequently, whenever geologists look at the geological formation of rocks, they interpret everything according to those slow gradual processes, and in the process ignore evidence which shows otherwise.

In the case of the Kachina Bridge Dinosaur, Senter and Cole accept that the petroglyph was 'pecked', which means that it was made with "a hand-held instrument", believed to be a deer antler tint and a mallet of some description. They have argued that there is a crevice cutting off the dinosaur's tail from the rest of the body and that "the two items are indeed two separate items is indicated by a gap between them and also by the differences in pecking patterns and densities between the two".[167] When viewed up close, it can clearly be seen that the peck marks go right into the crevice, so the tail is ***not*** cut off as they claim.

Van Nelson, who has personally examined the petroglyph, comments:

> "Had Senter and Cole brought a ladder, they would never had made such an embarrassingly false comment. We're not talking about rocket science here. We're simply talking about a ladder. It doesn't need to get delivered to the moon, just Kachina Bridge in Utah. If proper research is to be done, it requires getting up onto the ledge just below the petroglyph itself.
>
> We have examined the petroglyph from literally inches away. The peck marks continue evenly from the body into the tail without a break in the type, depth, erosional features or patination. In other words, their claim that there are two separate petroglyphs is patently false (Fig. 4).
>
> There is no gap as they claim (Fig. 5, close-up). Even their own low resolution, black and white

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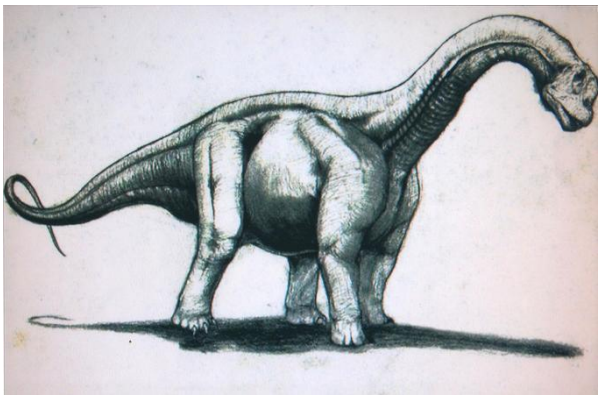
164 *"Dinosaur" petroglyphs at Kachina Bridge site, Natural Bridges National Monument, southeastern Utah: not dinosaurs after all"* p.2, Phil Senter and Sally Cole, Paleaontologia Electronica, Vol. 14, Issue 1, Sep 2010. (See Introduction.)

165 *Ibid.* (See Methods.)

166 *Ibid.* (See Introduction.)

167 *Ibid.* (See Results.)

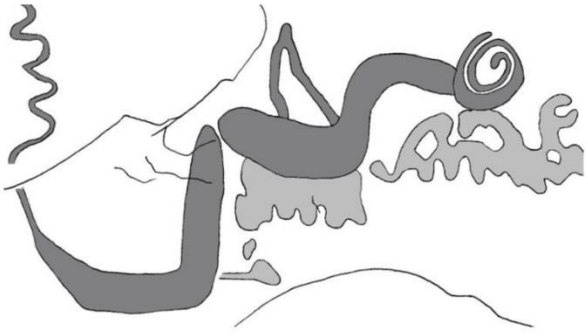




Top left: The rubbing of the petroglyph done by Jan Cameron on behalf of the Canadian government.

Top right: An artist's impression of what they think a camarasaurus may have looked like.

Right: Senter and Cole are trying to convince us that someone has spent hours and hours of painstaking work half way up the side of a cliff with a "hand-held instrument" to produce this mess!



> photograph shows this fact. Either they have been inexcusably careless in their research or they have blatantly lied."[168]

Senter and Cole also argue that the legs are only mud stains. A close-up examination shows that the peck marks extend right into the legs. The mud, which the refer to, has simply washed off the top of the cliff.

> "We have been up on the ledge. We have examined the legs. They are indeed connected to the rest of the solitary petroglyph by peck marks of a slightly lower density than the rest of the petroglyph (Fig. 10). However, they have the same basic features and patination as the rest of the image indicating they were not a secondary addition."[169]

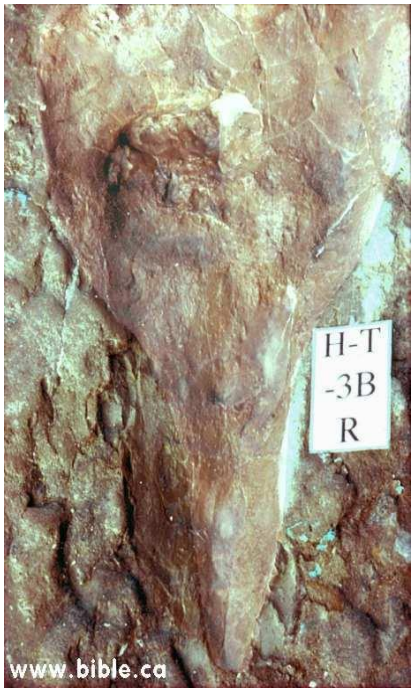
The legs are therefore not separate from the rest of the body. I have even had the argument thrown at me that the Kachina Bridge dinosaur has wings. This is nonsense. The 'wings' are nothing more than water erosion channels. There are no peck marks in those channels, so these 'wings' are not part of the petroglyph.

When it comes down to it, we need to use common sense. The pecking of a petroglyph high up on the side of a cliff requires a lot of work and patience. An impression of the petroglyph was done by Jan Cameron who was commissioned by the Canadian government to do rock art rubbings. His rubbing clearly shows that the whole petroglyph is one image and that the dinosaur in question is unmistakeably a *Camarasaurus*. According to Senter and Cole, someone has spent hours and hours of painstaking work half way up the side of a cliff to produce a lot of blobs and squiggles! This is nothing short of insanity! And yet the evolutionist community is lapping it up, because it is what they want to hear:

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168 *Has the Kachina Bridge Dinosaur been refuted?* pp.2-3, Vance Nelson, 1 Jul 2011 – available from www.untoldsecretsofplanetearth.com.

169 *Ibid.*



A human footprint inside a dinosaur footprint from Glen Rose, Texas. The toe impressions are unmistakable.

"Have you ever watched the clouds go by and thought you saw one in the shape of an animal, or seen the 'man in the moon'? These are examples of pareidolia – seeing what we believe to be a significant shape or pattern when it isn't really there. This phenomenon also explains the 'dinosaur' on Kachina Bridge. Upon close inspection by Senter and Cole, the 'sauropod dinosaur' turned out to be made up of distinct carvings and mud stains. It is definitely not a depiction of a single animal, and, viewed in detail, it looks nothing like a dinosaur. The separate carvings and mud stains only look like a dinosaur to those wishing to find one there."[170]

Similar responses are coming from the evolutionist community in respect of human and dinosaur footprints which have been found together, sometimes with the human footprints ***inside*** dinosaur footprints. Dr. Carl Baugh was himself an evolutionist until he found a human footprint among dinosaur footprints. Evolutionists are doing everything in their power to debunk and discredit these findings. Note that Dr. Baugh found the human footprints after removing a significant amount of the river bank, so there is no way that the footprint has been carved as is being argued by evolutionists. Some of these footprints have even been subjected to a spiral CT Scan and found to be genuine, but evolutionists flatly refuse to accept the results. Despite their objections, my research shows quite categorically that dinosaurs did co-exist with man.









Top Left: Dry Land Crocodile. **Top Right:** An artist's 'redraw' of the Panther Crocodile.
Bottom: Panther Crocodile compared to an otter (Enidris)

[170] *Debunking the "Dinosaurs" of Kachina Bridge*, Brian Switek, Smithsonian.com, 1 March 2011.

In the Palestrina mosaic, there are two crocodiles depicted which look nothing like our modern conception of crocodiles. (See pictures above at the bottom of the previous page.) The first is labelled a Crocodilopardolis, a name which means 'panther crocodile', the other Crocodiloxerxaios, a name which means 'dry land crocodile', a creature which is mentioned both by Herodotus[171] and Pausanias[172] as being indigenous to Libya. Our palaeontological 'experts' are claiming that the 'panther crocodile' is an otter, the Greek word for which would normally be ενυδρις *enidris*. Apart from its size, the creature's front two legs are far too long to belong to an otter and those discussing the creature will always 'redraw' the creature to fit their argument by shortening its legs.

Also depicted in the mosaic is a giant millipede, a creature which palaeontologists have decided to call an Arthropleura and are claiming to have become extinct around 299 million years ago. The list could continue.



An Arthropleura with the picture of same as it appears in the Palestrina Mosaic.



Evolutionists have not one shred of evidence for the sort of evolution they are proposing, where we are supposedly descended from ape-like creatures. Every single upward progression from simple life forms to more complex ones requires a complete reversal of the universal laws of nature. Not only does Darwin's theory contravene the laws of biogenesis, but it also contravenes the laws of thermodynamics which says that everything is in entropy. In other words, everything is weathering, eroding, rotting and decaying – the exact opposite of what evolutionists would have us believe. Bear in mind that, to support the theory of evolution, we are talking of billions upon billions of reversals of the entropic state, so much so that it makes it scientifically impossible for us to be descended from apes or from any other creature. If someone were to perform a laboratory experiment where the results consistently showed that what you were arguing for was impossible, and you still went ahead and presented it as a scientific fact, you would become a laughing stock of the scientific community. Yet this is precisely what evolutionists are doing when they try to convince us that evolution actually occurred the way they claim. If you believe in a Creator, you believe

[171] Herodotus, *Histories* 4.192.
[172] Pausanias, *Description of Greece* 2.28.1.

in one miracle – the act of creation. Yet, if you believe in evolution, you have to believe in billions upon billions of miracles.

I should perhaps clarify that evolution can be broken down into two main branches: micro-evolution and macro-evolution. Micro-evolution is the evolution which is known to occur within animal kinds and is often referred to as speciation. In other words, you cannot cross-breed a dog with a cat, or a pig with a goat. They are different kinds and their genetic make-up is significantly different. This is supported by the Biblical statement in the very first chapter of the Book of Genesis that God created everything "after its kind". Also, when we look at the various breeds of dogs, for example, they are all descended from a wolf. Whilst the wolf has retained most of the original DNA information, every dog, without exception, has lost DNA information. This is a ***downward*** evolution, better described as devolution. There is absolutely not one shred of evidence to support the upward evolutionary progression which evolutionists keep trying to convince us of. In fact, when evolutionists provide evidence of evolution, it is invariably evidence of micro-evolution. The reason why they cannot provide evidence of macro-evolution is because macro-evolution is scientifically proven to be physically impossible. As already stated, every single upward progression requires a complete reversal of the universal laws of nature an infinite number of times. That is ***not*** science!

Macro-evolution is the idea that animals change from one kind to another. Not only is this shown to be scientifically impossible, but the fossil record also fails to support this teaching.

As David Swift states:

> "...no phylum can be traced from a preceding one in the fossil record, in fact we cannot account for the origin of a single phylum: they all appear abruptly. This is also true of lower taxonomic groups such as classes and orders, and possibly lower still."[173]

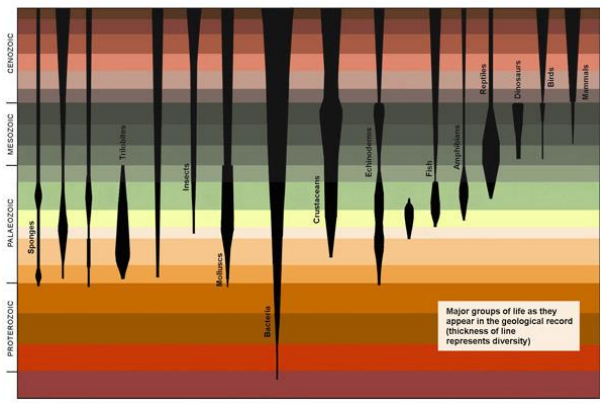
Even Richard Dawkins admits that:

> "...the Cambrian strata of rocks, vintage about 600 million years, are the oldest ones in which we find most of the major invertebrate groups. And we find many of them [the fossils] already in an advanced state of evolution, the very first time they appear. It is as though they were just planted there, without any evolutionary history. Needless to say, this appearance of sudden planting has delighted creationists."[174]

Niles Eldredge likewise records:

> "And it has been the paleontologist – my own breed – who have been most responsible for letting ideas dominate reality: ...We paleontologists have said that the history of life supports that interpretation [of slow gradual evolution], all the while knowing that it does not."[175]

When you look at Darwin's Tree of Life, which shows a highly contrived



The genetic data shows that there was no common ancestor as argued by Darwin.

[173] *Evolution Under the Microscope* p.295, David Swift, Leighton Academic Press 2002.
[174] *The Blind Watchmaker,* p.229, Richard Dawkins, Penguin Books 2006.
[175] *Time Frames: The Evolution of Punctuated Equilibria* p.144, Niles Eldredge, Princeton University Press 1989.

evolutionary progression, the fossil record (see chart on right) demonstrates no such connections and in fact looks like a field of grass.

Nevertheless, evolutionists are committed to their delusion. Richard C. Lewontin has gone on record as stating:

> "It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our *a priori* adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door."[176]

This attitude by evolutionists, when the overwhelming evidence shows that such assumptions are wrong, is nothing more than bigotry. They assume that evolution is the only material explanation for the appearance of life and they are committed to their cause, completely abandoning all reason and common sense in order to promote their delusion. It reminds me of the words of the Apostle Paul:

> "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."[177]

and his words to Timothy:

> "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of ***science falsely so called***."[178]

Whilst geneticists inform us that the number of DNA errors are increasing with every generation, evolutionists would have us believe that the exact opposite is the case. They talk about 'beneficial mutations' but have not yet produced a single piece of evidence to demonstrate a 'beneficial mutation' which has not involved the loss of DNA information.

As geneticist Dr. John Sanford records:

> "The overwhelmingly deleterious nature of mutations can be seen by the incredible scarcity of clear cases of information-creating mutations. It must be understood that scientists have a very sensitive and extensive network for detecting information-creating mutations, and most geneticists are diligently keeping their eyes open for them all the time. This has been true for about 100 years. The sensitivity of this observational network is such that even if one mutation out of a million unambiguously creates new information (apart from 'fine tuning' which I will describe), the literature would be over-flowing with reports of this happening. Yet I am still convinced there is not a single, crystal clear example of a known mutation which unambiguously *created* information. There are certainly many mutations which have been described as beneficial, but most of these beneficial mutations have not created information, but rather have destroyed it."[179]

Most mutations are deleterious, meaning that there is loss of DNA information. This, of course, goes completely opposite to what evolutionists teach. The upward evolutionary progression from amoeba to man requires us to believe that the exact opposite occurred – the addition of DNA information.

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176 *Billions and Billions of Demons* in *New York Times Review of Books* dated 9 Jan 1997.
177 1 Thess. 2:11-12.
178 1 Tim. 6:20.
179 *Genetic Entropy* (4th Edition) p.17, Dr. John C. Sanford, FMS Publications 2014.

Sanford continues by demonstrating that the sheer number of deleterious mutations far outweigh any possible beneficial mutations which might occur, meaning that, even if one beneficial mutation could be demonstrated which involves an increase in DNA information (which no one has yet been able to do), it would be such a rare occurrence that it would not make up for the number of deleterious ones. In short, we (mankind and the whole of creation) are all slowly falling to bits. This accords with the Biblical statement that man shall surely die. This idea that as a race we are slowly dying is not, however, what evolutionists want us to believe.

In May 2018, two geneticists, Mark Stoeckle and David Thaler, who both profess to be evolutionists, made a startling announcement. They have studied the DNA error rate in the mitochondrial DNA of humans and animals and have discovered that more than 90% of animals appeared on this planet at the same time as man.[180] When they say "90% of animals", they actually mean that they have tested the 'DNA barcodes' of more than 90% of animals, amounting to more than 5 million samples, and every single one of them shows the same pattern. They are, of course, hopeful that the remaining 10%, for which the DNA barcode was either corrupted or not available, will show something different.

Furthermore, they have shown that there are clear boundaries to genetic mutations:

> "The tight clustering of barcodes within species and unfilled sequence space among them are key facts of animal life that evolutionary theory must explain…"[181]

> "…Relatively large interspecific differences, as compared to uniformly small intraspecific differences, are the norm in animals."[182]

> "…The pattern of DNA barcode variance is the central fact of animal life that needs to be explained by evolutionary theory."[183]

> "The pattern of life seen in barcodes is a commensurable whole made from thousands of individual studies that together yield a generalization. The clustering of barcodes has two equally important features: 1) the variance within clusters is low, and 2) the sequence gap among clusters is empty, i.e., intermediates are **not** found."[184]

"The sequence gap among clusters is empty". In other words, whilst the genetic deviation within each similar species is small, there are huge gaps between different animal groups, which one would not expect if macro-evolution had actually occurred. Stoeckle and Thaler have shown, for example, that polar bears and brown bears share the same ancestry[185] and that within species, the differences were small. This actually accords with the creationist view which argues that the many sub-species of animals are derived from the relatively small number of animals which went on to the ark. Genetics is actually affirming the Biblical statement that God made all the animals "after their kind".

In an interview, David Thaler admitted that "This conclusion is very surprising, and I fought against it as hard as I could".[186] The results go completely against the teachings of evolution, so he struggled with the realisation that "nine out of 10 species on Earth today, including humans, came into being 100,000 to 200,000 years ago". (Bear in mind, that in reality, they

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180 *Human Evolution* Vol. 33, No. 1-2, pp.1-30, May 2018.
181 *Why should mitochondria define species?* p.2, Mark Y. Stoeckle and Dave S. Thaler, *Human Evolution* Vol. 33, May 2018.
182 *Ibid.* p.5.
183 *Ibid.* p.8.
184 *Ibid.* p.10.
185 *Ibid.* p.3.
186 https://phys.org/news/2018-05-gene-survey-reveals-facets-evolution.html.

tested the DNA of 90% of animals, which is not the same thing as nine out of ten species. Every single one of the samples they did test showed that they ***all*** appeared at the same time. They are hopeful that the remaining 10% will produce a different result.) Having made such bold claims, being evolutionists, they now have to explain the dilemma they find themselves in, namely "why did the overwhelming majority of species in existence today emerge at about the same time? Environmental trauma is one possibility, explained Jesse Ausubel, director of the Program for the Human Environment at the Rockefeller University."[187] Other suggestions involve most of man and animals being wiped out by "viruses, ice ages, successful new competitors, loss of prey…".[188]

The list goes on, though they go on to confess that "a population 'bottleneck' is only a partial explanation at best". In that interview, Thaler likens the gap between the various species to the universe. "If individuals are stars, then species are galaxies", he said. "They are compact clusters in the vastness of empty space. The absence of 'in-between' species is something that also perplexed Darwin", he added. Yet, they cannot let go of their evolutionist upbringing. Notice how they once again fall back on evidence which does not exist! The evidence which does actually exist goes against what they believe, so they turn to evidence which is non-existent to try and explain the 'anomaly'. Is not science based on observation and experimentation? If something is not observable, then it simply is not science!

Evolutionists will ***always*** try to explain things away by drawing on hypotheses. They ***will not*** abandon the idea that everything has come about by natural means, so they resort to relying on evidence which does not exist to explain away something which can be more easily explained by the Biblical record, but they simply will not accept what the Bible says. They will do everything in their power to prove that the Bible is wrong.

Whilst Stoeckle and Thaler are talking of around 100,000 to 200,000 years ago for the appearance of man and animals on this planet, they are working to an ***assumed*** DNA error rate based on the long ages required to support their theory of evolution. Dr Nathaniel Jeanson, who holds a PhD in cell and develomental Biology, working to real world DNA error values, has demonstrated that both man and animals actually appeared on this planet sometime between 5,000 to 10,000 years ago:

> "We observed that the mutation rate was not predicted by the evolutionary model. Instead, it was the 6,000-year timescale that made accurate retrodictions [of humans and animals] and even made *pre*dictions. In other words, in the branch of genetics that is most relevant to the evolutionary model, it's actually the creationists who have taken the lead."[189]

Stoeckle and Thaler have unwittingly substantiated Jeanson's claim and proved beyond any reasonable doubt that macro-evolution did not happen. The idea that we are descended from apes is the product of man's over fertile imagination combined with his strong desire to undermine the authority of the Bible.

Dr Jeanson has also traced the world's population back to three main women. He has suggested that these three women were the three wives of the three sons of Noah, which assumption, on the face of it, seems reasonable. The mtDNA (mitochondrial DNA) of these three women has then been traced back to one woman. Ironically, geneticists have even

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187 *Ibid.*

188 *Ibid.*

189 *Replacing Darwin: The New Origin of Species* p.205, Dr. Nathaniel Jeanson, Master Books, New Leaf Publishing Group Inc., USA 2017.

dubbed this woman 'Mitochondrial Eve',[190] but due to their evolutionist upbringing have dated her some few hundred thousand years too early, thereby once again undermining the authority of the Bible. Dr Jeanson's work has addressed this error and it can now be demonstrated, using real world values, that 'Mitochondrial Eve' is in reality the Biblical Eve who, according to the evidence provided by genetics research, lived around 6,000 years ago.

Without going into too much detail here, there is a slight twist to Dr Jeanson's supposition that the three DNA groups can be traced back to the three wives of the three sons of Noah. My own research shows that the largest of his three groups is actually both of Semitic and Yaphetic origin whilst the other two groups are both Hamitic. In other words, the evidence seems to suggest that Shem and Yaphet married two sisters. This leaves the two Hamitic branches who are descended from two different women. How then do we explain this?

The mitochondrial DNA traces the female line whilst the Bible traces descent through the male line. The Bible rarely gives any details of female lineages and even then does not go into a lot of detail. There is one strange episode recorded in the ninth chapter of the book of Genesis, however, which has been a controversial point for centuries:

> "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without… … And Noah awoke from his wine, and knew what his youngest son had done unto him. And he said: Cursed be Canaan; a servant of servants shall he be unto his brethren."[191]

John Sietze Bergsma and Scott Hahn have suggested that Ham lay with Noah's wife and that Canaan was the progeny of Mrs Noah:

> "…Ham was trying to usurp his father's authority by sleeping with his mother. Perhaps that's why he told his brothers what he'd done, rather than keeping it a secret. This reflects a pattern found elsewhere in the Old Testament, especially where sons resent fathers for showing favor to siblings. For example, Jacob's son Reuben sought to undermine his (Jacob's) favored half-brother Joseph by taking his father's concubine - for which he received a paternal curse (see Gen 29:32; 35:22; 49:3-4). Likewise, Absalom resented the plans of his father, King David, to give the throne to one of his younger half-brothers, Solomon. In response, Absalom drove King David out of Jerusalem and then slept with his father's concubines - right in public - to signify his seizure of royal power..."[192]

Leviticus Chapters 18 and 20 certainly lends itself to this interpretation. In other words, it seems very likely that Ham had an incestual relationship with his mother, 'Mrs Noah'. The reason why Canaan was cursed is apparently because Canaan was the product of this illicit act. Genetics not only lends support to this view but seems to show that 'Mrs Noah' gave birth to twins. For the mitochondria to be preserved, she must given have birth to a daughter as well as to Canaan.

Genetics is therefore supporting the Bible and demonstrating that evolution and the long ages which evolutionists are proposing are false teachings. Archaeologists are working to the same false teachings. The Stone Age, Bronze Age, Iron Age teaching, for example, is based on the assumption that man has evolved from working with stone to enhancing the crafts of metallurgy. This is an evolutionist's viewpoint. Despite the archaeological evidence itself constantly demonstrating that this means of dating is wrong, archaeologists consistently use

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190 *Mitochondrial DNA and Human Evolution* pp.31-36, Rebecca L. Cann, Mark Stoneking and Allan C. Wilson, Nature Vol. 325, 1 Jan 1987.

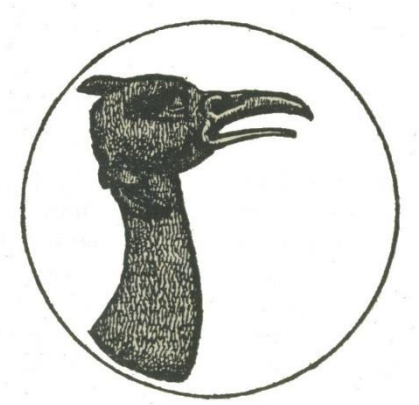
191 Gen. 9:22.

192 *A Father Who Keeps His Promises*, p 87-88, Scott Hahn, Charis Servant Publications, Ann Arbor, 1998. See also *Noah's Nakedness and the Curse on Canaan* pp.25-40, John Sietze Bergsma and Scott Hahn, *Journal of Biblical Literature* Vol. 124, No. 1 (Spring 2005).

this theory as a yardstick for dating their finds. As I shall proceed to demonstrate in this book, this whole method of dating can be overturned.

"Fiery Flying Serpents"

A curious tale is related by Herodotus about what he called 'flying snakes' or, according to some translators, 'winged serpents'. These serpents kept guard over the frankincense trees in great numbers[193] and, in order to gather the frankincense, the inhabitants of the land had to first burn storax to raise smoke to drive them off. We are further informed that, during the Spring, these serpents migrated in huge numbers to Egypt, where they were often encountered and devoured by the black ibis.[194] This bird would appear to be the one said by Josephus to have been employed by Moses, when he was general of the Egyptian army, as a protection against the multitude of serpents "some of which ascend out of the ground unseen and also fly in the air".[195]



Stymphalian bird - one of three depicted on the metopes of the temple of Zeus at Olympia.

Pausanias likewise described these birds, which he called Stymphalidai (Στυμφαλίδας) otherwise known as Stymphalian birds, though, unlike Josephus who says they were relatively tame, he described them as aggressive:

> "There is a story current about the water of the Stymphalus, that at one time man-eating birds bred on it, which Heracles is said to have shot down. Peisander of Camira, however, says that Heracles did not kill the birds, but drove them away with the noise of rattles. The Arabian desert breeds among other wild creatures birds called Stymphalian, which are quite as savage against men as lions or leopards. These fly against those who come to hunt them, wounding and killing them with their beaks. All armour of bronze or iron that men wear is pierced by the birds; but if they weave a garment of thick cork, the beaks of the Stymphalian birds are caught in the cork garment, just as the wings of small birds stick in bird-lime. These birds are of the size of a crane, and are like the ibis, but their beaks are more powerful, and not crooked like that of the ibis.
>
> "Whether the modern Arabian birds with the same name as the old Arcadian birds are also of the same breed, I do not know. But if there have been from all time Stymphalian birds, just as there have been hawks and eagles, I should call these birds of Arabian origin, and a section of them might have flown on some occasion to Arcadia and reached Stymphalus. Originally they would be called by the Arabians, not Stymphalian, but by another name. But the fame of Heracles, and the superiority of the Greek over the foreigner, has resulted in the birds of the Arabian desert being called Stymphalian even in modern times."[196]



Mosaic discovered at Liria, Valencia, Spain showing Heracles shooting Stymphalian birds. (Madrid Archaeological Museum.)

[193] Herodotus, *Histories* 3.107.
[194] Herodotus, *Histories* 2.75.
[195] Josephus, *Antiquities of the Jews* 2.10.2 (Whiston) or 2.245 (Loeb) though Thackeray translated as "rising into the air" rather than "fly through the air". The Greek word πετεινὰ clearly means "fly or flies".
[196] Pausanias, *Description of Greece* 8.22.4-6.

This is yet another creature which is mentioned in the Greek texts which have become extinct!

The prophet Isaiah was also of the opinion that the aforesaid 'fiery flying serpents', as he called them, could be found in Egypt. Prophesying against Israel going down to Egypt, he says:

> "The burden of the beasts of the south into the land of trouble and anguish from whence come the young and old lion, the viper and fiery flying serpent[197] they [Israel] will carry their riches upon the shoulders of young asses, and their treasures upon the humps of camels to a people who shall not profit them for the Egyptians shall help in vain and to no purpose."[198]

The word שָׂרָף '*saraf*' which is translated 'fiery serpent' can mean a poisonous snake or serpent, though the same word is also used for seraphim – the Biblical winged creatures described in the book of Ezekiel. '*Saraf me'ofef*' could therefore mean 'venomous flying serpent', though its strict translation is simply 'flying serpent'.

According to Diodorus, these serpents were dark red in colouration, about seven and a half inches long, "and their bites altogether incurable; they bite by leaping upon their victim, and as they spring on high they leave a stain of blood upon his skin".[199] Again, the comment made by Diodorus is that these serpents attacked from "on high", or, as Herodotus put it, "kept guard over all the trees which bear the frankincense", hence suggesting that they swooped down on their victims. Strabo likewise tells us that they "spring up as high as a man's waist".[200] This tells us that they could leap, swoop and glide, but could not actually fly in the strict sense of flying. In other words, they must have used their wings in the same way that flying squirrels use their wings for gliding.

If we are to believe Herodotus, he says that he saw the remains of these creatures and that they were shaped like a watersnake (ὕδρων *udron*), and that their wings, which "were not feathered", resembled those of a bat.[201] I should perhaps stress that he is not saying that they were ***shaped*** like bat's wings, but rather were of a similar ***texture*** to those of a bat. In modern English, we would say that they had membranes for wings. Robin Waterfield, in his translation of Herodotus, actually translates as "winglike membranes"[202] which translation I would endorse. In other words, these creatures were what we today call flying lizards!

Even if we ignore these final comments made by Herodotus, these creatures are impossible to identify with anything now living. Many people have been puzzled by their description to the extent that they argue that Herodotus must have only seen the bones and therefore confused them with something else. However, a close examination of Herodotus' comments shows that he not only saw the actual creature, but that he was able to describe their habits. Consequently, he did not see some old bones. How else could he have said that the texture of the wings resembled those of a bat if he had only seen the skeletons, or that they migrated in huge numbers from southern Saudi Arabia? The fact that Strabo and Diodorus also describes them shows that he saw the actual creatures. One thing is nevertheless certain – these creatures are now extinct!

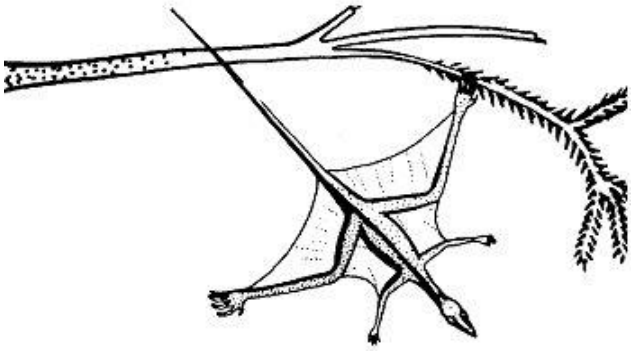
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197 שָׂרָף מְעוֹפֵף – *saraf me'ofef*.
198 Isa. 30:6
199 Diodorus, *Library* 3.47.2.
200 Strabo, *Geography* 16.4.19.
201 Herodotus, *Histories* 2.76.
202 *Herodotus the Histories*, Robin Waterfield, Oxford Classics, Oxford University Press, Oxford 1998.

Pliny is clearly describing the same creature when he talks about the jaculus:

> "The jaculus darts from the branches of trees; and it is not only to our feet that the serpent is formidable, for these fly through the air even, just as though they were hurled from an engine."[203]

Note how these creatures not only leaped out of the tops of trees, but also leapt up from the ground, precisely as stated by Herodotus, Diodorus and Strabo. I have deliberately refrained from calling these creatures snakes for a good reason. The Hebrew word נָחָשׁ 'nachash', snake, can also mean 'serpent' in the widest sense of the word. For example, Leviathan is called a crooked serpent (נָחָשׁ *nachash*),[204] yet ancient representations of this beast portray him as a dragon with seven heads and four legs. The Greek word ὄφιος *ofius*, used for snake, will almost certainly have had the same implications. The classifications we use today where, for instance, we separate the serpent group into lizards and snakes, is relatively modern.



The sharovipteryx - A "Fiery Flying Serpent"? (From *Cambridge Field Guide to Prehistoric Life* by David Lambert. Other representations of this creature depict it without the wings being attached to the front legs.)

The fact that these 'serpents' described by Herodotus were able to climb trees suggests that, if they had membranes for wings, they must also have had limbs of some description, otherwise their wings will have hindered their climbing capabilities. The only creature which seems to fit his description is the flying lizard, or more particularly, the pseudosuchian sharovipteryx, remains of which have been discovered in Kyrgyzstan, in what was once part of Soviet Central Asia. To date, only one specimen of this creature has been found, and this was found in Kyrgyzstan in Central Asia. The specimen was badly damaged, consequently there are numerous interpretations as to what they might actually have looked like.



Sharovypterix fossil.

According to palaeontologists, these creatures lived in Early Triassic times, which is supposed to have occurred some 200 million years ago, and died out at the end of the Cretaceous Period, 65 million years ago. They had wings of skin stretched between the limbs and body and their general appearance was like a water snake with wings. "Some walked like birds, others shuffled awkwardly and roosted bat like. Most caught fish or other prey",[205] we are authoritatively informed. This, however, is guesswork on the part of the palaeontologist.

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[203] Pliny, *Natural History* 9.23 (or 8.35 in John Bostock's translation).

[204] Isa. 27:1.

[205] *Cambridge Field Guide to Prehistoric Life*, p.120, David Lambert, Cambridge University Press 1985 ISBN 0-521-31299-X.

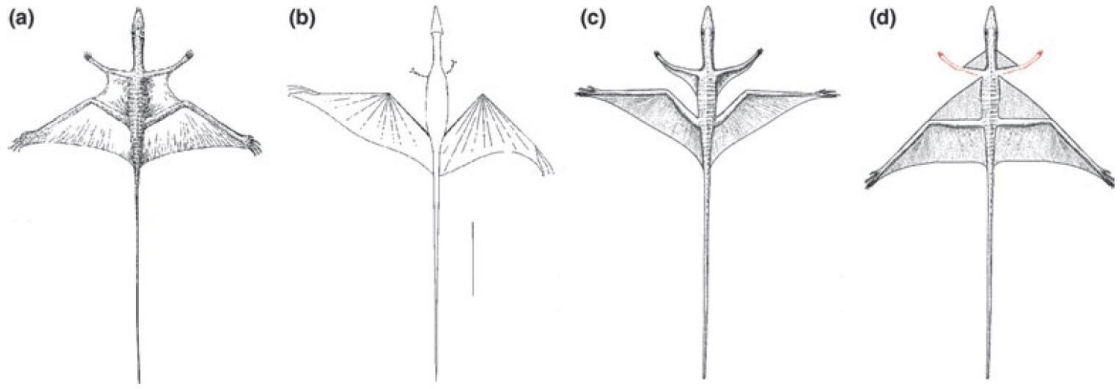


Fig. 2 Alternative reconstructions of the flight surface in *Sharovipteryx mirabilis* (a), Sharov (1971) (b), Gans *et al.* (1987) (c), Wellnhofer (1991) (d), our reconstruction of *S. mirabilis* flight surface (PIN 2584/8). Scale bar is 20 mm.

Aelian informs us, quoting a report that he had heard, that the jaculus, which he calls an Acontias (ἀκοντίαν), meaning 'javelin snake', was amphibious (χέρσυδρον), but spent most of its time on dry land.[206] I interpret that as meaning that they were able to swim across water when they needed to. Pliny, however, calling the creature a jaculus, says that they were "debarred by rivers".[207] By comparing what Herodotus tells us with what the Bible says, it looks like these serpents migrated to Egypt by way of southern Judaea around the northern tip of the Gulf of Aqaba. There is no reason to assume that they swam across the gulf. As to whether the sharovipteryx was venemous or even red-skinned is impossible to say, but the creature seems otherwise to satisfy the descriptions given by Herodotus, Diodorus, Strabo and Aelianus. In my paper *Legacy of Edom*, I even demonstrate that these flying lizards are the fiery serpents (נְחָשִׁים שְׂרָפִים *nachashim serafim*) mentioned in the Book of Numbers,[208] Israel being camped at that time at Punon.[209]

The comment made by Herodotus that the winged serpents were "nowhere seen except in Arabia, where they are all congregated together"[210] does not invalidate this identification for the simple fact that the Greeks did not know what existed in Soviet Central Asia. As Herodotus put it: "Eastward of India lies a desert of sand; indeed of all the inhabitants of Asia of whom we have any reliable information, the Indians are the most easterly – beyond them the country is uninhabitable desert".[211] Here, the India which Herodotus knew was the ancient region of India, being the region around the Upper Indus, or North West India, which until recent times was known as Burma. He knew nothing of the great southern peninsula nor of any of the regions of the continent of Asia. For all he knew, in his day, these serpents may have also existed in great numbers in those regions.

In fact, in discussing the land which we today know as India, writing around 200 years after Herodotus, Strabo informs us that:

206 Aelian, *Characteristics of Animals* 8.13.
207 Pliny, *Natural History* 8.35 (86).
208 Num. 21:6.
209 Compare Num. 21:10 with Num. 33:43-4.
210 Herodotus, *Histories* 3.109.
211 Herodotus, *Histories* 3.98.

> "In some places there are serpents of two cubits in length, with membraneous wings like bats. They fly at night, and let fall drops of urine or sweat, which occasions the skin of persons who are not on their guard to putrefy. There are also winged scorpions of great size."[212]

These Indian serpents were clearly much larger than those of Arabia. Admittedly, as far as I am aware, remains of any of these creatures have to date not been found either in southern Israel, in Egypt or in India. However, using the counter argument, I would point out that remains of no other creature which would satisfy any of the above criteria have yet been discovered either. Until they are, these 'winged serpents' must continue to remain controversial. Nevertheless, we have it on the authority of Herodotus that these winged serpents migrated from Saudi Arabia to Egypt every Spring. Bearing in mind that they could glide but could not fly, they will have had to pass through southern Judea, thereby passing through the "forest of the south" mentioned by the prophet Ezekiel. Despite objections from palaeontologists, the creatures these people were describing can only be flying lizards. This would equate to what is being called the 'Triassic Period', which means that the Triassic Period was still in existence in the first century CE, and not many millions of years BCE as has been proposed!

The drastic reductions which are here being proposed to the Egyptian and Assyrian chronologies will naturally affect the accepted theory that mankind underwent a slow evolutionary change, and this in turn will force a reconsideration of the dating of these 'prehistoric' periods. This is without taking into account the descriptions by the ancient writers of what may possibly be what palaeontologists are classing as 'prehistoric' creatures!

There is therefore sufficient evidence to show that dinosaurs co-existed with man. Those who believe in evolution, which in itself has become nothing more than a religion, will be quick to debunk and discredit any information which seeks to undermine and destroy their beliefs. You will not find the word dinosaur used by the classical writers for the simple reason that the word was first introduced into our language in 1841 by Sir Richard Owen. As can be seen above, the classical writers considered all reptiles, including dinosaurs, to be 'crocodiles' or 'dragons', these being their generic terms for all such reptilian creatures. As already stated, the word 'crocodile' comes from the Greek 'Krokodeilos' (κροκόδειλος) which simply means 'lizard' or 'crocodile'.

The Weighing Scenes

Included amongst the many gifts recorded in the the Deir el Bahari reliefs were large quantities of green gold from Aamu (i.e. Israel). This would not be difficult to explain if Pont was the land of Israel. During this period of history gold must have been in plentiful supply, especially if we recall that both Solomon's and Hatshepsut's temple were overlaid with gold.

Also, according to Hatshepsut; "Every [statue] is overlaid on its body with electrum of Aamu"[213] which represents a lot of gold! This is confirmed by the weighing scenes depicted at Deir el Bahri which shows a substantial amount of gold being weighed.[214] The inscription records:

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212 Strabo, *Geography* 15.1.37.
213 ARE Vol. 2, p.123, §.298.
214 DEB Vol. 3 Plate LXXXI.

> (Under the balances) "Weighing the gold and electrum - the impost of the southern countries for Amon-Ra, Lord of Thebes, _____, presider over Karnak."
>
> (Before the goddess Sefkhet) "Recording in writing, reckoning the numbers, summing up in millions, hundreds of thousands, tens of thousands, thousands, and hundreds. reception of the marvels of the South Countries, for Amon, lord of Thebes, presider over Karnak."[215]

The gold mentioned in these scenes includes impost from Kush (Ethiopia) and other countries of the south.[216] Nevertheless, the amount of gold and other precious metals and stones from Pont form an appreciable proportion of the whole. It should also be stressed that the Aamu were a people who dwelt in the land of Israel. Hatshepsut's 'electrum of Aamu' therefore came from the land of Israel – ***not*** from south Africa!

Another inscription specifically refers to the inhabitants of Pont as "Southerns of God's-Land".[217] In context with this reconstruction, the region of Pont visited by Hatshepsut is to be identified as the land of Judea which is in the southern part of the land of Israel. The expression "Southerns of God's-Land" would therefore be in keeping with the view being expressed here. As already stated, the designation of "God's land" is always applied by the Egyptians to the land of Canaan – better known to us as the land of Israel.

The Return Journey

The reliefs are presented in an irregular fashion so that the departure from Pont and arrival at Thebes in Egypt is presented immediately above the scene showing the arrival of the boats at Pont. On the top register of this column are depicted various chiefs doing obeisance to Hatshepsut, though Hatshepsut herself is not depicted. The inscription which is written against Hatshepsut's cartouches reads:

> "kissing the earth to Wosretkew (Hatshepsut) by the chiefs of Pont... (lacuna) ...the Nubian Troglodytes of Khentennofer, every country... (lacuna) ...doing obeisance with bowed head, bearing their tribute to the place where her majesty is..."[218]

In view of the number of chiefs depicted, it seems very unlikely that all of these will have all accompanied the Egyptians back to Thebes just to meet the queen. I would suggest that this meeting between Hatshepsut and the chiefs took place in Pont. The use of the words "bearing their tribute to the place where her majesty is" also suggests that Hatshepsut was in a temporary location.

The ships finally returned to Egypt fully loaded with their cargo and landed at Thebes. This has been difficult to explain and has been the subject of much scholarly debate due to the fact that Thebes was located on the river Nile. How then did the ships get from the Red Sea to the Nile?

Edouard Naville wrote:

> "If the expedition really landed at Thebes, we must suppose that at that time, long before Rameses II, who is said to have made a canal from the Nile to the Red Sea, there was an arm

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215 ARE Vol. 2, p.114, §.281-282.
216 *Ibid* p.112, §.271.
217 *Ibid* p.117, §.288.
218 ARE Vol. 2, p.111, §.268.

> of the Nile forming a communication with the sea, which extended much further north than it does now."[219]

Other similarly weak arguments have also been put forward. If, however, Pont was in southern Israel, it would mean that Hatshepsut will have completed her expedition by travelling from the Mediterranean coast, possibly journeying from Tyre, King Hiram's port town. The arrival at Thebes would then be easily explained.

> "Sailing, arriving in peace, journeying to Thebes with joy of heart, by the army of the Lord of the Two Lands with the chiefs of this country behind them."[220]

This statement can be read two ways. It can either mean that the chiefs travelled to Egypt in their own vessels behind the Egyptian vessels, which assumption is not supported by the pictorial scenes, or it can mean that they left the chiefs behind in the land of Pont. If we accept that Hatshepsut actually participated in this journey, then it seems strange to suggest that the chiefs of Pont had to travel to Egypt to meet her. Putting all of the facts together, I would suggest that the passage be more correctly interpreted that she left the chiefs behind in the land of Pont.

Hatshepsut's Temple Revisited

We have seen that, to locate Pont in India or Somaliland would present difficulties in finding a satisfactory explanation as to why Diodorus, Strabo and Herodotus all identified Arabia Felix – that is, Saudi Arabia – as being the main incense producing country. Nor can they satisfactorily explain why the land of Pont should be placed in Africa when the written evidence all suggests otherwise. The description of the land and its animals serves to support the identification of the land of Israel as the land of Pont (Phoenicia). In fact, there is every likelihood that the name Pont is derived from the family of Phuni (AV Punites), who were named after Pua son of Issachar.[221] Also, the temple objects portrayed in the Pont reliefs reappear in Thutmose III's list at Karnak, which, as we shall shortly see, provides further proof that Pont must be located somewhere in 'Palestine', to use the name the archaeologists like to use when referring to the land of Israel.

If Solomon's ships brought the apes back from their seafaring expeditions, then it follows that these apes were not indigenous to the land of Israel. Therefore, we should not expect to find such animals in the land of Israel prior to the time of Solomon. This reconstruction, however, places Hatshepsut as a contemporary of King Solomon, which represents a reduction in the conventional chronology by over five hundred years. To date her earlier than Solomon would cause complications if Pont was indeed located in the land of Israel.

In my opinion, the similarity between Hatshepsut's temple and the description of Solomon's temple is no mere coincidence. I have already mentioned that the Solomonic style temple at Hazor belongs to this same period of history. All of this evidence would serve to demonstrate the impact that Solomon's influence has had on the surrounding nations.

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219 DEB Vol. 3, p.16.

220 ARE Vol. 2, p.110, §.266. Naville's translation differs in that he omits the words "behind them". The Egyptian word "Mkhet" is translated by Naville as "with" but is more correctly translated by Breasted as "behind" or "after". As to whether it can be interpreted the way I am suggesting is uncertain and must be left for the closer scrutiny of experts in the field of philology.

221 Num. 26:23.

The fact that Hatshepsut actually participated in the voyage is, I believe, now irrefutable. When we come to compare the temple objects confiscated by Thutmose III from his Palestinian campaign with those depicted in Hatshepsut's reliefs, we shall find further evidence that Hatshepsut will have embarked on this voyage. More importantly, it will show that Hatshepsut was allowed access to the temple area. The Egyptian army would not have been allowed into the temple area, but Solomon's fondness of women would certainly have allowed Hatshepsut access!

According to the First book of Kings:

> "And when the queen of Sheba had seen all Solomon's wisdom, ***and the house that he had built***, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and ***his ascent by which he went up unto*** the house of the LORD; there was no more spirit in her."[222]

The words translated as "his ascent by which he went up unto the house of the LORD" are עֹלָתוֹ, אֲשֶׁר יַעֲלֶה בֵּית יְהוָה which words have been translated by the Mechon Mamre Organisation as "his burnt-offering which he offered in the house of the LORD".[223] This reading is also endorsed by the Septuagint which has "his whole-burnt-offering which he offered in the house of the Lord".[224]

It is also recorded:

> "And king Solomon gave to the queen of Sheba all her desire, ***whatsoever she asked***, beside that which Solomon gave her of his royal bounty."[225]

According to Josephus, she was impressed "with those daily sacrifices which were offered to God, and the careful management which the priests and Levites used about them".[226] In other words, Josephus confirms that she observed the temple rituals being performed.

Hatshepsut even referred to this trip when she stated that "Her majesty journeyed to the North country after her father, the king of Upper and Lower Egypt, Akherperkara (Thutmose I) who liveth forever".[227] Thutmose I is also mentioned in part of the Pont reliefs at Deir el Bahari.[228] Naville assumed that it probably contained a record of his campaign in Asia.[229] The question is, why would Thutmose I's Asiatic campaign appear in the middle of the Pont reliefs?

Unfortunately, little remains of this part of the record to ascertain its purpose, but with this reconstruction, Thutmose I will have been the pharaoh who gave his daughter in marriage to Solomon.[230] It is therefore almost certain that Hatshepsut's visit to Jerusalem will have included a visit to her sister. This would then explain the mention of Thutmose I's campaign in her reliefs. This is also the probable reason why Pont is written without the sign indicating a foreign country[231] and why Hatshepsut was able to "conciliate them by love".[232]

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222 1 Kings 10:5.
223 See https://www.mechon-mamre.org/p/pt/pt09a10.htm.
224 3 Kings 10:5.
225 1 Kings 10:13.
226 Josephus, *Antiquities of the Jews* 8.6.5 (Whiston) 8.169 (Loeb).
227 ARE Vol. 2, p.91, §.224.
228 DEB Vol. 3, Plate LXXX.
229 *Ibid.* Vol. 3, p.17.
230 1 Kings 3:1.
231 DEB. Vol. 3, p.11.
232 ARE Vol. 2, p.117, §.288.

The Bible tells us that the Queen of Sheba "came to Jerusalem with a very great army, with camels that bare spices, and very much gold and precious stones".[233] Josephus confirms this, though, as already mentioned, he called her the Queen of Egypt and Ethiopia. He never once called her Queen of Sheba! The problem lies in the fact that there is no mention in the Pont reliefs of any camels being used. As mentioned, Hatshepsut arrived and departed by ship. Admittedly, the journey over land must have been by some means of transportation, therefore, camels, which may have either been purchased or supplied at Ezion-Geber, could certainly have been used.

There is no mention of the gifts brought to Solomon by Hatshepsut in those parts of the reliefs which remain. The only reference is in respect of that offered to Paruah and company where we are told that:

> "There are offered to them bread, beer, wine, meat, fruit, everything found in Egypt, according to that which was commanded in the court".[234]

This does not however preclude the possibility that Hatshepsut presented more precious gifts to King Solomon.

The mounting evidence shows that Hatshepsut was indeed the Biblical Queen of Sheba. She ruled from Thebes whilst her brother, Amenemhat II, ruled from Lisht in the north. The location of Sheba is unknown, with Saudi Arabia and Ethiopia being two suggested possibilities. Sheba is often associated with the people known to the Greek and Latin writers as Sabaeans. The problem is that there were a number of different tribes who had the name Sheba or Seba. Seba was one of the sons of Kush (Ethiopia),[235] whilst Sheba was the son of Raamah son of Kush[236] as well as one of the sons of Yokshan (AV Jokshan), son of Abraham's concubine Keturah.[237] Also, Sheba and Seba are mentioned together as two separate places in the book of Psalms.[238]

It would appear that the name Sheba is a transliteration of the name Thebes, so that the Biblical account should actually read "Queen of Thebes" instead of "Queen of Sheba". It should be borne in mind that the name Thebes is the Greek transliteration of the Egyptian, and that in the Greek language there is no '*sh*' sound. In the Egyptian texts, there are two names for Thebes, and these are read both as Uast and Abetu (or Apetu), the latter possibly to be inverted (i.e. a metathesis) to read Thepa or Theba.

The change from Sheba to Theba to Thebes is a natural progression. To demonstrate this, the following chart shows a comparison of some Hebrew words with their Egyptian equivalents:

Hebrew	**Egyptian equivalent**
שׁוֹפָר Shofar - Trumpet (More correctly: ram's horn trumpet)	 **Thupar** - Horn or trumpet.[239]

[233] 1 Kings 10:2 - The Hebrew word חַיִל, *chail*, which is translated as "train" in the Authorised Version actually means "military force" or "army".
[234] ARE Vol. 2, p.108, §.260.
[235] Gen. 10:7.
[236] *Ibid*.
[237] Gen. 25:3.
[238] Psalm 72:10.
[239] *Hieroglyphic Dictionary* Vol. 2, p.853.

סֹפֵר Sofer - a scribe


Thupar - Scribe, copyist, secretary.[240]

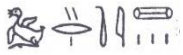
שָׂרָף Saraf - Fiery serpent


Tharef - The name of a 'magical' serpent.[241]

שָׁסָה Shasa - To rob or plunder.


etc **Tha-t** or **Thau-t** - Plunder or theft.[242]

סֹלֶת Soleth - Bread made from fine flour.


Thartâ - Bread made from fine flour.[243] (NB: There is no letter 'l' in the Egyptian alphabet.)

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


Thetef - To pour out, to sprinkle or to pour out by drops.[244]

מְנַשֶּׁה The half tribe of Menasseh who dwelt "the other side" (i.e. east) of the River Jordan.


Mentiu - "Robbers of the desert"


Mentiu nu Satt - "The thievish nomads of the Eastern Desert and Southern Syria." NB: The name Satt or Setiu is associated with Israel, though it seems to refer to the tribes of Esau rather than Israel. In the Assyrian records, the Setiu were called Sutû[245] or Suteans.[246] Mentiu nu Satt means the Menashe of [the land of] Setiu.

These Mentiu were also called  or  or  etc, all of these words being pronounced **Menthu** – said to have been "Nomad hunters and robbers of the Eastern Desert and Southern Syria. They were famous for their beards."[247]

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240 *Hieroglyphic Dictionary* Vol. 2, p.853.
241 *Hieroglyphic Dictionary* Vol. 2, p.852.
242 *Hieroglyphic Dictionary* Vol. 2, p.849.
243 *Hieroglyphic Dictionary* Vol. 2, p.851.
244 *Ibid*. p.862.
245 *Ancient Records of Assyria & Babylonia*, Vol. 1, pp.27-8, §.73, Vol. 2, §.31, 39, 40 etc Daniel David Luckenbill, New York 1968. See especially Sennacherib's comment that he "uprooted all the Ahlamû and Sutû (Aramean) tribes." Vol. 2, §.325 Esarhaddon also referred to the "Sutû, tent dwellers, whose home is afar off." Vol.2, §.522.
246 *Babylonian Chronicle P* tells us that Kadashman-Harbe "ordered the overthrow of the Suteans from east to west and *annihilated* their *extensive* forces". *Assyrian Royal Inscriptions*, Vol. 1, §.324, Albert Lirk Grayson, Otto Harrassowitz, Wiesbaden 1972.
247 *Hieroglyphic Dictionary* Vol. 1, p.306 for all three entries.

Josephus likewise called the region of Bashan both Batanidi (Βατανίδι)[248] and Batanaian (Βαταναίαν),[249] the latter being the name (i.e. Βαταναίας Batanaias) also employed by Ptolemy.[250]

Many of the 12th and 18th Dynasty temples are of typical Doric-Greek style (referred to as Proto-Doric). The Dorians came from Dor in northern Israel, a region which was owned by the tribe of Joseph.[251] This place was called both Δώροις Dorois[252] and Δώρων Doron[253] by Josephus. Corinth in Greece was originally called Ephyra, this being a variant spelling of the name Ephraim. They were Dorians. The Messenians who at one time dwelt in Greece were also Dorians. The name Messenia is a metathesis of Menashe. It is no coincidence that, according to Josephus, the roof to Solomon's palace, which must have still been standing in Josephus' day, was of Corinthian (i.e. Doric) style.[254] Josephus also likened the feet of the table, on which were placed the shewbread in the temple, to "those which the Dorians put to their bedsteads".[255] In the Bible we are told that the house of Joseph was dwelling in Jerusalem during the time of kings David and Solomon.[256] I intend to cover the Dorians in more detail in my supplementary work entitled *The Forgotten Tribe of Naphtali and the Phoenicians*.

The men of Pont (Phoenicia) undertook a lot of work in Egypt during the period under consideration. Edouard Naville informs us that the men of Pont built an Ebony shrine for Hatshepsut.

> "In the inscriptions recording the naval expedition to the land of Punt, ebony is mentioned as one of the products of that country brought back to Egypt by the ships of the queen. It is therefore quite possible that our shrine was made of ebony from the land of Punt, if it was dedicated after the return of the fleet from its voyage to the coast of the Red Sea."[257]

Like everyone else, Naville has assumed that the land of Pont, or Punt as he called it, was in Ethiopia. The inscriptions actually inform us that the shrine was built by Akheperenra-Thutmose II "to his father Amon Ra. He made a sacred shrine of great value of ebony of the mountaineers (of Nubia); (the god) made him living and well established for ever."[258] The Egyptian words which are translated as 'mountaineers' are actually *tepu setu* (see inset), meaning literally 'chiefs of Setiu'. (The words mountaineers and Nubia have been added by Naville.) The Setiu are the Suteans of the Assyrian records who inhabited northern Israel and the land of Gilead.



The men of Pont were renowned for their beards. In describing these people, Edouard Naville wrote:

248 Josephus, *Antiquities of the Jews* (Loeb) 4.173.
249 Josephus, *Antiquities of the Jews* (Loeb) 9.159.
250 Ptolemy, *Geography* 5.15.26. (5.14.26 in some versions.)
251 1 Chron. 7:29.
252 Josephus, *Wars of the Jews* 1.50.
253 Josephus, *Antiquities of the Jews* 5.83 (Loeb).
254 Josephus, *Antiquities of the Jews* 8.5.2 (Whiston) or 8.133 ff (Loeb).
255 Josephus, *Antiquities of the Jews* 3.6.6 (Whiston) or 3.139 (Loeb).
256 1 Chron. 9:3.
257 DEB Vol. 2, p.2.
258 DEB Vol. 2, p.3.



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

> "The Puntite is a tall, well-shaped man, of a type which certainly belongs to the Caucasian race; his hair is flaxen, and is divided in well-made plaits; his nose is aquiline, his beard long and pointed; he wears only a loin-cloth with a belt in which a dagger is fixed."[259]

Note the comment that 'his nose is aquiline' – like a Jew! As for the pointed beards, this is what the book of Leviticus means when it says that we should not shave off the corner of our beard (פְּאַת זְקָנֶם).[260] Note corner (פְּאַה) is singular. The teaching that it means *pe'oth*, as in the long curls on the side of the head as adopted by Hasidic Jews, is a modern interpretation.

The people depicted on Hatshepsut's bas reliefs shown building her ships were likewise Phoenicians. Egyptologists who assume that the ships were built by Egyptians are misguided. The Egyptians themselves, throughout their supposedly long history, never did have a significant naval presence – certainly not on the open seas like the Phoenicians. The shipbuilders shown in the reliefs are wearing the type of skull cap typical of the men of Pont as well as the Israelites of the land of Israel, as already discussed earlier in this chapter.

The suggestion likewise that the Phoenicians were Canaanites is based on a number of misconceptions. Because this requires a separate study in itself, the identity of the Phoenicians and their impact on world history will be discussed separately in *The Forgotten Tribe of Naphtali and the Phoenicians*. The long and short of all of this is that the Egyptian kings of this period were using Israelite workmen to construct many of their temples. These

[259] DEB Vol. 3, p.12.
[260] Lev. 21:5.

were not slaves. They were skilled labourers who were hired by the Egyptians. It is only after the time of Thutmose III, alias Senusert III, that Israelites became slaves/servants to the Egyptians.

It is fairly certain that Hatshepsut, the Biblical Queen of Sheba, will have heard of Solomon's fame from these Israelite workmen who were working in Egypt. The expedition to the land of Pont was a costly one executed on a grand scale. For the first time in Egypt's recorded history, sea-going ships were actually built in Egypt. They were built by Israelites specifically for Hatshepsut's epic journey north to see King Solomon, a journey which was on a scale which was never to be repeated throughout the whole of Egypt's supposedly long history.

Resumé

As already mentioned, Hatshepsut's magnificent temple at Deir el Bahri was supposedly modelled on an earlier temple built by Mentuhotep I.[261] According to the accepted chronology, Mentuhotep I was succeeded by Sankhare, who was also known as Mentuhotep II.[262] A long inscription engraved in Sankhare's 8th year upon the rocks of the Wady Hammamat, an ancient quarry near Coptos, relates how Sankhare's steward, Henu, was sent there to quarry stone for statues. Mention is made therein of an earlier expedition which involved the sending of a fleet to fetch myrrh from Pont.[263]

It seems that the expedition in question was the same one as that undertaken by Queen Hatshepsut. It will also have been the same expedition as that mentioned in a stela discovered at Wadi Gasus, some distance from the Red Sea port of Kuser and dated to the 28th year of Amenemhat II.[264] Hatshepsut, who was called Nitocris by Herodotus, ruled from Thebes whilst her brother Nebkaura-Amenemhat II ruled from Lisht in the north. As already stated at the beginning of this chapter, Nebkaura-Amenemhat (II) will have been another name for Sankhare-Mentuhotep of the 11th Dynasty. We have also shown that a table of offerings discovered at Karnak bears the cartouches of a certain Sonkhabra who was also called Ameni-Antef-Amenemhat[265] where Sonkhabra would be a variant spelling of the name Sankhare.

It is also relevant that an 18th Dynasty inscription extracted from the 3rd pylon at Karnak shows a certain "gods father" Senusert as succeeding Mentuhotep I and Sankhare.[266] Gardiner has assumed that Senusert was probably the name of Amenemhat I's father but this theory cannot be substantiated. In any case, the Karnak inscription suggests that this Senusert was king. There is no knowledge of any king by the name of Senusert having ruled prior to the time of Amenemhat I. According to this reconstruction, the Senusert in question will have been Senusert III who ruled after Sankhare-Amenemhet II, which means that he ruled a few decades after Amenemhat I.

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261 EOP p.123.
262 Mentuhotep V in Petrie's book but this is because of the confusion over Mentuhotep I's Prenomens - refer to EOP pages 120 & 438.
263 EOP p.124.
264 EOP p.137-8.
265 AHEP Vol. 1, p.214.
266 EOP p.125.

The 11th Dynasty Temple of Deir el Bahri

Hatshepsut built her great temple alongside an older temple, a temple which was supposedly built some five hundred years earlier by king Nebhepetra (Mentuhotep I). The style of this 'earlier' temple is so similar in design to the one built by Hatshepsut that it was logically concluded that she must have copied and developed many of its ideas.[267] Part of Hatshepsut's temple overlapped with what is termed the North Temenos wall of this temple. This wall was originally considered to be part of Hatshepsut's temple, but on clearing the site, it became apparent that it belonged to the earlier temple of Mentuhotep I.

> "Moreover there is evidence that she [Hatshepsut] at first only started on a project which adhered more closely to the plan of the Mentuhotep temple".[268]

In the middle of this earlier temple, there once stood a small pyramid. Little of it now remains. In the West Court, tombs were discovered, some of which contained the bodies of princesses, daughters of King Mentuhotep I. In the case of princess Kauit and princess Henhenit, their tombs were concealed directly under the columns of the temple.[269] In addition, in the case of Henhenit's tomb, the chamber had been made on too small a scale for the sarcophagus, therefore a portion of the south wall had been subsequently cut away to accommodate it.[270] All of this immediately suggests that the temple was completed long after Mentuhotep I's death.

> "Mr Somers Clarke insists on the fact that the temple was absolutely finished before tombs and shrines were inserted in it. To the weighty arguments of the expert might be added this; the large platform in which the shrines have been built, did not exist before it had been cut out of the rock for raising the temple. Before that, there was only the slope of the mountain.
>
> "Since the building of the shrines and the sinking of the tomb rendered it necessary to make important repairs in the temple, it is probable that all the work was done at the same time; a fact which is difficult to explain. It has been suggested that when the king died, all his favourites were put to death, so as to follow him in the other world. This explanation is simple – but at present we have no ascertained example of such a barbarous custom in ancient Egypt.
>
> "Another explanation would be that the bodies of these princesses were brought together and buried when possibly some change was made in reference to the worship of Hathor. Except in the inscriptions on these shrines we find hardly anything connected with Hathor under the 11th dynasty. The chief worship seems to have been that of Amon."[271]

The latter explanation would seem to be closest to the truth. Senusert II, Senusert III and Khanefera (Sebekhotep IV) all undertook renovations to this temple:

> "The king Khanefera erected his constructions to the king Nebhepetra (Mentuhotep I) renewing what had been done by king Khakaura (Senusert III) and Khakeperra (Senusert II) his father".[272]

Amenhotep I also seems to have taken an interest in this temple because a statue of his was dedicated thereto.[273]

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267 EOP p.123.
268 AAAE p.225.
269 EDT Vol. 1 p.48-49 (Tombs Nod. 9 & 11 - See also Plate 2).
270 EDT Vol. 1 p.51.
271 EDT Vol. 2, p.7.
272 EDT Vol. 2, p.58 – Note that this reconstruction, as far as Mentuhotep I is concerned, follows Gardiner's numbering, as Naville called him Mentuhotep II. Similarly, I have followed Petrie's numbering for Sebekhotep IV whilst Naville called him Sebekhotep III.
273 EDT Vol. 2, p.60.



Nebhepetra-Mentuhotep I

A stela depicting this statue of Amenhotep was also found. It shows him standing before a statue of Mentuhotep I.[274]

If we accept that the 12th Dynasty is a duplication of the 18th, then most of the 'renovation' work seems to have been undertaken during the 18th Dynasty. Apparently, it was mainly during this latter period that the worship of Nebhepetra-Mentuhotep (i.e. Mentuhotep I) flourished.[275] Who then was Nebhepetra-Mentuhotep and what connection was there between him and the 18th Dynasty kings?

Nebhepetra-Mentuhotep started his reign as ruler solely of Upper Egypt. It was not till his 39th year onwards (though, as Gardiner states, possibly a good deal earlier) that he took on the title of "Uniter of the Two Lands" (i.e. Upper and Lower Egypt) as his Horus name.[276] This effectively means that he gained control of the Egyptian Delta (Lower Egypt). His monuments make mention of wars with the Aamu and Mentiu of 'Palestine' as well as a possible war against the Nubians.[277] (Note that Mentiu is a variant spelling of the name Menashe!)

Nebpehetra-Ahmose (i.e. Ahmose I) also became "Lord of the Two Lands" and after slaying the Mentiu-Setiu of Palestine he "ascended the river to Khenthenofer to destroy the Nubian Troglodytes".[278] Both Nebhepetra-Mentuhotep and Nebpehetra-Ahmose were worshipped as gods undoubtedly because they brought about the freedom of Egypt from the hands of the oppressor who in both cases is shown to have been the inhabitants of 'Palestine'. In both cases, the worship of these kings flourished under the 18th Dynasty.

The similarity between the names Nebhepetra (Mentuhotep I) and Nebpehetra (Ahmose I) should not go unnoticed. The names Nebhepetra and Nebpehetra exhibit what is known as a metathesis. This is where two consonantal sounds change places. In the Bible, for example, we have Hushim son of Dan who was also called Shuham son of Dan.[279] Ard grandson of Benjamin was also called Addar.[280] There are plenty of examples of this phenomenon in ancient records. The fact that there are differences in the way the above names have been written is immaterial. Everything seems to indicate that these two kings were one and the same person.

In a sculpture found in the Shatt-er-Riggâla, near Silseleh, Mentuhotep I is depicted with a prince called Antef and a treasurer named Kheti. Behind Mentuhotep is a woman holding a sceptre and a lotus and above her is written "The royal mother who loves him, Aah". Naville commented; "The question is, whose mother is Aah said to be, Mentuhotep's or Antef's?".[281]

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274 *Ibid*.
275 *Ibid*. p.61.
276 EOP p.120.
277 EDT Vol. 1, p.5.
278 ARE Vol. 2, p.8, §.14.
279 Compare Gen. 46:23 with Num. 26:42-3.
280 Compare Num. 26:40 with 1 Chron. 8:3.
281 EDT Vol. 1, p.7.

Naville continued by saying that he was of the opinion that she was the mother of Antef on the basis that Antef is shown standing before his parents. This would make Queen Aah the wife of Mentuhotep.

If Mentuhotep I is another name for Ahmose I then it follows that Aah is the mother, not of Antef as assumed by Naville, but of Mentuhotep I. Aah is here to be identified as Queen Aahotep, the mother of Ahmose I and Kames. In one of his inscriptions, Kames refers to his mother as Aah and his father as Teti (or Tehuti).[282] (It is even possible that Kames, who was the eldest son, is to be identified as Ahmose. It should be noted that Kames is a variant spelling of Ahmose, and this identification is especially relevant as articles belonging to Kames "had been hurriedly heaped together into the coffin of Aah·hotep".[283] It would certainly explain why no mummy of Kames has been found.)

The pyramid-temple of Mentuhotep I at Deir el Bahri was unusual if not unique. The pyramid was actually built inside the temple, something which is previously unattested. It is therefore encouraging to find that we are in possession of a stela recording the building of such a pyramid and "house" by Ahmose I, the text of which has been translated by Breasted.[284] The stela, was discovered lying near the entrance to Queen Tetishera's tomb at Abydos. Tetishera was Ahmose I's grandmother.

> "I (Ahmose), it is, who have remembered the mother of my mother, and the mother of my father, great king's-wife and king's-mother, Tetisheri, triumphant. (Although) she already has a tomb and a mortuary chapel on the soil of Thebes and Abydos, I have said this to thee [i.e. his wife Ahmose-Nefertiri], in that my majesty has desired to have made for her (also) a pyramid and a house in Tazeser, as a monumental donation of my majesty."[285]

The pyramid and chapel at Abydos were discovered and excavated. The stele was originally thought to relate to these structures at Abydos, though, as pointed out by Breasted, the text actually refers to a pyramid and house other than, and in addition to those at Abydos and Thebes, the location of which is given as Tazeser. The location of Tazeser is otherwise unknown.

Tazeser, sometimes written Tatchesert, was in later times the name given to the nether-world, or place of the dead. A stele of the 13th Dynasty king Neferhotep, which was also discovered at Abydos, makes mention of Tazeser when he refers to "his father Upwawet, Lord of Tazeser".[286] It has been assumed from this inscription, in conjunction with the Ahmose stela, that Tazeser refers to the cemetery south of Abydos.

During the time of Ramses II, Deir el Bahri was known as Zeser-zesru-Amon though, during the 18th Dynasty, from the time of Hatshepsut on, it was known as Zesret.[287] Bearing in mind that the latter name, Zesret, can also be read as Zeser-Ta, or Ta-Zeser, I would propose the identification of this building described by Ahmose I as that built by Mentuhotep I at Deir el Bahri. Meanwhile, all that remains of his temple at Abydos "is the foundations for a long terrace against the foot of the cliffs".[288]

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282 AHEP Vol. 2, p.15.
283 AHEP Vol. 2, pp.13-15.
284 ARE Vol. 2, p.14-16, §.33-37.
285 *Ibid.* Vol. 2, p.15-16, §.36.
286 ARE Vol. 1, p.337, §.767.
287 EDT Vol. 1, p.10.
288 AAAE p.225.

Ahmose continues;

> "Its lake shall be dug, its trees shall be planted, its offerings shall be founded, equipped with people, endowed with lands, presented with herds, mortuary priests and ritual priests having their duties, every man knowing his stipulation."[289]

We do not know whether a lake was constructed at Deir el Bahri but it would be interesting to know where in relation to the temple the "old clay pit" into which Naville's team dumped the debris from the excavations was located. Naville described it as a sort of pond which the Arabs called the "birket" or "lake".[290] However, we do know from Hatshepsut's inscriptions that an impressive garden was built;

> "I (Hatshepsut) have hearkened to my father ..... that which he hath ..... commanding me to establish for him a Pont in his house, to plant the trees of God's-Land beside his temple, in his garden, according as he commanded ..... I have made for him a Pont in his garden, just as he commanded me, for Thebes. It is large for him, he walks abroad in it."[291]

As already mentioned, Sebekhotep IV informs us that Mentuhotep I's temple was restored by Senusert II and Senusert III. Nothing has yet been found which can be attributed to Senusert II[292] though Thutmose II, the alter ego of Senusert II, is clearly depicted in Hatshepsut's temple. Ahmose stated in his stela that, at the time the stela was written, work on his temple had not been completed;

> "Lo, his majesty spake this word, while this was in process of construction."[293]

The fact that the stela was found at Abydos would also seem to confirm that the work had not been completed. Because the pillars of the temple at Deir el Bahari covered the graves of some of Mentuhotep I's daughters, I also see this as a clear indication that the temple was still unfinished at the time of his death. Who then finished the work?

I would suggest that Hatshepsut was the person responsible for its completion, though Senusert II (alias Thutmose II) and Senusert III (alias Thutmose III) seem mainly to have received the credit. In fact, an inscription by Hatshepsut may even contain an oblique reference to this temple;

> "I have restored that which was in ruins, I have raised up that which was still unfinished since the Asiatics were in the midst of Avaris of the Northland ....."[294]

Notice that she raised up "that which was still unfinished". The fact that Hatshepsut's temple is similar in style to the 11th Dynasty temple of Mentuhotep I now becomes easy to explain!

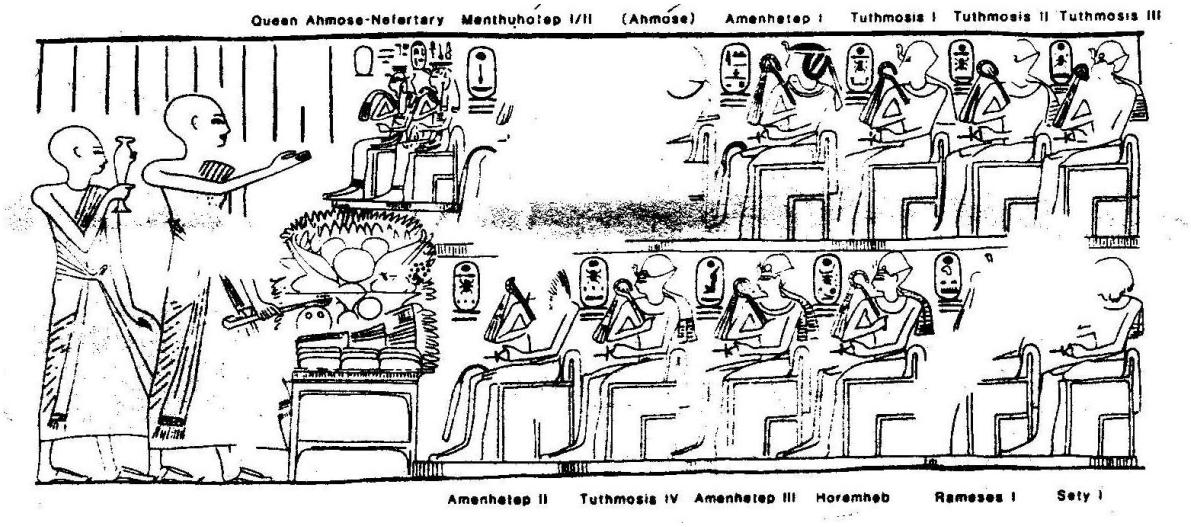
The Tomb of the Priest Amenmes

Dated to the time of Rameses I amd Seti I, the tomb of Amenmes at Thebes provides us with an interesting sequence of kings of the 18th and 19th Dynasties. The tomb is dedicated to the cult worship of the long-dead King Amenhotep I, and is called "Amenhotep of the Forecourt".

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289 ARE Vol. 2, p.16, §.36.
290 DEBIM p.10.
291 ARE Vol. 2, p.121-122, §.295.
292 EDT Vol. 1, p.58.
293 ARE Vol. 2, p.16, §.37.
294 ARE Vol. 2, p.125, §.303.

Although the list omits one or two names, the list nevertheless places the kings in the correct chronological sequence, all, that is, with the exception of one.



List of Kings from the tomb of Amenmes at Thebes

The list starts with Queen Ahmes-Nefertari who was regarded as the 'mother' of the 18th Dynasty. Next after her is, strangely enough, Nebhepetra, this being Mentuhotep I of the 11th Dynasty. As already argued above, Mentuhotep I was an alternative name for Ahmose I of the 18th Dynasty. According to the conventional chronological framework, Mentuhotep I should not belong in this list. No one seems to have provided a satisfactory explanation as to why Mentuhotep I is even associated with these 18th Dynasty kings, let alone why he should be the only one from the 11th Dynasty who has been so 'misplaced'. The arguments which are presented here demonstrate that Mentuhotep I is actually correctly represented in this 18th Dynasty list in his rightful chronological place.

The actual representation of Mentuhotep I has, regrettably, been erased in antiquity along with the representation of the next king after him. Only the cartouche containing his name gives us any indication that Mentuhotep I was once represented here. It is also regrettable that the representation of the person behind him has been erased along with his (or her?) cartouche. It is assumed that the missing person is Ahmose I, but seeing that Mentuhotep I is portrayed in front of him, and we have identified Mentuhotep I as Ahmose I, this seems to me now to be most unlikely.

CHAPTER 5 - THE GLORY OF THE EMPIRE

During the Davidic Solomonic period of history, there seems to have been a craze in Egypt for Syrian products. The rise of Israelite sovereignty meant that international trade could be established in relative safety. By opening up the sea routes, Solomon, with the help of Hiram king of Tyre, became responsible for both the importing and exporting of all manner of exotic goods. It is ironic that the Phoenicians rather than Solomon seem to have received the credit for this. We have already seen how Israel was regarded by the early Greeks as forming part of Phoenicia. It is this close relationship between Israel and Tyre, combined with the fact that Hiram was born of the Israelite tribe of Naphtali, which has obviously caused the confusion.

We have seen that Hatshepsut was impressed with what she saw in Jerusalem and even copied, in her own way, the design of Solomon's temple. As we shall shortly see, it was during this same period of history that many Solomonic style temples were constructed throughout the land. The influence of Israel could not be more evident now that we have begun to reinterpret the archaeological data using this revised chronological framework.

With all of this confirmation, there is nevertheless one large stumbling block to this thesis. By no stretch of the imagination do the statues of Thutmose III look anything like those of Senusert III, his 12th Dynasty counterpart. We have already touched on the problem in Chapter 2 and, as promised, I now intend to tackle the matter more fully here.

Menkheperra - Thutmose

Before we can make any further progress, it is necessary for us to digress for a moment to consider the activities of the later 21st Dynasty kings. In particular, Penozem I of that dynasty used the name Khakheperra, this also being the name employed by Senusert II of the 12th Dynasty. The mummy of Penozem I was found in the usurped and damaged coffin of Thutmose I.[1] It is assumed (though by no means certain) that his queen's name was Makara as shown on an inscription engraved at Karnak.[2] If we can recall, Makara (sometimes written Maatkara or Menkare) was another name for Hatshepsut of the 18th Dynasty. Both the names of these 18th and 21st Dynasty queens were written in a cartouche using the same Egyptian characters. It would therefore be only fitting that Penozem I and Makara should be succeeded by Menkheperra, son of Penozem I, in the same way that Hatshepsut and Senusert II (alias Thutmose II) was succeeded by Menkheperra-Thutmose (i.e. Thutmose III).

It was during the time of Penozem I that work on restoration and preservation of the mummies of many of the earlier kings and princes, especially those of the 18th Dynasty, was undertaken.[3] Breasted tells us that the 21st Dynasty kings "respected the memory of their royal ancestors and vied with the High Priests at Thebes in protecting the bodies of the emperors". By 'emperors' Breasted of course means the kings of the period currently under consideration, namely the 18th Dynasty.[4] At Medinet Habu, Penozem I even placed inscriptions on the temple built by Thutmose III.[5]

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1 AHEP Vol. 3, p.208.
2 AHEP Vol. 3, p.190.
3 AHEP Vol. 3, p.207.
4 HEBR p.525.
5 AHEP Vol. 3, p.207.

All of this demonstrates that these 21st Dynasty kings had a strange obsession with the 18th Dynasty kings, and in some way tried to imitate them, perhaps in an attempt to restore Egypt's former glory. Immanuel Velikovsky has already demonstrated how the 21st Dynasty will have been contemporary with the end of the Persian and beginning of the Greek periods of history.[6] During this timespan, Egypt was fighting to regain its former esteem and dignity. It had already suffered greatly, first at the hands of the Assyrians, then the Chaldeans and now, during the 21st Dynasty, the Persians. Tomb robberies became frequent and it became necessary to remove many of the mummies to new resting places. Most of the mummies discovered in the Valley of the Kings may have originally lain in their pyramid tombs. This could explain the reason why Herodotus, who visited Egypt towards the end of the 4th century BCE, did not comment on the Valley of the Kings, simply because the place did not exist as such in his time. (The redating of Herodotus, who is usually dated to the 5th Century BCE, will be dealt with in Chapter 12 of this book.) During the 18th Dynasty, burials of kings were a public affair as demonstrated by the reliefs depicting the burial of Amenhotep III. The burial of the patriarch Jacob also confirms that burials were not performed secretly.[7]

During the Persian period of occupation, Egypt became a despised and down-trodden nation. It became common practise for the Greek and Persian intruders to rob the tombs of any gold, jewels or other precious metals to the extent that it became necessary for the priests to move the bodies of the kings and other respected persons to a safer location where they could not be found. It is possible that one such person responsible for these transferrals will have been a priest by the name of Ineni who buried (or perhaps more correctly re-interred) many of the 18th Dynasty kings and queens, "none seeing, none knowing".[8] Most of his work involved inspection of tombs and monuments belonging to the 18th Dynasty monarchs. It has been assumed that Ineni lived during the 18th Dynasty but a reconsideration of the evidence shows that he more rightly belongs to the 21st Dynasty, which dynasty, as we shall proceed to demonstrate (see Chapter 10), was contemporaneous with the Persian and Hellenistic Periods.

I should perhaps mention that Manetho's 21st Dynasty and the archaeologists' 21st Dynasty may not be the same. If we compare the names in each we will see why I make this claim:

Manetho's 21st Dynasty	**Archaeologists' 21st Dynasty**
Smendes	Nesibanebdadu
Psusennes	Pasebkhanu I
Nefercheres	Neferkare-Amenemnisu
Amenophthis	Amenemope
Osochor	Akheperre-Osorkon IV
Psinaches	Unidentified
Psusennes II	Pasebkhanu II

[6] POS – See especially chapters 2 & 3 of that work.
[7] Gen 50:7-14.
[8] ARE Vol. 2, p.43.

Despite these inconsistencies, the archaeologists are convinced that the two sets of names belong together. Gardiner even tells us:

> "The name [Nesibanebdadu] means 'He who belongs to the Ram of Djede', Djede being the important town in the centre of the Delta known to the Greeks as Mendes. Manetho heads his Twenty-First Dynasty of seven Tanite kings with Smendes, a pronunciation of Nesbanebded not far wide of the mark".[9]

I personally am not convinced that the above identifications are correct. If they are, then the Greek transliterations of the Egyptian names are extremely bad! There is even a dispute as to the correct order of these kings.[10] The 21st Dynasty will be looked at in more detail in Chapter 10 when it will be revealed that we have put far too much trust in this correlation between Manetho's list and the archaeological results.

It should be mentioned that these 21st Dynasty kings frequently wrote their names without a cartouche. Talking of Menkheperra's father Penozem, Gardiner, who preferred to call him Pinudjem, comments that "even with him, the records bearing his name write it more frequently without a cartouche".[11] Many of these 21st Dynasty kings assumed the title of 'Great Commander of the Army' or 'Great Commander of the Army of the entire land'.[12] These titles are unusual, but can be easily explained if we accept that the true rulers of Egypt during this period were the Persians, followed shortly thereafter by the Greeks when they took control of Egypt. The Egyptian kings had to continue to acknowledge, or at least be seen to acknowledge, the authority of their overlords.

Of Menkheperra's reign, Petrie commented that "There are but few remains during this long reign of 48 years which [length of reign] is guaranteed by a bandage dated in that year of Menkheperra on a mummy with a band of the first year of Penozem II".[13] It is well to bear this comment in mind, for we shall soon find that Menkheperra son of Penozem I left a great deal more than just a few inscriptions!

There were supposedly two family lines ruling during this period, the northern line at Tanis (Lower Egypt) and the southern line at Thebes (Upper Egypt). I feel that I should mention that Petrie accredits Menkheperra as having ruled over Upper Egypt and possibly also controlling the Egyptian Delta. In other words, he exercised control over both lands. Menkheperra's principal known work was the fortification of El Heybeh, also known as Medinet el Gehel, and, as pointed out by Petrie, this place was the key to controlling Upper Egypt and the country north of it "having more connection with the Delta".[14]

During the period that Menkheperra was ruling in Thebes, a certain 'enigmatic' Neferkara ruled in Tanis. Until recently, nothing was known about this king apart from the mention of Nephercheres in Manetho.[15] It is now accepted that Neferkare was the name of Amenemnisu of the 21st Dynasty, however, his title of "King of Upper and Lower Egypt, Neferkare Ruler of Thebes and son of Re Amenemnisu Beloved of Amun"[16] associates him with Thebes rather than Tanis. Until the discovery of this inscription, which appears on a gold bow-cap found by

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9 EOP p.316.
10 See comments by K. A. Kitchen, TIP p.70, §.56.
11 EOP p.318.
12 EOP p.317.
13 AHEP Vol. 3, p.211.
14 AHEP Vol. 3, p.211.
15 AHEP Vol. 3, p.223.
16 TIP p.69, §.56.

Pierre Montet in the tomb and burial of Psusennes I, the identification of Neferkare had remained elusive:

> "This at once confirmed the existence and provided the identity of 'Nepherkheres' [of Manetho], besides linking him firmly with Psusennes I, in so far as the two prenomens and two nomens were grouped together in pairs and not by separate kings."[17]

Kitchen continues by arguing that Amenmisu was co-ruling for a short time during the reign of Psusennes I:

> "At this point, a third document was brought into play by Grdseloff. He noted that, in the remarkable priestly genealogy of Berlin published by Borchardt, three generation of Memphite priests contemporary with Akheperre Setepena[mun], Psusennes and Psusennes respectively, were preceded by one contemporary with a king whose name should undoubtedly also be read as Amenemissu and not as a variant of Amenemope as Borchardt had thought. Taking the Akheperre and double Psusennes as all referring to Psusennes I, Grdseloff concluded that Amenmissu was not the successor but the *predecessor* of Psusennes I, that Manetho's order must be corrected on this point, and that Amenemissu and Psusennes I were perhaps brothers with the latter being briefly co-regent with his elder brother before succeeding him."[18]

It is during this period that Menkheperra, son of Penozem I, is supposed to have ruled over the Delta country. This would make Psusennes I an alternative name for Menkheperre.

We have already seen that a scarab bearing the name Neferkara has been dated to the 18th Dynasty and I have demonstrated that this was in all likelihood another name for Thutmose III. It is therefore possible that this scarab should more correctly be assigned to the 21st Dynasty. We shall return to this matter in a moment.

The Inscriptions

The Karnak, Medinet Habu and Deir el Bahari inscriptions have been the subject of much disputation and scholarly debate. Hatshepsut's name, Makare, has, in some of the inscriptions, replaced that of Akheperkara (i.e. Thutmose I)[19] and in other places, that of Akheperenra (i.e. Thutmose II).[20] Thutmose II has also been accredited with altering her name from Makara to either Akheperkara (Thutmose I) or Zoserkara (Amenhotep I).[21] Various attempts have been made to identify the person or persons responsible for these erasures and replacements. Gardiner commented:

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

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17 *Ibid.* pp.69-70, §.56.
18 *Ibid.* p.70, §.56.
19 AHEP Vol. 2, p.88.
20 AHEP Vol. 2, p.76.
21 AHEP Vol. 2 p.76.

> restorations were due to Thutmose III whose aim was to vindicate his own dynastic claim, while Hatshepsut had the identical purpose in any cases where the names of Thutmose I and Thutmose II are original and intact upon monuments erected by her".[22]

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

A re-evaluation of the facts reveals that many of the inscriptions which have been accredited to Thutmose III actually belong to Menkheperra son of Penozem I and that this later Menkheperra also used the name Thutmose. This would explain why, as Petrie put it, very few remains of this later king have been found.

The Statues of Menkheperra

We have numerous statues of Thutmose III, at least four of which have come from Karnak. As demonstrated above, Karnak is one of the places where the inscriptions have been tampered with. As already stated, these statues of Thutmose III do not even remotely resemble those of Senusert III, his 12th Dynasty counterpart. On the face of it, this whole thesis seems to collapse at this point. Having said that, we have come too far down the road to allow ourselves to be deterred by such a minor hindrance. If we are on the right track then we must expect to find an alternative solution, and if such a solution does exist, then we must expect to find it in the form of discrepancies in the archaeological record. Not surprisingly, we do not need to look far!

According to the renowned archaeologist Gaston Maspero:

> "His (Thutmose III's) statues, though not representing him as a type of manly beauty, yet gives him refined, intelligent features, but a comparison with the mummy shows that the artists have idealised their model. The forehead [of the mummy] is abnormally low, the eyes deeply sunk, the jaw heavy, the lips thick, and the cheekbones extremely prominent; the whole recalling the physiognomy of Thutmose II, though with a greater show of energy. Thutmose III is a fellah of the old stock, squat, thickset, vulgar in character and expression, but not lacking in firmness and vigour".[23]

This description of Thutmose III's mummy is a perfect description of Senusert III as known to us from his statues. The statues of Thutmose III are all expertly made and represent the king during various stages of his life. When compared with each other (see Plate 8), it is easy to tell that they are all representations of one and the same person. Bearing these factors in mind, the stattues must all have closely resembled the person whom they were meant to

[22] EOP p.182-183.

[23] *The Struggle of the Nations, Egypt, Syria and Assyria* p.289, Gaston Maspero, London Society for Promoting Christian Knowledge 1910.

represent. The suggestion made by Maspero that "the artists have idealised their model" must therefore be rejected.

Having already made the suggestion that Menkheperra, son of Penozem I, was responsible for much of the restoration work at Karnak and Deir el Bahari, I would now also suggest that these statues, most of which bear the name Menkheperra, some bearing also the name Thutmose, are in fact all representations of Menkheperra, son of Penozem I. No statues of Menkheperra, son of Penozem, are currently known to exist. When we compare the statues which have been ascribed to the 18th Dynasty king, Thutmose III, however, we find an uncanny likeness between those statues and the face mask of the 21st Dynasty king Psusennes I (see below). It is understood that the 21st Dynasty king, Menkheperre, was the brother of Psusennes I. One wonders whether Menkheperre was not in fact an alternative name for Psusennes I/Amenmessu/Neferkare. Psusennes ruled from Tanis in the north whilst Menkheperre ruled from Thebes in the south, and yet Menkheperre is understood to have ruled over both Upper and Lower Egypt.

In his Supplement to his 2009 copy of his *Third Intermediate Period*, Kitchen wrote:

> "In JARCE 16(1979), 56-59, Niwinski has raised again the issue of 'Year 48 n High Priest of Amun, Menkheperre' from the bandage-epigraph found on mummy no.105 of the priestly burials in Western Thebes. It is, by now, a well-attested fact that no Theban governor (not event 'King' Pinudje, 1!) had independent reign (and not wholly a coregent as Niwinski suggests, p.59), the appointment of Menkheperre to high-priestly office was not coeval with the accession of Psusennes I. However, thanks to Niwinski's stimulus, it is possible to offer a much simpler solution for this 'Year 48 n" that has good analogies in earlier Egyptian history, that as high priest and shadow 'king', Menkheperre at the end adopted (or was attributed) the regnal years of Psusennes I".[24]

The suggestion that Menkheperre and Psusennes were one and the same person has not even entered anyone's mind. Archaeologists seem to have great difficulty accepting that a king could be known by more than the one name. As can be seen by comparing the statues of Psusennes I with those of Menkheperre (wrongly assumed to belong to the 18th Dynasty king of that name), they were either twins or were the same person using two different names.



***Far left and far right*:** Psusennes I from Tanis

***Middle*:** Thutmose III statue and Thutmose III as a sphinx.

Note the similarity in style. These statues of Thutmose III and Psusennes I therefore all belong to the same late Tanitic period.

[24] *TIP* p.534, §.435. JARCE is *Journal of the American Research Centre in Egypt.*

This now leads us to a close examination of the mummy which has been, in my opinion, correctly identified as king Thutmose III of the 18th Dynasty. The wrappings confirm this 18th Dynasty date. Although the mummy is in a poor condition, it does not take much imagination to see that it is in fact that of Senusert III. Comparing the mummy with the statues of Senusert III (see Plate 9), the eyes and brow in particular are unmistakable, and the cheeks and chin are also clearly well defined and match. The mouth and nose, although damaged, are similarly just about recognisable as belonging to an aged Senusert III.

Here, in this king, we have positive proof that the 12th and 18th Dynasties were one and the same period of history and were not separated by some imaginary 500 year period. It also proves once again that the records – namely Manetho's highly contrived dynastic list of kings and the Egyptian King Lists in which we have put so much trust – are totally unreliable. What we have before us is the greatest deception of all time; a deception perpetrated by the ancient scribes and kings in an endeavour to deceive everyone into believing that their race was the oldest on earth. They have certainly succeeded, as, many centuries on, we are still believing their contrived reports.

Time and again the archaeologists have uncovered evidence of forgeries, especially dating to the Persian era, and here we finally have substantiated evidence of the greatest forgery ever devised. We have finally revealed that Menkheperra-Thutmose, son of Penozem I, has appropriated the monuments of an 18th Dynasty king, tampered with his inscriptions and has added his own name thereto. This strange obsession which the 21st Dynasty kings had with their 18th Dynasty counterparts now starts to take on a new meaning.

This enlightenment demands further investigation. Another factor which now has to be considered is the effect that this deception has on the stratigraphic evidence. It means that some of the archaeological evidence which has hereto been ascribed to the 18th Dynasty should, in all probability, be reassigned to the 21st Dynasty, which occurred, according to conventional dating, about five hundred years later!

The Semneh Temple Inscriptions

Overlooking the Nile, at the south end of the Second Cataract, Semneh was a fortress built by Senusert III to protect the southern border of Egypt from invasion by the Ethiopians. As many as thirteen fortresses are known to have existed in this region.[25] Thutmose III is accredited with restoring the temple at Semneh which was originally built by Senusert III. Now that we have identified Thutmose III as Senusert III, like the Karnak inscriptions, we must recognise that it was Menkheperre-Thutmose of the 21st Dynasty who was responsible for these restorations, and not Thutmose III. Unfortunately, to date, no proper archaeological excavation of the site has taken place at Semneh. Any discussion of the findings there must consequently be restricted to the inscriptions. These have been published by Breasted,[26] Lepsius[27] and Young.[28]

On the inside on the west wall of the Semneh temple is depicted a sacred barque containing a shrine with a statue of Senusert III. Behind this Menkheperra-Thutmose and Dedun (an

[25] EOP p.134.
[26] ARE Vol. 2 p.69-72.
[27] DENK III plates 47a-56b.
[28] *Hieroglyphics, Collected by the Egyptian Society* pp.91-95, Thomas Young, London 1823.

Ethiopian god) stand, the god embracing the king. The inscription reads:

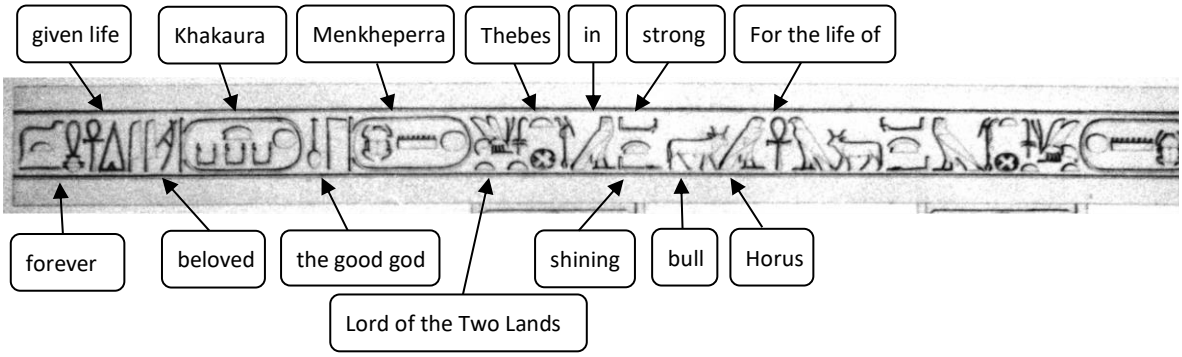
Words of Dedun:

"My beloved son, Menkheperre, how beautiful is this beautiful monument which thou hast made for my beloved son, king of Upper and Lower Egypt, Khakaure (Senusert III). Thou hast perpetuated his name forever, that thou mayest live".[29]

The interesting thing about this inscription is that the name Menkheperre appears without the usual grandiose titles that you would expect from Thutmose III. One would at least have expected to see the usual epithet "king of Upper and Lower Egypt, Menkheperre …" but such title is conspicuously absent. As already mentioned, Menkheperre was both the Prenomen of Thutmose III and the name of Penozem I's son. I would therefore suggest that the Menkheperre responsible for this inscription was the high priest, Menkheperre, son of Penozem I of the 21st Dynasty.

The temple itself is of the style usually associated with Greek temples. In fact, many of the buildings of the 12th and 18th Dynasties were similarly constructed in what the archaeologists call the 'Doric' (i.e. Greek) style. The temple at Semneh had a portico, which is a covered walkway supported by columns or pillars, and this was of a similar style to the rest of the building, thereby suggesting that it was part of the original structure. On the eastern portico is written:

"For the life of Horus; Strong Bull, Shining in Thebes, Lord of the Two Lands, Menkheperra, the good god, Khakhaura (i.e. Senusert III), beloved, given life for ever".[30]



The Horus name "Strong Bull, Shining in Thebes" was the name commonly employed by Thutmose III. Because Thutmose III and Senusert III are regarded as two separate kings, the above text usually has an extra word added to make it read "for the good god, Khakhaura" but this is not necessarily correct. Without the addition of the word "for", this inscription would link the name Khakhaura (Senusert III) with Thutmose III.

In view of the identifications being made here, this inscription may be an important indication that Thutmose III also used the name Khakhaura, thereby proving beyond all reasonable doubt that Thutmose III and Senusert III were indeed one and the same person.

A similar inscription can be found in the the temple at Kummeh[31] which faces Semneh on the opposite bank of the Nile. In other words, it would appear that these two temples at

[29] ARE Vol. 2 p.71, §.174.
[30] DENK Vol. 3, 56b. (Translation mine.)
[31] DENK Vol. 3, 57.

Semneh and Kummeh were built by Thutmose III, alias Senusert III, and restored by Menkheperra-Thutmose, son of Penozem I, in the 21st Dynasty.

In discussing some scarabs which commemorate the name of Senusert III and which were thought to have been made by Menkara (Hatshepsut) and Menkheperre (Thutmose III) of the 18th Dynasty, Petrie noticed that they did not in fact belong to the 18th Dynasty:

> "The name of this king [Senusert III] was also commemorated by Hotshepsut and Tehutmes III in connection with the revival of his worship in the rebuilt temple of Kummeh. But the scarabs which formerly were attributed to such re-issues must be reconsidered in view of the names of Menkara and Menkheperra recurring in the XXVth dynasty. The couchant sphinx with double plumes, and holding the *hes* vase [as depicted therein], seems to be restricted to the XXVth".[32]

This reference to the 25th Dynasty is probably an error as Menkare and Menkheperre belong to the 21st, not the 25th Dynasty. This amply highlights the problem which we are faced with when considering these two periods of history. Petrie noted the problem but does not appear to have fully appreciated the implications of what he was saying. This scarab found at Kummeh in a temple built by Senusert III alias Thutmose III therefore shows that the temple was still in use at a late period thereby providing support to the suggestion that it was restored and added to by some later king, that king, according to this reconstruction, being Menkheperre son of Penozem I.

To even attempt to separate the inscriptions between those which belong to Thutmose III and those which belong to Menkheperra of the 21st Dynasty would take years of scientific research. The problem is exacerbated by the fact that other kings also used the name Menkheperra. 'Nekau I', father of Psamthek I, a certain Khmeny and the Ethiopian king Shabatka of the 25th Dynasty were all known by the alternative name of Menkheperra.[33]

Menkheperra-Thutmose (III)

There is still much debate as to whether Thutmose III was a son of Thutmose I or Thutmose II. All we know is that he was the son of an obscure concubine named Isis (Petrie called her Aset). Breasted was firmly of the opinion that Thutmose I was his father though Petrie favoured Thutmose II. Thutmose I has generally been credited on the strength of a statue of Enebni (sometimes written Anebni) which names Thutmose III as being brother of Hatshepsut.[34] Against this there is a statue of Thutmose II which was dedicated by Thutmose III to "his father"[35] and in the tomb of a certain Ineni (Petrie called him Anna), Thutmose II is said to have "joined the gods" and:

> "His [Thutmose II's] son stood in his place as king of the Two Lands, having become ruler upon the throne of the one who begat him. His sister the Divine Consort, Hatshepsut, settled the [affairs] of the Two Lands by reason of her plans".[36]

Whilst a comparison with the 12th Dynasty does not entirely resolve this problem, it does add

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[32] SCAR p.20.

[33] For Nekau and Psamthek see SCAR p.14 and for Shabatka see Zeitschrift für Ägyptische Sprache und Altertumskunde Vol. 66, p.96. However, as a word of caution, Edgar A. Wallis Budge tells us that Menkeheperra was in fact the name of Shabataka's son, Piankhy, and not Shabataka – see *Hieroglyphic* Dictionary Vol. 2, p.940, entry 365.

[34] ARE Vol. 2, p.86-87, §.213.

[35] AHEP Vol. 2, p.78.

[36] ARE Vol. 2, p.142, §.341.

another point in favour of Thutmose II having been the father of Thutmose III. Sesostris III, whom we are here identifying as Thutmose III, is said to have been the son of Sesostris II, alias Thutmose II. However, even with this understanding, we are still unable to explain why Hatshepsut claimed to be a daughter of Thutmose I if she was in fact Thutmose III's sister! Petrie, who transliterates the name Thutmose as Tahutimes, remarks:

> "Probably the phrase brother is used for nephew here, or brother's son; and we should see in Tahutimes III a son of Tahutimes II.[37]

This problem can, however, be more satisfactorily resolved if we assume that the Enebni statue in fact belongs to the 21st Dynasty. Menkheperra-Thutmose, son of Penozem I, may well have been Queen Makare's brother:

> "Under Pinudjem I [Penozem I] the Makare who bears this title is depicted as a mere child, though she has often been credited with being his wife; very possibly she was the daughter of Psusennes I.[38]

Penozem I used as his prenomen the name Khakheperra, which was also the prenomen of Senusert II alias Thutmose II. We have already made the suggestion that Ineni lived during the Hellenstic Period and was responsible for moving the mummies, "none seeing, none knowing".[39] This then highlights the difficulties which have till now been encountered and commented on, but which have remained unresolved. With the reconstruction being presented here, we now finally have a logical explanation.

Menkheperre and Alexander the Great

In his book *Peoples of the Sea*, Immanuel Velikovsky aptly demonstrated that the Maunier Stele, also known as the *Stela of the Banishment*, records the meeting between Alexander the Great and Menkheperre, son of Penozem I of the Egyptian 21st Dynasty who supposedly lived around 800 years earlier.[40] Like many of the 21st Dynasty kings, Menkheperre was both High Priest and king of Egypt. This in itself should have aroused suspicion, as it shows that, by this time, the power of Egypt had become greatly diminished, just as it had during the Persian Period.

By comparing the contents of the aforesaid Maunier Stele with the details of Alexander's visit to Egypt as recorded by the Greek writers, Velikovsky has demonstrated that there is accord between the two accounts. Both mention the strange manner in which the idol responded to Alexander's questions with a series of nods.[41] "Then the great god nodded exceedingly, exceedingly", records the Maunier stele on more than the one occasion:

> **Maunier stele:** "He [i.e. the person we are identifying as Alexander] arrived at the city with a glad heart; the youth of Thebes received him, making jubilee, with an embassy before him. The majesty of this august god, lord of gods, Amon-Re… …[Alexander] came to the great halls of the house of Amon, and rested before the inclosure wall of Amon. The High Priest… …Menkheperre, triumphant, went to him [i.e. Alexander] and praised him exceedingly,

[37] AHEP Vol. 2, p.78.
[38] EOP p.318.
[39] ARE Vol. 2, p.43, §.106.
[40] POS Part 2, Chap. 3 – Alexander.
[41] *Ibid*. p.170.

> exceedingly, many times, and he founded [for him – i.e. Alexander] his offering, even [every] good thing".[42]

Whilst the Maunier stele does not mention Alexander by name, we see in the responses given by the Egyptian priest reflected in what has been recorded by the Greek and Latin writers. According to the Greek writers, Alexander was called a son of Jupiter by the Egyptians. Jupiter is the Latin name for Zeus where Zeus is a Greek transliteration of the Biblical name Esau.[43]

Alexander belonged to the royal house of Macedonia, which, as Herodotus points out, was of Temanite descent, being descended from Perdiccas, one of the three sons of Temenus (i.e. Teman).[44] Duke Teman was son of Duke Eliphaz, one of the sons of Esau/Zeus.[45] In *The Forgotten Tribe of Naphtali & the Phoenicians*, we show that the Olympians who settled in Greece were descendants of Duke Eliphaz.

In the Maunier Stele, Alexander is referred to as the son of Amon, that is, a son of the Egyptian god Amon-Re. Breasted could not understand why Menkheperre, who is here addressing Alexander as 'his lord', should have been "praising his lord, as a father talks with his own son".[46] It would be usual for a priest to address a god as 'his father', but for the priest to address a god as 'his son' when that son was 'his lord', requires an explanation which Breasted was unable to provide. Curtius Rufus wrote, that as Alexander "approached, he was addressed as 'son' by the oldest of the priests, who claimed that this title was bestowed upon him by his father Jupiter [i.e. the Egyptian god Amon]".[47] Strabo likewise records that the priest "expressly told the king that he, Alexander, was son of Zeus [i.e. Jupiter/Amon]".[48] This title of 'son' which Alexander received from the Egyptian priest is also confirmed by Diodorus.[49]

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

> **Maunier stele:** "Then the High Priest of Amon, Menkheperre, triumphant, went to the great god [i.e. the nodding statue of Amon], saying: 'As for any person, of whom they shall report before thee, saying, 'A slayer of living people –- (is he);' thou shalt destroy him, thou shalt slay him'. Then the great god nodded exceedingly, exceedingly".[50]

Breasted had problems understanding the meaning behind this passage. By moving Menkheperre forward in time to become a contemporary of Alexander the Great, these texts, recorded on the Maunier stele, become quite enlightening. In this passage, Menkheperre (by use of the nodding statue) was responding to Alexander's question. The language is strange and archaic and an integral part of the text is damaged, but the passage is effectively saying that the great god (i.e. the nodding statue) has agreed to destroy all those responsible for the death of Alexander's father. Consequently, Menkheperre responded to Alexander the Great that the deed had been done. Alexander clearly took the reply as meaning that the guilty people had effectively already been punished.

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42 *Ancient Records of Egypt* Vol. 4, p.318, §.654.
43 For an explanation of this statement, see *The Forgotten Tribe of Naphtali & the Phoenicians.*
44 Herodotus, *Histories* 8.137-8.
45 Gen. 36:11 & 1 Chron. 1:36. For more on the Edomite influences, see my separate work entitled *The Legacy of Edom*.
46 *Ancient Records of Egypt* Vol. 4, p.318-9, §.655.
47 Quintus Curtius Rufus, *The History of Alexander*, Book 4, Chap. 7, Sectn. 25, Penguin Classics, London 1984.
48 Strabo, *Geography* 17.1.43.
49 Diodorus, *Library* 17.51.1-2.
50 *Ancient Records of Egypt* Vol. 4, p.320, §.658.

Alexander was welcomed by the Egyptians as a liberator of the people from Persian domination. Menkheperre belonged to a family of priest-kings who occupied the northern oasis of the oracular Ammon. According to Curtius Rufus, Herodotus and Diodorus, this was the place where the priest-kings were located,[51] which explains Menkheperre's titles of "prince, priest and commander of the army", a title which was used throughout this Dynasty. It also explains Menkheperre's request:

> **Maunier stele:** "O my good lord [i.e. he is addressing Alexander the Great], thou shalt make a great decree in thy name, that no people of the land shall be [banished] to the distant region of the oasis, nor –- from this day on".[52]

Velikovsky ends by suggesting that Alexander's stele, which was erected in Thebes, may have been erected in honour of this 21st Dynasty king Mekheperre rather than that of the 18th Dynasty king Menkheperre-Thutmose III.[53] This reconstruction confirms Velikovsky's suspicions. The restorations to the 18th Dynasty temple of Thutmose III and the statues purportedly of that king have now been shown to belong to this later Menkheperre-Thutmose of the 21st Dynasty.

The 21st Dynasty therefore coincided with the Persian Achaemenid Period and the start of the Greek Hellenistic Period. It is known that an emissary named Wenamon visited the temple at Byblos either at the end of the 20th or the beginning of the 21st Dynasty. The problem is that the only evidence of a temple at Byblos is the "large foundation stones of a building of the Persian period (550-330 B.C.) [which were] unearthed to the east of the site".[54] This, of course, accords with our redating of the 21st Dynasty to the Persian Period.

Shoshenk or Shishak?

It is usually accepted that Shoshenk I of the 22nd Dynasty was the Biblical Shishak, king of Egypt, who conquered Jerusalem during the time of Rehoboam. However, this identification is based purely on the similarity in name and nothing more.

There is nothing in Shoshenk I's records which accords with the facts as presented in the Bible. No mention of Jerusalem is made in the surviving names accompanying the great scene on the Bubastite Portal, which relates his Palestinian campaign and is dated to year 21 of his reign. In fact, James Henry Breasted informs us that, "of the 150 and more places named only a few are well enough preserved to suggest definite routes and these skirt around the hill-country of Samaria without reaching the centre of the Israelite kingdom; nor is there any hint that they ever touched Judah at all".[55]

According to the Bible, Rehoboam fortified a number of towns for the defence of Judah. These cities were all located to the south of Jerusalem suggesting that Rehoboam was anticipating an attack from Egypt. Of these cities, only one, namely Aijalon, is actually mentioned in Shoshenk's lists. As David Rohl put it:

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51 See Velikovsky's comments in POS p.168.
52 *Ancient Records of Egypt* Vol. 4, p.319, §.656.
53 POS p.176.
54 *Byblos Through the Ages*, p.57, Nina Jidejian, Beirut 1968.
55 EOP p.330.

> "If Shoshenk I is to be equated with the Biblical Shishak, why did he attack his ally Jeroboam in Israel whilst meticulously avoiding an incursion into the territory of his enemy, Rehoboam king of Judah?"[56]

Jeroboam had previously fled to Egypt for protection and only returned to Egypt to take up his position as king of the northern kingdom of Israel after the death of Solomon.[57] It therefore does not make sense to accept that Shoshenk I was the Biblical Shishak.

Peter James also disputes the identification of Shoshenk I as the Biblical Shishak and suggests that the whole of the 22nd Dynasty be moved forward in time by about 125 years. He goes so far as to identify the "Shilkanni king of Egypt"[58] referred to in the records of king Sargon II of Assyria as Osorkon III of this Dynasty.[59] That Shilkanni of Sargon II's records is to be identified as one of the kings of the 22nd Dynasty I am of no doubt. I feel, however, that Peter James is mistaken in identifying him as Osorkon III. This matter will be discussed in more detail in Chapter 10 when we examine the reasons for Shoshenk I's campaign. The point I am trying to make is, if Shoshenk was not the Biblical Shishak king of Egypt, then who was?

According to this reconstruction of history, Thutmose III, alias Senusert III, will have been the Biblical Shishak. This being so, it would explain the comments made by Josephus:

> "... but God sent Shishak, king of Egypt, to punish them [Israel] for their unjust behaviour towards him; concerning whom Herodotus was mistaken, and applied his actions to Sesostris...
>
> "... Now Herodotus of Helicarnassus mentions this expedition having only mistaken the king's name ...".[60]

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

Senusert III, Thutmose III or Shishak. These three names belonged to the same king, yet all three names have ended up in different eras thus giving the false impression that the Egyptian chronology was much more extensive than it actually was. We should not fool ourselves into believing that we ought to find the names of the Biblical places and characters as we know them from the Bible in the Assyrian and Egyptian records. The number of names and places which are rendered with different spellings in the El Amarna letters alone should alert us to this fact. Places are often unrecognisable because each city had more than the one name. We have already mentioned the "city of Gidara which the Arameans call Riqamattu".[61] Who is to say what other names this particular city was known by.

Basically, the name Shishak is not Egyptian. We would be extremely fortunate if we were to find this name in the Egyptian records. It is the same problem which faces us with the names Pul and Ululaia, who, according to the Babylonian Kings' List, were kings of Assyria during the

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56 ATOT p.127.
57 1 Kings 12:2.
58 COD p.255. See also ANET p.286.
59 See AIC Chapter IV.
60 Josephus, *Antiquities of the Jews* 8.10.2-3 (Whiston) or 8.253 (Loeb).
61 ARI Vol. 2, p.88, §.427.

time of Tiglathpileser III. Neither of these names can be traced in any of the extant Assyrian records. (NB: We shall resolve this enigma in Chapter 11 of this Book.)

Recently, David Rohl has suggested that Shishak is a corruption of Rameses II's name. He has done so by utilising the last hieroglyphic element of Ra-Mes-*Ses* to prove his argument.[62] Regrettably, this and any other similar attempt to reconcile the Biblical name with any of the extant hieroglyphic names is futile.

The most important of all archaeological evidence must surely be the stratigraphic evidence. Sometimes it is misinterpreted, but there are also times when an important piece of information is either glossed over or completely ignored. The French archaeologist P. Dhorme in deciphering the Ugaritic texts came across the name Shishak.[63] Apart from making the comment that the name resembled the Egyptian Shoshenk, he was unable to explain why a 9th Century king should be mentioned in texts which were supposedly dated to the middle of the 16th Century – during the time of the Egyptian 18th Dynasty! The Ugaritic texts, discovered at Ras Shamra in Syria, provide us with further proof that Thutmose III is to be identified as the Biblical Shishak.

Thutmose III's 'Palestinian' Campaign

In his 22nd year, Thutmose III left Egypt to start his campaign to "extend the boundaries of Egypt".[64] It is assumed that this 22nd year was counted from the time he started his coregency with Hatshepsut, though in view of the confusion between their 21st Dynasty counterparts, this may be open to reconsideration.

On the death of Solomon, Israel was divided between two loyalties. The tribes of Judah and Benjamin stayed faithful to Rehoboam, son of Solomon, whilst the other ten tribes followed Jeroboam, as prophesied by Ahiya the Shilonite.[65] Adoram, who was sent by Rehoboam to collect tax from the people of Israel, was murdered[66] and this prompted Rehoboam to assemble his army to fight against the house of Israel.[67] According to the annals of Thutmose III, "the Asiatics had fallen into disagreement, each man fighting against his neighbour".[68] This then was the reason for Thutmose III's first campaign – to subdue the Asiatics. The confrontation was however averted by Shemaiah the man of God with the consequence that the ten tribes became an independent nation.[69]

During the time of Solomon, Jeroboam fled to Shishak in Egypt only to return to Israel after Solomon's death.[70] Thutmose III, who we are here identifying as Shishak, must have heard about the upheaval and assumed the worst. It is interesting to note that Thutmose III, like the Biblical Shishak, did not touch the regions belonging to the northern ten tribes which were under Jeroboam's command.

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62 The Sunday Times Magazine, p.16, 27 August 1995.

63 "Le mot *Śwśk* semble un nom propre, à rapprocher peut-être de l'égyptien *Šošenq*, hébreu *Šošaq* et *Šišaq*." *Première Traduction des Textes Phéniciens de Ras Shamra* p.55, P. Dhorme, Revue Biblique 40, No. 1 (Jan 1931).

64 ARE Vol. 2, p.179, §.415.

65 1 Kings 11:29-32.

66 1 Kings 12:18.

67 *Ibid*. verse 21.

68 ARE Vol. 2, p.179, §.416.

69 I Kings 11:22-24.

70 1 Kings 11:40.

Thutmose III started his campaign from Tharu, a fortress on the border of Egypt. Tharu appears to be an alternative name for Hatvirah, the Biblical Havilah, better known to us from the Greek records as Avaris. After taking the coastal town of Gaza, he approached an unknown city called Yehem. Whilst there, it was reported to him that the "wretched enemy, the chief of Kadesh has come and entered into Megiddo; he is there at this moment. He has gathered to himself the chiefs of all the countries which are on the water of Egypt and as far as Naharim [i.e. Mesopotamia]".[71]

Whoever this "wretched enemy" was, he must have been a very important and powerful king for all the chiefs from the border of Egypt to the border of Mesopotamia to have come to his assistance. Kadesh is generally identified as a city on the Orontes river in north Syria but, if this is the case, we have a problem trying to explain why Kadesh is listed as first, therefore of prime importance, in Thutmose III's list of ***Palestinian*** conquests.[72] Also, it is curious that the chief of Kadesh fled to Megiddo, which effectively means, if Kadesh is to be identified as the city in northern Syria, that he fled southwards towards Egypt. It is unusual for someone who is fleeing from an enemy to attempt to escape in the direction from which his enemy came because he is likely to encounter the army's rear-guard which may have been only a half day's journey behind the main front. For this reason, it seems more logical to assume that the city of Kadesh should be looked for somewhere to the south of Megiddo. This would also explain why Thutmose III, on hearing the news of the escape of the king of Kadesh, proceeded ***northwards*** to Megiddo.[73] We should also remember that Thutmose III set out on this *Palestinian* campaign in response to a revolt which occurred amongst the "*Asiatics"* – not the Syrians!

Thutmose III and his army pursued the king of Kadesh to Taanach, a city to the south of Megiddo, where their first battle encounter appears to have taken place. Thutmose III was clearly pushing the enemy northwards, not the other way round. Meanwhile, another wing of his army was making its way round to the north of Megiddo to cut off the king of Kadesh's retreat.[74]

Kadesh is a Hebrew word meaning "Holy [city]" and could be applied to any cult centre. Cadiz in Spain, for example, received its named from the Arabic word Qadesh, which in turn is from the Hebrew word Kadesh. The city was originally known by the Phoenician name Gader but was changed to Qadesh/Kadesh by the Arabs when they led the invasion of the Moors (Canaanite Berbers) into Spain at the beginning of the 8th Century CE. The city was deemed a holy site because it contained the Temple of Melqart, identified as the Temple of Heracles by the Greeks or Isle of [the god] Juno by the Latin writer Pliny.[75]

The Kadesh depicted in the reliefs of Ramses II, as a city surrounded on three sides by a river, is clearly a different Kadesh to that which is depicted in the reliefs of Seti I which had no river and was situated on top of a forested hill. By contrast, the city of Kadesh of Thutmose III's annals, will have been Jerusalem, the Holy City,[76] and the "wretched enemy" who fled to Megiddo will have been none other than King Rehoboam. It should be stressed, however,

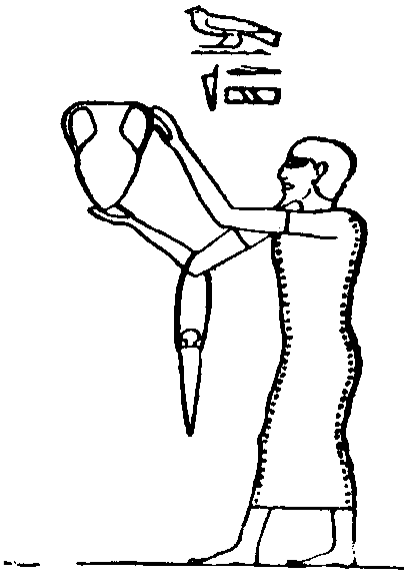
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71 ARE Vol. 2, p.180, §.420.
72 AHEP Vol. 2, p.325.
73 ARE Vol. 2, p.182, §.425.
74 ARE Vol. 2, p.181, §.421.
75 Pliny, *Natural History* 4.22 (120).
76 Isaiah 52:1 עִיר הַקֹּדֶשׁ *(i'r ha kodesh).*

that this Kadesh of Thutmose III's first campaign is a different Kadesh to that conquered by him during his 17th campaign. There, Kadesh is to be identified as the city of Carchemish "in the land of Carchemish".[77] My reasoning behind this statement will become clear in Chapter 9.

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

> "Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, So says the LORD, You have forsaken me, and therefore have I also left you in the hand of Shishak.
>
> "Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.
>
> "And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some [i.e. a little] deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.
>
> "Nevertheless, ***they shall be his*** **[i.e. Shishak's]** ***servants [slaves]***; that they may know my service, and the service of the kingdoms of the countries".[78]



The king of Kadesh. Notice the skull cap which is similar in style to that worn by Perehu and the Canaanite dignitary in the previous chapter. Notice also the pointed beard for which the 'men of Pont' (i.e. Phoenicians) were renowned.

From this Biblical passage, it is clear that Rehoboam was forced to surrender to the king of Egypt and to become his servant having been granted "a little deliverance" by the Almighty. Thutmose III seemed determined to capture Rehoboam, the "king of Kadesh", who is constantly referred to as "the wretched foe". It is important to note that no battle is recorded as having taken place at the town of Kadesh prior to the battles at Taanach and subsequently Megiddo. This suggests that Rehoboam must have fled immediately on hearing Shemaiah's prophecy.

Rehoboam possibly thought that he would be safe in the stronghold of Megiddo, but he was obviously mistaken. Thutmose III's armies surrounded the city on three sides and caught Rehoboam's armies off guard, even capturing one of Rehoboam's sons in the process.[79] Rehoboam himself narrowly escaped capture by being pulled up into the city by his clothing. He may even have been killed had the Egyptian army not been preoccupied with their plunder.

> "Now, if only the army of his majesty had not given their heart to plundering the things of the enemy, they would have [captured] Megiddo at this moment, when the wretched foe of Kadesh and the wretched foe of this city were hauled up in haste to bring them into this city".[80]

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77 ARE Vol. 2, p.231-2, §.583-585.

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

79 ARE Vol. 2, p.185, §.431.

80 ARE Vol. 2, p.184, §.430.

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

> "Behold the chiefs of this country came to render their portions, to do obeisance to the fame of his majesty, to crave breath for their nostrils, because of the greatness of his power, because of the might of the fame of his majesty".[81]

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

> "Behold, his majesty appointed the chiefs anew".[82]

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

The Temple Furniture

The Biblical account of Shishak's invasion pays more attention to the 'treasures' taken by Shishak than to the extent of his campaign. Considering the amount of gold and other precious metals involved, this is hardly surprising:

> "And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem; and he took away the treasures of the house of the LORD and the treasures of the king's house; he even took away all".[83]

Shoshenk I, who is usually identified as the Biblical Shishak, left no record of any such plunder, which omission is hard to explain. Thutmose III, on the other hand, designated a whole relief at Karnak to the items which he confiscated during his first campaign. The majority of the items are obviously temple furniture comprising candlesticks, breastplates, altars and other dedicatory objects. However, it is not clear from the relief from where these items were obtained and the opinions are divided between whether they were confiscated from Megiddo, or Kadesh, or whether perhaps they were the accumulated spoils from many different parts of the country. Certainly, the amount of gold and bronze represented in the reliefs is comparable to the amount which is recorded in the Bible to have been taken from the temple at Jerusalem.

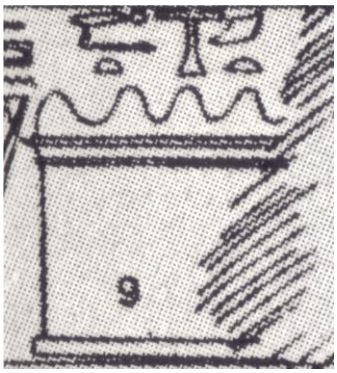
The bas relief depicting the items confiscated by Thutmose III was copied by Champollion and appears in his *Monuments de l'Egypte et de la Nubie*.[84] They were also reviewed in Velikovsky's *Ages in Chaos*.[85] The first thing that strikes us when examining the items is the apparent absence of pagan gods or symbols, which is precisyly what one would expect if they originated from the temple at Jerusalem. Many of the objects are described by the words "gold" or "overlaid with gold". The vessels and furnishings of Solomon's temple, when made

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81 ARE Vol.2, p.186, §.434.
82 *Ibid.*
83 1 Kings 15:25-26.
84 *Monuments* IV, 316 & 317, Geneve, Editions de Belles-Lettres.
85 AIC Plates VII & VIII.

of gold, were similarly either solid gold[86] or gold overlaid on wood.[87]

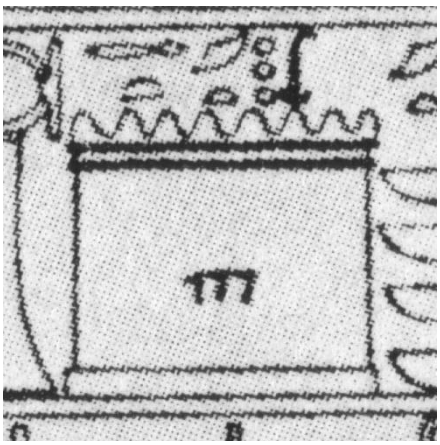
The following Item numbers refer to those in the diagram on the next page:



The "Golden Altar".

Item 9 is an altar made of gold. The inscription reads "The great altar". In the Temple at Jerusalem there was an altar of gold used for burnt offerings which Solomon had made.[88] It was probably based on the same design as the table and incense altar made by Bezaleel under the direction of Moses which had a "crown of gold".[89] This "crown" can be seen on both the golden altar (Item 9) as well as on the bronze altar in the ninth row (Item 177).

The bronze altar which was made by Solomon was "Twenty cubits square, ten cubits in height".[90] Regrettably, because the right-hand side of this picture has been obliterated, it is impossible to say whether or not the altar in the bas-relief fits this description. There is every possibility, however, that it was originally twice as wide as it was high making it twenty cubits width, twenty cubits deep and 10 cubits height, which is how I am reading the Hebrew text.



Item 177: One great altar of bronze.

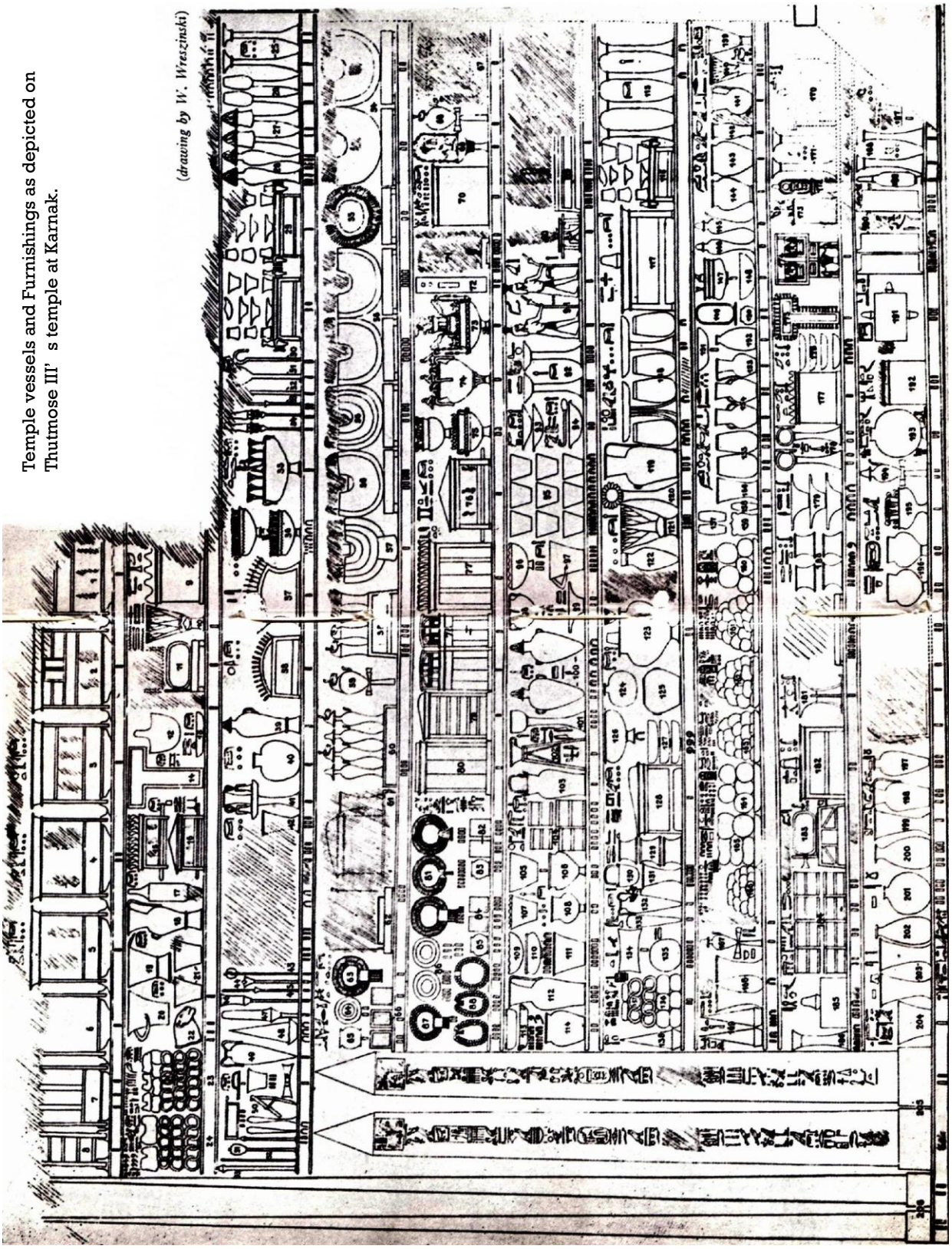
Item 177 There is also mention of a further altar of bronze which was made by Bezaleel during the wilderness years whose dimensions are not recorded.[91] There is every possibility that this altar was taken by Thutmose III. The inscription accompanying Item 177 reads "One great altar of bronze". The use of the word 'great' was therefore probably intended to signify the religious and historical importance to the Israelites of this item rather than a comment on its intrinsic value or size. This is particularly relevant considering that item 9 above was made of gold.

Items 35 - 38 are candlesticks. Item 35 in particular is a menorah (seven-branched candlestick) in a typically Jewish style. To our knowledge, no other nation holds a seven-branched candlestick to be of any importance. Seven-branched candlesticks have been discovered at archaeological sites in strata which supposedly predate the period of Israelite occupation and are consequently termed 'Canaanite', though admittedly, they are not to the same shape and design as the original one built in the wilderness under the direction of Moses.

From the Bible we learn that the seven-branched candlestick was made in accordance with a design given to Moses by the Almighty.[92] However, the archaeological evidence currently

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86 2 Chron 4:20 - זָהָב סָגוּר, "*zahav sagur*", translated in the Authorised version of the Bible as "pure gold", actually means "solid gold".
87 1 Kings 6:20.
88 1 Kings 7:28 & 2 Chron 4:19.
89 Exod 37:11, 12 & 25.
90 2 Chron 4:1.
91 2 Chron 1:5.
92 Exod. 25:31-40.



Temple vessels and Furnishings as depicted on Thutmose III' s temple at Karnak.

suggests that the Israelites merely copied those of the surrounding nations. The redating of such items in accordance with the revisions presented in this book corrects the archaeological record so that these seven-branched candlesticks must now be reclassified as Israelite – ***not*** Canaanite.



Item 35: The seven-branched candlestick.

Unlike modern candlesticks which use wax candles, light was produced by burning pure olive oil.[93] The lamps in the temple were "to burn continually". According to Josephus, who was priest during the Second Temple period, three of the lamps were kept alight during the day and the rest were lit in the evening.[94]

In Thutmose III's relief, the seven-branched candlestick (Item 35) is very similar to those being used by Jews throughout the world today. Those familiar with the Jewish customs will know that the middle light stands slightly forward from the other lights. This is called the *shamush* or 'servant light', because it is used to light all of the other lights. The 'servant' light has been represented in the relief by an Egyptian servant who appears to be holding some sort of bowl as though he is making an offering.

I would stress that the candlestick depicted in the bas-relief is not the seven-branched candlestick which was made for illuminating the Holy of Holies. We must bear in mind that Solomon had many other candlesticks made.[95] It is possible that this was one of those made by Solomon for use in the temple.

In the time of Solomon, the 'shoshana' (שׁוֹשָׁן), translated as lily in the Bible, was used as a form of decoration:

> "And he [Ahiram] made a tank cast in bronze... ...Its rim was shaped like the flower of a lily [shoshana]".[96]

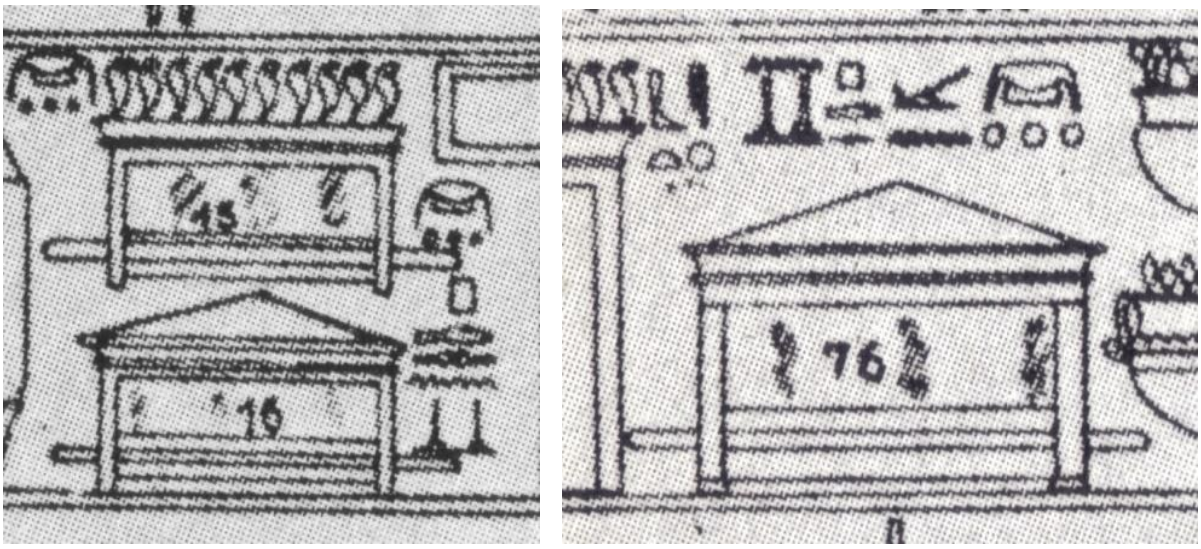
This particular item was confiscated by Nubuzaradan, the captain of Nebuchadnezzar, to Babylon.[97] The lily was also used as a decoration on top of the pillars in the temple porch.[98]

In the bas-relief, the lotus flower, which is a type of lily, is depicted in gold (Item 10), in silver (Item 121) and in coloured stone (Item 140). A rim of 'lily-work' may be seen on various vessels (Items 75 & 175) including the aforesaid menorah (Item 35). This brings to mind the candlesticks Solomon had made which had flowers on them.[99] This form of decoration is unusual and has so far only been found in the scriptural account and on the objects depicted

93 Exod. 27:20 & Lev. 24:2.
94 Josephus, *Antiquities of the Jews* 3.8.3 (Whiston) or 3.199 (Loeb).
95 1 Kings 7:49 & 2 Chron. 4:7.
96 1 Kings 7:23-26; see also 2 Chron 4:5.
97 2 Kings 25:16.
98 1 Kings 7:19.
99 1 Kings 1:49.

in the Karnak bas-relief of Thutmose III. The same objects are also portrayed in the reliefs of Rekhmire, Thutmose III's general.

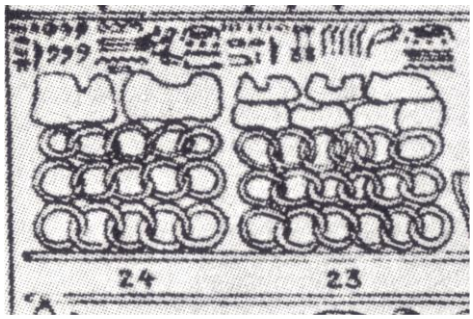
Items 15, 16 & 76 appear to have been borne by means of staves. Many of the temple objects made whilst Israel was in the wilderness were borne by staves inserted through rings which were attached to the sides of the objects thus enabling them to be transported from one place to another with ease.[100]



Items borne by staves

Items 63 - 65: The walls and floors of Solomon's temple were "overlaid with fine gold" and "garnished with precious stones".[101] Shishak, who "took all",[102] did not leave this gold or these stones on the walls. The inscription over items 63-65 reads "Gold and various precious stones his majesty [Thutmose III] had reworked".

Items 23 & 24 show gold links (chains) and bricks. The temple at Jerusalem had a gold chain curtain fitted in front of the oracle.[103] It seems that Shishak even took this, removing some of the bricks in the process.



Gold chains with bricks still attached.

Item 190 represents thirty-three doors of beaten bronze. Comparing this with the Biblical comment:

> "Furthermore he (Solomon) made the court of the priests, and the great court, and the doors for the court, and overlaid the doors of them with bronze".[104]

Items 54 - 57 on the fourth row display priests collars. These were probably ephods worn by the sons of the High Priest:

> "And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a tunic of chequer work, a mitre, and a girdle; and they shall make holy garments for

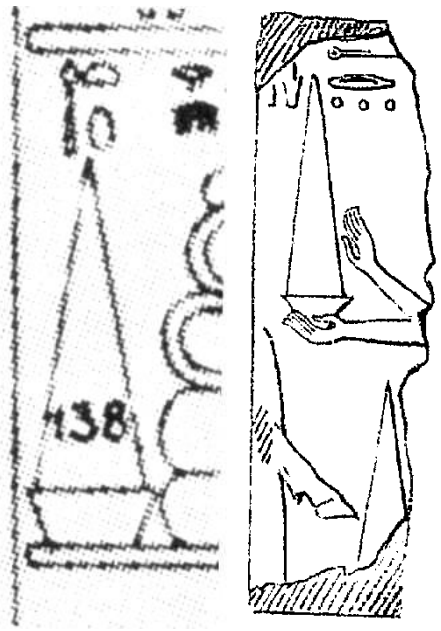
[100] Exod 25:15, 28 & Exod 27:7.
[101] 1 Kings 6:22 & 2 Chron 3:6 - 7.
[102] 2 Chron 12:9.
[103] 1 Kings 6:21.
[104] 2 Chron. 4:9.

> Aaron thy brother, ***and his sons***, that he may minister unto Me in the priest's office. And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen. And they shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skilful workman. It shall have two shoulder-pieces joined to the two ends thereof, that it may be joined together. And the skilfully woven band, which is upon it, wherewith to gird it on, shall be like the work thereof and of the same piece: of gold, of blue, and purple, and scarlet, and fine twined linen."[105]

The ephod which Aaron wore had a black onyx stone on each of the two shoulders with six of the names of the children of Israel on one and six on the other. The ones worn by his sons would not have had these stones. Aaron also had a breastplate, which he would wear over the top of the ephod. The breastplate, which was known as the breastplate of judgment (חֹשֶׁן מִשְׁפָּט *choshen hamishpat*), was square[106] and had 12 stones representing the twelve tribes of Israel on the front of it. It is likely then that the collars displayed in the bas-relief, which were re-used by the Egyptian priests of Amun, were the ones made for the sons of the High Priest.

Items 197 - 199: Over these items is written "Alabaster, filled with holy anointing oil for the sacrifice". The anointing with oil was an Israelite practice based on the Law of Moses.

Item 138 is made of silver and bears the inscription "white bread". One has to question why this item should have been so significant and why was it labelled "white bread"? After all, being of silver it was clearly either modelled after or was a container for bread!



The container marked "white bread" (*left)* from Thutmose III's reliefs at Karnak and the same shape container *(right)* as depicted in Hatshepsut's temple at Deir el

In my opinion this item must without doubt have been the pot[107] which contained the specimen of manna which was kept as a memorial in the temple at Jerusalem.[108] The manna was "like coriander seed, *white*; and the taste of it was like wafers made with honey".[109] This same pot is also portrayed in Hatshepsut's Pont Reliefs at Deir el Bahri. There it is being held in the palm of a hand, possibly the hand of one of the priests, on display for Hatshepsut and her entourage to see. The container itself is shaped like a dewdrop, possibly as a reminder that when the morning dew disappeared, the manna was left as "a small round thing, as small as the hoar frost on the ground".[110] Similar pots can be seen in the third and eighth rows – thirty made of gold (Item 48) and twenty-four made of coloured stone (i.e. malachite) (Item 169). Only Item 138, however, bears the inscription "white bread".

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105 Exod. 28:4-8.

106 Exod. 28:16.

107 Hebrew צִנְצֶנֶת *(tzintzeneth)*. This word only appears in Ex.16:33 and is usually translated in modern Hebrew as either "jar", "flask", "glass container" or "pot". The word might possibly be derived from צִנָּה *(tzinah)* meaning "cold" or "chill", in which case the pot itself might have been purposely made to resemble the hoar frost shape of the manna which it contained.

108 Exod. 16:31 - 32.

109 *Ibid*. verse 31.

110 *Ibid*. verses 13 - 14.

Imports from Israel

The monuments of Thutmose III, his vizier, Rekhmire, and the high priest, Menkheperre-Senb, all display an array of objects confiscated from Israel. Some of these have already been discussed above, but in addition, there were chariots of gold and silver amongst the booty. Artisans were also brought as prisoners to Egypt and their skills were employed, thereby bringing their artistic culture with them. In fact, Egypt owes a lot to Israel for its art, literature and culture.

> "At this time [i.e. the time of Thutmose III] the Syrians stood at a higher stage of civilisation than even the wonderfully gifted race of Egypt. The plunder carried back to Egypt of coats of mail, of gold-plated chariots, of chariots inlaid with silver, witnesses to an industrial and artistic development that was able to teach Egypt. With all these precious goods went captives, who fell to working in the Nile valley at the crafts to which they were accustomed at home, and as they worked they taught the Egyptians... …The Syrian craftsmen worked so well in Egypt that their wares changed even the taste of the Egyptians, while the language was Semitized, and the method of writing gradually developed into a smooth-flowing and graceful style. Under the great influx of foreign blood even the features of the conquering race were changed into a less bold and more delicate form. Egypt had never known such changes since the beginning of the monarchy".[111]

By "Syrians", the writer is referring to the inhabitants of Northern Israel. This influence actually came from contact with the whole of Israel, and not just that part to the north.

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

Hiram's navy is also recorded as having brought back what the Bible calls *Almug* trees from the remotest parts of the world.[112] It is more than likely that other plants were also transported back to Israel. Many of the plants depicted on Thutmose III's reliefs are difficult to identify. As Breasted so bluntly put it:

> "In the Festival Hall he [i.e. Thutmose III] even caused to be depicted the strange plants with which he had become acquainted in Syria, though the identification of these would sorely puzzle a botanist".[113]

I have already mentioned that Israel during this period was considered to be a part of Phoenicia. This will have been because of their relationship with Achiram king of Tyre, better known to us from the Bible as Hiram or Huram depending on whether you read the book of Kings or the second book of Chronicles. I have mentioned how the Greeks referred to the forest which existed in southern Judea as being a part of Phoenicia and also commented on why the Phoenician sailors rested on the seventh day. It also explains why Hatshepsut's

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111 *Cuneiform parallels to the Old Testament* (2nd Edition), p.255, Robert William Rogers, New York and Cincinnati 1926.
112 1 Kings 10:11.
113 EOP p.188.

journey to Jerusalem is described as a journey to the land of Pont (Phoenicia) and why the Greek writers thought that the Phoenicians originally came from Arabia.[114] Pont was especially important to Egypt prior to the time of Thutmose III for the supply of spices. Following the conquest of Judah, Thutmose III regularly received spices from Pont as part of his tribute.

The Phoenicians were well known for their trade relations with other countries. These Phoenicians were Israelites. To reiterate what was said prevously: Achiram [Hiram] king of Tyre was a "widow's son of the tribe of Naphtali, a man of Tyre, a worker in brass"[115] and his mother was "of the daughters of Dan".[116] If his mother was of the tribe of Dan, then it follows that his father, who was a "man of Tyre, a worker in brass" was of the tribe of Naphtali. The Septuagint makes it perfectly clear that Hiram belonged to the tribe of Naphtali. Josephus even informs us that his father's name was Uriou (Heb. אוּרִיָּה Uriah), "of the stock of the Israelites".[117]

Achiram was known to the Greeks as "Cronos son of Uranus" where Uranus is the Greek form of the name Uriou.[118] Cronus was known to the Latin writers as Saturn, which name is a phonetic cognate of the name Yetser (AV Jezer), this being the third-born son of Naphtali.[119] Eupolemus, in Eusebius, likewise called King Hiram "*Suron*",[120] this also being a phonetic cognate of the name Yetser. The Hebrew letter צ *tsadi* can be transliterated as an *s* (as in Sidon), a *z* (as in Zidon), a *t* (as in Tyre) or as *st* as in Mestre, the transliteration in some copies of Josephus of the name מִצְרַיִם *Mitsraim*, a name which in the AV is transliterated as Mizraim. The suggestion by Manetho that Saturn alias Cronus was one of the progenitors of the Egyptian race who lived around 20,000 years BCE[121] is completely false and demonstrates just how unreliable and untrustworthy his long dynastic list of Egyptian kings actually is.

According to Diodorus, the Syrians invented letters, and from them the Phoenicians, having learnt them, transferred them to the Greeks.[122] The letters have a clearly Semitic origin. Bearing this is mind, Israel will have been the actual source of the alphabet. Quoting William Smith:

> "It may, however, be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phoenicians the knowledge of writing and the use of letters".[123]

Cadmus son of Agenor, who gave the Greeks their alphabet, was a Phoenician. Agenor is the Dorian-Greek form of the Hebrew name Guni, the addition of the letter *r* being a Dorian practice.[124] Hecataeus of Miletus wrote that Phoenicia was formerly called Χνᾶ (*pronounced*

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114 See comments on Land of Pont in Chapter 4 of this current work.
115 1 Kings 7:14.
116 2 Chron. 2:14.
117 Josephus, *Antiquities of the Jews* 8.3.4 (Whiston) or 8.76 (Loeb).
118 See my separate work entitled *The Forgotten Tribe of Naphtali and the Phoenicians.*
119 Gen. 46:24, Num. 26:49 & 1 Chron. 7:13.
120 Eusebius, *Praeparatio Evangelica* 9.33,34.
121 Manetho p.3, p.17 & p.23.
122 Diodorus, *Library* 5.74.
123 *Smith's Bible Dictionary* p.751, entry under 'Writing', William Smith, Spire Books, USA 1977.
124 "They received colonists from Elis, whence their frequent use of the letter R, (ρ,) not only at the end, but in the middle of words, which exposed them to the raillery of comic writers." *The Geography of Strabo* 10.1.10 on p.156, fn.1 in Vol. 2, which states that it was "a common practice of the Dorians", Hans Claude Hamilton and William Falconer, Henry G. Bohn, London 1856.

Khna), this being taken as a variant spelling of the name Canaan.[125] The name Agenor when transliterated into Phoenician likewise became Χνᾶ or Chnas, a name which has been wrongly taken to mean Canaanite.[126] It is in fact a transliteration of the name Guni, this being the second-born son of Naphtali. Cadmus was therefore an Israelite of the tribe of Guni son of Naphtali.[127]

It was during this 12th/18th Dynasty period of history that contact between Israel and Egypt was at its height. The Egyptians benefited considerably from their invasions into Israel. The tribute claimed from the vanquished included timber, horses, oxen, cereals and metals. As mentioned above, they also confiscated and used for themselves coats of mail, chariots and valuable weapons to name but a few. Petrie noticed that, until Thutmose III's time, no coats of mail or gilded chariots appear in Egypt.[128] Many of the items confiscated were subsequently offered to Amun of Thebes.

> "The Egyptians were very fond of these objects and eventually copied them. During this period [i.e. from the beginning of the 18th Dynasty until the time of Rameses III] the craze for Syrian products introduced a host of Semitic terms into the Egyptian language".[129]

Until now, the archaeologists have been convinced that the Davidic-Solomonic period is a fabricated tale. No archaeological record has to date justified the Biblical claim that "the fame of David went out into all lands"[130] or of Solomon that "his fame was in all nations round about".[131] In fact, the archaeological evidence, as it currently stands, disproves the authenticity of the scriptures. The leading French archaeologist, Pierre Montet, was convinced that Solomon "stole" his words of wisdom from the Egyptians.

> "We possess two almost contemporary works which belong to the category of moral and didactic literature - the Maxims of the scribe Ani, whose touching remark about the love each man owes his mother is often quoted, and the Moral Treatise of Amenmopet in thirty chapters, which won instant fame as soon as it was published, because it was almost unanimously recognised as having served as a model for the Proverbs of Solomon".[132]

> "The maxims of Amenemope ... … make it possible to see how much Israel owed to her long contact with Egypt. The earliest commentators were struck by the numerous analogies between the maxims and Solomon's Proverbs, particularly in the third part. The Hebrew sage leaves out the specifically Egyptian elements which abounded in his Egyptian model, but as regards essentials he follows Egyptian teaching".[133]

It is ironic that these works, which form the framework for the argument that Solomon acquired his wisdom from Egypt, are now to be dated later than Solomon. By placing the Solomonic period in its correct chronological context, we have turned the tables and must now admit that Egypt benefitted greatly from the wisdom of David and Solomon. It is Solomon's Proverbs which have had such an impact on the Egyptians, not the other way

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125 "The abbreviated form Chna (Χνᾶ) occurs in a fragment of Hecataeus (Fragm. Histor. Graec. p. 17, Paris 1841), and in Stephanus Byzantinus (s. v.); and the translation of Sanconiatho by Philo, quoted by Eusebius (Praep. Evang. i. p. 87, ed. Gaisford) records the change of this appellation into Phoenix. The Septuagint frequently renders the Hebrew Canaan and Canaanite by Phoenicia and Phoenician." Entry under *Phoenicia* in *Dictionary of Greek and Roman Geography* Vol. 2, Edited by William Smith, London 1872.

126 Entry under *Agenor* in *Dictionary of Greek and Roman Biography and Mythology* Vol. 2, p.68, Edited by William Smith, Boston 1870.

127 Gen. Num. 26:48. For a more complete discussion of this, refer *The Forgotten Tribe of Naphtali and the Phoenicians* aforementioned.

128 AHEP Vol. 2, p.146.

129 ETE p.112.

130 1 Chron. 14:17.

131 1 Kings 4:31.

132 ETE p.220.

133 ETE p.280.

round!

The same can be said for another 18th Dynasty work, this time dated to the time of Akhenaten, son of Amenhotep III, who will have been a contemporary of Jehoshaphat, king of Judah. The "Hymn of Aten", as it is known, has often been compared to Psalm 104. Breasted even went so far as to compare the two line by line, demonstrating that the later work, which according to conventional datings is considered to be King David's Psalm, could not have been written without the knowledge of the earlier. Once again, the tables are turned and the Egyptian version turns out to be the later of the two. Akhenaten spent a good deal of his younger years travelling throughout Syria and Asia Minor. He must therefore have heard King David's Psalm during a visit to Jerusalem and adapted it to produce his own "Hymn to Aten".

The proof of Solomon's fame does not end there. Solomonic style temples have been discovered at places such as Hazor and Ebla but always predating Solomon by around a thousand years. According to this reconstruction, where Sargon I, alias Ur-Nammu, king of Kush, was a contemporary of Solomon (possibly Solomon's latter years), all of these temples are now to be redated to times which are later than Solomon's temple at Jerusalem. I have already commented on Hatshepsut's mortuary temple at Deir el Bahari, which was built in the same style as the one Solomon had built in Jerusalem, even to the extent of having two obelisks placed in the temple porch in much the same way that two "pillars" were erected in the temple porch at Jerusalem. These "pillars" which Solomon had erected were, without doubt, identical to the obelisks employed by Egypt from this time forward. An obelisk was similarly discovered in the area of the temple porch at the Solomonic style temple at Hazor.[134]

In Assyria, a temple built by king Erishum contained seven rooms(?) using Hebrew names such as Misharum ("Justice"), Ishme-karab ("He heard the prayer") and Ishmelum ("God has heard").[135] Erishum will no doubt have built this temple after hearing about (or possibly even observing) Solomon's temple at Jerusalem. This would be a further indication of Solomon's influence on the nations, just as described by the Bible. Solomon's fame must have reached all the way to Assyria.

Stratigraphic Evidence from Megiddo

The exacavations at Megiddo were the most extensive ever carried out in 'Palestine'. The excavators numbered the strata from I (the latest) to XX (the earliest). In the course of excavations, further subdivisions were introduced where necessary by subdividing the levels into A and B.

The period which is of most interest to us is strata IX to VII because this is the period which is associated with the fall of Megiddo at the hands of Thutmose III up till the El Amarna period. Stratum VIII in particular was "one of the periods of the greatest material wealth of Canaanite Megiddo".[136] If we can recall, according to Thutmose III's annals, Rehoboam had assistance from the kings of Mesopotamia. We should therefore expect to find some

[134] EAEHL Vol. 2, p.480.
[135] ARI Vol. 1, p.12, §.72.
[136] EAEHL Vol. 3, p.846.

evidence of this in the archaeological record. In fact, it is in stratum VIII that a fragment of an Akkadian clay tablet inscribed with a passage from the Gilgamesh Epic was found. The Gilgamesh Epic is supposedly the Mesopotamian version of the story of The Flood. This seems to tie in nicely with the evidence so far.

Also found in this and the subsequent stratum (stratum VII) were rich hoards of jewellery and carved ivories.[137] From Josephus we learn that Solomon was responsible for the importing of large amounts of ivory.[138] With some of this he made a "great throne of ivory" which he overlaid with gold.[139] Similarly, Ahab, who will have been contemporary with stratum VII-A at Megiddo, made a house of ivory.[140] The majority of the ivory discovered at Megiddo is from levels VII and VIII.

The most important find at Megiddo is the lower half of an inscribed Egyptian statuette and two Egyptian stelae found in the temple platform mentioning the name of Thuthotep, a high official under Senusert III. The problem is that these items were found in stratum VII, a level which corresponds to the Egyptian 18th Dynasty. Avi-Yonah tried to explain this discrepancy away by saying:

> "The lower half of an inscribed Egyptian statuette and two Egyptian stelae found in the temple platform of stratum VII belong, in all likelihood, to stratum XIII. The inscription on the statuette mentions the name of Thuthotep, who, according to J. Wilson, should be identified with a high official under Senusert III (mid-nineteenth century), whose grave was discovered in Egypt. Thuthotep's tomb inscription contains a title that can identify him as governor of Egyptian holdings in Asia. It can therefore be assumed that Canaan at this time was under Egyptian rule and the seat of the local governor was in Megiddo".[141]

This supposed "discrepancy" actually serves to confirm that Senusert III belongs to the same period of history as Thutmose III and further strengthens the argument that the 12th Dynasty is merely a duplication of the 18th. Note that the assumption by Avi-Yonah that Senusert III captured Megiddo also adds further support to our identification of Senusert III as Thutmose III.

Stratigraphic Evidence from Tell El-'Ajjul

The mound of Tell El-'Ayyul in Canaan was identified by Petrie as the Biblical city of Gaza. It is now believed, however, that the site is to be more correctly identified as Beth-Eglayim which Eusebius described as a village on the coast, eight miles from Gaza.[142] "No other site in Palestine has produced so many inscribed seals, mostly scarab shaped".[143] Here, scarabs belonging to the 18th Dynasty were found to have 'dropped' to a lower level.[144] Petrie used the argument that they had dropped to this level through "denudation" of the main site.[145]

> "Apart from the fragments of a Mycenaean III-A-2 krater, scattered in area LA, few traces remain of Eighteenth to Nineteenth Dynasty pottery or structures on the mound. It must be

[137] *Ibid*. p.845.
[138] Josephus, *Antiquities of the Jews* 8.7.2 (Whiston) or 8.181 (Loeb).
[139] 1 Kings 10:18.
[140] 1 Kings 22:39.
[141] EAEHL Vol. 3, p.842.
[142] EAEHL Vol. 1, p.52 – For Eusebius reference see Onomasticon 48:19.
[143] EAEHL Vol. 1, p.59.
[144] *Ancient Gaza II Tell El Ajjūl* p.9, William Flinders-Petrie, Publications of the Egyptian Research Account and British School of Archaeology in Egypt, Vol. 54 (1932).
[145] *Ibid*.

> assumed that either they were swept away by wind and rain, or the main population had by then moved to the site of modern Gaza [which incidentally was 4 miles away] but continued to bury their dead in the long-established cemeteries."[146]

In the South Town:

> "A settlement may have existed on the south end of this mound during the Twelfth to Thirteenth Dynasties. The carnelian bead bearing the name of Amenemhet and scarabs of Egyptian officials, as well as the statuette of Khentiu-ka, all point to this period, although it seems that none of the buildings in the area can be dated so early."[147]

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

Amenhotep II

Amenhotep II claimed to have been the son of both Thutmose III[148] and Queen Meryatre-Hatshepsut.[149] However, this seems to have been a false claim. He reappears in the 13th Dynasty as Neferhotep[150] who claimed to have been the son of a certain priest by the name of Haonkhef and "the royal mother, Kemi".[151] Petrie, who called her Kema, remarked:

> "This queen Kema appears named as the heiress and royal daughter on her scarab before she was queen-mother, but she is not named among the children of Sebek-hetep III; possibly she was his sister".[152]

Breasted goes so far as to suggest that Neferhotep was a usurper.[153]

Neferhotep succeeded Sebekhotep III who is here to be identified as Thutmose III, alias Senusert III. That Amenhotep II, alias Neferhotep, was a usurper is confirmed by the Bible where he is called "Zerah the Ethiopian". He encountered Asa king of Judah at a place called Mareshah:

> "And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah".[154]

This campaign probably took place during Amenhotep II's 2nd year.[155] According to the Memphis Stele, he started his campaign on the "first month of the third season, day 25".[156] He reached a place which was originally read as *y-r'-s-t*, but Brugsch read "Arinath" and Breasted and others accepted his emendation and have identified the place as the Orontes in northern Syria.[157] This is in complete contrast to the comment by Amenhotep's inscriptions which says that he reached *y-r'-s-t* "First month of the third season (ninth month), day 26",[158] this being only one or, at the most, two days after leaving Egypt. It is therefore impossible

146 EAEHL Vol. 1, p.61.
147 *Ibid*. p.55.
148 ARE Vol. 2, p.311-312, §.794.
149 *Ibid*. p.317, §.803.
150 See Plate 12 at the rear of this book.
151 ARE Vol. 1, p.332, §.753 & AHEP Vol. 1, p.222.
152 AHEP Vol. 1, p.222.
153 ARE Vol. 1, p.332, §.753.
154 2 Chron. 14:9.
155 ARE Vol. 2, p.305, §.782 and footnote c on that page.
156 ANET p.245 and note 8 on the same page.
157 ARE Vol. 2, p.306, footnote f.
158 *Ibid*. §.784.

for this place to have been any further north than southern Judaea.

We have already seen how, in the Assyrian language, the character which is trasliterated as *m* is sometimes either silent or pronounced as a *w*, as in the name Hammurabi which becomes Hawarbi. Amenhotep III-Nebmaatra, whom we shall shortly discuss, appears in the El Amarna correspondence under the various names of Nibmuaria, Nimmuria, Immuria and Mimmuria[159] to name but a few. Here, in Amenhotep II's inscriptions, the place which is translated as *y-r'-s-t* can be identified as Moreshah, also known as Moresheth-Gath. Moresheth-Gath, which is the name of the place as it appears in the book of Micah[160] means Moresheth in the land of Gath. This is in the same way that Ramoth-Gilead is called the "Geladene city of Arametha" by Josephus.[161]

Amenhotep claimed the victory to be his, however, his list of booty which consisted of two horses, one chariot, one coat of mail, two bows, a quiver full of arrows, a corselet and one other object the word for which is illegible,[162] confirms otherwise. The evidence shows that Amenhotep actually lost the battle!

In the Bible, we are told that Asa called upon the Almighty for assistance[163] and that the Almighty answered his prayers:

> "So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled".[164]

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

> "A strange inscription from Semna dating from year 23 gives an inkling of his [Amenhotep II's] character in later life. So far as it can be understood he seems while drinking to have given free expression to his contempt for his foreign enemies, declaring the northerners, including 'the old woman of Arpakh' and the people of Takhsy [two unidentified regions of 'Palestine'], to be a useless lot, but he orders his viceroy in Nubia to beware of the people there and ***of their magicians***, and urges him to replace any objectionable chief by some man of humble birth".[165]

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

His 13th Dynasty alias, Neferhotep, has left us with no useful documentation other than a stela which is more of a dedicatory nature than being of any historical value.

At Tell El-'Ajjul, identified as the ancient city of Beth-Eglaim, evidence of the 18th Dynasty stratum was lacking apart from representation in the nearby tombs. However, a cylinder seal naming Amenemhat III and two scarabs belonging to Neferhotep *have* been found on the site.[166] This demonstrates that Neferhotep, supposedly a relatively minor king of the 13th Dynasty, had penetrated into Israel. How do we explain this during a period when Egypt's power was supposedly in decline? The facts as now presented here, which show that

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159 AMAR Vol.1, p.3, Letter 1, p.67, Letter 19, p.117, Letter 24, Col. III & p.149, Letter 26.
160 Micah 1:14.
161 Josephus, *Antiquities of the Jews* 8.398 (Loeb). (Whiston simply translates as Ramoth Gilead.)
162 ARE Vol. 2, p.307, §.785.
163 2 Chron. 14:11.
164 2 Chron. 14:12.
165 EOP p.199 (emphasis mine).
166 EAEHL Vol. 1, p.59.

Neferhotep was an alias for Amenhotep II, provides the answer to this difficulty as well as to the stratigraphic problem which has caused so much confusion to the excavators. The 18th Dynasty *is* represented at the main Tell El'Ajjul site, but it has been called the 12th/13th Dynasty.

Thutmose IV - Sebekhotep IV

Amenhotep II was succeeded by Thutmose IV. Just as Amenhotep II appears in the 13th Dynasty as Neferhotep I, so Thutmose IV appears as Sebekhotep IV, the successor to Neferhotep. Very little is actually known about Thutmose IV other than that he regained a small amount of control in Syria.[167]

Up until now, there has been a lot of confusion concerning the relationship of Thutmose IV to the other kings of the 18th Dynasty, especially his relationship to his successor, Amenhotep III. The problem lies in the fact that Amenhotep III, in his second year of reign, records a two days' hunt during which he captured nearly a hundred wild bulls. This suggests that he must have been no less than about 17 years of age at this time:

> "...it was argued that Amenophis III [that is, Amenhotep III] could not have been the son of Thutmosis IV, since the mummy of the latter found, as we have already said, in the tomb of Amenophis II, was pronounced to be that of a young man not more than twenty-eight years of age. To this and other similar contentions sufficient answers have now been found. The crowning proof that Amenophis III was the son of Thutmosis IV is given in the great temple which Amenophis built at Luxor and where the scenes attributing a divine parentage to the monarch are re-enacted in relief; as with Hashepsowe [Hatshepsut] at Dêr el-Bahri, Mutemuia, the mother of Amenophis, is represented as the consort of the god Amun, who is said to have 'assumed the form of this husband, King Menkheprure', that being the Prenomen of Thutmosis IV".[168]

In accepting this statement at face value, we automatically ignore the fact that Amenhotep III must have been born when Thutmose IV was still a child. Further doubt has been expressed by a team of medical specialists from the Universities of Alexandria and Michigan who have worked in collaboration with the Antiquities Organisation of Egypt. They argue that "from the cranofacial skeletons it is difficult to accept that a close relationship exists between the mummy of Amenophis III [Amenhotep III] and that of his father Thutmosis IV".[169]

Amenemhat III, Amenhotep III's 12th Dynasty counterpart, is said to have been a son of Senusert III, alias Thutmose III, and the possible appearance of both Senusert III and Amenemhat III on the same scarab[170] suggests that there must have been an element of co-regency between these two kings. This latter suggestion is far more plausible than the assumption that he was a son of Thutmose IV, yet in the El Amarna correspondence, Thutmose III is called the "grandfather" of Amenhotep III.[171] If Thutmose IV really was a son of Amenhotep II, son of Thutmose III, then it follows that Amenhotep III must have been a great-grandson, rather than grandson, of Thutmose III.

All of this conflicting evidence does little to resolve this enigma. It is my opinion that Amenhotep III was not the son of Thutmose IV and the absence of the name of

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167 ARE Vol. 2, p.325, §.818.
168 EOP p.206.
169 AKHEN p.106.
170 SCAR p.xiii, 12.5, No.16.
171 AMAR Vol. 1, Letter 51.4 (p.223) – "abi abika" translated as "thy grandfather" actually means "father of your father".

Amenhotep III's father in the El Amarna correspondence suggests that his father did not have any royal status.

Mention should perhaps be made that Thutmose III's eldest son was someone called Amenemhat who in "Year 24" was appointed "overseer of cattle".[172] According to the 12th Dynasty arrangement of kings, Amenemhat III was the immediate successor to Senusert III. If Amenhotep III was an alternative name for Amenemhat III, then he must have either reclaimed the throne from Thutmose IV late in age, or more likely was co-ruling with Amenhotep II and Thutmose IV. The idea that he was an immediate offspring of Thutmose IV should be abandoned.



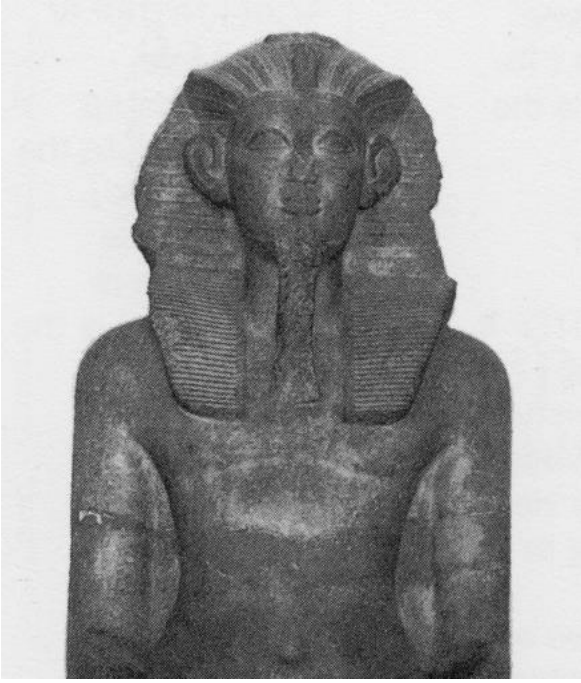
Asiatics (i.e. Israelites) as depicted in the tomb of Sebekhotep, an important treasury official during the reign of Thutmose IV (18th Dynasty.) Note the pointed beards for which the 'men of Pont, were renowned.

Another interesting fact is that Amenhotep III's inscription, which was found in the holy of holies in the Luxor temple of Amon, is word for word the same as Hatshepsut's.[173] This suggests to me that it may possibly be a forgery. Amenhotep III is also accredited with building two pyramids,[174] which could mean that there were two kings with the same name, whose monuments have, like those of Thutmose III, become confused. I am not suggesting that this will provide us with an easy solution to the aforesaid problem, but it nevertheless needs to be taken into consideration that some later king may have corrupted the evidence.

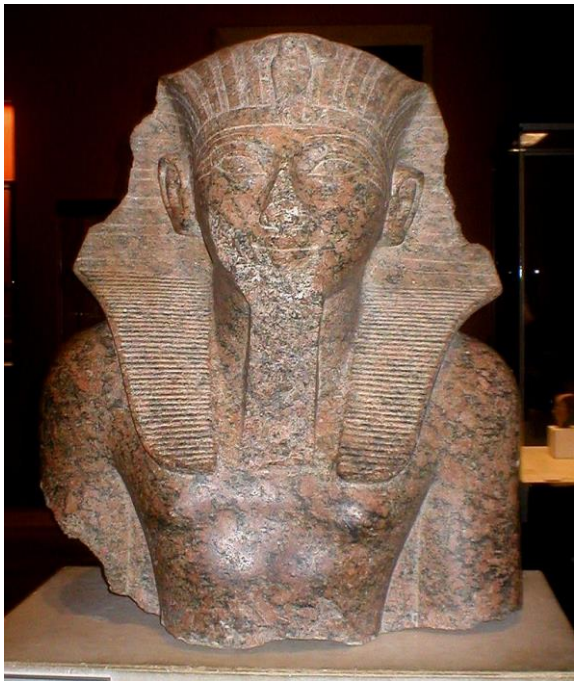
Thutmose IV's 13th Dynasty counterpart, Sebekhotep IV, provides us with additional information which helps us to clarify the situation a little better. According to his scarabs, Sebekhotep IV claimed to be a son of Haonkhef and Kema.[175] If we can recall, these were also the names of Neferhotep's parents which then makes he and Neferhotep brothers.

Thutmose IV never claimed to be the son of Amenhotep II. This is only assumed because of a double statue of him and Tiaa where Tiaa is called "royal mother and wife".[176] It is assumed that Tiaa was Amenhotep II's wife. On a stela dated to Amenhotep II's 9th year, Tiaa's name has overwritten the name of an earlier queen whose name is not known, though Sit-Amon has been suggested.[177] Of the many monuments which name the King's Great Wife Tiaa, all but one actually date from the reign of Thutmose IV.[178] The suggestion that Tiaa was Amenhotep II's queen must therefore also be treated with caution. To add to the confusion,

[172] X-Ray Atlas p.132.
[173] ARE Vol. 2, p.334, §.841.
[174] EOP p.139.
[175] AHEP Vol. 1, p.224.
[176] AHEP Vol. 2, p.164.
[177] X-Ray Atlas p.133.
[178] *Ibid*.



Sebekhotep IV



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

Thutmose IV claimed to be the son of Thutmose III![179] Because we have demonstrated that Menkheperra son of Penozem I (Psusennes I) has appropriated the monuments of the 18th Dynasty king Mekheperra-Thutmose III, and bearing in mind that we shall shortly demonstrate that there was another king with exactly the same name and prenomen as Thutmose IV who lived during the Persian Period, it is most likely that it was this later Thutmose who was a son of the 21st Dynasty king Menkheperra. The evidence otherwise seems to show that Amenhotep II and Thutmose IV were brothers.

Sebekhotep IV's father was referred to as "the divine father Haonkhef",[180] a designation which he also seems to have used during his reign as Thutmose IV becauseThutmose IV's name appears "on a scene of Khnum and Min, carved by the divine father Ha·ankh·f, and the *suten rekh* Neb·ankh".[181] (NB: Ha·ankh·f· is a variant spelling of Haonkhef.) A block at Karnak which bears the cartouches of both Neferhotep and Sebekhotep IV also seems to support the argument that these kings were co-ruling.[182] This being so, the lineage which Petrie has presented in his *History of Egypt* whereby Sebekhotep IV is supposedly the *grandson* of Neferhotep I is clearly wrong. Neferhotep, who supposedly ruled for about 11 years, was fairly young when he ascended the throne. Sebekhotep IV was likewise in his teens. If Sebekhotep was grandson of Neferhotep then Neferhotep must have given birth at an age of about 5 at the latest!

It is clear then that Neferhotep I, alias Amenhotep II, and Sebekhotep IV, alias Thutmose IV, were brothers. Consequently, the aforesaid campaign by Thutmose IV into the Land of Israel was probably made in the company of his brother Amenhotep II. Any attempt at trying to fit

[179] ARE Vol. 2, p.330, §.833.
[180] AHEP Vol. 1, p.224.
[181] AHEP Vol. 2, p.170.
[182] AHEP Vol. 1, p.223.

a separate campaign into Syria by Thutmose IV during this period must now be abandoned. Similarly, the suggestion that Amenhotep III was a son of Thutmose IV, must also be treated with similar caution.

I now turn to Mutemua, the 'mother' of Amenhotep III. Despite the fact that Sebekhotep IV was also supposed to have had a son by the name of Amenhotep,[183] we should bear in mind that we have shown Amenhotep II to be an Ethiopian king. This in itself raises serious objections to Amenhotep III's relationship to Thutmose IV who was Amenhotep II's brother.

I previously made the suggestion that the successor to the throne sometimes claimed descent from the previous king, perhaps to justify his rule. This may well have been the case here between Amenhotep III who claimed his descent from Mutemua, the Queen Mother, though we do not know for certain whether or not Mutemua belongs to the 18th Dynasty or some later period.

In Chapter 2, we discovered that Thutmose II's 'queen', Mut-Nefert, was actually Queen *Mother* Nefert, Mut being the Egyptian word for mother. Although she was depicted with Thutmose II as co-regent, she was not his wife. In the case of Mutemua, it seems that we may have done the same thing here! For Queen Mutemua, I would suggest that we could read "Queen Mother Emua". Sebekhotep IV's mother was called Kema, also sometimes referred to as Queen Mother Kema.[184] I would therefore suggest that 'Mut-Kema' might possibly be read as 'Mut-Hema' with 'Mut-Emua' being a phonetic variation. This being the case, Amenhotep III will most definitely have not been a son of Thutmose IV and his claim to the throne appears to be one of usurpation.

The Mummies

The mummy of Thutmose IV is one of the best-identified of all the royal mummies.[185] It is clear from the X-ray evidence that Amenhotep II and Thutmose IV belong to the same family group and the assumption is that they are father and son respectively. The reconstruction being presented here, however, suggests that they were in fact brothers which cannot be proved one way or the other by the X-ray evidence.

As can be expected, the radiographers had problems with these two mummies in particular. "It is unlikely that Amenhotep II could be the son of the mummy called Thutmose III".[186] wrote Robert Partridge. The same problem exists between the mummies of Thutmose IV and his supposed son Amenhotep III. Partridge tries to explain these anomalies away but there clearly is no need to do so because he merely confirms what we have already said about these kings.

The X-rays of the pharaohs actually substantiate the claims being made here. Amenhotep II and Thutmose IV were Ethiopian kings.

[183] AHEP Vol. 1, p.224.
[184] AHEP Vol. 1, p.222.
[185] FACES p.226.
[186] FACES p.226.

CHAPTER 6 - FACTS & FIGURES

With the realisation that the Egyptian 12th Dynasty is a duplication of the 18th, we immediately bring all of the King Lists, including Manetho's lists, into disrepute. We have already shown how the Assyrian and Sumerian king lists are unreliable. It is now necessary for us to adopt a similar sceptical attitude towards the Egyptian chronology, which is still far too long to be credible. Archaeologists constantly seem to find new names with every new site that they excavate. Petrie, for example, has already discovered a long list of names which belong to the 25th Dynasty period but which cannot be identified with any known kings of that period.[1]

Similarly, in connection with the 13th Dynasty, "there is a large mass of kings' names that obviously hold together (Dudumes, Sebekemsafs, Mentuemsaf, etc.) which are not in the Turin list, and yet which are certainly linked to the earlier part of that list".[2] Petrie explains this irregularity away by supposing that there was a rival line and that "we must arrange a double list of kings, so that the regions occupied by the kings of the Turin list shall not clash with those occupied by rival kings".[3]

Another problem he had was that the names of the kings Sebekhotep I and II are written differently in the monuments to the way they are written in the Turin papyrus. Sebekhotep II, for example, appears as Seshesh-khu-taui-ra (a name which, incidentally, can also be read as Se-*Shishak*-taui-ra) instead of Sekhem-khu-taui-ra.[4] This only serves to show that we still do not know for certain how some of the names should be read. This comment applies not only to Egyptian names, but to all ancient names. I have already demonstrated that the 12th Dynasty kings who used the name Amenemhat reappear in the 18th Dynasty as Amenhotep, which shows, among other things, that Amenhotep is merely a variant spelling of Amenemhat. Amenhotep was probably more correctly pronounced 'Amenhatp'.

Knowing this, it is worthwhile looking at the earlier dynasties because this likewise will produce some surprising results. It is interesting to note, for example, that the Abydos list jumps straight from Amenemnes IV of the 12th Dynasty to Ahmose I, the first king of the 18th Dynasty.[5] In other words it has omitted Sebeknofru of the 12th Dynasty, the whole of the 13th and 14th Dynasties as well as the Hyksos period! We ought then to ask ourselves why the kings of these intervening periods have been omitted. This ommission in itself brings the accuracy of the Egyptian King Lists into question.

According to the reconstruction being presented here, the 11th and 17th Dynasties were contemporaneous, and the 12th and 13th are both duplications of the 18th Dynasty. As we shall shortly see, many of the earlier Dynasties also appear to be duplications of this later "18th Dynasty" period.

First of all, before we examine the various King Lists in any detail, let me explain that we are going to find further deceptions as a result of this exercise. We have already seen how many of the texts which have been ascribed to Thutmose III will have been written by

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1 AHEP Vol.3, p.310-311.
2 AHEP Vol. 1, p.212.
3 *Ibid*.
4 *Ibid*. & p.216 – Note that Petrie has shown Sebekhoteps I & II instead of II & III on p. 212.
5 EOP p.147 & AHEP Vol. 1, p.187.

Menkheperra, son of Penozem I. The trouble is that Shabataka, son of Shabaka, of the 25th Dynasty also used the name Menkheperra[6] which means that some of the inscriptions attributed to Thutmose III may also belong to him. We should therefore not be surprised if we find other inscriptions which have been ascribed to a particular king and which may actually belong to a later king with the same name. In fact, this practice has already been noticed by Edouard Naville:

> "As the temples of the twelfth dynasty had inscriptions only on the architraves and the doorposts, but not on the walls or the columns, it was easy for Amenophis [III] or Rameses [II] to use these flat and well polished surfaces for celebrating his own glory, and thus attributing to himself the work of former generations.
>
> "The statues have not fared better. They have not been spared more than the temples. It is evident that we shall have to change the names of a great many statues exhibited in our museums where they have been labelled from the last name inscribed upon them. The history of Egyptian sculpture has been thrown into a great confusion. It is at present a field which has hardly been cleared. If most of the royal statues, or at least their casts, could once be put together, and a careful study be made of them, it would be astonishing to see how many statues engraved with the cartouche of Rameses II. were never made for him, and are older works of which he took possession".[7]

This warning by Naville has to date gone unheeded. We must therefore be prepared to abandon any preconceptions that we may have concerning Egyptian history.

18th Dynasty

I shall start with the 18th Dynasty if only because it has so far been discussed the most. The problem is that, Manetho's lists, as preserved by Josephus, Africanus and Eusebius, all disagree on the order of the kings as well as their lengths of reign. For the sake of expediency, I shall quote Josephus' list making comments about the discrepencies between the other lists afterwards where appropriate.

Josephus		**Suggested**
Tethmosis	25yrs 4mths	Thutmose I
Chebron his son	13yrs	Thutmose II
Amenophis	20yrs 7mths	Amenhotep IB [Amenemhat II]
Amessis his sister	21yrs 9mths	Hatshepsut
Mephres her son	12yrs 9mths	Thutmose III
Mephramuthosis his son	25yrs 10mths	Amenhotep II (?)
Thmosis his son	9yrs 8mths	Thutmose IV
Amenophis his son	30yrs 10mths	Amenhotep III
Orus his son	36yrs 5mths	Akhenaten
Acencheres his daughter	12yrs 1mth	Ankhesenamun? or possibly Merytamun?
Rathotis her brother	9yrs	Tutankhamun (who ruled for 9 years)
Acencheres his son	12yrs 5mths	?
Acencheres his son	12yrs 3mths	?

[6] Zeitschrift für ägyptische Sprache und Altertumskunde Vol. 66, p.95-96.
[7] BUBAST p.14.

In contrast to Josephus' list above, both Eusebius and Africanus start their lists with Amosis (or Amos) who, in my opinion, has been correctly identified as Ahmose I. Eusebius attributes to him a reign of 25yrs whilst Africanus does not give any length of reign. Petrie was of the opinion that Tethmosis of Josephus' list must therefore refer to Ahmose I because of the comment made by Josephus that Thutmosis drove out the Hyksos from Egypt, a task which Ahmose I is usually credited with. I personally believe that Tethmosis of Josephus' list was more correctly Thutmose I. The length of reign given for Tethmosis of 25 years is generally challenged because Thutmose I is not generally accredited with a long reign. Senusert I, on the other hand, is said to have ruled for about 45 or 46 years.[8] If Senusert I was an alternative name for Thutmose I, these lengths of reign, which are said to have been given by Manetho, are all clearly wrong. The fact is, that when it comes to lengths of reign, none of the ancient King Lists, whether Assyrian or Egyptian, can be trusted for accuracy.

According to Josephus, Tethmosis was succeeded by *"his son"* Chebron where Chebron is clearly the Greek transliteration of the name Akheperenra (*A-Chebron-Ra*), Thutmose II's prenomen. Therefore, if we accept Petrie's argument, Thutmose II has been called a son of Ahmose I when in actual fact he was son of Thutmose I. The question then arises as to why Thutmose II has been mentioned, yet his father, who was clearly greater than he, has been omitted. It should be stressed that, unlike Josephus, neither Eusebius nor Africanus give any lineage, only the kings' names.

Petrie then argues that Amenophis, the succesor to Chebron, has been misplaced in all of the lists.[9] The 24 years reign attributed to Amenophis by Africanus, who calls him Amenophthis, may be a copying error as both Josephus and Eusebius accredit him with a reign of 20 years. Josephus then refers to Hatshepsut by the name of Amesses, referring to her as "sister of Amenophis".[10] Sir Alan H. Gardiner thought that the Amenophis spoken of here by Josephus was Amenhotep I[11] but offerred no suggestion as to why Amenhotep I should be placed immediately before Hatshepsut nor why Hatshepsut should be referred to as *"his sister"*.

As we can see from this reconstruction, Josephus' list will have been referring not to Amenhotep I but rather to Amenemhat II alias Amenhotep IB. As has already been argued, the 12th Dynasty king Amenemhat II ruled from Lisht in the Delta whilst his sister Hatshepsut (called Nitocris by Herodotus) ruled from Thebes in the south. According to Africanus and Eusebius, Amenemhat II is said to have ruled for 38 years before being "murdered by his own eunuchs". Thutmose I, alias Senusert I, will have been the father of both Amenemhat II and of Hatshepsut. This then makes Amenemhat II and Hatshepsut brother and sister hence making Josephus' list fully concordant with the facts as we now know them from this reconstruction. I would mention that, whilst archaeologists have problems with this period, the revised chronology proposed here actually agrees with Josephus' list.

Many of the names mentioned above are unknown outside of the lists. It is assumed, for instance, that Mephres is Thutmose III purely because of the position of this name in the list and the comments made thereto. Similarly, as Hatshepsut was the only queen who was sole ruler in this dynasty, it is fairly safe to assume that Amessis was another name for Hatshepsut.

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8 EOP p.439.
9 AHEP Vol.2, p.26-27.
10 Josephus, *Against Apion* 1.15 (Whiston) or 1.94-5 (Loeb).
11 EOP p.444 fn.2.

Despite this, archaeology has to date been unable to provide us with proof that Hatshepsut used this alternative name of Amesses, or that Thutmose III used the name Mephres.

As a matter of interest, Amessis was omitted from Eusebius's 18th Dynasty list. It could be argued that this omission was accidental, however, it should be noted that she does not appear in any of the 12th Dynasty lists either. Nevertheless, we should not read too much into these omissions for the simple reason that the Egyptian Kings' Lists are full of such errors. I would point out that the 12th Dynasty king Senusert II does not appear in Manetho's 12th Dynasty list either.[12]

Other names from Josephus' list which have been identified with any degree of certainty are Thmosis, whom Africanus and Eusebius call Tuthmosis and is without doubt to be identified as Thutmose IV, recognisable both by his position in the list and his name, and his successor Amenophis, who can be identified as Amenhotep III. In addition, the two monolithic colossi of Amenhotep III are referred to by both Africanus and Eusebius as belonging to this Amenophis thereby confirming this identification beyond any reasonable doubt.

This Amenophis was accordingly succeeded by a king whose name is given by Josephus as Orus. There is no doubt in my mind that Orus was an alternative name for Akhenaten, son of Amenhotep III. This is actually confirmed by a letter written by Suppululiuma, king of Hatti, which is addressed to "Huria king of Egypt".[13] The translator of the text, Mercer, could not understand why Akhenaten was addressed as "Huria". Orus is of course the Greek transliteration of this name Huria.

As already stated, Josephus referred to Queen Hatshepsut by the name of Amesses. Herodotus, on the other hand, called her Nitocris.

> "The story was that she [Nitocris] ensnared to their deaths hundreds of Egyptians in revenge for the king her brother [i.e. Amenemhat II], whom his subjects had murdered and forced her to succeed; this she did by constructing an immense underground chamber, in which, under the pretence of opening it by an inaugural ceremony, she invited to a banquet all the Egyptians whom she knew to be chiefly responsible for her brother's death; then, when the banquet was in full swing, she let the river in on them through a large concealed conduit-pipe. The only other thing I was told about her was that after this fearful revenge she flung herself into a room full of ashes, to escape her punishment".[14]

Breasted dismissed this as a fanciful tale, but we should not lose sight of the fact that the story may contain some element of truth. It would certainly go some way to explaining why the name Hatshepsut was defaced from most of her monuments and why she has been omitted from the 12th Dynasty lists. According to Diodorus, the Egyptians considered murder a grievous crime, for "everyone is an object of general hatred who applies violence to the body of a man of the same tribe or wounds him or, in general, does him any harm".[15] We have already quoted Africanus and Eusebius who, in their copy of Manetho's work, tell us that Amenemhat II was murdered by his eunuchs.[16] If Hatshepsut went to all the trouble described by Herodotus to avenge her brother's death, then his death must have been at the hands of influential people, which means that he was not killed by eunuchs.

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12 EOP p.136 & p.439.
13 AMAR Vol.1, Letter 41.2 (p.206-207).
14 Herodotus, *Histories* 2.100.
15 Diodorus, *Library* 1.91.
16 Manetho pp.67 & 71.

The name Nitokris appears to be a transliteration into Greek of Queen Hatshepsut's prenomen which we read as Maatkare. Bearing in mind that Amenhotep III appears variously in the El Amarna letters as Nimmuria, Immuria and Mimmuria,[17] the alternative reading of the queen's name as Naatkare – hence Nitokris – becomes perfectly plausible.

6th Dynasty

With the identification of Hatshepsut as Nitocris, it means that the 6th Dynasty must also fall. Nitocris of that Dynasty used for her Prenomen the name Menkara[18] which was a variation of the name Maatkare used by Hatshepsut.[19] Petrie assumed that Hatshepsut adopted the name from King Menkara of the 4th Dynasty, however, I intend shortly to reveal that Cheops and Chephren, who have been assigned to the very early period of Egyptian history, are to be identified as Akhenaten and Ay, kings of the latter part of the 18th Dynasty. This being the case, Menkara of the 4th Dynasty, as we shall shortly see, will have been a contemporary of Shabaka king of Ethiopia and is therefore to be dated much later than Hatshepsut.[20]

Nitocris reappears in the 8th Dynasty under the name of Menkara as has been noted by Newberry and Gardiner.[21] The 7th Dynasty which comes in between is regarded by Gardiner as spurious[22] and like the 8th Dynasty after it, no names are actually given by either Africanus or Eusebius.

Those names which have been allocated by the archaeologists to the 8th to 10th Dynasties in my opinion belong mainly to the period of Assyrian occupation. Petrie has already commented on the Syrian and Assyrian influences on Egypt during these periods, but presumably, because of the early dating of these dynasties, he has followed the accepted view that the invaders were Amorites rather than Assyrians.[23]

Before proceeding further, I feel it is pertinent to point out that there is a difference between what the archaeologists are terming 8th to 10th Dynasties and the names quoted by both the Egyptian priest Manetho and the Greeks for this period. Manetho's 6th Dynasty and the archaeologist's 6th Dynasty are likewise two different lists. The archaeologists have tried to fit their archaeological framework into a corrupted version of the Egyptian King Lists. Just because one or two scarabs have been found bearing names reminiscent of the 6th Dynasty kings and queens, they have too confidently assumed that the stratum which they are dealing with is of that dynasty. It is necessary to make this distinction to save any confusion which may arise out of the emendations being presented here.

In Manetho's 6th Dynasty list, Nitocris is preceded by five other kings whose names are given as Othoes, Phios, Menthusuphis (I), Phiops and Menthusuphis (II). It would appear that Menthusuphis I and II are to be identified as Amenemhat I and II respectively. In the Abydos and Sakkara King Lists, the name of Othoes has been replaced by that of Teti and an additional king by the name of Userkare has been added immediately after him. Phios is replaced by Piopi or Meryre, Menthusuphis I by Merenra, Phiops by Neferkare and

17 AMAR Vol.1, Letter 1 (p.3), Letter 19 (p.67), Letter 24, Col. III (p.117) & Letter 26 (p.149).
18 EOP p.437, note 2.
19 AHEP Vol. 1, p.74.
20 AHEP Vol.1, p.74.
21 EOP p.437 fn.2.
22 "This dynasty appears to be wholly spurious" EOP p.437.
23 AHEP Vol. 1, p.120.

Menthusuphis II by Merenra-Antyemzaef. Consequently, it has been decided that Phiops (II), who was also apparently called Neferkare, should be identified as Pepi II. However, such identification is not without its problems as we shall shortly see below.

Mention must also be made here of the fact that many scarabs bearing the name Pepi were at one time assigned to the 6th Dynasty. As the Hyksos (17th Dynasty) types became recognised, it became necesssary to reassign these scarabs to the 17th Dynasty.[24] It is now known that the names Teti and Pepi, names originally assigned to the 6th Dynasty, belong to the 17th Dynasty. I believe that Phiops II of Manetho's 6th Dynasty is possibly to be identified as Apophis II, the Hyksos king of the 17th Dynasty.

As can be seen, all of this becomes extremely confusing, but hopefully it is starting to become apparent what Manetho was doing when he compiled his lists and how he and his generation have deceived everyone into believing that the Egyptian race was the oldest on Earth.

As mentioned above, Pepi II was also known as Neferkara. We have already seen that scarabs bearing the name Neferkara have been found and dated to the 18th Dynasty, however, the argument being put forward here is that Neferkara was an alternative name for Thutmose III and not Apopi II of the 17th Dynasty. How then do we resolve this difficulty?

Shabaka and Neferkara-Pepi II

The truth is that further confusion has been introduced into the archaeological results because Shabaka is also understood to have used the name Neferkara. With this in mind, it would be logical to assume that Neferkara-Pepi (II) was an alternative name used by Shabaka of the 25th Dynasty. The ridiculously long reign of 99 years accredited to Pepi II by Manetho seems reminiscent of the similarly exaggerated long reign of 50 years accredited to Shabaka by Herodotus.[25] Neither of these lengths of reign can be taken seriously. The difficulty is that there appear to have been two kings with the name Shabaka, as we shall discover in Chapter 10, when we come to discuss what is known as the Third Intermediate Period. From what I can gather, Meryra-Pepy I was an alternative name for Shabaka I whilst Neferkara-Pepy II might have been an alternative name for Shabataka, son of Shabaka I. To complicate matters further, there was another Shabaka, who I shall refer to as Shabaka II, who lived a couple of centuries later!

It appears that the two Dynasties, the 6th and 25th, have become inextricably confused. In discussing the artefacts of the 6th Dynasty, Petrie commented:

> "Some scarabs which have been attributed to Pepy II certainly belong to Shabaka of the 25th dynasty, and to other kings with the common name Neferkara. In many museums are alabaster vases with the cartouche Neferkara; probably one or two may be genuine, but most of them have forged names on genuine vases, the very shapes of which show that they were made in the 19th dynasty [the Ramesside period] rather than in the 6th dynasty".[26]

In other words, artefacts which were originally believed to have belonged to a 6th Dynasty strata actually belong to a much later period, namely the 25th Dynasty. As we shall shortly see, the 25th Dynasty was contemporary with the beginning of the 19th (i.e. the Ramesside

[24] SCAR p.24.
[25] Herodotus, *Histories* 2.139.
[26] AHEP Vol 1, p.116.



Meryra-Pepi I

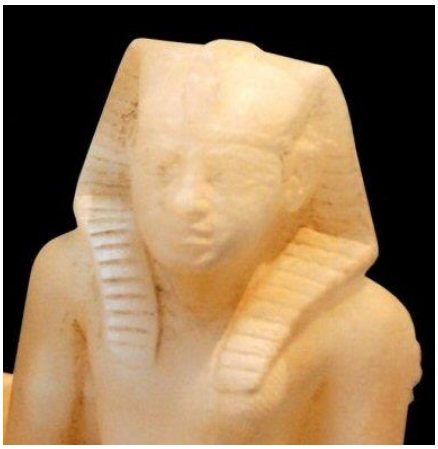


Shabaka

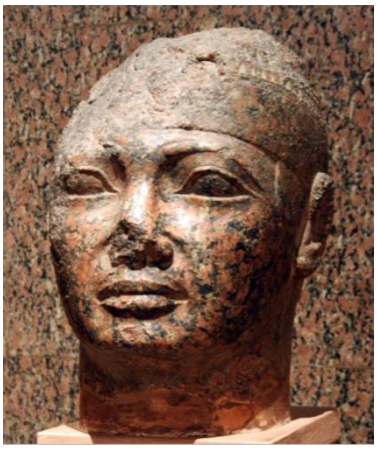
Period). It seems that whilst the scarabs have been redated, the strata from which they have been taken have not been reassessed or redated.

It should be noted that a block from the city of Tanis and which bears the titles "Horus Neterty-kha, King of Upper and Lower Egypt, Neferkare, Son of Re, P[...]"[27] has been dated to the late Tanite period. One wonders whether the final name should be restored as "Pepi"? Kitchen suggested that the inscription may belong to the time of Psammetichus I,[28] which I feel is close to the truth as Shabaka II seems to have had some special significance to the 21st and 22nd Dynasty kings. By "Psammetichus I", Kitchen means Psamtek I who was actually a Persian Satrap as we shall discover in Chapter 10 of this work.

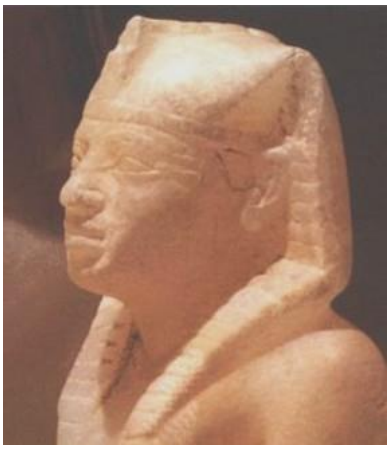
Towards the end of Shabaka's reign, Egypt was feeling the pressure of the Assyrian advancement towards Egypt:



Neferkara-Pepi II



Shabataka



Neferkara-Pepi II (side view)

[27] *Le Lac Sacré de Tanis*, 73-5 and plate 32 (block No.254) by Pierre Montet, Paris 1966.
[28] TIP p.397, fn.904.

> ''With the collapse of the Memphite Government [of the 6th Dynasty] we hear of incursions of Asiatics into the Delta''.[29]

Some scarabs bearing the name Neferkara have been assigned by Petrie to the 7th Dynasty; "They show the first introduction of the symmetrical designs, probably due to the Syrian influence".[30] An 8th Dynasty cylinder pictures a certain Neferkara-Khendu standing before a Syrian who is receiving the *Ankh* sign, designating life, from the hands of the king. Petrie recognised this as evidence of "a king of Syria holding rule over Egypt".[31]

Petrie records:

> ''Before entering on the next stage, we should make a review of the various movements between the VIth and XIIth dynasties. An influx from North Syria had brought in Chaldean design, seen in the button-badges and guilloches, and from the cylinder of Khandy [i.e. Neferkara Khendu] it seems that a Syrian king ruled Egypt as a secondary kingdom. Of the personal names of such kings a few are given in addition to the Egyptian names which they adopted; such are Khendu, Teruru, and Annu; these seem to belong to the Egyptian *khend*, to go, or lead, and the Semitic *talal*, 'exalted,' and *onau*, the pillar of 'cloud'.''[32]

The only time Chaldea invaded Egypt was during the reign of Nebuchadnezzar II. Bearing this in mind, it is pertinent to point out that there is evidence that the *nefer* sign can sometimes be used for *neb*, hence Neferkara-Khendu can also be read as Nebo-Khenada, hence identified as Nebuchadnezzar!

At the end of the 6th Dynasty, Egypt supposedly went into a cultural abyss from which she was not to recover until the 12th Dynasty many years later:

> ''One would never suspect from the beauty of this work [of Pepy II's pyramid] that the end of the reign, which was one of the longest in history, would see a disastrous decline of the arts and the political collapse of the Old Kingdom''.[33]

There then followed, according to the accepted view of things, a dark period in the history of Egypt.

> ''Our best glimpse of events in this exceedingly dark time is in the period after Intef I had established Dynasty XI in Thebes....
>
> ...While the continuous use of the cemeteries from Dynasty VI into Dynasty XI can be determined at Dendereh or in the Naga-ed-Dêr district of the Thinite Nome, ***the meagreness of inscriptional evidence has placed formidable obstacles in the way of arranging the material from these sites in chronological order***. Even in the Hare Nome, where there is assistance from the rock inscriptions in the alabaster quarries of Hat-nub, it has not been possible to fill in the gap between the Old Kingdom Nomarchs whose tombs are at Sheikh Said and the men buried at Deir el Bersheh in Dynasties X-XII''.[34]

We have already demonstrated that there is no difference in the works of the 12th and 18th Dynasties. Both of these dynasties show a progression in art from the period which *preceded* the Old Kingdom:

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29 AAAE p.82.
30 AHEP Vol.1, p.122-3.
31 *Ibid*.
32 AHEP Vol. 1, p.125.
33 AAAE p.78.
34 AAAE p.83-84.

> "It will be seen that Dynasty XI and early Dynasty XVIII were times of a renewal of Egyptian civilization, both having much in common with the brilliant Archaic Period that preceded the Old Kingdom".[35]

It seems, therefore, that the Old Kingdom must have run concurrently with the later 12th/18th Dynasty and the 25th (Ethiopian) Dynasty.

An interesting observation can also be gleaned from what is called the Shabaka Stone, so named after the king of the 25th Dynasty in whose reign the text is said to have been copied:

> "In its preamble King Shabaka of the 25th Dynasty (712-698 BC) claims to have copied the text from an ancient worm-eaten document, and it is, indeed, written in a very archaic style. For a long time scholars accepted Shabaka's claim at its face-value, and set the original composition of the text as far back as the 3rd Dynasty. More recently it has become widely accepted that although the themes of the myth belong to the mainstream of Egyptian thought, this particular composition is relatively late, perhaps even of Shabaka's time. As for its archaic style, there is good evidence to show that in the Late Period scribes had a working knowledge of an archaic form of the language, and could compose in it".[36]

That the scribes were capable of writing in this 'archaic' style lends further credence to the argument presented here that the archaeologist's 6th Dynasty is merely a disguised form of the 25th. It seems strange that the scribes should use a style of writing which supposedly died out some thousand years or so previously. Whilst this is not impossible, it nevertheless is an unlikely situation as it means that someone must have "relearnt" the archaic language. It is even more unlikely in the light of the above comments concerning Shabaka, alias Meryra-Pepi I.

Pepi II's pyramid is supposed to be a conundrum:

> "The pyramid group of Pepy II was thoroughly investigated by Gustave Jéquier and the fragmentary decorations of this last great monument of the Old Kingdom painstakingly reconstituted. These show that certain of the cycles of scenes from the public life of the king were continued. In fact the Libyan booty was copied from [king] Sahura [of the 5th Dynasty], even to the names of the family of the conquered chief."[37]

Stranger still is the fact that Taharka's temple at Kawa employs the very same scenes!

> "On the back of the pylon of Taharka's temple at Kawa, under a colonnade of palm columns reminiscent of the Fifth-Dynasty funerary temple of Sahura at Abusir, are carved sunk reliefs which reproduce the Old Kingdom version of the king as a sphinx trampling on his enemies, as it is found in the temples of Sahura, Ne-user-ra, and Pepy II. They even show the family of the conquered Libyan chieftain with the same names of the wife and the two sons which in Dynasty VI were copied from Sahura's representation by Pepy II".[38]

If Sahura, Pepi II and Taharka all lived during the same period of history then there need not be any problem with this duplication of scenes. If Sahura, Neferkara-Pepi II and Taharka were all involved in the self-same campaign, then they would all be entitled to record the same event.

The work of the 6th Dynasty demonstrates a peak in artistic skill and ingenuity, a situation which supposedly was not to repeat itself until much later in Egypt's history:

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35 AAAE p.88 and see comments on p.94 of same.
36 AE p.26-27.
37 AAAE p.78.
38 AAAE p.240.

> "One would never suspect from the beauty of this work that the end of the reign [of Pepi II], which was one of the longest in history, would see a disastrous decline of the arts and the political collapse of the Old Kingdom".[39]

In fact, "a kneeling statue figure of Pepy I holding forward two offering jars which, both in style and as a statue type, is a wholly unexpected work for so early a time".[40] Everything points to a late date for the 6th Dynasty. According to this reconstruction, the aforesaid 'decline' was due to the Assyrian invasion of Egypt which occurred at the end of Shabataka alias Neferkara-Pepi II's reign.



Pepi I Meryra

> "In the reign of Pepy II we hear of skirmishes with the southern tribes and trouble also on the Red Sea Coast. Peaceful relations seem to have been maintained with Syria, but in the reign of Mernera [father of Pepi II] a series of military expeditions was organized by Weni which were probably chiefly concerned with protecting access to the Sinai mines".[41]

One wonders if there was not more to this than just "protecting access to the Sinai mines". There is enough evidence to suggest that Neferkare-Pepi II belongs to the 25th Dynasty in which case the "skirmishes" and the trouble "on the Red Sea Coast" would be the Assyrian advancement. If so, then this would leave very little, if anything, that can truly be classified as 6th Dynasty which, in my opinion, is as spurious as the 7th and 8th Dynasties which supposedly succeeded it.

3rd Dynasty

I would similarly suggest that the Egyptian 3rd Dynasty is likewise a duplication of the 18th Dynasty so that the first four kings, as presented in the Abydos and Sakkara King Lists, would be recognised as follows:

3rd Dynasty	12th/18th Dynasty
Zoser	Zoser-ka-ra (i.e. Amenhotep IA)
Teti or Zoser-Teti	Thutmose I (?)
Nebkare	Nebkare (i.e. Amenemhat II alias Amenhotep IB)
Neferkare	Thutmose III

Zoser, the first king mentioned here, was also called Neterkhet,[42] this being his "Horus name".[43] It is interesting to note that the Abydos list shows a certain Neterkara as immediately preceding Menkara.[44] The difference between the name Neterkhet and Neterkara is negligible considering the many examples we have encountered where similar such variations appear. One has only to compare the Abydos list with the Sakkara list to see

[39] AAAE p.78.
[40] AAAE p.80.
[41] AAAE p.81.
[42] AHEP Vol. 1, p.42. Gardiner on the other hand preferred to read the name as Netjrikhe.
[43] EOP p.76.
[44] EOP p.437.

that there was no uniformity between the way names were spelt. Alternatively, we find that Neterkhau was another name for Pepi II in which case there may have been some confusion by the scribes between the two periods of history.

The name Thutmose could well have been pronounced Teti-mose. Whilst Breasted preferred to read the name as Thutmose, Petrie preferred Tahutimes. The second name on the list, Teti, could therefore have been a pet name for Thutmose in the same way that Ses or Sesu could have been a variant name of Rameses II as noted by Petrie.[45] The name Teti also appears in the 6th Dynasty King Lists which we have already discussed. It appears just before that of Menkare (Hatshepsut) and I would therefore identify him as either Thutmose I or II.

Scarabs belonging to Teta, which is merely a variant spelling of Teti, have already been discovered and dated to the 18th Dynasty. Teta has become one of the unplaced kings that Petrie could not fit into the 18th Dynasty and consequently tried to place in the 6th Dynasty.[46] There was someone called Teta who was the *kher-heb* of the Royal Mother Sensenb.[47] The word *kher-heb* is translated by Percy Newberry as "lector". Sensenb was the mother of Thutmose I.[48]

The third king of this dynasty appears as Nebkare in the Sakkara king list but as Sedjes (or Setches) in the Abydos king list. If we can recall, Nebkare is the prenomen of Amenemhat II. Whether Sedjes is to be identified as Nebkare is uncertain. It should be noted that Petrie placed Nebkara before Zoser thereby following the Abydos King List which mentions a certain Nebka as ruling before Zoser. Petrie was under no doubt that Nebka and Nebkara were one and the same person.[49] It has already been shown that co-regency will have occurred between Thutmose II, Amenemhat I and Amenemhat II which would help to explain this confusion as to why Nebkara should be placed before Zoser in one list and after Zoser in another.

The fourth king in the Abydos King List, as we can see from the above, is a certain Neferkara. It is once again interesting to see the name Neferkare appearing in the place where one would expect to find Thutmose III. We have already demonstrated that Neferkara was more than likely an alternative name for Thutmose III. Neferkara is said to have succeeded Menkara, whilst Thutmose III succeeded Menkara-Hatshepsut thereby providing us with a valuable link between these two names. [50]

The last king of this dynasty according to the Turin Canon and the Sakkara King List was a certain Huni who I am unable to identify with certainty. He is omitted by the Abydos King List.[51] He must be either Amenhotep II or Thutmose IV, more likely the latter. We know that Huni was succeeded by King Snofru of the 4th Dynasty[52] who, I would suggest, is to be identified as Amenhotep III. Consequently, Cheops and Chephren, the next two kings of the 4th Dynasty, will be identified as the 18th Dynasty kings Akhenaten and Ay.

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45 AHEP Vol. 2, p.258.
46 AHEP Vol. 2, p.257.
47 *Proceedings of the Society of Biblical Archaeology*, Vol. 27, p.102, London, Januarry to December 1905.
48 AHEP Vol. 2, p.57.
49 AHEP Vol. 1, p.41.
50 AHEP Vol 1, p.74.
51 EOP p.433.
52 EOP p.75.

4th Dynasty

Some confusion has arisen here owing to the names in Manetho's 3rd and 4th Dynasty lists which cannot be easily accounted for from the Abydos and Sakkara king lists. Consequently, I will deal with Manetho's list first:

Soris	-	Thutmose IV
Suphis	-	This would appear to be a corruption of the name Amenophis (Amen-Suphis?), better known to us as Amenhotep III.
Suphis	-	Amenhotep IV alias Akhenaten
Mencheres	-	Smenkare son of Akhenaten(?)
Ratoises	-	A variant spelling of the Rathotis of Josephus's 18th Dynasty list whom Petrie identified as Tutankhamun.[53] Tutankhamun was the son of Akhenaten and brother of Smenkare.
Bicheres	-	Bochoris of the 24th Dynasty
Sebercheres	-	Shabaka of the 25th Dynasty
Thamptis	-	Ramses (I?)

Let us now look at the Abydos and Sakkara king lists which, in my opinion, has not been properly matched with Manetho's list:

Snofru	-	I would argue that this was an alternative name used by Amenhotep III. Snofru used for his Horus name that of Nebmaot which seems to be but a variation of Nebmaatra, Amenhotep III's Prenomen [18th Dynasty] or Nebmare, Amenemhat III's Prenomen [12th Dynasty]. It is interesting to note that Nebmaot is here used by Snofru as a Horus name rather than a Prenomen. The 30 years for Amenhotep III as given by Manetho[54] is not too far removed from the 24 years for Snofru as given by the Turin Papyrus.[55]
Khufu	-	This is the Cheops of Herodotus. If we follow the list presented by Herodotus, we recognise that Sesostris of Herodotus' list is Senusert III alias Thutmose III. It then follows that Pheros was Amenhotep II, Proteus was Thutmose IV, Rhampsinitus was Amenhotep III and Cheops was Amenhotep IV alias Akhenaten, alias Huria. The similarity between the oppression during Akhenaten's time and that during the time of Cheops is an important key to this identification and will be discussed more fully in Chapter 8. The 17th year as the highest recorded date for Akhenaten's reign[56] should be compared with the 17 years given in the Sakkara King List for the length of Khufu's reign.[57]

[53] AHEP Vol 2, p.28-29.
[54] EOP p.444.
[55] AEBOS p.26 – Note that Africanus gives 21 years and the Sakkara King List 17.
[56] EOP p.443 – Manetho according to Josephus gives 36 years!
[57] EOP p.434 – Africanus gives 21 years.

Radedef - This name should perhaps be read Rathotef – the Rathotis of Josephus' list as mentioned above – and identified as Tutankhamun. Radedef appears in the Turin Papyrus as Herutatef.[58] Mention has already been made throughout this book of how the the '*t*'s and '*d*'s in ancient languages were interchangeable. Radedef is said to have reigned for 8 years[59] whilst Tutankhamun's reign is known to have lasted up to his 9th year.[60]

Khafre - This person appears as Chephren in Herodotus' list. According to this reconstruction, Chephren was another name for Ay of the 18th Dynasty who was also known as Kheperkheperura (i.e. Khafre-Khafre-Ra).

Hardedef - Unknown. (I would suggest that it is another variant spelling of Radedef.)

Rabaef - Unknown

Menkaura - Mycerinus of Herodotus, better known to us as Menkare. He can here be identified as the Menkare who was a vassal of Shabaka of the 25th Dynasty.[61]

Shepseskaf - This person would appear to be identifiable as Tefnakhte of the 24th Dynasty where he appears as Shepsesre-Tefnakhte.[62] As we shall shortly see, Tefnakhte makes a reappearance in the 5th Dynasty where he succeeds king Mencheres (i.e. Menkare) in the same way that Shepseskaf succeeds Menkaura (i.e. Menkare) in this dynasty. By his position there, it seems more than likely that Shepseskaf is either a corruption of, or a variant spelling of, the name Shepsesre.

5th Dynasty

Eusebius is said to have confused this dynasty with the 6th Dynasty and mentions only the first king "Othoes (i.e. Teti) who was murdered by his bodyguard".[63] In actual fact, with the exception of one or two of the names, the ones appearing in this Dynasty should now be very familiar to us:

Userkaf - Usercheres of Manetho's list. This might be an alternative spelling of Userkare, the 6th Dynasty king, which in turn might be a phonetic cognate of the name Zoserkara (Amenhotep IA). Alternatively, he is perhaps to be identified as Thutmose I.

Sahura - This king has been identified as the person who goes under the name of Sephres in Manetho's list(?). Sahura may have also been called Nebkhau.[64] Scarabs bearing the name Nebkhau have already been

[58] *The Book of the Dead: The Papyrus of Ani, Scribe and Treasurer of the Temples of Egypt, about B.C. 1450,* Vol. 1, p.9, Sir Ernest Alfred Wallis Budge, London 1913.
[59] AEBOS p.26.
[60] *Ibid*. p.112.
[61] AHEP Vol 1, p.74.
[62] EOP p.449.
[63] Manetho p.51.
[64] Abydos Vol 2, p.41.

ascribed to Amenemhat II who was called both Nebkara and Nebkhaura.[65] The name Sahura in this list will therefore have been a variant spelling of Sonkhara whom we have already identified as Amenemhat II. He is not to be confused with the Sahura who belongs to the time of Shabaka-Pepi II and Taharka whom we have already briefly discussed. The suggested connection between the 4th Dynasty line and Khentkaws the mother of both Sahura and Neferirkara made by William Stevenson Smith[66] should be treated with caution as he has made an assumption which this reconstruction shows to be wrong.

Neferirkara - Those who are familiar with the reading of hieroglyphs will be aware that this name can also be read as Neferkara, this corresponding more correctly to the Nephercheres of Manetho's list. We have already identified this king as Thutmose III, alias Senusert III. In the Abydos list, the name Kakai appears in place of Neferkara. Kakai would then appear to be a phonetic cognate of Kakau. This latter name is often used as an abbreviation for Kakaura, better known to us as Senusert III. A decree of Neferarkara to exempt the temple serfs from claims for public services, however, is similar to one issued by Neferkara-Pepi II,[67] which possibly once again shows a confusion between the two periods of history.

Shepseskara - This name which appears in the Abydos list is unidentifiable. In Manetho's list the name is given as Sisires which would appear to be a variant spelling of Sesostris, better known to us as Senusert. I would suggest, however, that Shepseskara is a variant spelling of Shepsesre, better known to us as Tefnakhte.

Raneferef - We seem to have some deviation between the various lists as to what the name of this next king should be. Raneferef is what appears in the Abydos list. In the Sakkara king list, the name Khaneferra appears here instead. Khaneferra is the name of Sebekhotep IV whom we have identified as Thutmose IV. Meanwhile, Manetho's list has Cheres which I believe is a variant spelling of Huria, the Orus of Josephus's list. We have already identified him as Akhenaten. The three lists would therefore appear to be out of synchronisation at this point. The name Raneferef is otherwise unknown.

Rathures - This would appear to be another variant spelling of Rathotis who appears in Josephus' 18th Dynasty list. Petrie identified Rathotis of the 18th Dynasty as Tutankhamun. The king Userenra (or Niuserra as Gardiner preferred to call him) of the Abydos and Sakkara king lists,

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65 AHEP Vol. 1, p.170 – Compare cartouche with three ka signs and scarab with only one.

66 "The Mycerinus temple continued to be used into the Sixth Dynasty. In Dynasty V it was connected with the group of buildings which were constructed in front of the great mass of rock which Queen Khent-kaw-s turned into a sarcophagus-shaped tomb like that which Shepseskaf had built at South Saqqara towards the end of Dynasty IV. Queen Khent-kaw-s formed the connexion between Dynasties IV and V. She seems to have been a daughter of Mycerinus who married Weserkaf [i.e. Userkaf] and became the mother of both the second and third kings of Dynasty V, Sahura and Neferirkara." AAAE pp.100-2.

67 AHEP Vol. 1, p.115.

who appears in place of Rathures, is unidentifiable, though we shall be looking at the order of the names in the Sakkara list in a moment.

Mencheres - This was the Menkara who was a contemporary of Shabaka of the 25th Dynasty.[68] Herodotus called him Mycerinus.[69]

Tancheres - If we follow Herodotus' list, then Tancheres may be the same as Asychis, perhaps also identifiable as Technactis, father of Bochchoris of Sais of the 24th Dynasty.[70] In the Sakkara king list, the name Zedkara (he was also called Assa) appears here. Zedkara was an alternative name for Shabataka, successor to Shabaka, and many objects attributed to this 5th Dynasty king have had to be reassigned to Shabataka of the 25th Dynasty,[71] once again proving that the 5th and 6th Dynasty strata actually belong to the 25th Dynasty period. As we can clearly see, Mencheres was a contemporary of Shabaka, and Zedkara was an alternative name for Shabataka, successor to Shabaka. Assuming that the reconstruction being proposed here is wrong, all of this would be an amazing string of coincidences!

Onnos - Unas of the king lists. He would be identifiable as the Anysis of Herodotus,[72] the last king of Egypt prior to the time of Shabaka, the Ethiopian king who conquered Egypt. It is interesting to note that Herodotus, like this king list, places Anysis (i.e. Unas) as the next king but one after Mycerinus (i.e. Menkare).

Hopefully, the extent of deception can now be realised. Herodotus places Sethos (Seti I) immediately after Anysis, making Sethos a contemporary of Sennacherib king of Assyria.[73] Obviously, these amendments mean that other 'discrepencies' are now highlighted. For instance, in the case of Userenra, a statue of his is said to have been made by Kheperkara (Senusert I).[74] At first this would seem to conflict with the reconstruction being proposed here where Senusert I preceded Userenra. After all, an earlier king could not have made a statue of a king who had not yet been born! However, bearing in mind that other later kings also used the name Kheperkara, and that this name was particularly popular during the Ethiopian period,[75] this 'anomaly' can likewise be easily explained.

The Egyptian 'Old Kingdom'

As we are beginning to see, many of the dynasties are spurious. The question which now needs to be answered is, when precisely did the so called 'Old Kingdom' actually occur?

With the placement of Cheops and Chephren in their correct chronological position, it now becomes clear that the 'Old Kingdom' should now be redated to the period concurrent with and subsequent to the 12th/18th Dynasty and lasting until sometime in the 25th Dynasty.

[68] AHEP Vol. 1, p.74.
[69] Herodotus, *Histories* 2.129.
[70] EOP p.449.
[71] AHEP Vol 1, p.92.
[72] Herodotus, *Histories* 2.137.
[73] Herodotus, *Histories* 2.141.
[74] AHEP Vol. 1, p.87.
[75] See the list of "unplaced" kings AHEP Vol 3, p.310.

(I would here stress that Dynasties 19 to 22 belong to the later Assyrian and Persian periods, as we shall shortly demonstrate). We have already mentioned that many artefacts originally attributed to the 5th and 6th Dynasties have had to be redated when it was discovered that they actually belonged to Shabaka and his son Shabataka of the 25th Dynasty. We have seen that the scribes of the time of Shabaka were *au fait* with the 'Old Kingdom' style of writing. To make matters worse, Pierre Montet discovered that many 'Old Kingdom' artefacts were found mixed with 22nd to 25th Dynasty objects at Tanis. It is assumed that the style was copied:

> "The archaizing tendency of the Saite dynasty is clearly illustrated by the way in which the burial chambers are decorated with funeral texts copied from the Old Kingdom examples in the pyramids nearby, which were investigated and restored".[76]

It is interesting to note that the 11th and 12th Dynasty kings built pyramids very similar in design to those of the Old Kingdom:

> "Mentuhotep II's monument remained unique until Hatshepsut built hers alongside..... .....On the other hand the pyramid is clearly inspired by the Old Kingdom tradition....".[77]

And similarly:

> "Sesostris II reverted even more closely to Old Kingdom practice by building himself a mastaba at Abydos as well as his pyramid at Lahun".[78]

When we examine the 1st Dynasty below we shall encounter further evidence to support the suggestion that the Old Kingdom ran concurrently with the later dynasties.

13th & 14th Dynasties

It should be stressed right from the start that Manetho's 13th and 14th Dynasties provide us with no names. The 13th Dynasty is presented by Africanus and Eusebius as having consisted of sixty kings of Diospolis who reigned for 453 years whilst the 14th consisted of seventy-six kings of Xois who reigned for 184 years. The Abydos and Sakkara King Lists ignore the period altogether and the Karnak List only provides a few of the names but in a disorderly sequence.[79] The only list which is relied heavily on for these two Dynasties is the Turin Canon, a "genuine chronicle remarkably like the Manetho of Africanus and Eusebius"[80] written in hieratic script on papyrus.

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

We have hereto shown that the 12th and 18th Dynasties were one and the same period of history. This means that the intermediate periods are immediately open to scrutiny. It is my

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76 HERIT p.97.
77 HERIT p.55.
78 *Ibid.* p.56.
79 EOP p.440 – Introduction.
80 EOP p.47.

opinion that the 13th and 14th Dynasties in particular have become a dumping ground for archaeologists for names which cannot be fitted comfortably elsewhere. We have already discussed three of the 13th Dynasty kings at the end of the last chapter identifying Sebekhotep III as Thutmose III, his successor Neferhotep as Amenhotep II and Sebekhotep IV as Thutmose IV. It is now merely a matter of re-examining the evidence for some of the remaining names.

Petrie referred to this period (i.e. the 13th and 14th Dynasties) as "the second of the two great periods of obscurity in Egyptian history".[81] He seemed reluctant to challenge the conventional view which assumes that these two dynasties actually existed as separate periods of history. Among the many names allotted to this period are ones which should now be familiar to us from the 12th Dynasty. For example, Petrie's king number 14, Sehetepabra-Amenemhat V[82] and king number 8, Rasehetepab,[83] are both to be identified as Sehetepabra-Amenemhat I of the 12th Dynasty. I should perhaps mention that the name Rasehetepab, as Petrie himself realised, can also be read as Sehetepabra. Petrie commented that "Some scarabs bearing this name are so rude in workmanship that they cannot be assigned to the reign of Amenemhat I, in which fine work prevailed".[84] Such a statement assumes that poor workmanship could not possibly have existed in the 12th Dynasty, which argument is simply illogical.

Other names which re-occur during this period are the 18th Dynasty kings, Ay[85] and Nebmaatra[86] (Amenhotep III) and the 12th Dynasty king Khokara[87] (Senusert III). Of the latter, Petrie once more commented that "Of Rakhoka [or Khokara] there are five scarabs which can hardly be attributed to the other king [Senusert III] of that name in the preceding [12th] dynasty, from the coarse or late types".[88] On the question of coarse workmanship, I feel that enough has been said in the first chapter of this book about false assumptions of this nature. Having said that, the scarabs he is referring to might actually belong to the 25th Dynasty king of this name.

King No.6 in Petrie's 13th Dynasty list is a certain Sonkhabra who also was known as Ameny-Antef-Amenemhat.[89] We have already seen that Amenemhat II was also called Ameni, and in Chapter 4, I demonstrated that Amenemhat II was also called Sonkhara. He reappears here in the 13th Dynasty as Sonkhabra. This name is therefore nothing more than a variant spelling of Sonkhara. We also learn from this that another of his names was Antef whom we shall shortly encounter when we discuss the 17th Dynasty.

Immediately after Sonkhabra, Gardiner's 13th Dynasty list includes the name Smenkare[90] which, in the absence of a king number 7 in Petrie's list, should presumably, from his position in Gardiner's list, have also appeared there.[91] Smenkare was the name of Akhenaten's son, Akhenaten being an 18th Dynasty king. Smenkare appears to be out of sequence in this list

81 AHEP Vol. 1, p.211.
82 AHEP Vol. 1, p. 213.
83 AHEP Vol. 1, p.214.
84 AHEP Vol. 1, p. 214.
85 AHEP Vol. 1, p.238.
86 AHEP Vol. 1, p.242.
87 AHEP Vol. 1, p.241.
88 AHEP Vol. 1, p.241.
89 AHEP Vol. 1, p.214.
90 EOP p.440 King No. 6.11.
91 AHEP Vol. 1, p.214.

which, as mentioned above, has been taken from the Turin Canon. The Egyptian scribes may have confused this name with that of Menkare, alias Hatshepsut, seeing as she succeeded Amenemhat II.

Of particular interest during this period is a group of names containing the name Dudumes:

> "The Dudumes group seem to be early, by the fine work of the scarabs, the round spiral not being dated after Senusert I. There is, however, no room for a southern line in the XIth and XIIth dynasties, and presumably the group comes early in the XIIIth".[92]

It did not seem to occur to Petrie that the name Dudumes is but a variant spelling of the name Thutmose. Egyptologists seem to place a lot of stress on the way the names are spelt without making much allowance for regional variations in spelling. The fact that Amenhotep is based on worship of the god Amun, Minhotep of the god Min, Mentuhotep of the god Montu, etc. may indeed have had some ritual significance, but the evidence now accumulated in this book, seems to indicate that names were freely transposable between the various spellings. In other words, all of the aforesaid names can be, and were, used by the same king. This practice has already been noted by Kitchen when discussing the 22nd Dynasty kings. He noticed that the gods Ra, Ptah and Amun were all interchangeable in the name Setepen-*x* where *x* represents the name of the deity. Consequently, Shoshenq I was variously known as Hedjkheperre-Setepen-*x*-Shoshenq where *x* again represents the name of the god.[93]

The principal king of the Dudumes group mentioned above was Zedneferra-Dudumes. This name appears on a fallen block at El-Kab;

> "from being surrounded by names of the VIth dynasty it has been supposed to be as early as that, but there would be difficulties as to style if this Dudumes group were placed as contemporary with the VII and VIII dynasties".[94]

We have already discussed the 7th Dynasty, which Gardiner regarded as being spurious. I would suggest that the reason why Petrie did not try to fit the name into the 6th Dynasty is because that Dynasty only contains a few names, which names are confirmed by Manetho's lists, whereas the 7th and 8th Dynasties are the first of the two obscure periods mentioned above. It was therefore more convenient for Petrie to date the style to that obscure period for which we have not one scrap of archaeological evidence.

This, then, is what we are dealing with. It once again highlights the difficulties which the archaeologists have in supporting the accepted or conventional chronology. By recognising that the 13th and 14th Dynasties are spurious, I have once more corrected the archaeological record and, in so doing, have provided more satisfactory solutions to the problems which have to date been encountered. I now call for a reconsideration of the various names which have been allocated to this period in line with their new 12th/18th Dynasty position.

In actual fact, the name Dudumes "occurs in the XIth dynasty temple of Deir el Bahri; and, if an earlier king, the block must have been brought from elsewhere" Petrie tells us.[95] As shown in Chapter 4, the 11th Dynasty temple was started by Mentuhotep I, alias Ahmose I, and was completed by Queen Hatshepsut. The name was probably inserted by either Thutmose I or

[92] AHEP Vol. 1, p.229.
[93] TIP p.86-87.
[94] AHEP Vol. 1, p.229.
[95] AHEP Vol. 1, p.232.

Thutmose II. Once again, what seemed to Petrie to have been an archaeological anomaly actually turns out to have a really simple explanation.

The 'mother' of the 13th Dynasty was a queen by the name of Auhetabu. This Auhetabu was clearly the 18th Dynasty queen by the name of Aahotep. In fact, the name Auhetabu is merely an alternative spelling of Aahotep. The interchange of the *p* and *b* in ancient languages is well attested, with Hammurabi [king of Babylon] also being called Hammurapi,[96] and with the city of Burukuzzi[97] in the Assyrian texts also being called Purukuzzi.[98] The interchange of the *p* and *b* is also prevalent in the so-called 'Hittite' texts where, as a prime example, the name of one of the kings of Hatti appears indiscriminately as Suppiluliuma, Subbiluliuma or Shuppiliuma.[99]

It is worth noting that Sebekhotep III of the 13th Dynasty was a contemporary of a certain Anshat-Hatshepsut, who without hesitation, can be identified as Queen Hatshepsut of the 18th Dynasty. If so, then it is interesting to note that Ay who was the controlling power behind kings Akhenaten, Smenkare and Tutankhamun and finally gaining the throne for himself claimed to have been a descendant of this Hatshepsut.[100] It is also worth noting that Neferhotep I, the successor to Sebekhotep III, bears a remarkable resemblance to Amenhotep II of the 18th Dynasty. (See Plate 12.) This means that Sebekhotep III, who has been placed between Anshat-Hatshepsut and Neferhotep I, can be identified as Thutmose III. It is therefore possible, though by no means certain, that Sebekhoteps I and II can likewise be identified as Thutmoses I and II respectively.

At Sehel, an altar belonging to Sebekhotep III was discovered. To date, no temple buildings have been found which date to the 13th Dynasty. Many of the blocks bear inscriptions naming Ptolemy IV of the Greek Period.

> "The other building is a small chapel cut in the eastern side of the hill called Husseintagoug and is cased with slabs of quartzite bearing the name of Amenophis II. Thus there is nothing to suggest that either building was in existence during the reign of Sebkhotpe III, when this altar was erected.
>
> "Although no exhaustive excavations have ever been conducted at Sehel, there is no possibility of the presence of any other building there".[101]

Apart from a stela erected by Sebekhotep III, the only other evidence of a 13th Dynasty presence was in the form of graffiti discovered close to the chapel, one of which depicts Senusert III and the other Neferhotep I.

> "Many reasons suggest that this graffito should be dated towards the end of the Twelfth Dynasty, most probably to the reigns of Sesostris III [Senusert III] or Amenemnes III [Amenemhat III]".[102]

Knowing that Senusert III was an alternative name for Sebekhotep III, the aforementioned problems are once again easily resolved.

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96 *Archéologie Mésopotamienne* p.374, André Parrot, Paris 1945.
97 ARAB Vol. 1, p.50 §.143, p.52 §.149, p.57 §.164 & p.60 §.171.
98 *Ibid.* p.74 §.221 & p.77 §.226.
99 See comments on p.73 of HPTG.
100 AHEP Vol 1 p.228.
101 *A Bas-Relief of Sekhemrēˁ-sewadjtowĕ Sebkḥotpe* p.17, Henri Wild, JEA Vol. 37, Dec 1951.
102 *Ibid*. p.18.

17th Dynasty

Petrie has identified four unplaced kings at the end of the 17th Dynasty, namely Antef V, VI, VII and VIII, who bear names similar to those of the start 11th Dynasty. Neither Breasted nor Gardiner make mention of these kings, but the discovery of their tombs leaves little room for doubt that these kings existed. Their place in history is still uncertain. Arguments have been put forward for both an earlier (12th Dynasty) and a later (17th Dynasty) date, neither view being decisive.[103]

Despite this, Petrie commented that the style of the cutting of a certain decree, dated in the third year of Antef VIII, and which was inscribed on the side of a great doorway of Senusert I at Koptos resembled the style of those on a stele of Antef II of the 11th Dynasty.[104] It did not seem to occur to him that they could possibly be from the same period of history. If we can recall, Antef was an alternative name for Amenemhet II, as disclosed by the appearance in the 13th Dynasty of an altar bearing the names Ameny-Antef-Amenemhat. Antef VIII mentioned above, who added his inscriptions to the doorway of Senusert I's temple at Koptos, is most possibly to be identified both as Amenemhat II, and most probably also as Antef II.

It is already recognised that Amenemhat I was fearful for his life,[105] though it has not been clear who the offender was. During the time of Amenemhat I there was a certain priest of Min by the name of Antef who was sent to undertake work for the king.[106] Let us assume for a moment that this Antef was, or possibly even became, one of the aforesaid Antef kings. A decree of Antef VIII declares:

> "Whereas the officials of the temple of my father Min came to my majesty to say that an evil thing is come to pass in this temple, even a harbouring of enemies by (blasted be his name) Teta, son of Minhotep:-
>
> "Therefore let him be cast out upon the ground from the temple of my father Min, let him be driven from his office of the temple, to the son of his son, and the heir of his heir; may they be cast abroad upon the earth, let his bread and his sacred meat be seized, let his name not be remembered in this temple, as is done to one like him who has transgressed in the matter of an enemy of his god..."[107]

It is possible that Minhotep is here a variant spelling of the name Amenhotep and Teti an abbreviation of the name Thutmose, that is Thutmose I. This suggests that Thutmose I, alias Senusert I, may have committed some sort of crime, and this may well contain the answer to Breasted's problem concerning Thutmose I's inexplicable reappearance at the end of Thutmose II's reign,[108] as already discussed in Chapter 2, having perhaps been deposed by his own countrymen.

The suggestion that these Antef kings belong to the 12th Dynasty (alias 18th Dynasty) therefore agrees with the archaeological evidence which calls for both a "late 17th Dynasty" and "early 12th Dynasty" dating.

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103 AHEP Vol. 1, p.266, See also *Koptos* p.5, Petrie & D. G. Hogarth, London 1896.
104 AHEP Vol. 1 p.271.
105 AHEP Vol. 1, p.158.
106 AHEP Vol. 1, p.156.
107 AHEP Vol. 1, p.272.
108 AHEB Vol. 1, p.267.

1st Dynasty

Regrettably, the 'further back in time' one goes, the harder it is to find satisfactory evidence to support any firm argument. The material for the 'early' dynasties is very scant and very little can currently be made of the archaeological results. The overwhelming evidence shows, however, that even the Egyptian 1st Dynasty is spurious. I would go so far as to suggest that the first king of Egypt, whose name is preserved in later times as Menes, is none other than Amenemhat I whom the Greek called Amenemnes, this latter name being read as Amun-Menes!

I admit that such a claim is not only bold, but revolutionary, though it is not made lightly. As we have already witnessed, articles previously attributed to the 5th Dynasty are now to be redated to the 25th Dynasty on the grounds that scarabs belonging to Shabaka were found in a 6th Dynasty context, and scarabs belonging to Shabaka's son, Shabataka, have likewise been found in a 5th Dynasty context. The 4th Dynasty has also been briefly discussed and the characters of Cheops and Chephren have been identified as Akhenaten and Ay respectively. Bearing this in mind, we are not far off our mark when we call for this substantial reduction in dating. (NB: These 4th Dynasty kings will be discussed in more detail in Chapter 8 of this book.)

What is particularly conspicuous is an ivory statuette of an unknown 1st or 2nd Dynasty king (the archaeologists are unsure as to which dynasty it belongs) which was discovered at Abydos. (See Plate 11.) The carving is of exquisite workmanship, the equal of anything found during the Amarna period. (Many items of carved ivory were discovered in Tutankhamun's tomb.) As we shall shortly see in the next chapter, the Amarna period was contemporary with Ahab king of Israel and Jehoshaphat king of Jerusalem. Ahab's ivory palace is legendary both from the Bible and from the archaeological results – especially from the excavations at Samaria. If we can recall, in the last chapter, we made the suggestion that it was during the time of King Solomon that the ivory trade was established.

What is striking, however, is the similarity of the said statuette with the representations of Akhenaten, father of Tutankhamun.[109] This 'early king' is the spitting image of Akhenaten who, according to the conventional dates, must have ruled more than a thousand years later. Such a comparison could not even be entertained under the presently accepted chronological framework.

The evidence does not end there. The Early Dynastic Period, which comprises the first four or five Egyptian dynasties, supposedly saw the introduction of an artistic style which was to last for nearly two thousand years:

> "In a recent volume of this *Journal*, Sir Alan Gardiner found occasion to remark on the importance of the Early Dynastic Period as the time in which so many Egyptian artistic conventions took their familiar shape. It is, indeed, a fact which has become generally recognized and which has been clearly demonstrated by the results of excavations conducted during the past half-century at Abydus, Hieraconpolis, Sakkarah, and elsewhere. Methods of representation devised by the artists and sculptors of that age remained substantially unchanged throughout dynastic history. This applies not only to individual details of form and dress, but also, in some cases, to complete scenes, the most striking example perhaps being the rock relief at Wadi Magharah, showing Semerkhet slaying an Asiatic inhabitant, which

[109] See Plate 11 at the rear of this book.

> differs in no essential respect from related scenes dating to the New Kingdom both in the same locality and on the walls of temples in the Nile valley".[110]

The suggestion that Egyptian art and fashion remained unaltered for such a long period of time is highly unlikely.

One of the problems which confronted the archaeologist was that of differing styles during the same period of history, something which was remarked upon on in Chapter 1. The 3rd Dynasty temples at the Sakkarah Step Pyramid were modelled on the clay and reed huts which clearly surrounded them.

> "The stone mason has imitated columns formed of mud-plastered bundles of reeds, palm-log ceilings, and mud-brick walls. Picket fences and projecting wooden elements were carved in relief back against the wall".[111]

It would be naive to think that the mud and reed huts on which these carvings were based had been phased out even some 100 years or so previously. The models for this style of architecture must therefore have been co-existent.

> By the 3rd Dynasty: "The cutting of reliefs in hard stone had gained even greater dexterity than sculpture in the round at the beginning of Dynasty I. The Cairo Museum possesses the finest of these early reliefs in the slate palette of King Narmer. The royal stelae set up at the king's tombs at Abydos, although simpler in design, show equally fine workmanship. The same cannot be said of the small grave stela of a court lady buried in one of the little tombs surrounding that of King Zer. The craftsmen available to the private person had not been able to keep pace with the rapid strides being made in the royal workshops".[112]

Why, then, do we consistently date artefacts which belong to the poorer communities to such early periods of history? In fact, in discussing the architecture of the tomb of the 2nd Dynasty king, Khasekhemui, William Stevenson Smith commented:

> "Such work in hard stone is an achievement more to be expected in Dynasty IV or V than in the archaic period. It makes one realize how much we have still to learn about the architecture of Dynasties I and II".[113]

Let us also look at the subject of foreign influence which can be discerned even in this 'early' period of history. Imports, especially from Mesopotamia and south Iraq, have been found and dated to this early period:

> "...the subsequent culture, called Nagada II, was the immediate predecessor of pharaonic Egypt. In this period ideas and artefacts from south Iraq travelled into the Nile valley through the Eastern Desert; craftmanship became more sophisticated with complicated designs carved on ivory knife handles and slate palettes; the coppersmith emerged as an indispensable member of the community for tools and weapons".[114]

Even contact with Israel is evident:

> "Despite scant archaeological evidence, there is every likelihood that Lower Egypt had extensive cultural and trade links beyond the eastern Delta into Palestine".[115]

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110 *Some Early Dynastic Contributions to Egyptian Architecture* p.123, I. E. S. Edwards, JEA 35, No. 1, Dec. 1949.
111 AEBOS p.18.
112 AEBOS p.24.
113 AEBOS p.18.
114 *Pharaohs and Pyramids (A Guide Through Old Kingdom Egypt)* p.18, George Hart, The Herbert Press, London 1991. (ISBN 1-871569-36-2).
115 *Ibid*.

As William Stevenson Smith also commented:

> "There is no doubt that the Protoliterate Period in Mesopotamia was one of expanding influences abroad. Nor was Egypt isolated within her borders. Her contacts seem to have been, as in later times, through the Delta with the Libyan tribes which bordered it on the west and with the peoples of Western Asia to the north-east across the upper end of the Sinai Peninsula. These connexions with the Mediterranean littoral had begun in Early Gerzean times, but there was an increase in the importation of pottery from Palestine and Syria in Dynasty I".[116]

This picture that the archaeological evidence is portraying is beginning to look very familiar. The Gerzean period seems to have occurred at the end of the 11th/17th Dynasty and continued throughout the early 12th/18th. The Libyans started arriving in the land of Libya during the time of Psammetichus I. Again, there could not possibly have been any contact with Libya previous to their arrival during the time of Psammetichus I.

The Narmer Palette

Among the many finds which have been attributed to this early period is a stone palette known as the Narmer Palette. It was discovered in a temple at Kom el-Ahmar in southern Egypt, a city anciently known as Nekhen and in later times, by the Greeks, as Hierakonpolis. King Narmer, who is depicted in the palette, is presumed to be Menes, the first king of Egypt. The slate itself is extremely pictographic in content which has led many archaeologists to see this as one of the earliest examples of Egyptian writing. This should not, however, be taken out of context with the other evidence being presented here which calls for an 11th/17th Dynasty date for this object.



The Narmer Palette

The actual representations on the palette are extremely sophisticated and certainly ranks amongst the best of its class compared even to artefacts of much later date. On the one side of the palette, the king is shown smiting an enemy whose features are similar to the Asiatics of later periods.[117] To the right of this victim, whom the king is poised to slay with his mace, are two symbols which produce the name *Wash*. This could either be the name of the victim or the name of the tribe.

In Thutmose III's list of tribute, a tribe which is constantly mentioned in conjunction with the land of Pont is a tribe called Weshwesh. It is possible that this could be an alternative spelling of the 'Wash' shown in the Narmer Palette. More important to us, however, is the stratigraphic location of where the palette was discovered!

[116] AAAE p.19.
[117] HIER Vol.2, p.43.

Hierakonpolis

The Egyptian 1st Dynasty, even using conservative estimates, supposedly occurred more than 1,400 years prior to the 18th Dynasty. At Hierakonpolis, 1st Dynasty artifacts were found in great accumulations *just below* the foundations of an 18th Dynasty temple![118] The first question which should be asked is, how did such a mass of such 'early' objects appear in such a late context? The second question is one which the excavators themselves were at odds to explain:

> "On the other hand we have to account for the presence of an VIIIth Dynasty scarab which was found with part of the archaic objects of the main deposit by Mr Quibell".[119]

The above-mentioned Narmer Palette was found with this said deposit. That such a mass of Old Kingdom pottery should be found in such a late stratum is hard to explain using conventional dates. Why would the Egyptians have kept hold of such a great mass of pottery which was more than 1,000 years old? If my own kitchen is anything to go by, pottery does not last more than a few years before being chipped or broken and then thrown away.

There were in fact two building levels at Hierakonpolis with which we are interested – an early temple and a late one. The later temple has been dated to the 18th Dynasty both by style and by the objects discovered therein:

> "At a point to the N.W. of these columns was a scattered foundation deposit; it consisted of four rude vases, green glaze beads, both cylindrical and disc-shaped, and a rectangular plaque of green glaze, with the name of Thotmes III written in black ink. This is important as giving a date to the brick walls near it, and therefore possibly to the period at which the archaic objects were buried".[120]

Something is clearly not right. The excavator, Quibell himself, noticed the problem:

> "If it was not till the XVIIIth or XIIth Dynasty that all the archaic remains were buried, how comes it that among all the hundreds of pieces, not one that was not archaic should be found? Some pot or bead definitely dateable to the Middle Kingdom would surely have strayed into the collection. And the later we suppose the burial [of the pottery] to be, the more difficult it is to explain the uniformity of the date of the find. It would be much simpler to believe that all the archaic objects were buried as early, say, as the IVth Dynasty. But for one archaic object, the green statue of Khasekhem, we know that this cannot be the case".[121]

Certainly, according to the reconstruction presented here, some of the objects found buried under this temple belong to the latter part of the 18th Dynasty. For example, a scarab bearing the name *neb-maatre* was discovered with the main deposit. This was the name for Snofru of the 4th Dynasty as well as being the name of Amenemhat III of the 12th Dynasty alias Amenhotep III of the 18th Dynasty. This means that the temple could not have been completed earlier than the time of this king.

In actual fact, a model leg of an ox was discovered bearing a cartouche written in black. Though almost illegible, it was concluded that it was most likely that of Amenhotep III.[122] It was also concluded that this object was probably part of a foundation deposit which clearly means that part of the temple at least could not have been completed by the time of

[118] HIER Vol.2, p.10.
[119] HIER Vol.2, p.13-14.
[120] HIER Vol.2, p.53.
[121] HIER Vol.2, p.34.
[122] HIER Vol.2, p.14.

Amenhotep III, hence the discovery of a scarab belonging to Snofru, alias Amenhotep III, in the deposit would not be out of place. I would even go so far as to suggest that the name read as Narmer should actually be read as Nemare, this being the name used by Amenemhat III, Amenhotep III and Snofru as already stated. Amenhotep III is often referred to as Nebmatre, this being his Prenomen, but in the El-Amarna letters he is variously called Nimurria,[123] Immuria[124] and Mimmuria.[125] The position of the find (i.e. immediately below part of the temple which was built by Amenhotep III), and the discovery of a scarab belonging to Amenhotep III in the main deposit which contained the palette helps to strengthen this argument.

In assuming that the coarser pottery must belong to an early or archaic period of history, the archaeologists have ignored the fact that the common person would not be able to afford the much finer items that the palace officials or rich courtiers would have. This argument has already been discussed in detail in Chapter 1. The facts seem to indicate that the 'First Dynasty' coincided with the 18th Dynasty and that the 'Old Kingdom' was merely a poorer man's version of the 18th and 19th Dynasty periods. In other words, Hierakonpolis was a poor district of Egypt not enjoying the wealth of Thebes. This is no different to the poor areas of any inner city during any period of history. The poor did not have things like bone china or expensive jewellery! The discovery of '1st Dynasty' objects in an 18th Dynasty context is therefore not unexpected.

Hierakonpolis existed right down to the Greek period. As already mentioned, Hierakonpolis is the name the Greeks gave to the city. Despite this, we are told that:

> "There was curiously little that could be dated to a late period, but in the N.W. of the temple was a Roman pavement, and several pieces of Roman pottery were found along the W. side".[126]

A fragment from the base of a statue of Seti I, the cartouche of Rameses II and a block with the three names of Rameses X testifies to the temple's existence during the later period, though supposedly nothing dating to the 26th Dynasty, which is when the Greeks are understood to have arrived, has to date been found. The explanation for this will be left until Chapters 9 and 12 when we shall look at the 19th and 20th Dynasties in closer detail.

Further confirmation of the actual date of the 1st Dynasty can perhaps be gleaned from the results of the archaeological excavations at Abydos:

> "There is a difficulty in understanding how the chambers 64 and 65 at the north end came to have objects of the Ist Dynasty in them. By the levels we should attribute these chambers to the XIth Dynasty".[127]

The excavators tried to explain away this irregularity by arguing that "Either we must suppose that building must have gone on very rapidly here, raising the site 6 or 7 ft. above the rest of the ground; or else that these early objects were found in digging by Sankhara when he rearranged the place, and were then put aside as sacred in some disused rooms".[128] However, the answer seems to be much simpler than Petrie and his colleagues realised as

[123] AMAR Vol. 1, Letters 24.I.84 & 29.6 etc.
[124] AMAR Vol. 1, Letters 24.III.104 & 24.III.106.
[125] AMAR Vol.1, Letters 26.8, 27.14, 27.20 & 27.38.
[126] HIER Vol.2, p.53.
[127] ABYD Vol. 2, p.10.
[128] *Ibid*.

the very same problems were encountered at the temple at Hierakonpolis:

> "What is difficult to account for is that such objects, which seem to belong to the Old Kingdom, should be found in a cavity in what seems (judging by its parallelism with the main structure, and the size of the bricks) to be an XVIIIth Dynasty wall".[129]

The archaeological evidence once again supports the reconstruction proposed here. Mention has already been made above of the Narmer Palette which was discovered with an 18th Dynasty scarab. The 1st Dynasty must now, in my opinion, be regarded as spurious.

[129] HIER Vol.2, p.12.

CHAPTER 7 - ROYAL MAIL

The letters discovered in the Royal Archives at Mari now need to be compared with the correspondence discovered at the ancient site of El-Amarna in Egypt. Mari was a city on the western bank of the Euphrates in Mesopotamia, whilst El-Amarna was located in a tract of desert to the north of Thebes. According to conventional dates, these two main archives of important correspondence are separated by some five hundred years, the Mari letters being the older of the two. I now intend to demonstrate that the Mari letters, although mainly relating to events in northern Syria and Babylonia, were contemporary with the El-Amarna period and that names from the one era reappear in the other.

Up till now, I have demonstrated that the Egyptian 12th Dynasty is but a duplication of the 18th and I have provided arguments on stylistic and artistic grounds as well as demonstrating that the events of the one period repeat themselves in the other. We have looked at stratigraphic evidence and have compared facial appearances of the kings and queens of the two periods with devastating results. We have also challenged the dates for this 12th/18th Dynasty period and have found that it ties in with the Davidic-Solomonic era which supposedly occurred hundreds of years later. We are now faced with the challenge of finding similar links in the letters discovered at Mari and El-Amarna.

The setting is a familiar one. Only the names have changed. The location is the Middle East during the time of Jehoshaphat king of Judah and Ahab king of Israel. Shortly after the time of Solomon, under the rule of his son Rehoboam, the country almost fell into civil war. This was prevented to some extent by the prophet Shemaiah who persuaded Rehoboam not to fight against his brethren.[1] We have already seen how Thutmose III, alias Shishak, took advantage of this situation. However, Thutmose III continued to extend his empire as far as Assyria, hence causing disturbances throughout the whole of the Middle East. Under his successor, Amenhotep II, alias "Zerah the Ethiopian", Egypt began to lose control of much of the territory which Thutmose III had acquired.

The period which followed was a time of unrest for all of the nations, not just for Israel. The grip which Israel had on the nations was starting to slide and Solomon's fame quickly faded from the minds of the people. The impression gained from both the Bible and these letters is that, during this period, the Israelites were quickly losing respect among the nations. There were constant battles amongst the various countries for possession of land. It was during this period that Shamshi-Adad I took advantage of the situation and claimed the throne of Assyria as his own – but not without objection from other contenders. It was also during this period that the kings of Syria were particularly active.

Amenemhat III and Amenhotep III

We are looking at the Mari letters and the El Amarna letters, two archives of correspondence which are supposedly separated by about 300-500 years. The Mari letters have been dated to the time of the Egyptian 13th Dynasty. We have demonstrated, however, that the 13th Dynasty has become a dumping ground by archaeologists for names which they have

[1] 1 Kings 12:22.

been unable to assign to the 12th Dynasty. The king of Egypt during these two supposedly distinct periods of history to which the letters belong was a certain Nemaotra-Amenemhat (III) alias Nebmaatre-Amenhotep (III). He succeeded Neferkare-Sebkhotep IV alias Thutmose IV. Under Amenemhat/Amenhotep III we see Egypt start to finally lose complete control of the vast empire which Amenemhotep's 'father', Thutmose III, alias Senusert III, had gained. This decline started when Amenhotep II alias Neferhotep alias "Zerah the Ethiopian" was defeated at Moresheth-Gath.

Before looking at the correspondence of the time, let us first of all consider the evidence which identifies Amenemhat III and Amenhotep III as being one and the same person. Apart from the archaeological irregularities of these two periods which we have already discussed, there are a couple of comments made by the classical Greek writers which deserve mention.

According to some inscriptions found on a scarab, Amenhotep III built a large pleasure lake for Queen Tiye at a place called "Zerukha" whose location is unknown.[2] Gardiner was of the opinion that the lake in question was the Birket Habu which lies to the south of the temple of Medinet Habu at Thebes and to the east of Amenhotep's palace.[3] Breasted, however, was not convinced with this identification. He argued that this lake identified by Gardiner "varies considerably in dimensions from those given on the scarab".[4]

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

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

> "...left a spot in the centre [of the lake], where he built a tomb and two pyramids, a stade in height, one for himself and the other for his wife, on the tops of which he placed stone statues seated upon thrones, thinking that by these monuments he would leave behind him an imperishable commemoration of his good deeds. The income accruing from the fish taken from the lake he gave to his wife for her unguents and general embellishment...".[5]

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

Amenhotep III's queen is well known to us as Queen Tiye, whilst the queen of Amenemhat III is only known to us from a stele discovered at Dahshur[6] where she is called Oăt. It is my opinion, bearing everything else in mind, that Oăt is merely a variant spelling of the name

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2 ARE Vol. 2, p.348, §.868.
3 EOP p.206.
4 ARE Vol. 2, p.348, §.868.
5 Diodorus, *Library* 1.52.4.
6 AHEP Vol. 1, p.194.

Tiye. Remember that we do not know how Egyptian names were pronounced or, in many cases, how they should be read. When read backwards, Oăt can become either Tao or Tiye. This phonetic phenomenon is known as a metathesis. We encounter a number of such examples in the Bible. Hushim (חֻשִׁים) son of Dan, for example, was also known as Shuham (שׁוּחָם).[7] Eliam (אֱלִיעָם), the father of Bath-sheba, was also known as Ammiel (עַמִּיאֵל),[8] and so on. Likewise, the name read as Tiye could have been pronounced as Tayo, or Tao, or even, when read backwards, as Oăt.

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

Ab'd Tobba, King of Urusalim

We shall continue by identifying the king of Jerusalem of the El Amarna correspondence as Jehoshaphat king of Judah. Here Immanuel Velikovsky has done a commendable job in comparing the Biblical passages with the El Amarna letters. These are only presented here in outline for brevity, as apart from not wanting to cover the same ground as Velikovsky (which would be unproductive), we still have a lot of ground to cover before we can put history back on its rightful true course.

It is now commonly accepted that the name of the king of Jerusalem during this period is to be read as Abdi-Hiba on the assumption that it is a Hurrian name, hence justifying the archaeologist's claim that Jerusalem was at this time occupied by a Hurrian or Horite race. Nevertheless, various other suggested readings have been put forward such as Puti-Hiba by A. Gustavs, and Aradhepa or Arthahepa by E. Dhorme. It would appear, however, that the reading of Ab'd-Tobba as recommended by Hugo Winckler is most likely the correct one. Ab'd-Tobba, which in modern Hebrew would be written עֶבֶד טוֹב (Eved-Tov), means 'Good Servant'. Winckler's suggestion was rejected simply because it was argued that the people who occupied Jerusalem during this period were Hurrian and Ab'd-Tobba was clearly not a Hurrian name!

Just to clarify the position, Thutmose III, alias Sesostris III, alias Shishak, was a contemporary of Rehoboam son of Solomon. Asa king of Judah was a contemporary of Amenhotep II, alias Zerah the Ethiopian. This means that Amenhotep III will have been a contemporary of Jehoshaphat king of Jerusalem.

It should be noted that neither Amenhotep III nor Akhenaten were called by their throne names in the El Amarna correspondence. It is only because we have their alternative names recorded in other Egyptian documents that we are able to confidently identify the Egyptian recipients of the El Amarna letters. Amenhotep III, whose prenomen has been transliterated as Nebmatre, is variously addressed in the letters as Nibmuria, Nimmuria, Mimmuria or Immuria etc. Akhenaten, whose prenomen has been read as Neferkheperura, similarly appears as Naphuria, Naphururia or Namhuria. In one of the letters from a certain

[7] Compare Gen. 46:23 with Num. 26:42-43.
[8] Compare 2 Sam. 11:3 with 1 Chron. 3:5.

Subbuliliuma, king of Hatti, Akhenaten is addressed as "Hurria, king of Egypt",[9] a name which does not appear in any other Egyptian document or monument. However, when transliterated into Greek, the name Hurria becomes Horus or Orus, which coincidently is the name given to Akhenaten by Manetho as recorded by Josephus, Africanus and Eusebius. The name Akhenaten does not appear as such in any of the Egyptian King Lists!

Most of the correspondents of the El Amarna letters addressed the Egyptian king Naphruria (i.e. Akhenaten) with the words "my sun, my god". The king of Jerusalem did not use such terminology. The Jewish sovereign only recognised the Holy One of Israel as his God, hence he always addressed his correspondence to the Egyptian monarch with the words "To the king, my lord" and referred to himself as "thy servant".

In the Bible we are told that Moab, Seir and Ammon came against Jerusalem during Jehoshaphat's reign. Jehoshaphat prayed to the Almighty:

> "And now, behold, the children of Ammon and Moab and Mount Seir, whom you would not let Israel invade when they came out of the land of Egypt, but they turned away from them, and did not destroy them; Behold how they reward us, to come to cast us out of your possession, which you have given us to inherit".[10]

The same movement of peoples is recorded both in the El Amarna letters and the Mari letters. Ab'd-Tobba wrote:

> "Let the king [Akhenaten] care for his land. The land of the king will be lost. All of it will be taken from me; there is hostility to me. As far as the lands of Seeri [Seir] and even to Gintikirmil there is peace to all regents, and to me there is hostility".[11]

But the siege was not to take place because, before they even reached Jerusalem, the armies turned on each other:

> "For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another".[12]

The Amarna letters tells us that it was the king of Syria who intervened:

> "Behold, he has now mustered all amelut gaz [bandits] against Sigata and Ambi and he [Abdi-Ashirta alias Ben-Hadad] has taken these two cities".[13]

Sigata appears to be Succoth in the land of Moab to the east of the Jordan River,[14] whilst Ambi is a variant spelling of Moab.

Addaia

According to the El Amarna correspondence between Ab'd Tobba and the king of Egypt, there was a person by the name of Addaia who was a deputy of the king of Jerusalem.[15] This Addaia appears in quite a lot of the letters and was, according to Mercer, "a deputy in south Palestine".[16] In the second book of Chronicles, a certain "Maaseiah son of Adaia" appears in

[9] AMAR Vol. 1, Letter 41, 2-3 (p.207).
[10] 2 Chron. 20:10-11.
[11] AMAR Vol. 2, Letter 288.23-28 (p.715).
[12] 2 Chron. 20:23.
[13] AMAR Vol. 1, Letter 76.17-20 (p.281).
[14] Josh. 13:27.
[15] AMAR Vol. 2, Letters 285.24 (p.705) & 287.46 (p.713).
[16] AMAR Vol. 2, p.662 fn. L37.

a list of the chiefs in the reign of Jehoiada not long after Jehoshaphat's death.[17] In view of the fact that Maaseiah was a "captain of hundreds",[18] it is very likely that his father Adaia was likewise of high status during the reign of Jehoshaphat. Adaia was almost certainly the same Adaia who appears in the El Amarna correspondence. It is possible that he was Jehoshaphat's deputy in Edom, for during that period: "there was then no king in Edom; a deputy was king".[19] According to the El Amarna letters, Addaia was in control of the southern border which seems to reinforce this argument.

All the King's Men

We are informed that King Jehoshaphat had five captains at the head of his army:

> "And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. And next to him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour. And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. And next to him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for war. These waited on the king, beside those whom the king put in the fenced cities throughout all Judah".[20]

Of these five chiefs, three actually appear in the El Amarna letters. Addudani (or Addadani) is the Biblical Adnah who is said to have been the 'chief' among the five captains. The pharaoh had written to Addudani asking him to protect the cities in his care. Addudani replied:

> "I have heard the words of the king [pharaoh], my lord, which he has written to his servant: 'Hearken to thy deputy and protect the cities of the king, thy lord, which are in thy care.' Behold, I observe the word, which the king, my lord, has spoken to me".[21]

Addudani (the Biblical Adnah) was clearly an influential person during the El Amarna period. Mercer commented that "Addudani was a city-governor in Palestine".[22] Interestingly, Addudani appears in the records of the tribute paid to Shamshi-Adad V, successor to Shalmaneser III, as "Addudani of Asati".[23] Asati, sometimes written Azati, is identified as Gaza in Palestine.

The pharaoh wrote to some unknown person "of Zuchru" using the same words as that written to Addudani. "Protect the cities of the king which are in thy care", wrote the pharaoh.[24] Only the last few characters of the name of the addressee are preserved. The suggested reading of "di-ih" which survives does not in itself provide us with much of a clue because many of the Biblical names end in "-iah" but by redating the El Amarna letters to the time of Jehoshaphat and Ahab, we can now confidently identify the addressee as Amasiah, son of Zichri. Of the name Zuchru (or Zuchra), Mercer assumed that this was the name of a city, though he had to admit that "Zuchra has not been identified".[25] Of the difference

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17 2 Chron. 23:1.
18 *Ibid*.
19 1 Kings 22:47.
20 2 Chron. 17:14-19.
21 AMAR Vol. 2, Letter 294.6-13 (p.731).
22 AMAR Vol. 2, p.727, fn L.3.
23 ARAB Vol. 1, p.257, §.722.
24 AMAR Vol. 2, Letter 334.6-7 (p.785).
25 *Ibid*. p.784, fn.L.3.

between the "siah" of Amasiah and the "di-ih" of the El Amarna letter, enough has already been said on the various methods of spelling names and the use of alternative names that I do not see this being a problem.

Jehozabad, the last of the three captains to appear in the El Amarna letters, wrote to the pharaoh under the name Iahzibada. It is again not clear from the letters where Iahzibada was based. Mercer suggested the "Iahzibada was perhaps a governor in Syria".[26] The Bible, however, tells us that he was a captain based somewhere in the land of Benjamin.[27] I should perhaps mention that Jehozabad can be more correctly transliterated from the Hebrew as Yehozabad. There is therefore no mistaking the fact that Iahzibad of the El Amarna letters is a Hebrew name, which negates the argument that the land was at that time occupied by Hurrians.

Rib-Addi king of Sumur

In his book *Ages in Chaos*, Immanuel Velikovsky identified Rib-Addi king of Sumur as Ahab king of Israel, Sumur being the Biblical Samaria, which in Hebrew is called Shomron (שֹׁמְרוֹן). I have to admit that I started out by rejecting his identification, but have to concede, after a lot of careful consideration, that he is right. This statement will not be accepted lightly by most religious fundamentalists for the simple reason that, whereas the Bible states that Ahab died in battle at Ramoth-Gilead, the El Amarna letters disclose that he survived, albeit fatally wounded!

According to the Bible, Ahab desired the vineyard which was the inheritance of a certain Naboth the Jezreelite. When Naboth refused to sell the vineyard, Ahab's wife Jezebel arranged for Naboth to be murdered and so Ahab was able to take possession of the vineyard.[28]

> "And the word of the LORD came to Elijah the Tishbite, saying, Arise go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine".[29]

On hearing these words, we are told that Ahab repented and:

> "...he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me. I will not bring the evil ***in his days***: but ***in his son's days*** will I bring the evil upon his house".[30]

Having stated that the evil will be deferred until the time of Ahab's son, it is unusual that we then read that Ahab was killed in battle and:

> "...one washed his chariot in the pool of Samaria: and the dogs licked up his blood: and they washed his armour; according unto the word of the LORD which he spake".[31]

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[26] AMAR Vol. 2, p.691, fn 276.
[27] 2 Chron 17:17-18.
[28] 1 Kings 21:1-19.
[29] 1 Kings 22:17-19.
[30] 1 Kings 22:27-29.
[31] 1 Kings 22:38.

There is clearly a conflict here with the prophecy which said that Ahab's son would be the recipient of this punishment as opposed to Ahab himself. We are told that Ahab was wounded at Ramoth-Gilead and requested from the driver of his chariot that he be carried out of the midst of the battle, though the very next verse tells us that, "the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot".[32] Strangely, we are similarly told that Jehoram, son of Ahab, also went to war "against Hazael king of Syria at Ramoth-Gilead; and the Syrians smote J[eh]oram".[33] This suggests that Ahab's son Jehoram suffered exactly the same fate and the following passage practically confirms that the prophecy was fulfilled in the death of Jehoram:

> "Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him."[34]

Where it describes the events leading up to Ahab's death, the book of Kings seems to be uncertain as to which king is being referred to and the words "the king of Israel" is used more than once to avoid specifically mentioning Ahab by name. This situation is unusual and only occurs during this obscure period of Biblical history, and then only in reference to these two kings of Israel! It is as if the inhabitants of the southern kingdom of Judah had lost complete contact with the northern kingdom. This would explain the confusion concerning the chronology of this period when comparing the reigns of the kings of Judah to the reigns of the kings of Israel:

> "And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria 22 years".[35]

Asa ruled for 41 years, which means that he died in Ahab's ***third*** year.

> "And Jehoshaphat the son of Asa began to reign over Judah in the 4th year of Ahab king of Israel. Jehoshaphat was 35 years old when he began to reign and he reigned twenty five years".[36]

This means that Ahab will have died in the Jehoshaphat's ***eighteenth*** year.

> "Ahaziah son of Ahab began to reign over Israel in Samaria the 17th year of Jehoshaphat king of Judah and he reigned two years".[37]

The 17th year of Jehoshaphat will therefore have been the 20th or 21st year of Ahab's 22 year reign.

> "Now Jehoram the son of Ahab began to reign over Israel in Samaria the 18th year of Jehoshaphat king of Judah and reigned twelve years".[38]

So far, the texts roughly agree. The 22nd year of Ahab's reign will have occurred during the 18th year of Jehoshaphat's reign, which is when we are told Jehoram son of Ahab started ruling. It means, however, that Ahaziah's two year reign, which is said to have occurred between the reigns of Ahab and Jehoram, must have been a co-regency with Ahab. According

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32 1 Kings 22:35.
33 2 Chron. 22:5.
34 2 Kings 9:25.
35 1 Kings 16:29.
36 1 Kings 22:41.
37 1 Kings 22:49.
38 2 Kings 3:1.

to this passage, Jehoram son of Ahab ruled until the 5th year of Jehoshaphat's successor, Jehoram. However:

> "And Jehoram [son of Ahab of Samaria] reigned in his [Ahaziah's] stead in the 2nd year of Jehoram the son of Jehoshaphat king of Judah".[39]

This means that Jehoram son of Jehoshaphat must have started ruling in Jehoshaphat's 16th year, being the selfsame year in which Ahaziah son of Ahab starting ruling, which means that co-regency must have taken place between the two kings of Judah (i.e. Jehoshaphat and his son Jehoram) for the last five years of Jehoshaphat's reign. BUT…

> "And in the 5th year of J[eh]oram the son of Ahab king of Israel, ***Jehoshaphat being then king of Judah***, Jehoram the son of Jehoshaphat king of Judah began to reign. He was 32 years old when he began to reign and he reigned eight years in Jerusalem.".[40]

So, when exactly did Jehoram king of Judah start reigning from? If the 18th year of Jehoshaphat's reign was the 2nd year of Jehoram son of Jehoshaphat, then the 5th year of Jehoram son of Ahab equates to the 23rd of Jehoshaphat's 25 year reign. The one passage says that Jehoram son of Jehoshaphat started ruling in the 16th year of his father's reign, the other in his father's 23rd year of reign. We are therefore hard pressed to explain the discrepancies which are contained in these passages.

If we accept the earlier statement, then Jehoram son of Jehoshaphat had already been co-ruling with his father since the 16th year of his father's reign, meaning that he had already been ruling as co-regent for 8 years ***previous*** to his father's death, yet we know that he continued ruling after his father.[41] If, however, Jehoram king of Judah's reign is counted from Jehoshaphat's 23rd year, assuming that he ruled for eight years from that date, then his reign will have come to an end in the 12th year of Jehoram son of Ahab, which roughly agrees with the following passages:

> "In the 12th year of J[eh]oram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign".[42]

> "And in the 11th year of J[eh]oram the son of Ahab began Ahaziah to reign over Judah".[43]

It seems that the scribes who faithfully copied the scriptures were unable to resolve the apparent conflict of information which was at their disposal. It is interesting to note that we have two sets of kings with the names Ahaziah and Jehoram. In Samaria, Ahaziah, son of Ahab, was succeeded by Jehoram, son of Ahab, and in Jerusalem, Jehoram, son of Jehoshaphat, was succeeded by Ahaziah, son of Jehoram. It should be noted that the next king of Judah was Joash, son of Jehoram, whilst the next king of Samaria was Jehoahaz and then Joash, who started reigning in Samaria "in the thirty seventh year of Joash king of Judah".[44] This is an amazing coincidence. It should be noted that when Jehoram son of Ahab was wounded, Ahaziah king of Judah went out to meet him.[45] Why? What relationship did Ahaziah of Judah have with the king of Israel? Why were they confederate in their wars with Syria? The El Amarna letters give us a slightly different story to that presented in the Bible.

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39 2 Kings 1:17.
40 2 Kings 8:16.
41 2 Chron. Chap. 21 describes his act of putting his brothers to the sword. This will have taken place after his father had died.
42 1 Kings 8:25.
43 1 Kings 9:29.
44 2 Kings 13:10. Called Jehoash (יְהוֹאָשׁ) in verse 10, but Joash (יוֹאָשׁ) in verses 12 and 13.
45 2 Kings 9:16.

In one of his last letters, Rib-Addi wrote to pharaoh Akhenaten saying that Samaria had been taken by Aziru (i.e. Hazael) king of Syria and that the people of Samaria had dismissed Rib-Addi as being dead. "When they had said Rib-Addi is dead, and we are out of his power",[46] wrote Rib-Addi. In another letter Rib-Addi added:

> "Behold, I cannot come to the lands of Egypt. I am old, and my body is afflicted with a severe disease".[47]

It seems that Ahab was either suffering from some incurable disease or was mortally wounded. Nevertheless, he did not die at Ramoth-Gilead as the Bible narrative would have us believe. He fled to Beirut where he quietly faded into obscurity and nothing more was to be heard from him. He probably went to Beirut because his wife Jezebel came from Sidon in northern Phoenicia and probably had relatives in that region of the country:

> "he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him".[48]

As for the worship of Baal, Rib-Addi constantly addresses the pharaoh with the words "May Baalat of Gubla [i.e. Byblos] give power to the king, my lord".[49] It is therefore understandable why Ahab alias Rib-Addi should favour Baal of the Sidonians.

The king of Moab during this time was Mesha. On his victory stela Mesha claimed:

> "(Now) Omri had occupied the land of Medeba, and (Israel) dwelt there in his time and half the time of his son (Ahab), forty years; but Chemosh dwelt there in my time".[50]

This statement contradicts the Biblical statement that the Mesha rebellion coincided with Ahab's death. According to the Bible, Omri reigned for 12 years, 6 years of which were from Tirzach[51] whilst Ahab is said to have reigned for only 22 years.[52] Clearly the statement by Mesha does not match the facts which are recorded in the Bible. The El Amarna letters seem to confirm Mesha's statement that he defeated Ahab more than half way through his reign!

Notice also the following passage:

> "And Ben-hadad said unto him [i.e. to the unnamed "king of Israel"], The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, ***as my father made in Samaria***. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away."[53]

At what time did Ben-Hadad control Samaria? More importantly, why does the Bible not give the name of the person who went out to meet Ben-Hadad other than the fact that he was a son of Ahab? The evidence shows that Samaria was for a time under foreign rule, but the scribes were clearly unaware of this. What has been preserved in our current copies of the Bible is a confused picture. We are told that Jehoram son of Jehoshaphat married one of Ahab's daughters.[54] This effectively made him a 'son' of Ahab. (We would nowadays use the

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46 AMAR Vol. 2, Letter 138.65-67 (p.461).
47 AMAR Vol. 2, Letter 137.27-30 (p.453).
48 1 Kings 16:31
49 e.g. AMAR Vol. 1, Letter 83.3-4 (p.297).
50 ANET p.320.
51 1 Kings 16:23.
52 1 Kings 16:29.
53 1 Kings 20:34.
54 2 Chron. 21:6.

expression 'son-in-law', but in Hebrew, as well as most eastern languages, the word 'son' was used for both meanings.)

I would suggest that Jehoram and Ahaziah kings of Judah were sharing their time between the two cities, Samaria and Jerusalem. This might not go down too well with purists who believe that the Bible is "the inspired word of God", hence there cannot possibly be any mistakes in the Bible. Yes, the Bible is the inspired word of God, but people have a tendency to read this too literally without taking into consideration the problems the scribes had in preserving the Holy Scriptures which were badly damaged after Jerusalem was destroyed by fire. We shall look at more of these chronological anomalies in Chapter 11 when we consider the neo-Assyrian period.

Abdi-Ashirta

In the Amarna letters, Ben-Hadad was called Abdi-Ashirta or sometimes Abdi-Astarti. He called himself king of Amurri. From an inscription of Shalmanesser III we learn that Amurri was the name by which Syria was known during that period.[55] In the Bible, Syria is called אֲרָם Aram which is a metathesis of the name Amurru.

According to Josephus, Abdastartus (i.e. Abdi-Ashirta) was a grandson of Hiram king of Tyre. Josephus records that, at the age of 39, Abdastartus was killed by four sons of his nurse.[56] This story echoes the Biblical record of the assassination of Ben-Hadad as recorded in the second book of Kings:

> "And Elisha came to Damascus; and Ben Hadad the king of Syria was sick; and it was told him saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?".[57]

This story is also echoed in the El Amarna letters:

> "Abdi-Ashirta is very sick, who knows but that he will die?"[58]

But, of course, Ben Hadad did not die of his illness. He was murdered by Hazael:

> "And it came to pass on the morrow, that he [Hazael] took a thick cloth, and dipped it in water and spread it on his face, so that he died: And Hazael reigned in his stead".[59]

The letters *l* and *r* in ancient languages were often interchanged, consequently Hazael appears in the El Amarna letters as Aziru or Azaru:

> "Aziru, a son of Abdi-Ashirta, is with his brothers in Dumasqu".[60]

This statement confirms the Biblical statement that Damascus was the seat of Syrian power during this period of history for, as mentioned above, it was at Damascus that Ben-Hadad

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55 ARAB Vol. 1, pp.216-7, §.601.

56 Josephus – *Against Apion* 1.18 (Whiston) or 1.121-2 (Loeb). Note, however, that Hiram belonged to the tribe of Naphtali. Josephus was not aware of this fact. Ben-Hadad was actually a descendant of Hadad the Edomite who was an adversary of King Solomon. (1 Kings 11:14) Nevertheless, the Greek records show that Edom and Israel were closely tied in relations, so Ben-Hadad may well have been related through the maternal line. (See my paper *The Forgotten Tribe of Naphtali and the Phoenicians* for more information.)

57 2 Kings 8 v 7-8.

58 AMAR Vol.1, Letter 95.41-2 (p.333).

59 2 Kings 8 v 15.

60 AMAR Vol. 1, Letter 107.26-7 (p.361).

was murdered. Someone writing from Gubla (Jezreel) sent a report to the pharaoh:

> "They have indeed killed Abdi-Ashirta, whom the king [pharaoh] had placed over them",[61]

The name Ben-Hadad means 'son of Hadad' the Edomite. Josephus informs us:

> "When Hadad (Greek Ἄδερον *Aderon*)[62] heard in Egypt that both David and Joab were dead, he came to Pharaoh, and desired that he would permit him to go to his own country; upon which the king asked what it was that he wanted, and what hardship he had met with, that he was so desirous to leave him. And when he was often troublesome to him, and entreated him to dismiss him, he did not then do it; but at the time when Solomon's affairs began to grow worse, on account of his forementioned transgressions and God's anger against him for the same, Hadad, by Pharaoh's permission, came to Edom; and when he was not able to make the people forsake Solomon, for it was kept under by many garrisons, and an innovation was not to be made with safety, he removed thence, and came into Syria; there he lighted upon one Rezon, who had run away from Hadadezer, king of Zobah, his master, and was become a robber in that country, and joined friendship with him, who had already a band of robbers about him. So he went up, and seized upon that part of Syria, and was made king thereof. He also made incursions into the land of Israel, and did it no small mischief, and spoiled it, and that in the lifetime of Solomon. And this was the calamity which the Hebrews suffered by Hadad."[63]

Notice then that many of the kings of Syria were descended from Hadad the Edomite. As already stated above, the House of Israel was at times confederate with the kings of Syria.[64]

In one of the letters of the El Amarna correspondence, Abdi-Ashirta addressed himself as "king of Hazor" though this has escaped the archaeologist's attention due to the fact that elsewhere he called himself "king of Amurri" (i.e. the Biblical Aram, better known to us as Syria). It is commonly assumed that another different Abdi-Ashirta ruled Hazor. As we shall proceed to demonstrate, Ben Hadad, alias Ibni-Adad of the Mari era, did in fact capture Hazor and even called himself "king of Hazor"!

Ibni-Adad

We are told that Ibni-Adad was "king of Hazor" during the time of Hammurabi, king of Babylon. Some scholars have identified Ibni-Adad as the Biblical Jabin, who was king of Hazor during the time of Joshua.[65] The name has also been compared to the West Semitic form of Yabni-Hadad.[66]

One letter from Ibni-Adad reads:

> "30 minas tin, for Ibni-Adad king of Hazor
>
> .....
>
> 20 minas tin for Abni-Adad
>
> for the second time; ...
>
> 20 minas tin for Ibni-Adad for the third time."

This important document tells us that Ibni-Adad was receiving tribute, but it is not known

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61 AMAR Vol. 1, Letter 101.30-1 (p.343).
62 For the confusion between the Hebrew letters *reish* and *daleth*, see the Section *Exodus Journey* in *Legacy of Edom*.
63 Josephus, *Antiquities of the Jews* 8.7.6 (Whiston) 8.201-4 (Loeb).
64 "And it was told the house of David, saying, Syria is confederate with Ephraim." Isa. 7:2.
65 HAZ p.16.
66 *Ibid*.

from whom. Sometime prior to this, Hammurabi was on friendly terms with the people of Hazor and even had special ambassadors residing there.[67]

The period in question is not some obscure and early period of history. This is a period which is well known to us. Hammurabi was a contemporary of Jehoshaphat king of Judah, not Joshua son of Nun as is commonly supposed. Hazor was held by Israel from the time of Solomon when the walls were rebuilt[68] till the time of *Ben-Hadad*:

> "Although the destruction of Hazor is not explicitly mentioned, it can be deduced from the account of the campaign in 1 Kings 15:20 'And Ben-hadad.... conquered Ijon, Dan, Abel-beth-maacah, and all Chinneroth, with all the land of Naphtali' and the parallel verses in II Chronicles 16:4 'And Ben-hadad.... sent the commanders of his armies against the cities of Israel, and they conquered Ijon... and all the store cities of Naphtali.' It seems that only the northern frontier cities were specifically mentioned. But as the greater part of the land of Naphtali, with all its store-cities, was occupied and Ben-hadad's army reached the Kinneret [Sea of Galilee] district, it is hardly to be supposed that Hazor remained untouched".[69]

I have already commented on the pronunciation of names such as Ramoth, which appears as Aramatha in Josephus's work and Yarmuth in the Egyptian texts, and likewise Adana, which appears in the Egyptian texts as Danuna. Here we have Ibni-Adad which is merely a variant spelling of Ben-Hadad. We should bear in mind that the Arabic word for 'son' is similarly *Ibn*. Any resemblance to the name Jabin is therefore coincidental. Ben-Hadad took Hazor during the reign of Asa king of Judah. This gives us a date *pro quo* for Hammurabi who Rohl correctly dates to the time of Khaneferra-Sebkhotep IV of the 13th Dynasty who was the alter ego of Thutmose IV of the 18th Dynasty.

I should perhaps mention here that the Hammurabi Law Code has long been identified as having much in common with the law of Moses. Many of the laws seem to be a copy of the Biblical commandments. If, during this period, Hammurabi had ambassadors in Israel (as is disclosed by his contacts within Hazor as revealed in the Mari letters), this would provide further proof that he formed those laws from contact with Israel who at that time still acknowledged the law of Moses.

Sumur

As can be seen, the Sumur of the El Amarna correspondence must be the Biblical Samaria. There was, however, more than one place which was known by this name. The Sumur of "Sumur and Akkad" mentioned in the Assyrian records referred to a region in Babylonia whose capital seems to have been at Urukh. I should perhaps add that Urukh is usually identified as the Biblical Erech, but Erech, according to the Bible, was a Kassite city belonging to the descendents of Nimrod son of Kush.[70] The Sumerians were clearly distinct from other peoples of that region having their own customs.

The Sumur of the El Amarna correspondence, however, was clearly somewhere in northern Israel. Sumur is often mentioned in conjunction with another city called Gubla. Both of these places were clearly important cities during the El Amarna period. As Byblos was called Geval

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67 *Ibid*.
68 1 Kings 9:15.
69 HAZ p.199.
70 Gen 10:10.

in the Bible,[71] it has been supposed that Gubla of the El Amarna letters was Byblos, written *Kbn* in early Egyptian, or *Kpn* or *Kbl* in late Egyptian and Gublu in late cuneiform.[72] As Sumur appears with Gubla in the letters, it has been assumed that Sumur must be somewhere in the region of Gubla, even though this city of Sumur (near to Byblos) has, to date, not been discovered.

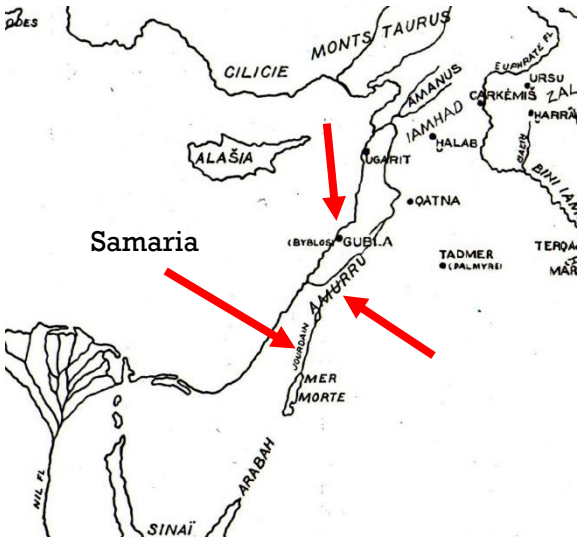
There is a Sumur mentioned by Tiglathpileser I:

> "Amurru in its entirety I conquered. The tribute of Gubal (Gebail), Sidon and Arvad I received. I crossed over in ships of Arvad, from Arvad, which is on the seashore, to Samuri of the land of Amurru, a journey of 3 'double-hours' (*bêru*), ***by land***."[73]

The first thing to note is, that in those days, the day was split between 12 equal hours:

> "Our knowledge on this subject [i.e. the day and its divisions] is mainly derived from a Tablet in the British Museum, marked K. 15…
>
> …the day, (, *yumu*), and the night (*musi*) are equal (*mus'qulu*); six *kazabs* are the day; six *kazabs* are the night."[74]
>
> "I proceed to the second division of the day into twelve *kazabs*. Each of these was equivalent, putting out of sight errors of observation, to two hours of *mean solar time*, such as we use in ordinary life."[75]

Assuming that 'three double hours' is correctly interpreted as six hours, I take this to equate to around 12 hours according to our modern method of measuring time according to a twenty-four hour clock. This would then mean that Sumur was somewhere inland a long way from Gubal. It should be stressed that "the land of Amurru" is the land of the Amorites spoken of in the Bible.



Map by André Parrot, Georges Dossin et al from *Archives Royales de Mari* showing the location of the land of Amurru in relation to Gubla.

> "…and the Amorites, dwell in the mountains".[76]

The Mari letters place this "land of Amurru" in the southern regions of the mountain range known as anti-Lebanon. (See map on left.) Samaria in Israel is around 150 miles from Arvad, so to accomplish this journey in twelve hours, the army would have had to travel around 12.5 miles per hour, which would be perfectly possible on horseback. Luckenbill considered this Sumur to be the one referred to in the El Amarna letters. Most scholars, however, try to place Sumur close to Gubla (i.e. Byblos) whereas the evidence presented here shows that Sumur was many miles away.

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71 Ezekiel 27:9.
72 AMAR Vol. 2, p.836, Excursus VI. The Arabs even call it Jubail to this day.
73 ARAB Vol. 1, p.98, §.302 (emphasis mine).
74 *The Assyrio-Babylonian Measures of Time* pp.13-14, Edward Hincks, The Transactions of the Royal Irish Academy, Vol. 24 (1867).
75 *Ibid.* p.15.
76 Num. 13:29.

Rib-Addi wrote "What was formerly given in [to] Sumura, should now be given in [to] Gubla".[77] This suggests that Rib-Addi moved his seat of office from Sumur to Gubla. Admittedly the Hebrew word Gebul (גְּבוּל) means 'border' and it is possible that there was more than the one city with this name. There is, for example, mention of a Gebal in the book of Psalms which is associated with the people of Ammon and Amalek.[78]

On a few occasions in his letters, Rib-Addi mentioned the city of Batruna or Beruna[79] which has been identified by Dhorme as the ancient city of Botrys.[80] Mercer commented:

> "The name Beruna is probably the Greek βοτρυς and the modern Batrun, on the coast, south of Tripolis".[81]

Menander, as quoted by Josephus, says that Botrys was founded by Ethbaal (father-in-law of Ahab) in the ninth century.[82] Rib-Addi's association with Batruna/Botrys therefore becomes self-explanatory. The mention of Botrys in the El Amarna letters is only possible, however, if the El Amarna period is to be redated to the time of Ahab and Jehoshaphat or later!

Naaman

The story of Naaman the Syrian is well documented in the Bible. We are told that Naaman was a "captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria; he was also a mighty man in valour...".[83] He, however, had one problem – "he was a leper".[84]

Naaman appears in the El Amarna letters as Ianhamu, Iaanhami, Eenhamu, or Jiihenhamu to name but a few of the variations. Again, the reading of the name Naaman as Ianhamu is similar to all of the other examples which we have encountered such as the name Hiram whose correct pronunciation is Ahiram.[85]

The El Amarna correspondence reveals that Ianhamu was the pharaoh's deputy in Syria:

> "The name Ianhamu is Semitic... Ianhamu was a powerful Egyptian agent in Syria, where he was respected as a good and wise man and where he proved himself to be the most faithful of the pharaoh's servants, although he was not free from enemies. His chief seat was in Iarimuta [i.e. Ramath in Gilead], and his office was that of a plenipotentiary in Canaan, although his power and usefulness extended as far as Amurru [Syria]".[86]

This explains the importance of Naaman's position and why the Biblical record of his deliverance from his leprosy was such an important event.

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77 AMAR Vol. 1, Letter 85.6-37 (p.305).

78 Psalms 83:7.

79 AMAR Vol. 1, Letter 78.19 (p.285), Letter 81.9 (p.291), Letter 87.20 (p.311) etc. Beruna appears in the index of Geographical names on p.895 of Vol. 2 as Batruna.

80 "Au sud de Tripoli, avant d'arriver à Byblos, nous recontrons la ville de *Bat-ru-na*, faussement lue *Be-ru-na* par Winckler et Knudtzon. C'est la Βότρυς des Grecs, la ville actuelle de Batroun.Sa proximité de Byblos est surtout accusée dans les lettres 81, 9 et 88, 15 ss." *Les Pays Bibliques au Temps d'El-Amarna d'Après la Nouvelle Publication de Lettres* pp.509ff, P. Dhorme in *Revue Biblique* Vol.5, No.4, Oct 1908.

81 AMAR Vol. 1, p.285, fn. L.19.

82 Josephus, *Antiquities of the Jews* 8.13.2 (Whiston) or 8.324 (Loeb) – See also *Phoenicia and Phoenician Colonization* by William Culican in *Cambridge Ancient History* Vol. 3, Part 2, p.473, Cambridge University Press 1991.

83 2 Kings 5:1.

84 *Ibid*.

85 Josephus likewise called Dumah son of Ishmael (Gen. 25:14) Idumas (*Antiquities of the Jews* 1.12.4 (Whiston) or 1.220 (Loeb)) and Duke Zibeon (Gen. 36:2) Esebeon (*Antiquities of the Jews* 1.18.4 (Whiston) or 1.265 (Loeb)).

86 AMAR Vol. 1, p.297, fn. L.31.

When healed, Naaman returned to Elisha's servant and requested that the prophet Elisha should provide him with two mules' burden of earth:

> "for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing".[87]

The El Amarna letters show that Naaman's master was the king of Egypt. It is therefore natural to assume that the 'house of Rimmon' is none other than the temple of Ra-Ammon! Ammon was one of the favoured gods of the 18th Dynasty.

In one of his earlier letters, Rib-Addi king of Sumur complained to the pharaoh:

> "Thou must rescue me out of the hand of Iaanhamu".[88]

The same concern is expressed by Ahab over Naaman:

> "wherefore consider, I pray you, and see how he seeketh a quarrel against me".[89]

However, Rib-Addi's attitude towards Iaanhamu was to change. We read:

> "May it seem right to my lord to send Ianhama as his deputy. I hear from the mouth of the people that he is a wise man and all people love him".[90]

The El Amarna letters do not give the reason for Rib-Addi's change of attitude, but the Bible provides us with the answer by explaining how Naaman was healed of his leprosy and subsequently pledged allegiance to the God of Israel. When Ben-Hadad died, Iaanhamu continued to support the king of Samaria rather than the king of Syria.

Under the name of Nahmanu, he appears in the Mari letters as the carrier of a letter from Shamshi-Adad to Shamshi-Adad's son, Iasmah-Addu.[91] In that letter we are told that Nahmanu's brother was in the merchant's house, possibly in control of the treasury.[92] This shows that Naaman and his brother must have come from a rich and influential family.

The name Iasmah-Addu can also be written Iasmah-Adad or Shama-Adad. He might therefore be identifiable as the Shama-Adad who wrote to Amenhotep III asking for medicine.[93] In one of his letters to Ishme-Dagan, Iasmah-Addu praises the medicine which he had used and which he believed to have helped him recover from his illness.[94]

In view of the fact that Hammurabi has been moved forward in time, there is every likelihood that Sharma-Adad king of Assyria, who is mentioned in the Assyrian Kings' Lists as being a son of Kidin-Ninua,[95] is to be identified as this son of Shamshi-Adad, Kidin-Ninua then being an alternative name used by Shamshi-Adad. The dropping of a letter in Sharma-Adad to read Shama-Adad is a common occurrence in the ancient texts.

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87 2 Kings 5:17-18.
88 AMAR Vol. 1, Letter 83.30-31 (p.297).
89 2 Kings 5:7.
90 AMAR Vol. 1, Letter 106.35-40 (p.359).
91 MARI Vol. 4, Letter 3.
92 *Ibid*.
93 AMAR Vol. 1, Letter 49 (p.221-223).
94 MARI Vol. 4, Letter 65.
95 ARI Vol. 1, p.31, §.178.

It should be noted that Sharma-Adad is stated to have been a brother of Erishu. We have already suggested that Erishu was merely an alternative name for Eriba-Adad. This means that Sharma-Adad belongs to the period of history under discussion here.

The Habiru and the Amelut Sa Gaz Mesh

Ever since the word *Habiru* was transliterated there has been a tendency among scholars to identify the *Habiru* of the El Amarna letters with the Biblical Hebrews. The problem is that the *Habiru* are found even in Mesopotamia and even appear in the Elamite records of Warad-Sin and of Rim-Sin "with a prefixed determinative 'warrior'".[96] The word *Habiru* is often interchangeable with *sa.gaz* which has been shown to mean 'cut-throat' or 'robber'.[97] This reconstruction demonstrates that the *Habiru*, who are described as the enemy of the king of Jerusalem, cannot possibly be the Biblical Hebrews, therefore the interpretation of *Habiru* as cut-throat or robber seems the more plausible.

In the Bible a *Haber* is translated as either a 'companion' as in 'companion of thieves'[98] or as a troop as in 'troops of robbers'.[99] It is almost certain that the *Habiru* of the El Amarna and other letters means just that – *troops* or, perhaps more correctly, *confederates*.

The reference to amelut *sa.gaz mesh* appears regularly in the El Amarna letters as does the singular form *amel sa.gaz mesh*. The word 'Mesh' is often ignored in the translations. Now that the letters are redated to the time of Ahab and Jehoshaphat, we find that *amel sa.gaz Mesh* actually means 'the rebel Mesha' and *amelut sa.gaz Mesh* means 'the people of the rebel Mesha'. Mesha was, of course, the king of Moab during the time of Ahab and Jehoshaphat. He started ruling during the reign of Omri, the father of Ahab, which is why Mesha, as we shall shortly see, is also mentioned in the earlier Mari letters.

Zimri-Addu of Sidon

Unlike many of the other writers of the El Amarna letters who called themselves king, Zimriddi of Sidon called himself 'hazanu', which is translated by Mercer as 'regent'. We know that Sidon was, during the time of Omri, ruled by Ethbaal. This Ethbaal gave his daughter, Jezebel, in marriage to Ahab.[100]

Zimriddi does not even seem to be a Phoenician name. In a letter from Rib-Addi to the king of Egypt, we learn that Zimrida made a treaty with Abdi-Ashirta, alias Ben-Hadad, king of Syria.[101] The same letter tells us that Zimrida's confederate was a certain Iapa-Addi. This latter person is clearly the Iapah-Addu of the Mari letters who was the subject of a letter from a certain Masum who complained that Iappah-Addu constructed a town on the Euphrates and settled 2,000 Habiru therein.[102] This town was strategically placed to control the passage of troups through the region. Masum responded by building a town opposite to that built by Iappah-Addu in order to protect the frontier.

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96 AMAR Vol. 2, p.838, Excursis VII.
97 *Ibid*. p.839.
98 Isaiah 1:23.
99 Hoshea 6:9.
100 1 Kings 16:31.
101 AMAR Vol. 1, Letter 83.24-27 (p.297).
102 MARI Vol. 2, Letter 131.

Ibal-Piel, king of Eshnuna(?), complained to Hammurabi king of Babylon that Zimri-Addu was similarly making an incursion into his land.[103] Another suggests that Zimri-Addu was on more friendlier terms.[104] If Zimrida and Iapa-Addu made a treaty with Abdi-Ashirta, alias Ibni-Adad, then it comes as no surprise to find that Ibni-Adad [i.e. Ben-Hadad] was also involved in conflicts with the peoples of Mesopotamia.[105]

We therefore have two people who are mentioned in both the Mari Letters and the El Amarna Letters, but who, according to conventional dates, are supposedly separated by around 500 years!

The Davidum

Since the discovery of the Mari correspondence, there has been much speculation over the mention of a people often referred to as *davidum* in the Mari letters. Dated as they are to a period of over five hundred years prior to the time of David, king of Judah, they could hardly refer to a people who were in any way connected to the Israelite king who supposedly lived much later. Now that the texts are redated to a time which is now later than King David, we are still not justified in trying to attach any relevance to the appearance of this name.

It should be mentioned that the name *davidum* has often been translated as 'general', 'commander' or 'army chief'. I would, however, contest this translation. It is possible that Haim Tadmor has already suggested the correct meaning of this word when he compared the word *davidum* to the Akkadian *dabdum* and interpreted the word to mean 'defeated'.[106] I include this entry to avoid any confusion which may ensue from the redating of the Mari letters.

Benjaminites

The same comment goes for the supposed reading from the Mari letters of B'nei-Yaminu, a name which is often associated with the Hebrew name Benjamin. In actual fact, the name *mesh* has once more been dropped from the translation and the name should be more correctly read *Binu-Mesh-Iamina*. Whilst the possibility certainly now exists that the tribe of Benjamin is intended, it seems more likely that *Binu-Mesh[a]-Yaminu* and the similarly named *Binu-Mesh[a]-Sh'mola* refer to military flanks of King Mesha's army. In Hebrew, יָמִין *Yamin* means 'right' whilst שְׂמאל *S'mol* means 'left'. Bear in mind that in Paleo Hebrew the letter sin was the same as the letter shin. There was no differentiation between the two letters at that period of history.

As mentioned above, Mesha was the king of Moab (Ambi) during the time of King Omri and his son Ahab. Many of the Mari letters are dated to the time of Omri, Amenhotep III at that time being king of Egypt, and therefore date to the time of the El Amarna letters.

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[103] MARI Vol. 2, Letter 31.
[104] MARI Vol. 2, Letter 120.
[105] MARI Vol. 4, Letter 33.
[106] *Historical Implications of the Correct Rendering of Akkadian dâku* p.130, Haim Tadmor, JNES Vol. 17, No. 2, Apr 1958.

Ur-Nammu & Sargon I

According to the Sumerian King List, the 3rd Dynasty of Ur, headed by Ur-Nammu, consisted of five rulers who are said to have reigned for a total of 108 years between the time of Naram-Sin and Hammurabi. A further 63 years supposedly separated this dynasty from Ishme-Dagan son of Shamshi-Adad I.[107] We are told that Shamshi-Adad I son of Ilukabkabu removed Erishum son of Naram-Sin from the Assyrian throne and seized the throne for himself ruling for 33 years.[108] In actual fact, Ishme-Dagan was king of Ur during the time that his father, Shamshi-Adad, was king of Assyria and, as already mentioned, Ishme-Dagan was a contemporary of Naram Sin.[109] Even allowing for an element of co-regency we will therefore be hard pressed to squeeze a whole dynasty in between the time of Naram-Sin and Ishme-Dagan, let alone some 170 years!

The Mari letters clearly confirm that no great amount of time separated these two kings. The whole 3rd Dynasty of Ur therefore needs to be challenged. But when exactly did it occur?

Our biggest clue to solving this problem lies in the title used by Ur-Nammu, the first of the kings of this dynasty who not only claimed to be "king of Ur" but also "king of Sumer and Akkad".[110] This latter situation is impossible to accommodate during this period of history if either Sargon I's family or, failing that, Shamshi-Adad I's family was in command of that area.

It has already been recognised that many of the dynasties recorded in the Sumerian king list overlap and some attempt has already been made to rectify this.[111] However, after a fuller reconsideration of the evidence, I would go so far as to suggest that Ur-Nammu was another name for Sargon I and that Ibi-Sin "the last of Ur-Nammu's line [who] was defeated by an alien enemy"[112] was yet another name for Erishum, son of Naram-Sin. The 'enemy' would then have been Shamshi-Adad I and his army.

Sir Leonard Woolley tells us that when the Third Dynasty of Ur fell (he presumed that this was done by Elamite forces), the enemy broke into the city and sacked the temples and wantonly destroyed the offerings of ancient kings that were stored in them. When the temples were rebuilt, many broken objects such as stone mace-heads and vases of steatite, limestone and alabaster were buried under the new pavements. Many of these objects bore the donors' names:

> (The objects) "were of different dates, coming right down to the last days of the Third Dynasty but amongst them not a few belonged to the dynasty of Sargon of Akkad...".[113]

The finds at Ur included a badly battered alabaster disc which was discovered in the Moon-goddess temple. The disc, which was carved in relief, depicts the High Priestess in the act of worship. The inscription on the back of the disc tells us that the High Priestess was none other than Enheduanna, daughter of Sargon I.[114] Many of Enheduanna's household were buried at Ur and graves belonging to her steward, her scribe and her hairdresser were

[107] EAU p.254.
[108] ARI Vol. I, p.28, §.168.
[109] MARI Vol. 2, Letter 15.
[110] EAU p.122.
[111] *Ibid*. p.253.
[112] *Ibid*. p.122.
[113] *Ibid*. p.118.
[114] *Ibid*. p.115.

discovered.[115] Despite all of these finds, which clearly demonstrate the presence of the Sargonid dynasty at Ur, no buildings have yet been discovered which can be dated to this period!

> "...Here then there was evidence enough of the pious regard paid to the temples of Ur by the Sargonid kings, but it is all the evidence that we found; nowhere was there any record of buildings erected by them. One cannot believe that in the course of one hundred and fifty years covered by the dynasty there was no building activity at all".[116]

I am inclined to agree with Sir Leonard Woolley in that it is very difficult to justify why no building activities have to date been found which can be attributed to the Sargonid period. If, however, Ur-Nammu "King of Ur" and "king of Sumer and Akkad" was another name for Sargon I, then it would explain all of these difficulties. Ur-Nammu's building activities at Ur were more than evident.

> "...under the five kings of the Third Dynasty, Ur was the capital of a great empire and its rulers were at pains to make it a centre worthy of its political pre-eminence. We very seldom excavated the ruins of a temple without finding some record of that period; either it had originally been founded or it had been restored by some one king of the Third Dynasty. Ur-Nammu, the first of his line, was particularly active as a builder".[117]

Ur-Nammu would therefore appear to be the name by which Sargon I was best known at Ur.

Hammurabi & Burnuburriash

We have identified the Ibni-Adad of the Mari letters as the Biblical Ben-Hadad. This means that Hammurabi was king of Babylon during the time of Jehoshaphat king of Jerusalem and that his reign spanned that of Amenhotep III and Akhenaten in Egypt. This means that Burnuburriash who wrote to Akhenaten could not possibly have been the son of Kurigalzu II as has been supposed. In fact, Hammurabi *was* Burnuburriash! In other words, the Burnuburriash who wrote to the pharaoh was none other than Burnuburriash I.

In the El-Amarna letters, Burnuburriash referred to Kurigalzu as his 'father' and we are informed that Kurigalzu had previously received much gold from Amenophis III.[118] No such correspondence between Kurigalzu and Amenophis III has supposedly survived but we know that Amenophis III did enter into correspondence with a certain Kadashman-Enlil of whom little is known apart from his mention in the Amarna letters.[119] It has even been suggested that Kadashman-Enlil was the father of Burnuburriash.[120] If there was a king called Kadashman-Enlil prior to the time of Burnuburriash, then we are hard pressed even to find a place for him. I can only assume that Kadashman-Enlil was an alternative name for Kurigalzu I. It is already taken for granted that Kadashman-Enlil, like Kadashman-Harbe, was a son of Karaindash,[121] though I propose the identification of Kadashman-Harbe as Hammurabi, alias Burnuburriash.

"From (the time of) Karaindash, since messengers of thy fathers came to my fathers, unto

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115 *Ibid*.
116 *Ibid*. p.118-119.
117 EAU p.122 (and most of Chapter VI).
118 AMAR Vol. 1, Letter 9.19 (p.29).
119 *Ibid.* Letters 1-5 (p.2-17).
120 *Assyria and Babylonia c.1370-1300 B.C.* by Cyril John Gadd in *Cambridge Ancient History* Vol. 2, Part 2, p.34.
121 AMAR Vol. 1, Letter 1, fn. L12 (p.3).

this time, they have been friendly",[122] Burnuburriash reminded Akhenaten king of Egypt. This surely is the same Karaindash who was father of Kadashman-Harbe! Karaindash is said to have given his daughter in marriage to Amenhotep III.[123] Considering that Amenhotep III is understood to have ruled for 30-36 years and Burnuburriash's first letter appears to be dated to Amenhotep III's last year of reign then Kadashman-Harbe/Enlil and his son Kurigalzu has to fit within this 30 year reign with Adad-shuma-usur also ruling sometime in between.



Hammurabi (left) before the 'god' Enlil.
(Possibly the Assyrian king Enlil-kudur-usur?)

The important thing to note is that Kurigalzu II, son of Kadashman-Harbe, ruled *after* Burnuburriash. According to the *Synchronistic History* and *Babylonian Chronicle P*, Ashur-uballit set Kurigalzu on the throne, yet Ashur-uballit does not make an appearance in the Amarna letters until the time of Akhenaten, son of Amenhotep III.[124] As Burnuburriash refers to the Assyrians as his 'subjects',[125] one can assume that Ashur-uballit was not at that time in full control of Assyria. One therefore wonders what his role was during the time of Burnuburriash.

Having said that, there was clearly a strong element of co-regency during this period and it is possible that Burnuburriash may have been co-regent during the time that his 'father' Kurigalzu I was reigning. If we accept the statements in the *Synchronistic History* and *Babylonian Chronicle P*, then Ashur-uballit must have been king of Assyria during the time of Kurigalzu II. This being the case then he must have been co-ruling with Ashur-nirari and Illi-hadda [Enlil-kudur-usur] who were kings of Assyria at the time that Ashur-uballit alias Ninurta-apil-Ekur removed the usurper Nazibugash alias Shuzigash alias Adad-shuma-usur from the Babylonian throne!

Elam

With the realisation that Hammurabi and Shamshi-Adad I belong to the time of Ashur-uballit I, alias Ninurta-apil-Ekur, and that Shamshi-Adad I was in fact an alternative name for Ashur-uballit/Ninurta-apil-Ekur, we now need to reconsider the Elamite chronology which is tied into the Assyrian and Babylonian chronology. Before looking at the facts in any detail, it is necessary for us to stress that between the time of Shamshi-Adad I and Kurigalzu II, there is a complete lack of archaeological data:

> "It is generally admitted that after the end of the First Dynasty in Babylon, and following upon the death of Shamshi-Adad I in Assyria, there begins a period of great obscurity. The former abundance of documents ceases as though some catastrophe had paralysed the ordinary life of these countries".[126]

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122 *Ibid.* Letter 10.8 (p.31).
123 *Ibid.* Letter 1.12 and fn. L12 (p.3).
124 *Ibid*. Letters 15-16 (p.57-63).
125 *Ibid*. Letter 9.31 (p.31).
126 *Elam c.1600-1200 B.C.* p.379, René Labat, *Cambridge Ancient History* Vol. 2, Part 2, Cambridge University Press 1975.

It is hard to believe that archaeological evidence should completely dry up during this long period of history which supposedly covers some three to four hundred years. It is therefore imperative that we re-examine the evidence in the light of the amendments being proposed to the Egyptian, Assyrian and Babylonian histories.

First and foremost, the period of Elamite history which was contemporary with the Hammurabi period and which is known as the Eparti Dynasty is barely attested in Persia:

> "From the whole of Persia not a single archaeological monument has come down to us for this period, not even from Susiana. From only one Elamite ruler during the Early Babylonian period has a record in the Elamite language survived. Apart from this our sources from the country itself (leaving aside certain indications in Elamite inscriptions of the later, 'classical' period of the thirteenth to the twelfth centuries) consist of 837 clay tablets, written in Akkadian and in many cases damaged".[127]

The 'Eparti Dynasty' has been almost completely reconstructed by assessment of legal texts from this period which make mention of the ruling monarch along with his princes and viceroys. What the archaeologists have not taken into consideration, however, and could not possibly have taken into consideration, is the amount of co-regency as well as the duallity of names which took place during this period in question. There are also one or two suspect additions to the list whose actual position remains tentative, such as that of the Elamite kings Kuk-Nahhunte and his son Kutir-Nahhunte II and Pala-ishshan.[128]

The main correlation between this Dynasty and the Babylonian Dynasty is provided by a document which is dated to the time of Kuk-nashur II being clearly dated to the year of succession to the throne of Ammizaduga in Babylon.[129] According to Ashurbanipal, king of Assyria, Kutir-Nahhunte I of this Dynasty carried off to Susa in Elam the statue of Nanai, the Mesopotamian goddess of fertility and victory. Ashur-banipal, who, like his predecessors, had no idea of the amount of time which had elapsed, claimed to have brought the goddess home after a period of "1635 years" (sic!).[130] It is commonly assumed that the period of elapsed time in question should more correctly be 1080 years. This reconstruction, however, makes it much nearer 200 years!

Kutir-Nahhunte I must have conquered Babylon during the time of Hammurabi's grandson, Ammizaduga. It is interesting to note that, according to this reconstruction, Ammizaduga may well have been an alternative name for Nazimarrutash king of Babylon who was a contemporary of Adad-nirari I and Ashur-Dan I, kings of Assyria. It is during this period of history that another Kutir-Nahhunte (Kutir-Nahhunte III) supposedly repeated the successes of his predecessor by also taking Babylon.

We are informed that this later Kutir-Nahhunte III deported the statues of "Marduk and Nana of Uruk" from Babylon to Susa.[131] With this reconstruction, it now becomes apparent that "Nana of Uruk" is to be identified as Nanai, the goddess of fertility and victory, who was deported by Kutir-Nahhunte I. Nana must be a variant spelling of Nanai because both forms of this name are quoted by Ashurbanipal[132] and it seems unlikely that there would be two

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127 *Persia c.1800-1550 B.C.* p.256, Walther Hinz, *Cambridge Ancient History* Vol. 2, Part 1, Cambridge University Press 1973.
128 *Ibid.* p.269.
129 *Ibid.* p.268.
130 *Ibid.* p.266.
131 *Elam c.1600-1200 B.C.* p.487, René Labat, *Cambridge Ancient History* Vol. 2, Part 2.
132 Compare *Cambridge Ancient History* Vol.2, Part 1, p.266 (Walther Hinz) and *Cambridge Ancient History* Vol. 2, Part 2, p.487 (René Labat).

goddesses with such similar names. If so, then Kutir-Nahhunte I and Kutir-Nahhunte III must clearly have been one and the same person.

The absence of any scriptural or dedicatory texts from the time of the Eparti Dynasty would also be self-explanatory. No contemporary records mention any Babylonian campaign by Kutir-Nahhunte I, even though Babylonian influence during this period has been noticed.[133] The reason for this anomaly becomes obvious when we realise that such records have already been ascribed to the later Kutir-Nahhunte (III). We here have a whole dynasty based on the legal names of the kings of Elam which have become disassociated from their throne names and dated some three hundred years apart.

Not only can we now restore the integrity of the archaeological evidence for this period but we have also provided a further missing link between the Elamite, the Assyrian and the Babylonian histories. Ashurbanipal only mentions the one Kutir-Nahhunte. It seems strange that he should be unaware of the existence of a second later king by this name who also claimed to have conquered Babylon. This enigma has now received a satisfactory solution – there was only the one king by this name.

This leads us on to the next point. Shutruk-Nahhunte, the father of Kutir-Nahhunte III, only makes mention of the achievements of two of his predeccessors from the earlier Eparti Dynasty period, namely Siwe-palar-khuppak and Pala-ishshan.[134] He fails to mention the great achievement of Kutir-Nahhunte I which is unusual considering that he was so well known in later times. We know that Siwe-palar-khuppak was especially active because in an inscription of his he claimed to be "enlarger of the empire".[135]

The only obstacle to our reconstruction is the placement of Pala-ishshan, but as already stated, his position in the Eparti Dynasty is uncertain. All that we can be sure of is the fact that he preceded Kutir-Nahhunte II and his father Kuk-Nahhunte. It is my opinion that all three of these names belong to the earlier part of the Eparti dynasty with Kutir-Nahhunte II being identified as Kutir-Nahhunte I (and III) and Kuk-Nahhunte being an alternative name for Shutruk-Nahhunte. I would suggest that Pala-ishshan was perhaps an alternative name for Shirukdukh I (and II?).

All of this demonstrates that the extent of co-regency even for this period was much greater than what the archaeologists have assumed. The problem with co-regencies is that texts can be grossly misleading. For example, we know for a fact that co-regency existed between Amenemhat I and his son Senusert I of the Egyptian 12th Dynasty, yet the documentation for these kings is not so straightforward:

> "...the significance of this group of documents lies in that they are dated in the regnal years of Sesostris [Senusert I] at a time when Amenemhet [I] was the senior partner and should have been mentioned...".[136]

Here then is evidence that demonstrates that the lack of mention of a ruling monarch in inscriptions does not necessarily mean that the monarch in question was no longer in power.

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133 *Persia c.1800-1550 B.C.* by Walther Hinz in *Cambridge Ancient History* Vol. 2, Part 1, p.270-1.

134 Compare *Cambridge Ancient History* Vol. 2, Part 2, p.485 (René Labat) with *Cambridge Ancient History* Vol. 2, Part 1, p.269 (Walther Hinz).

135 *Persia c.1800-1550 B.C.* by Walther Hinz in *Cambridge Ancient History* Vol. 2, Part 1, p.265.

136 *The Single-Dated Monuments of Sesostris I: An Aspect of the Institution of Coregency in the Twelfth Dyansty* by William K. Simpson in JNES Vol. 15, No. 4, p.216, Oct 1956.

It appears then that many of the names in the Eparti Dynasty have been replicated by the archaeologists. Kuduzulush I, II and III will all have been one and the same person with the knock-on consequence that Temti-Agun I and II, Shirukdukh I and II and Kutir-Shilkhakha I and II have all been subjected to the same treatment.

The extent of co-regency can perhaps be demonstrated by the following text:

> ''[He who breaks the agreement] will truly be driven out of the realm in which Shilkhakha, Shirukdukh, Siwe-palar-khuppak [as the grand regent at the time] and Kuduzulush [as prince of Susa] hold sway; the God In-Shushinak, Susa's king, [will annihilate him!]''.[137]

The archaeologists have assumed that Shilkakha and Shirukdukh are both mentioned post-humously. The possibility that they were all co-ruling, and therefore contemporaneous, has not even been entertained!

I once again mention the complete absence of both archaeological and textual evidence for the period between the Eparti Dynasty and the later period to which Shutruk-Nahhunte and his son Kutir-Nahhunte belong:

> ''Events occurring just before the foundation of the new Elamite dynasty are known to us through the texts of Kurigalzu II. Therefore the interval between these two periods in Elamite history depends on the dates assigned to Ammisaduqa and Kurigalzu II and there is little agreement on these dates. Some authors consider that at least four centuries separate the two kings, thereby leaving a blank of over four hundred years in Elamite history...''.[138]

The reign of Ashur-uballit I is included within this period. Absolutely nothing is known about Elam during the time of Ashur-uballit and his family. The only reference to Elam appears, as mentioned above, in connection with Kurigalzu II. However, the situation is still not that straightforward.

> ''A late Babylonian chronicle tells of a conflict between Kurigalzu II and the contemporary 'king of Elam' Khurpatila. Whatever misgivings we may have about the way the chronicle presents these events, the facts themselves are above suspicion, since the victorious campaign of Kurigalzu II against Susa and Elam is known from other sources. It is rather the figure of his opponent Khurpatila which raises doubts. Neither his name nor his reign are given in later dynastic lists, and the passage in the Chronicle is the only mention we have of him''.[139]

It should now start to be obvious why this is so. Khurpatila seems to be an alternative name by which the Babylonians knew Siwe-palar-khuppak who was a predecessor of Kutur-Nahhunte. This is that Siwe-palar-khuppak who is described as "enlarger of the empire".[140]

Among the many places conquered by Shutruk-Nahhunte and his son Kutir-Nahhunte III was the city of Dur-Kurigalzu, the fortress city of Kurigalzu II and subsequently of Kurigalzu's son, Meli-Shipak/Shikhu.[141] Statues of Meli-Shipak/Shikhu and Manishtusu and a sandstone stele celebrating Naram-Sin's victory over the Lullubi were all taken back to Susa, the Elamite capital. (Note that in this reconstruction Naram-Sin and Manishtusu lived only a matter of a few years prior to Kurigalzu II, not four hundred years or so!).

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137 *Persia c.1800-1550 B.C.* p.276, Walther Hinz, *Cambridge Ancient History* Vol. 2, Part 1, Cambridge University Press, 1973.
138 *Elam c.1600-1200 B.C.* p.380, René Labat, *Cambridge Ancient History* Vol.2, Part 2, Cambridge University Press, 1973.
139 *Ibid.* p.381.
140 *Persia c.1800-1550 B.C.* p.265, Walther Hinz, *Cambridge Ancient History* Vol. 2, Part 1.
141 *Elam c.1200-1000 B.C.* by René Labat in *Cambridge Ancient History* Vol. 2, Part 2, p.486.

Kuk-nashur II of the Eparti Dynasty was a contemporary of Ammizaduga king of Babylon.[142] The king of Mittani (Media) during this period was a certain Parattarna, son of Shuttarna I. Shuttarna I reappears some four hundred years later during the time of Ashur-uballit as Shuttarna III and possibly also as Shuttarna II during the time of Karaindash. The king of Alalakh during the time of Parattarna was a certain king by the name of Idrimi. Idrimi is said to have been succeeded by his 'son' Adad-nirari.[143] The Adad-nirari in question must therefore have been Adad-nirari I, king of Assyria who, as can be seen from Table 5 (see next page), will have been a contemporary of Parattarna of Media and Idrimi of Alalakh.

Similarly, Niqmiepu I, king of Aleppo, makes an appearance during the time of Hammurabi's successors and makes a reappearance as Niqmiepu II as successor to Idrimi of the time of Adad-nirari I. Niqmiepu I is said to have been a son of a certain Iarimlim II whilst the father of Niqmiepu II is unknown but he is assumed to be son of the aforementioned Idrimi on the basis that Niqmiepu II "used the seal of Idrimi, surcharged with his own name".[144] This assumption is, however, shown to be false. As can also be seen from Table 5 (see next page), Niqmiepu II, who was also called Niqmepa, was a contemporary of Niqmepa, son of Nikmed, king of Ugarit. It is almost certain that Niqmepa II, king of Aleppo, was the selfsame king who was known as Niqmepa, king of Ugarit.

The king of Ugarit during the time of Shuttarna III was a certain Niqmaddu II. The El Amarna letters show that both these kings were contemporaries of Ashur-uballit I, king of Assyria. A later Niqmaddu (III) was a contemporary of Adad-shuma-usur, king of Babylon, and Ninurta-apil-Ekur, king of Assyria. As we have already demonstrated that Ninurta-apil-Ekur was another name for Ashur-uballit, Niqmaddu III of the time of Ninurta-apil-Ekur must therefore be the same king who is identified as Niqmaddu II who was a contemporary of Ashur-uballit I.

Those who are unfamiliar with these names will probably be overwhelmed with this mass of information and will perhaps have difficulty following what has been said. The important thing to understand is that these kings of Elam have been needlessly split over three separate periods of history, each supposedly a few hundred years apart. All of this demonstrates how easily the history of Mesopotamia has become grossly over-inflated. Table 5 on the next page demonstrates to the best of my ability the revised correlations which these corrections produce.

Furthermore, we know that Kutir-Nahhunte III was a contemporary of Zababa-shuma-iddina king of Babylon and Ashur-Dan I of Assyria. According to this reckoning, Ashur-Dan I may have been an alternative name for Shalmaneser I, son of Adad-nirari I. The king of Babylon during the time of Adad-nirari I was a certain Nazimuruttash. An inscription assigned to Ashur-dan II is inscribed "Month of *Tashritu*, first day, eponymy of Arrutu, son of Nazimuru(?)".[145] Seeing that Nazimuratash is an unusual name, this could be a reference to that king, albeit appearing in the monument of a later king. This could therefore be an appropriation by Ashur-dan II.

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142 *Persia c.1800-1550 B.C.* by Walther Hinz in *Cambridge Ancient History* Vol. 2. Part 1, p.268.
143 Syria c.1550-1400 B.C. *by Margaret S. Drower in* CAH Vol. 2, Part 1, p.435.
144 *Ibid.*
145 ARAB Vol. 1, p.108, §.353.

TABLE 5

ASSYRIA	BABYLON	ELAM	MITANNI	ALEPPO	UGARIT
					Ammistranu I & II
Eriba-Adad/Puzur-Ashur/	Kadashman-Harbe/Burnuburriash/	Shilkhakha		Abbael I & II	Ibiranu
Tukulti-Ninurta	Hammurabi				
Ashur-nirari & Enlil-kudurusur	Adad-shuma-usur	Sirudukh I(?)	Shuttarna	Iarimlim	Nikmed II & III
Ashur-uballit I/Ninurta-apil-Ekur/ Shamshi-Adad I/II/III	Kadashman-Harbe/Burnuburriash/ Hammurabi		Tushratta	Hammurabi	'Ammurapi
	Nazibugash/Adadshumaiddin/Shuzigash	Siwe-palar-khuppak/ Khurpatila & others	Shuttarna	Iarimlim/Ilim-ilimma I	
Enlil-nirari	Kurigalzu/Samsuiluna		Kurtiwaza(Kirta?)		
Arik-din-ilu				Idrimi	Ar-Khalbu
	Meli-Shipak(or Shikhu)/Abieshu	Shutruk-Nahhunte & Kutir-Nahhunte	Parattarna		
	Marduk-apla-iddina/Ammidatana				
Adad-nirari I/Ashur-Dan I & Shalmaneser I	Zababa-shuma-iddina/Ammizaduga/ Nazimaruttash	Kuk-nashur		Adad-nirari	
	Enlil-nadin-ahhe/Samsuditana	Shilkhak-In-Shushinak/ Kutir-Shilkhakha		Niqmiepu I, II & III	Niqmepa

NOTES:

1. Many of the kings in the above list were co-ruling with their sons. Consequently, Burnuburriash appears twice because he was regarded as king of Babylon throughout the period that Adad-shuma-usur was on the throne. There was also more of an overlap of reigns than suggested by the above table.
2. Iarimlim, king of Aleppo, also seems to have been king before and after Hammurabi, king of Babylon, had taken control of the city. It is not clear whether he had some special function (such as subject king?) under Hammurabi's government or whether he regained control of his kingdom.
3. Similarly, Shalkhakha, king of Elam, was, in my opinion, still ruling during the time of Siwe-palar-khuppak along with Shirukhdukh and Kuduzulush.
4. Out of necessity I have had to omit one or two of the kings such as Artatama, king of Mitanni and Kuduzulush, king of Elam as it is not certain how their reigns fit into the general picture.

Table 2 - A rough chronological comparison with the kings of the adjoining nations.

> "Adad-nirari, king of Assyria, (and) Nazimuruttash, king of Karduniash, fought with one another in the city of *Kar-Ishtar* of Ugarsallu. Adad-nirari brought about the defeat of Nazimuruttash (and) conquered him".[146]

It is interesting how an element of this story is reflected in the "later" defeat of Zababa-shuma-iddina by Ashur-dan:

> "At the time of Zababa-shuma-iddina, king of [Karduniash, Ash]ur-dan, king of Assyria, [*went down*] to Kardun[iash. He captured] the cities Zaban, Irriya, Ugarsa[llu (and) ... He took] their vast [booty] to As[syria]".[147]

Ashur-dan's victory over Zababa-shuma-iddin will have been at Ugarsallu, a name which is translated by Luckenbill as "plain of Sallum".[148] This was the same Ugarsallu where Adad-nirari conquered Nazimuruttash. The other cities mentioned seem to have come with the territory. This suggests some confusion between the names Adad-nirari and Ashur-Dan by the ancient Assyrian chroniclers.

According to Ashur-resha-ishi I, an earthquake occurred during the time of Shalmaneser I and then again during the time of Ashur-Dan I.[149] Seeing that Ashur-resha-ishi's text is reconstructed from a number of fragments,[150] I would suggest that this is actually a reference to one and the same earthquake. (This will be discussed in more detail in Chapter 11 when we look at the Late Assyrian Period.)

Ashur-dan

Ashur-nasir-pal II claimed to have been son of Tukulti-Ninurta, son of Adad-nirari, "offspring of Ashur-dan who opened urban centres (and) founded shrines".[151] It has been assumed that the Ashur-dan in question was Ashur-dan II. However, it seems that this statement was actually fulfilled by Ashur-dan I who, being son of Ninurta-apil-ekur alias Ashur-uballit, must be identified as one of Ashur-uballit's immediate successors. In fact, Adad-nirari I and Shalmaneser I both claim to have been "founder of cult centres".[152] It therefore seems logical to identify one of these two kings as Ashur-dan I.

The important thing to bear in mind here is that Ashur-nasir-pal II claimed to be a son of the Ashur-dan, "who opened urban centres and founded shrines" and who must therefore be identified as one of these early successors to Ashur-uballit, alias Ninurta-apil-Ekur. Ashur Dan II, who is usually identified as Ashur-nasir-pal II's father, did not make any such claim.

According to the Assyrian King List, Ashur-dan I supposedly ruled for either 36 or 46 years,[153] yet all we have are a measly two fragments attesting to his existence. One is an inscription on a brick allegedly from his unidentified palace in the city of Ashur, the other was inscribed on a bronze statue discovered at Lake Urmia. There is therefore no evidence to show that

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146 ARI Vol. 1, p.79, §.520.
147 ARI Vol. 1, p.143, §.932.
148 Compare ARAB Vol. 1, p.95, §.293 with ARI Vol. 2, p.27, §.98.
149 ARI Vol. 1, p.148, §.951.
150 ARI Vol. 1, p.147, §.949 & p.148, §951.
151 ARI Vol. 2, p.120-121, §.539.
152 ARI Vol. 1, p.58, §.381 & p.80, §.526.
153 ANET p.565. There are three copies extant of the composition known today as "The Assyrian King List". These differ in the number of years of reign. Ashur-dan I is said to have ruled for 46 years, but one of the lists give 36 years.

Ashur-dan ever conquered these territories! Where then did the chroniclers obtain their information?

Further Confusion

Adopting our revised chronology, it is clear that the compilers of *Babylonian Chronicle P* were completely unaware that Ashur-uballit was an alternative name for Ninurta-apil-Ekur. According to that chronicle, Hurbatila king of Elam attacked Babylon during the time of Kurigalzu II, a contemporary of Ashur-uballit. The same chronicle tells us that twice Kiten-Hutran, king of Elam, attacked Babylonia; once during the time of Enlil-nadin-shumi who ruled prior to the Assyrian kings Ashur-nirari III and Enlil-kudur-usur, and again during the time of Adad-shuma-iddina.[154] Bear in mind that Ashur-nirari III and Enlil-kudur-usur were co-ruling whilst Ninurta-apil-ekur was king. This Kiten-Hutran is said to have attacked Assyria and caused widespread destruction. He is here to be identified as Kutir-Nahhunte II/III, Kiten-Hutran being a metathesis of the name Kutir-Nahhunte (i.e. Kuti-Nah-hutran).

According to this revised chronology, Hurbatila will have been another name for Siwe-palar-khuppak of the Elamite records. The name Hurbatila, which can also be read as Khurpatila,[155] might also be a variant spelling of the name Eparti(la), the first Elamite king of what is known as the Eparti Dynasty.[156] It should be stressed that whilst "now the grand regents [of the Eparti Dynasty] have been arranged in chronological order with a fair degree of certainty",[157] such order is heavily reliant on the Assyrian and Babylonian chronologies which we are demonstrating to be highly contrived.

The *Babylonian Chronicle P* makes Kurigalzu II and Hurbatila a contemporary of Adad-nirari I.[158] It is more likely, however, that the king of Elam at this time was Kiten-Hutran (i.e. Kutir-Nahhunte) rather than Hurbatila, unless of course Hurbatila was another alternative name for Kiten-Hutran. Comparing this knowledge with the Assyrian texts, Kiten-Hutran must also have been an alternative name for Shattuara, king of the land Hanigalbat, a land which is sometimes referred to as just Hani.[159] Shattuara belongs to the time of Adad-nirari I and his son Shalmaneser I and is said to have "committed hostilities".[160] Because archaeologists cannot come to terms with the realisation that the kings of the ancient world had more than one name, they have made a right hash of the archaeologicial record. The *Assyrian and Babylonian Chronicles* and *Kings Lists* in which they are placing so much misguided trust are nothing more than the attempts of later chroniclers who were having difficulties interpreting their own history.

Despite the mention in late texts that the kings of Elam ransacked Assyria during the time of Kurigalzu, the first appearance of the name Elam in the Assyrian texts occurs during the time of Shamshi-Adad V:

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154 ABC p.176-177, Chronicle 22, iv.14-21.
155 *Elam c.1600-1200 B.C.* by René Labat in *Cambridge Ancient History* Vol. 2, Part 2, p.383 (1975).
156 *Persia c.1800-1550* by Walther Hinz in *Cambridge Ancient History* Vol. 2, Part 1, p.272 (1973).
157 *Ibid.* p.280.
158 ABC p.175, Chronicle 22, iii.17-24.
159 E.g. ARAB Vol. 1, p.40, §.116.
160 ARI Vol. 1, p.60, §.392. See also p.82, §.530 for Shalmaneser I's encounter with Shattuara.

> "Marduk-balatsu-ikbi trusted in the multitudes of his armies and mustered (the armies of) Kaldu, Elam, Namri (i.e. Nairi), Arumu, along with his numerous, his countless, troops."[161]

Hanigalbat was a region which was occupied by a good many tribes, including Temanites, Medes and Hurrians. Just because Shattuara was called "king of Hani/Hanigalbat" does not preclude him from being an Elamite. If we can recall, Ben-Hadad, who was the king of Syria, was also called king of Hazor. The Elamites probably moved to their new homeland to the north-east of Assyria after constant incursions into their lands by the Assyrians.

Mount Elamuni, which according to Tiglathpileser I was located en route to the land of Musri,[162] may well have been named after Elam. This mountain was called Elama in another of his texts and was traversed on his journey to the lands of Nairi.[163] He seems to have taken a northerly route through rugged mountain paths as opposed to the more direct route through Mesopotamia. Mount Musri was located to the north of Nineveh. Sargon II built his city Khorsabad, which he called Dur-Sharrukin, at the base of Mount Musri.[164] Mount Elama was therefore located to the west of this, hence further west than the land of Elam as known to us from later texts.

Sargon II, who referred to the land of Musri as the land of Musasir, informs us that Elamuni was somewhere in Mesopotamia on the "Upper Zab, which river the people of Nairi and Kirhi called the Elamunia".[165] A city "of Syria" called Elammu (var. Elammya) is also mentioned in the *Chronicle Concerning the Later Years of Nabopolassar*[166] to which Grayson remarked:

> "From the context of the chronicle it is clear that this city is to be placed on the west bank of the Euphrates a little south of Carchemish. See Donald John Wiseman *Chronicles of Chaldean Kings*, London 1956."[167]

Whether or not this identification is erroneous is immaterial. The fact remains that no mention is made of Elam in any of the early texts, which is unusual if the later kings so confidently claim that the kings of Elam committed hostilities against the land of Assyria. Knowing this, the following statement by Ilya Gershevitch therefore takes on a new perspective:

> "One of the descendants of Ike-halki, king Un-tas-napir-risa (or Un-tas-Humpan) who reigned in the middle of the 13th century B.C., seems to have been a powerful monarch; he attempted to preserve his name for posterity by a number of pious inscriptions and buildings. He was the founder of a new royal city, Dur-Untas (now Tchogha-Zambil) where a big temple-tower (ziggurat) of the Babylonian type with several adjoining buildings was discovered in a fairly good state of preservation by the French expedition headed by R. Ghirshman. ***The architecture demonstrates the complete absorption of Mesopotamian cultural traditions in Elam***. It is interesting to note that the Elamite sculpture of the 2nd milllenium B.C., ***also continuing the Akkadian art traditions of Mesopotamia, preserved their realistic trends better than the Babylonian itself***."[168]

Susa became the recognized capital of Elam from the time of Shutruk-Nahhunte onwards:

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161 ARAB Vol. 1, p.259, §.726.
162 ARAB Vol. 1, p.83, §.241.
163 ARAB Vol. 1, p.81, §.236.
164 ARAB Vol. 2, p.37, §.72.
165 ARAB Vol. 2, p.93, §.170.
166 ABC p.98, Chronicle 4.21.
167 ABC p.254, Entry under Elammu, Appendix C.
168 *The Cambridge History of Iran: The Median and Achaemenian Periods*, p.16, Ilya Gershevitch, Cambridge University Press 1985 (emphases mine).

> "…the Babylonians, when Shutruk-Nahhunte ascended the throne, were looking for means of profiting from the state of affairs in Assyria and were not, therefore, much interested in Elam. It was during this calm period that he established his authority and made Susa the recognized capital of the new empire. Probably with this in mind he brought to Susa various stelae left in different parts of the kingdom by his predecessors, and solemnly dedicated to his god In-Shushinak. One of the stelae, the work of Untash-(*d*)*GAL*, probably came from Chogha-Zanbil…
>
> "…Another document of special importance mentions a third stele which was brought from Aia."[169]

According to the Greeks, Aia was the original name of Colchis located on the eastern shore of the Black Sea. It was supposedly named after its 'mythical' king Aeëtes.[170] Duke Aiah was son of Duke Tsibeon (AV Zibeon), son of Seir.[171] The original inhabitants of Colchis were Edomite descendants of Duke Aiah. This demonstrates that Elam probably had some presence in Hanigalbat during the period under review.

The name Hanigalbat is rather an unusual name. Bearing in mind that the Hebrew letter נ (*nun*) can sometimes be transliterated into other languages as λ (*lambda*), an example being the name of the Chaldean king Nabonidus, who Herodotus called Labynetus,[172] then the name Hanigalbat most likely means Hani of Genubath. This would explain why Hanigalbat is sometimes simply called Hani.[173] A particular region of Hanigalbat is called "the mountain of Bit-Hanunya" in one chronicle.[174] I see Hanunya as being a variant spelling of Hani.

When Hadad the Edomite fled to Egypt to seek protection, the pharaoh gave him his wife's sister who "bare him Genubath his son".[175] According to Josephus, who called him Ader:

> "but at the time when Solomon's affairs began to grow worse, on account of his forementioned transgressions and God's anger against him for the same, Hadad [Ader], by Pharaoh's permission, came to Edom; and when he was not able to make the people forsake Solomon, for it was kept under by many garrisons, and an innovation was not to be made with safety, he removed thence, and came into Syria; there he lighted upon one Rezon, who had run away from Hadadezer, king of Zobah, his master, and was become a robber in that country, and joined friendship with him, who had already a band of robbers about him. So he went up, and seized upon that part of Syria, and was made king thereof. He also made incursions into the land of Israel, and did it no small mischief, and spoiled it, and that in the lifetime of Solomon. And this was the calamity which the Hebrews suffered by Hadad [i.e. Ader]."[176]

The kings of Syria were therefore descended from Hadad the Edomite and the land of Hanigalbat is therefore most likely named after Hadad's son Genubath.

I would reiterate that "From the whole of Persia not a single archaeological monument has come down to us for this period [under consideration], not even from Susiana. From only one Elamite ruler during the Early Babylonian period has a record in the Elamite language survived".[177] Furthermore, "This reconstruction of the course of events has to be based on

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169 *Elam and Western Persia c.1200-1000 B.C.* by René Labat in *Cambridge Ancient History* Vol. 2, Part 2, p.484 (1975).

170 "Kolchian Aia lies at the furthest limits of sea and earth." Apollonius, *Argonautica* 2.417.

171 Gen. 36:24.

172 Herodotus, *Histories* 1.188. Note that Nebuchadnezzar was also called Labynetus. See also 1.74-77. Josephus also called Reuben, the firstborn son of Jacob, Ῥούβηλον Reubelon *Antiquities of the Jews* 1.19.7 (Whiston who has translated as Reubel) or 1.304 (Loeb) or Ῥουβῆλος Reubelos *Antiquities of the Jews* 2.6.3 (Whiston who has translated once again as Reubel) or 2.105 (Loeb).

173 ARAB Vol. 1, p.40, §.116.

174 ABC *Chronicle 4 - Chronicle Concerning the Later Years of Nabopolassar* p.97, §.2.

175 1 Kings 11:20.

176 Josephus, *Antiquities of the Jews* 8.7.6 (Whiston) or 8.203-4 (Loeb).

177 *Persia c.1800-1550 B.C.* by Walther Hinz in *Cambridge Ancient History* Vol. 2, Part 1, p.256 (1973).

Assyrian and Babylonian sources. As yet, no contemporary Elamite documents of the time of Kidin-Khutran have been found in the excavations".[178] Kidin-Khutran is merely a variant spelling of Kiten-Hutran who was king of Elam during the time of Enlil-kudur-usur (i.e. Ili-hadda) king of Assyria.

We have already seen that, during the time of Ashur-nirari (III) and Enlil-kudur-usur (i.e. Ili-hadda), the king of Babylon was Adad-shuma-usur.[179] In Luckenbill's copy of the Assyrian Kings List, Adad-shuma-usur is called Ramman-shum-iddin,[180] a name which Pritchard reads as Adad-shum-iddin.[181] In the *Babylonian King List* this same king is called Adad-nadin-shumi.[182] Luckenbill and Pritchard seem to disagree on the name of the Babylonian king who ruled during the time of Enlil-kudur-usur's successor, Ninurta-apil-Ekur. Pritchard has Adad-shumiddin (i.e. the same king as previously) whilst Luckenbill has Ramman-shum-nasir,[183] this being in accordance with the *Babylonian King List* which has Adad-shum-nasir.[184] All of these names, Adad-shuma-usur, Ramman-shum-iddin, Adad-shum-iddin, Adad-nadin-shumi, Ramman-shum-nasir and Adad-shum-nasir, belong to the same person.

With these thoughts in mind, we examine a portion of a badly damaged part of the Babylonian Chronicle relating to the conquest of Babylon by Tukulti-Ninurta I:

> "The defeat of Kastiliash he [i.e. Tukulti-Ninurta] brought about… …Before Urta he set him… …Tukulti-Ninurta returned to Babylon… …they drew near to Babylon. The wall of Babylon he destroyed, the Babylonians he put to the sword. The treasure of Esagila and Babylon he profanely brought forth and the great lord Marduk he removed from his abode and carried him off to Assyria. The rule (*lit*., way) of his governors he established in Karduniassh (Babylonia). For seven years Tukulti-Urta ruled. Thereafter the nobles of Akkad and of Karduniash revolted and they set Adad-shum-usur on the throne of his father. As for Tukulti-Urta, who had brought evil upon Babylon, Assur-nâsir-pal, his son, and the nobles of Assyria, revolted and they case him from his throne."[185]

If this chronicle is to be believed, it is telling us that Tukulti-Ninurta I deposed Kashtiliash and became king of Babylon for some unknown length of time before Adad-shuma-usur took the throne. The Assyrian King Lists, however, do not mention Tukulti-Ninurta as king of Babylon and would have us believe that two other kings of Babylon ruled in between Kashtiliash and Adad-shuma-usur, these being Enlil-nadin-shumi and Kadashman-Harbe. Which version is therefore the correct one?

It is now time to examine this period of confusion more closely. We know that Kashtiliash preceded Hammurabi, king of Babylon. We have identified Hammurabi as Kadashman-Harbe, alias Burnuburriash with Kashtiliash being a contemporary of Tukulti-Ninurta, alias Eriba-Adad. Kadashman-Burriash is said to have been the son of Karahardash, alias Karaindash, which may mean that Karaindash was a further name for Kashtiliash. Kadashman-Harbe II was killed "by the Kassite people",[186] which is strange considering that Kadashman-Harbe was supposedly a Kassite king. He must therefore have been overthrown by his own people. Alternatively, Kadashman-Harbe may have been an alternative name used by Tukulti-

178 CAH Vol. 2, p.388.
179 ARI Vol. 1, p.137, §.890-891.
180 ARAB Vol. 2, p.423, §.1188 (Col. II).
181 ANET p.273.
182 ANET p.272.
183 ARAB Vol. 2, p.423, §.1188 (Col. II).
184 ANET p.272.
185 ARAB Vol. 1, p.49, §.141.
186 ARI Vol. 1, p.50, §.325.

Ninurta! Note also that Ashur-nasir-pal in the above quoted passage is called Ashur-nadin-apli in the King Lists.

We are told by the compilers of the *Synchronistic History* that they appointed Nazibugash, who is called Shuzigash in the *Babylonian Chronicle P*, "a Kassite, son of a nobody, as sovereign over them".[187] He in turn was succeeded by Kurigalzu II. It is assumed that Kurigalzu II was succeeded by Meli-Shipak, a name which some read as Meli-Shikhu. He in turn was supposedly succeeded by Marduk-appla-iddina, son of Kurigalzu II.[188]

The various kings are as shown in Table 6 below. Bearing in mind that Ninurta-apil-Ekur is only attributed a reign of three (variant 13) years,[189] it does not take much to realise that this sequence of reigns is untenable. We are expected to believe that Melishipak and Marduk-apla-iddin ruled for 28 years. This is ignoring the 30 years assigned to Adad-shum-nasir of whom nothing is known. Also, there is supposedly no mention of Burnuburriash II, Kadashman-Harbe II or Kurigalzu II all of whom played an important part during this period. Meli-Shipak of this list was a son of Kurigalzu II.[190] Even Meli-Shipak's successor, Marduk-apla-iddina, called himself son of Kurigalzu[191] even though the *Babylonian King List* informs us that he was a son of Meli-Shipak.[192]

Table 6

Assyrian King List		**Babylonian King List A**
		Kudur-[Enlil], his [so]n 6 years
		Shagarak[ti], his son 13 years
Tukulti-[Ninurta]	Kashtiliash	Kashtil, his son 8 years
Ashurnadinapli	Enlilnadinshumi	Enlilnadinshumi 1 year 6 months
	Kadashman-Harbe	Kadashman-Harbe 1 year 6 months
[A]shurnirari	Adad[shumiddin]	Adadnadinshumi 6 years
Enlilkudurrausur		
Ninurta-apil-ekur	Adad-shumiddin	Adadshumnasir 30 years
	Melishipak	Melishipak 15 years
		Mardukaplaiddin, his son 13 years
Ashurdan		Zababa[shumiddin] 1 year

Comparison of the two lists, neither of which mention Kadashman-Harbe II, Karaindash, Burnuburriash II or Kurigalzu II.

Utilising this table as a guide, it is plain to see that Adad-shum-iddin was an alternative name for Adad-shuma-usur, alias Nazibugash, alias Shuzigash. We are told that this Adad-shuma-usur was "set on his father's throne by the nobles of Akkad and Babylon" in the same way that Nazibugash aka Shuzigash was. Note that Adad-shuma-usur is the same king who wrote

187 ARI Vol. 1, p.50, §.321 & §.325.
188 *Assyria and Babylonia c.1200-1000 B.C. I. The End of the Kassite Domination* by Donald John Wiseman in Vol. 2, Part 2, pp.444-5 (1975).
189 ARI Vol. 1, p.141, §.916 & fn.271. See also ANET p.565.
190 *Assyria and Babylonia c.1200-1000 B.C. op. cit.* (Wiseman) in *Cambridge Ancient History* Vol. 2, Part 2, p.444 (1975).
191 *Ibid*. p.445.
192 ANET p.272.

to "Ili-hadda and Ashur-nirari, kings of Assyria". This gives us an indication of contemporaneity between the Assyrian and Babylonian kings and suggests that Ili-hadda and Ashur-nirari were maybe the ones responsible for the deposing of Tukulti-Ninurta.

This then demonstrates just how unreliable the King Lists actually are. The chroniclers were also apparently unaware of the extent of co-regency which took place during this period. This is assuming of course that they were not deliberately trying to mislead us! Archaeologists are quick to criticise and reject the Bible, yet are more than happy to gloss over and ignore these blatant errors and contradictions in the Assyrian and Babylonian records!

Shamshi-Adad I was a contemporary of Hammurabi, alias Kadashman-Harbe. According to the *Synchronistic King List*, he was succeeded by Ishme-Dagan, who I calculate to have been a contemporary of Kurigalzu II, son of Kadashman-Harbe. Ishme-Dagan was then "succeeded" by his father Shamshi-Adad I who was a contemporary of Meli-Shipak, son of Kurigalzu II, who in turn was a contemporary of Ninurta-apil-Ekur, alias Ashur-uballit. We are identifying Shamshi-Adad as Ninurta-apil-Ekur alias Ashuruballit, so this fits well into this revised chronology. It is therefore possible that Ashur-dan was an alternative name for Ishme-dagan, son of Shamshi-Adad.

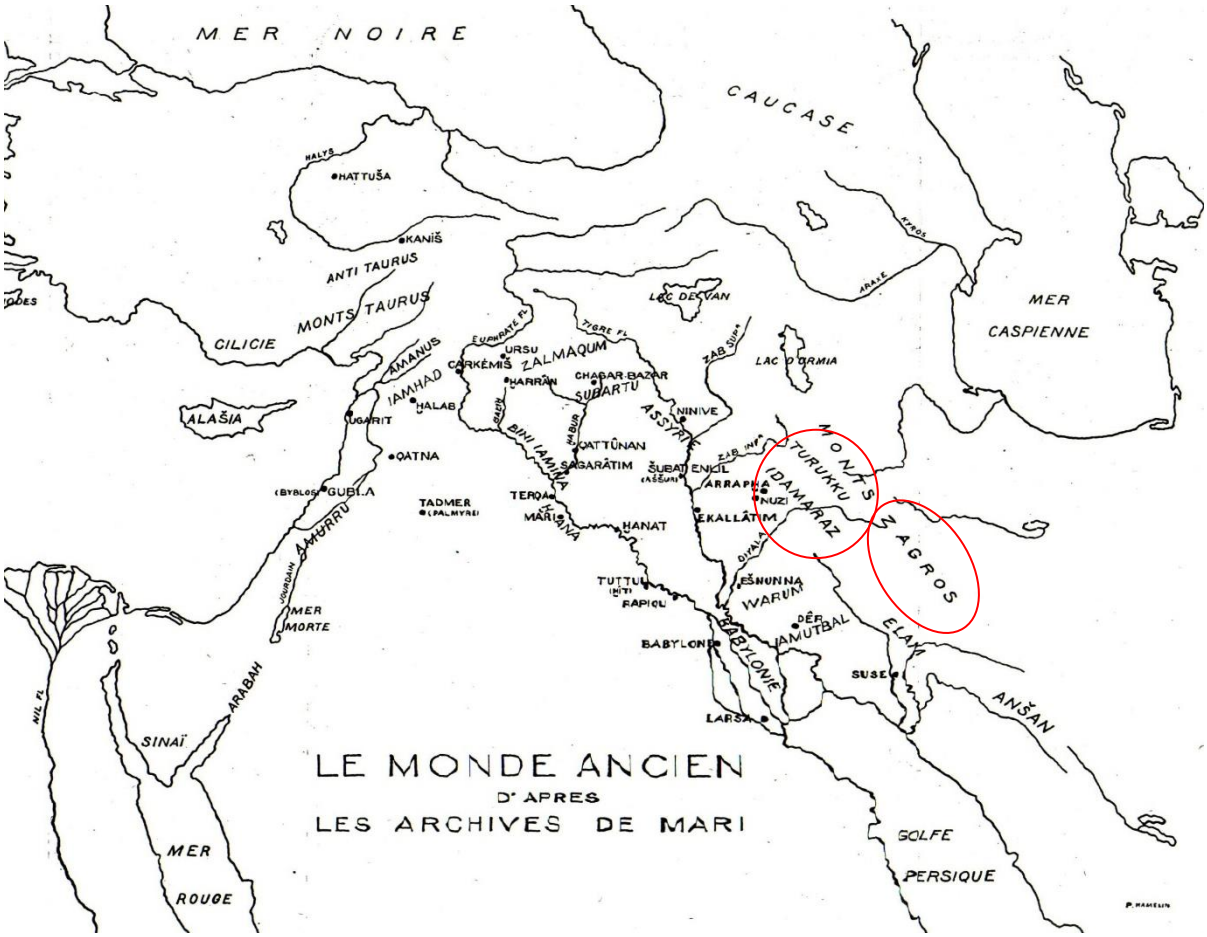
No one has queried the genealogy of Ashur-nirari III who was a contemporary of Enlil-kudur-usur and is mentioned in Adad-shuma-usur's letter. According to this reconstruction, it is possible that he was "Ashur-nirari (I), son of Ishme-Dagan". No textual evidence currently exists for Ashur-nirari III apart from the afore-quoted letter from Adad-shuma-usur, king of Babylon. Having said that, only a few simple inscriptions have been preserved for Ashur-nirari I even.[193]

It should be noted that, according to the *Synchronistic King List*, Ashur-nasir-pal I is said to have been "son of Shamshi-Adad" and a contemporary of Kashshu-nadin-ahi, king of Babylon.[194] It therefore comes as no surprise to learn that both Ashur-nasir-pal I and Adad-nirari III were son of a Shamshi-Adad. If, as we allege, Shamshi-Adad was an alternative name for Ashur-uballit alias Ninurta-apil-Ekur, then Ashur-nasir-pal I must have been a contemporary of Ashur-dan, son of Ninurta-apil-Ekur. The king of Babylon during the time of Ashur-dan I has been restored in the *Synchronistic King List* as Enlil-nadin-ahe.[195] Could this perhaps be the same as Kashshu-nadin-ahe who, as mentioned above, was a contemporary of Ashur-nasir-pal I? If so, then Ashur-dan I must either have been a contemporary of Ashur-nasir-pal I, or more likely ***was*** Ashur-nasir-pal. He may even be the king we know as Adad-nirari I. All of this amply demonstrates the mess the Assyrian chronology is in.

Mount Seir

The Mari letters make constant mention of a land called Idamaraz, the occupants of which were called Turukku (i.e. Turks). Idamaraz means literally Edom-land. The French archaeologist Georges Dossin places Idamaraz in the Zagros mountains. The Greek name Zagros is actually a phonetic variation on the Hebrew name Seir (שֵׂעִיר), a name which can also be transliterated as either Sagir, Sakir, Zagir or Zakir. In the Assyrian records, Zagros

193 ARI Vol. 1, p.33-34.
194 ARI Vol. 1, p.68, §.326-7.
195 ARAB Vol. 2, p.423.



Map of the Middle East from Archives Royales de Mari showing the land of Idamaraz.

appears variously as Zikirtu, Zakiru and Zakruti.

It is amazing how everyone seems to look at that small part of Edom which was located to the south-east of Jerusalem and assume that Edom was a small insignificant group of beduoin tribes. Nothing could be further from the truth. Edom was a huge family from a very early period. To cut a very long story short, the Zagros Mountains are the Biblical Mount Seir.

Due to the enormity of this project, the extent of migrations of the Edomite tribes has been dealt with in depth in a separate paper entitled *The Legacy of Edom.* For a fuller picture, the reader is therefore referred to that article. In brief, the distribution of the Edomite tribes in so far as it relates to this current work can be broken down as follows:

Gutium and Sophene: The kingdoms of Gutium and Sophene are named after Duke Gatam and his brother Tsepho (AV Zepho).[196] They dwelt to the west of Assyria and were a constant threat to the inhabitants of Mesopotamia, Babylonia and Assyria. They were renowned for their hit and run raids.

Temanites: Duke Teman was the son of Duke Eliphaz.[197] Adad-nirari II, king of Assyria, records attacking the Temanites who were at that time located somewhere between the

[196] Gen. 36:11 & 1 Chron. 1:36.
[197] Gen. 36:11 & 1 Chron. 1:36.

Caspian Sea and the Black Sea. Three Temanite chiefs mentioned by the Assyrian king were Nur-Adad, Mamli and Mukuru.[198] Herodotus called these people Themaneans[199] whilst Sargon II, king of Assyria, called them Manneans, a people who dwelt in the same region which Herodotus and Adad-nirari II designated as belonging to the Temanites. Strabo likewise referred to this region as Odomantis,[200] a name which is the Greek equivalent of Edomites.

The Temanites settled in a number of lands including northern Greece, Macedonia, Thrace and parts of eastern Europe. The royal house of Macedonia, to which Alexander the Great belonged, was descended from Perdiccas son of Temenus,[201] this latter name being a variant spelling of the name Teman.

Shubaru: The Shubaru were another people who were a constant thorn in the side to the Assyrians. It is recognised that the Tiberi were Biblical Tubalites. By the same argument, the Shubaru of the Assyrian records were the Biblical Shobalites, the interchange of the letters *l* and *r* being well-attested. Duke Shobal was the son of Seir the Horite.[202] During the period of the Assyrian Empire, the Shubaru were dwelling in Mesopotamia alongside the Hurrians, these latter being identifiable as the Biblical Horites. The Shubaru went on to become the Siberian Turks who settled in Siberia in Russia.

Kirhi: The Assyrian records often make mention of the "lands of Kirhi",[203] a land which was located somewhere to the south of Colchis. Kirhi is a variant spelling of the Biblical name Korach, this being the name of the son of Esau and Oholibamah.[204] The Greeks, who had a nasty habit of turning tribal names into ficticious kings and queens, called Korach Circe telling us that she was the sister of King Aeëtes of Colchis.[205] Kirhi was more correctly a 'sister' tribe.

Colchis: King Aeëtes was a fictional king. The Assyrian records reveal that these Armenian 'kingdoms' were ruled by tribal lords or 'chiefs' rather than by any king. Aeëtes is merely a variant spelling of the Biblical name Aiah who was son of Duke Tsibeon.[206] The Greeks even inform us that Colchis was originally called Aia[207] with Pliny telling us that the famous city of Aia was located on the River Phasis "15 miles from the sea [i.e. the Black Sea], where two very large tributaries join the Phasis from opposite directions, the Hippos and the Cyaneos".[208] Colchis itself takes its name from Calchol son of Zerach of the tribe of Judah who was called Chalkeos by Josephus.[209] These descendants of Calchol arrived in this region sometime after being deported from the land of Israel by the Assyrians.

Bit-Iakin: This is said to have been one of the largest of the Chaldean tribes. In the Bible Yaakan/Jaakan (also written Akan) was a son of Etser/Ezer, son of Seir.[210] This tribe also

198 ARAB Vol. 1, pp.111-2, §.363, §.365 & §.366.
199 Herodotus, *Histories* 3.93 & 3.117.
200 Strabo, *Geography* 11.14.5.
201 Herodotus, *Histories* 8.137-8.
202 Gen. 36:20 & 1 Chron. 1:38
203 See especially ARAB Vol. 1, p.98, §.301 & §.305.
204 Gen. 36:14 & 1 Chron. 1:35. In the AV, this name is transliterated as Zibeon. Josephus called him Eusebeon (Εὐσεβεῶνος – *Antiquities of the Jews* 1.18.4 (Whiston) or 1.265 (Loeb)). He is called Sebegon (Σεβεγὼν) in the Septuagint.
205 Hesiod, *Theogony,* 955.
206 Gen. 36:24 & 1 Chron. 1:40.
207 "Kolchian Aia lies at the furthest limits of sea and earth." Apollonius, *Argonautica* 2.417.
208 Pliny, *Natural History* 6.4 (13).
209 Josephus, *Antiquities of the Jews* 8.43 (Loeb). Further information on Colchis can be found in *Legacy of Edom*, *The Forgotten Tribe of Naphtali and the Phoenicians* as well as in *Early Irish History Reconsidered*.
210 Gen. 36:27 & 1 Chron. 1:42.

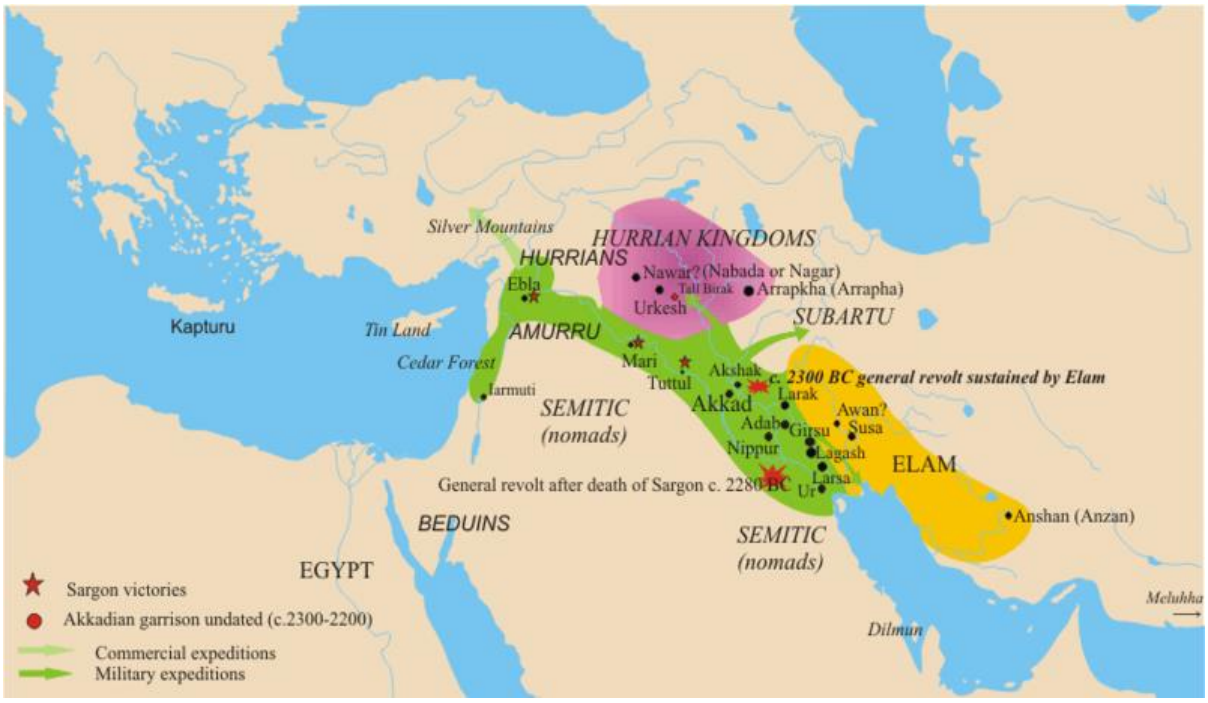
appears in the Torah (books of Moses) as "sons of Yaakan".[211] We shall shortly demonstrate that Nebuchadnezzar's family was of the Heraclid-Edomite royal house of Anatolia. The Chaldean kings were Edomites. Many of the Assyrian kings were also Edomite, being referred to in the Assyrian King Lists as "kngs of the Sealand".

Chalybes: These people likewise appeared in northern Anatolia shortly after the Houses of Israel and Judah went into captivity. They are first mentioned by Herodotus.[212] Strabo informs us that "The present Chaldæi were anciently called Chalybes",[213] though he was in fact mistaken. The Chalybes are the people we know from the Bible as Calebites. They are descended from Caleb son of Yephunneh who, we are told, was a son of Kenaz.[214] Duke Kenaz was son of Duke Eliphaz.[215] This explains the Biblical statement that Caleb and his family were given a possession amongst the tribe of Judah.[216] The Chalybes were therefore Edomites.

Hurrians: The Hurrians were the Biblical Horites. Herodotus called them Carians,[217] Diodorus called them Couretes (variant Kuretes),[218] each claiming that these people invented the distinctive plumed helmets and the closed-fitting shields for which they were renowned, whilst Strabo called them Korybantes:

> "Others say that the Korybantes, who came from Baktriana, some say from among the Kolkhians, were given as armed ministers to Rhea by the Titanes."[219]

The truth of the matter is that these Korybantes originated from the land between Bactria



The Hurrian kingdom comprised the area shaded purple on the above map. This land now forms the westernmost part of Iran.

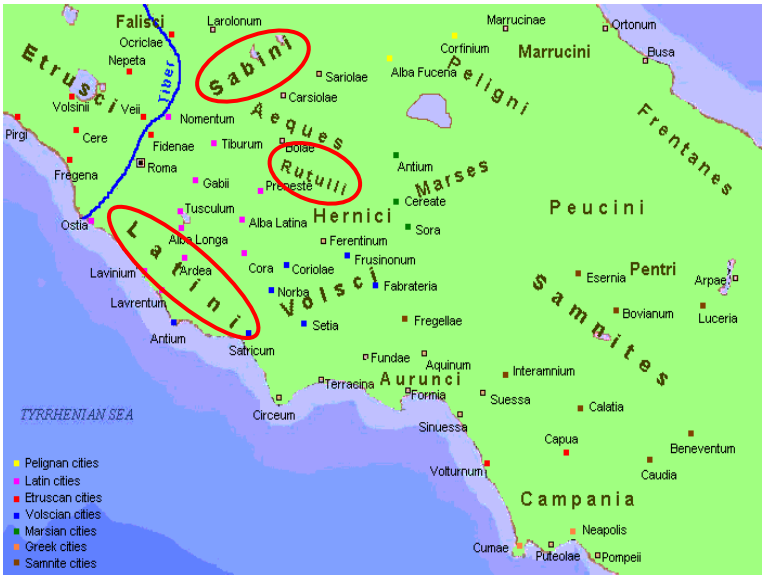
[211] Num. 33:31-32 & Deut. 10:6.
[212] Herodotus, *Histories* 1.28.
[213] Strabo, *Geography* 12.3.19.
[214] Judg. 1:13.
[215] Gen. 36:11.
[216] Josh. 15:13.
[217] Herodotus, *Histories* 1.171.
[218] Diodorus, *Library* 5.65.4.
[219] Strabo, *Geography* 10.3.19.

and Colchis. Strabo was therefore, in this instance, reliably informed. Note also that the name Korybantes is a metathesis of the name Caphtor, the Hebrew letter פ *pay* having become a *b* in transliteration – hence Kaphtor becomes Ka-b-t-or becomes Ka-ry-ba-te[s], the final *s* being a typical Greek ending, and then an *n* introduced between the *b* and the *t* to complete the phonetic change.

Iran: The Iranians seem to take their name from Aran son of Duke Dishan who was the brother of Uz (עוּץ Uts).[220] In the "Black Obelisk" inscription, which has been ascribed to Shalmaneser III, mention is made of a person known as "Sâsi, son of the Uzzite" who the Assyrian king established as king of Kinalua in the land of Hattina.[221] This land of Hattina was at that time located somewhere in the western parts of north Syria, somewhere around the Taurus Mountains in Armenia. This was before the mass migration of the various tribes from these regions northwards around the northern extremity of the Zagros Mountains into Baktria and the lands they now occupy. (This was also the route taken by the Medes who at one time dwelt in these regions.)

Zikirtu: These people are variously called Zikirtu, Zakruti or Zikirti. Their land is generally located in the north-western part of the Zagros mountains somewhere around Lake Urmia. Herodotus called these Zikirtians Sagartians.[222] Zikirtu is itself an Assyrianised form of the Biblical name Seir. It is in this region that the tribe of Korah/Kirhi migrated to Greece and Italy. The city of Edessa in this same region[223] is likewise where the tribe of Dishan originated. In Greek, Dishan becomes Odysseus. (A similar phonetic change is demonstrated by Josephus who called Dumah son of Ishmael Idumas.[224])

According to Hesiod, Latinus king of Rome was one of the three 'sons' of Odysseus (Dishan) and Circe (Korach).[225] Virgil, however, argued that Latinus was son of Faunus,[226] whilst Ioannes Lydus (or John the Lydian) who lived 6th Century CE made him son of Pandora.[227] Faunus was the Latin name for Pan, the letter *P* having become an *F* in transliteration. They were Satyrs; creatures who were supposedly half man and half goat. In reality, the name Satyr is derived from the Hebrew



Map of northern Italy showing where the descendants of Duke Lotan (Latini), Duke Zibeon (Sabini) and Duke Reuel (Rutuli) settled.

220 Gen. 36:28 & 1 Chron. 1:42.
221 ARAB Vol. 1, p.208, §.585.
222 Herodotus, *Histories* 3.93.
223 Pliny, *Natural History* 5.21 (86).
224 *Antiquities* 1.220 – written Ἰδουμᾶς.
225 Hesiod, *Theogony* lines 1010-1015.
226 Virgil *Aeneid* Book 7, lines 45-50.
227 John Lydus, *De Mensibus* 1.13.

word Seir which is not only the name of the progenitor of the Seirites,[228] a people who were also known as Horites (hence half man), but is also the Hebrew word for goat (hence half goat).

Circe is said to have been 'sister' of King Aeëtes of Colchis.[229] ('She' was more correctly a sister tribe.) From this, it is clear that the Greeks were turning tribal elements into fictitious kings and queens. Nevertheless, it provides evidence that these tribes, who settled in Greece and Italy, migrated from the same general region of the Zagros range of mountains.

Latinus 'king' of Rome is to be identified as the tribe of Lotanites who were descended from Lotan son of Seir.[230] These became the Latini who gave their name to the Roman language, namely Latin. The Sabini who dwelt to the north-east of the Latini were likewise Tsibeonites, descendants of Tsibeon son of Seir. Duke Tsibeon (written Zibeon in the Authorised Version) was the brother of Duke Lotan.[231] The Ruteli who settled to the east of the Latini and to the south of the Sabini were likewise Reuelites, Reuel being the son of Basemath, wife of Esau.[232] The *ayin* (ע) of Reuel (רְעוּאֵל) has been transliterated into the Greek and Roman records as a *tau* in the same was as the *ayin* of Seir (שֵׂעִיר) has become *tau* to produce the word Satyr. Note that this word Seir is twice translated as *satyr* in the book of Isaiah.[233]

Lands of Zamua: The Assyrian records make constant mention of "the lands of Zamua", also called Mazamua[234] and Zamba,[235] an area which stretched from lake Urmia to the upper reaches of the Diyala River, roughly corresponding to the modern Sulaimania governate in Iraqi Kurdistan. The people of this land were essentially mountain dwellers who built their fortresses in the mountains.[236]

The Assyrian word for Greece is Iaman,[237] which, in the Bible, is written יָוָן Yavan, transliterated as Javan in the Authorised Version.[238] These people were known as Ionians to the Greek writers. Similarly, Amel-Marduk,[239] the son of Nebuchadnezzar II, is called Evil-Merodach in the Bible.[240] In both instances, the letter read as an *m* in the Assyrian is equivalent to the Hebrew vav (ו) sometimes written waw and variously pronounced, depending on its context, as a *v*, *w*, *o* or *u*.

The lands of Nairi, which are often spoken of in the Assyrian texts, were also called Namri, both forms of the name appearing interchangeably. Once again, the character which has been read as an *m* is to be read as a *v* or a *w* to produce either Nawri or Nauri. These lands are referred to in other texts as Nihrya, a name which seems to be derived from the Hebrew *nahar* and would therefore mean 'river country'. In the El Amarna Tablets it is called Naharim,

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228 Gen. 36:20 & 1 Chron. 1:38.
229 Hesiod, *Theogony,* 955.
230 Gen. 36:20 & 1 Chron. 1:38.
231 *Ibid*. Josephus called him Εὐσεβεῶνος Esebeon. (*Antiquities of the Jews* 1.18.4 (Whiston) or 1.265 (Loeb) for the Greek.)
232 Gen. 36:10 & 1 Chron. 1:35.
233 Isa. 13:21 & 34:14. The Septuagint translates as "σειρῆνες", i.e. Seirenes or Seirites, in the first passage and as "ὀνοκενταύροις", i.e. Centaurs, in the latter.
234 Compare ARAB Vol. 1, p.202, §.561 & p.222, §.609.
235 *Ibid*. Vol. 1, p.168, §.480.
236 See for example ARAB Vol. 1, pp.149-150, §.448-9.
237 *Ibid*. Vol. 2, See footnote 2 to §.30 on p.13.
238 Gen. 10:2-4 & 1 Chron. 1:5-7.
239 Uruk King List. See ANET p.586. Written Awel-Marduk pp.149, 150 & 250 of the British Museum's *A Guide to the Babylonian and Assyrian Antiquities*, 3rd Edition, 1922.
240 2 Kings 25:27 & Jer. 52:31.

whilst in the Egyptian records it is called Naharin.[241]

Shalmaneser III claimed to have conquered "from the sea of Nairi and the sea Zamua which (lies) inside".[242] In another inscription, he claims to have conquered "from the sea of the land of Zamua, which is on the inside, to the sea of the land of Kaldu".[243] From this it is clear that the 'sea of Nairi' is the Black Sea (not Lake Van as most people seem to think), the sea of Kaldu would then be the Caspian sea and the Sea of Zamua which is 'on the inside' clearly refers to the Sea of Azov, which is separated from the Black Sea by the Strait of Kerch – hence the meaning of 'on the inside'.

Zamua is therefore clearly to be read as Zavua or Azavua. The sea of Azov is literally the 'sea of Esau', which name in Hebrew is written Esav (עֵשָׂו).

This brief outline barely scratches the surface as far as the Edomite tribes are concerned and to have provided a fuller picture here would have inflated this present work considerably. This is why I have dealt with the subject in a separate work entitled *The Legacy of Edom*.

[241] See ARE fn a to §.472 on p.200 and p.202, §.479. See also AMAR Letter 288, line 35.
[242] ARAB Vol. 1, p.228, §.617.
[243] *Ibid*. p.247, §.686.

CHAPTER 8 - THE 'EARLY' PERIODS

Having discussed the early Egyptian dynasties and shown that they are spurious, we are now faced with the onerous task of realigning the early periods of history to compensate for these amendments to the Egyptian and Assyrian chronologies. It should be stressed, however, that the amendments being proposed here affect many other areas of archaeological research, not just Egypt and Assyria. European prehistory, for example, must be reconsidered and moved forward in time to compensate for the corrections being proposed here, as must the histories of India and China. Such matters are, however, beyond the confines of this book. The early history of the western nations, including the histories of Greece, Italy, Spain and the European Continent in general, will be dealt with in my paper entitled *The Forgotten Tribe of Naphtali & the Phoenicians*.

What we shall be looking at next is the correlation of the historical events between Egypt, Israel and Mesopotamia. Our main textual source of information for these early periods, in the absence of any historical texts, is the Bible. There are, nevertheless, one or two pointers in the archaeological evidence which also provide us with the correlation which we should now expect to find.

The Exodus Debate

The question of when precisely the Biblical Exodus took place has been the subject of much scholarly debate, especially over the past couple of centuries. Many attempts have been made to fit the Exodus to the Egyptian history. Consequently, suggestions vary between Rameses II of the 19th Dynasty, Amenhotep II of the 18th Dynasty and various other choices including Sebekhotep IV of the 13th Dynasty. Immanuel Velikovsky believed that the Exodus took place at the end of the 12th Dynasty[1] not apparently realising that the 12th Dynasty and the 18th Dynasty were one and the same period.

It should be stressed that the land of Goshen was located in the Delta. More specifically, it was the region between the Tanitic and Pelusaic branches of the Nile:

> "Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan [Tanis]. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the daytime also he led them with a cloud, and all the night with a light of fire."[2]

> "How he had wrought his signs in Egypt, and his wonders in the field of Zoan [Tanis]: And had turned their rivers into blood; and their floods, that they could not drink. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. He gave also their increase unto the caterpiller, and their labour unto the locust. He destroyed their vines with hail, and their sycomore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them*. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:"[3]

The Hebrew word צֹעַן *tsoan* (Zoan in the Authorised Version) is Tanis. Now that we have

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1 AIC p.47.
2 Psalm 78:12-14.
3 *Ibid*. verses 43-51.

provided an alternative reconstruction of history, it is necessary to review the date of the Exodus. To do this, we need first to consider the consequences of what has so far been said. First and foremost, we need to understand that the 17th Dynasty (also known as the Hyksos period) and possibly the two dynasties immediately preceding it, were actually *succeeded* by the 1st to 14th Dynasties. This effectively means that very little of the archaeological evidence which is in our possession precedes the Hyksos period! In other words, it is not going to be worth our while searching for proof of the Exodus among the archaeological results for the simple reason that most excavations have not gone deep enough to reach the period in question!

Despite this comment, there is nevertheless textual evidence in the Egyptian records of the plagues which befell Egypt during the time of the Exodus. Immanuel Velikovsky noticed it, but he made the mistake of assuming that the writings on which he was drawing his inspiration were written at a period which was contemporary with the Exodus. In actual fact, the references on which Velikovsky relied were written several hundred years after the Exodus had taken place.

One of the texts in question is often referred to as the *Ipuwer Papyrus*, though Gardiner preferred to call it *Admonitions of an Egyptian Sage*. The copy was made during the 19th Dynasty, though:

> "The spelling is, on the whole, that of a literary text of the Middle Kingdom, if this term be interpreted in a very liberal way".[4]

Even the 12th Dynasty (Middle Kingdom), which we have made contemporary with the 18th Dynasty, would have fallen around 500 years after the Exodus had taken place. Being of such late date, its accuracy cannot be totally relied on. At best, it is only the recorded memories of a much later generation. Who is to say, for example, that the writing was not derived from a corrupted version of the Biblical story resulting from Egypt's long contact with Israel?

Having stated this warning, we shall cautiously proceed with our consideration of the contents of the papyrus. In my opinion, there can be no doubt that the Ipuwer Papyrus talks of great disasters befalling Egypt:

> Papyrus 2:8 Forsooth, the land turns round as does a potter's wheel.
>
> 2:11 The towns are destroyed. Upper Egypt has become dry (wastes?).

Egypt was smitten by plague;

> Papyrus 2:5-6 Plague is throughout the land. Blood is everywhere.
>
> 2:10 The river is blood. Men shrink from tasting – human beings, and thirst after water.
>
> 3:10-13 That is our water! That is our happiness! What shall we do in respect thereof? All is ruin!
>
> 2:7 Forsooth, many dead men are buried in the river. The stream is a sepulchre, and the place of embalmment has become stream.

This plague of blood is recounted in the Bible as being one of the ten plagues. There, as in

[4] *The Admonitions of an Egyptian Sage* p.3, Alan H. Gardiner, Georg Olms Verlag Hildesheim, Germany 1969.

the papyrus, we are told that the rivers turned to blood.[5]

Another of the plagues mentioned in the Bible was destruction by hailstones so that all of the beasts of the field and all of the crops and trees of the field were destroyed. This plague is also recounted in the Ipuwer Papyrus:

> Papyrus 4:14 Trees are destroyed.
>
> 6:1 No fruit nor herbs are found.
>
> 10:3-6 Lower Egypt weeps..... the entire palace is without its revenues. To it belong (by right) wheat and barley, geese and fish.

The geese and the fish were probably killed by the rivers turning to blood. The book of Exodus relates that the "fish that was in the river died".[6] If the fish died, then certainly most of the river life will have suffered the same tragedy.

> Papyrus 5:12 Forsooth, that has perished which yesterday was seen. The land is left over to its weariness like the cutting of flax.
>
> 6:1 No fruit or herbs are found ..... hunger.

This is supported by the Biblical comment that:

> "the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field".[7]

In both instances, the disaster occurred suddenly so that, "that has perished which was yesterday seen", mourned the writer of the Ipuwer Papyrus. What the hail and fire left, the locust devoured.[8]

> 2:10 Forsooth, gates columns and walls(?) are consumed by fire; (while) the... ...king's palace stands firm and endures.
>
> 2:11 The towns are destroyed. Upper Egypt has become dry [wastes?].

It should be noted that the 'hail' was mingled with fire.[9] It was also accompanied by thunder.[10] This curious mixture of hail, thunder and fire can, in my mind, only be explained by a meteorite shower. It is interesting to note that many of the iron products discovered in an early Egyptian context were of meteoric content.[11]

The papyrus describes the many troubles that Egypt was experiencing during the time of the Ten Plagues. It even seems to include the plague of darkness;

> Papyrus 9:11 The land is not light...

The expression 'not light' can more correctly be read as 'without light' or 'in darkness'.

The tenth plague was the smiting of the firstborn of Egypt so that "there was not a house where there was not one dead".[12]

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5 Exod. 7:17-21.
6 Exod 7:21.
7 Exod. 9:25.
8 Exod. 10:12.
9 Exod. 9:24.
10 *Ibid*. 9:23 & 9:28-29.
11 See the comments concerning Iron in Chapter 1.
12 Exod. 12:30.

> Papyrus 4:3 & 5:6 Forsooth, the children of princes are dashed against the walls.
>
> 6:12 Forsooth, the children of princes are cast out in the streets.
>
> 2:13 He who places his brother in the ground [i.e. the burying of the dead] is everywhere.
>
> 3:14 It is groaning that is throughout the land, mingled with lamentations.

The Bible informs us that:

> "And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment (i.e. clothing)."[13]
>
> 2:4 Forsooth, poor men are become owners of good things. He who could make for himself no sandals is (now) the possessor of riches.

Being slaves, the Israelites would not have been able to make sandals for themselves.

> 3:2 Forsooth, gold and lapis lazuli, silver and malachite, carnelian and bronze, stone of Yebhet and... ...are fastened on the necks of female slaves.

We are told that Moses was reared by Pharaoh's daughter, but she called on his mother to be his nurse.[14] The following line might therefore be a reference to Moses:

> 2:14 Forsooth, the well-born man... ...without being recognized(?) The child of his lady has become the son of the maidservant.

This, then, is a brief outline of the contents of the papyrus. It is not intended to be a full analysis because this has already been covered by Immanuel Velikovsky in his book *Ages in Chaos*. He includes further material in the form of the *Ermitage Papyrus,* which mentions the same calamities, as well as drawing upon one or two other more obscure sources. In each instance, it should be stressed that the writings belong to much later dates than that of the Exodus. We do not have anything which can be classed as contemporaneous.

The Hyksos Rulers

As already mentioned, the 17th Dynasty was a dynasty of Hyksos rulers. The Hyksos invaded Egypt immediately after the Israelites had left:

> "Tutimaeus. In his reign, for what cause I know not, a blast of God smote us [the Egyptians]; and unexpectedly, from the regions of the East, invaders of obscure race marched in confidence of victory against our land. By main force they easily seized it without striking a blow".[15]

David Rohl identified this Tutimaeus as the 13th Dynasty king by the name of Dudimose and has presented some convincing arguments in favour of this identification.[16] What Rohl fails to mention, however, is that there was more than one king of this name during that particular period. Furthermore, he is relying on a reading based on the last few fragmentary letters of the Turin Canon. All that remains of this name are the letters which can be read as 'mose'. This is hardly a convincing argument.

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13 Exod. 12:35.
14 Exod. 2:7-10.
15 MANETHO pp.78-79. (Quoting from Josephus, *Against Apion* 1.14 (Whiston) or 1.75 (Loeb).)
16 ATOT p.280-284.

Whilst Jürgen von Backerath,[17] Thomas Schneider[18] and Detlef Franke[19] all favour a 13th Dynasty date for this king, who they have called Dudimose I, Egyptologists Kim Ryholt,[20] Darrell Baker,[21] Aidan Dobson and Dyan Hilton[22] would place him in the 16th Dynasty. Petrie, however, argued for a 13th Dynasty date but making Dudimose (who he called Dudumesu) a king of the *southern line* who were ruling contemporary with the 13th Dynasty kings who were ruling in the north.[23]

Petrie wrote:

> "The Dudumes group seem to be early, by the fine work of the scarabs; the round spiral … not being dated after Senusert I."[24]

The matter is therefore nowhere near as clear cut as Rohl would like us to believe. However, by recognising that the 13th Dynasty is merely a duplication of the 12th/18th Dynasty, I have already caused serious complications for his thesis, and Dudimose I of the 13th Dynasty *cannot* now be identified as the Tutimaeus quoted above. I would further add that Tutimaeus could just as easily be a variant spelling of 'Thutmose', an 18th Dynasty name. In fact, the name read as Dudumes is merely a variant spelling of Thutmose as already demonstrated in Chapter 6.

In some translations of Josephus' work, the name of the Egyptian king, which is given above as Tutimaeus, appears as Timaus.[25] It is possible that Tutimaeus may have been the result of a later emendation. One of the Biblical cities built by the Israelites during their time in bondage was called Pithom which means the 'place of Thom'. This King Thom is famous in Egyptian legend as having become a god. We know him from the Egyptian records as Atum or Ra-Atum, though it is debatable whether Atum was the king of the Exodus.

A black granite shrine was discovered at a place identified as El Arish, which was located on the road between Egypt and Syria, and on it was inscribed a legend concerning Ra-Atum, his son Shu and grandson Seb (var. Geb). The shrine had been set on its side by the locals who were using it as a water trough. First of all, it is necessary to point out that the shrine itself is dated to the Ptolemaic Period, though it is believed that it was transported there from Goshen "after the fall of paganism".[26] This means that it was erected centuries after the Exodus and the story it tells will therefore have been subjected to various embellishments over time. Therefore, whilst it cannot be trusted for accuracy, it nevertheless furnishes some interesting information.

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17 Jürgen von Beckerath in *Untersuchungen zur politischen Geschichte der Zweiten Zwischenzeit in Ägypten*, Glückstadt 1964 and *Chronologie des pharaonischen Ägyptens*, Münchner Ägyptologische Studien 46, Mainz am Rhein 1997.

18 *Ancient Egyptian Chronology*, p.187, Thomas Schneider, edited by Erik Hornung, Rolf Krauss and David A. Warburton, Brill, Leiden & Boston 2006.

19 *Das Heiligtum des Heqaib auf Elephantine. Geschichte eines Provinzheiligtums im Mittleren Reich*, Studien zur Archäologie und Geschichte Altägyptens, Vol. 9, pp.77-78, Detlef Franke, Heidelberger Orientverlag, Heidelberg 1994.

20 *The Political Situation in Egypt during the Second Intermediate Period, c. 1800 - 1550 BC*, p.402, K. S. B. Ryholt, University of Copenhagen: Museum Tusculanum Press 1997.

21 *The Encyclopedia of the Pharaohs: Volume I - Predynastic to the Twentieth Dynasty 3300–1069 BC*, Darrell D. Baker, Stacey International, ISBN 978-1-905299-37-9 2008

22 *The Complete Royal Families of Ancient Egypt*, p.117, Aidan Dodson, Dyan Hilton, Thames and Hudson 2004.

23 AHEP Vol. 1, p.231.

24 AHEP Vol. 1, p.229.

25 Τουτίμαιος in MANETHO and τίμαιος in *Contra Apionem (Against Apion)* 1.75, Flavii Iosephi, *Opera* Vol. 5, Benedictus Niese, Berlin, Weidmann 1892.

26 MOUND pp.70-1, The Antiquities of Tell el Yehudiyeh and Miscellaneous Work in Lower Egypt during the Years 1887-1888, F.L. Griffith, London 1890 (published with Edouard Naville's, The Mound of the Jew and the City of Onias).

> "Then came the majesty of Shu and raised up At Nebes even as the sky is fixed, and all its temples even as the horizon. Now it happened that [he] departed [to be enthroned] as king of the gods in At Nebes, at the time that he ascended ? the throne of Harmakhis. Then the children of the dragon Apep, the evil-doers [of Usheru ?] and of the red country came upon the road of At Nebes, invading Egypt at nightfall."[27]

Apep is a variant spelling of Apop or Apophis who will be discussed shortly. He was an Amalekite, Amalek being one of the sons of Esau. The 'red country' mentioned above refers to the land of Edom. (NB: The name Edom means 'red'.)

The walls of the city At Nebes are said to repel the invading Amalekite armies:

> "...they are the mighty walls of Egypt repelling the evil-doers when Apep penetrates ? to Egypt: the gods who are in them are the defences of the land, they are the supports of heaven that watch ? the . . . of the eternal horizon: they are the throne ? of Shu in Hat Nebes: those who dwell in the places in At Nebes they raise the land..... Per Sepd: they are the spirits of the East to . . . Ra Harmachis they elevate Ra to heaven in the morning upon ? the pillars of heaven: they are the possessors of the Eastern hills: they are the rescuers of Ra from Apep."[28]

The names Ra, Tum and Atum are used interchangeably. Tum, when transliterated into Greek, becomes Timaus.

At Nebes and Hat Nebes are likewise two variations of the same name, this being the name of the fort protecting Egypt. I would suggest that this place is the one which in later times was rebuilt by Rameses II and became known as Pi-Rameses. (Note that the name Rameses in the Book of Exodus is a late emendation.) The above passage reveals that the walls of the city At Nebes are said to have protected Ra-Atum from harm from the eastern invaders.

The legend tells us that Atum's 'son' Shu took the throne of Egypt after his father's death. Shu, however, was not an Egyptian:

> "The warlike god Sepd was worshipped at Qes, and guarded the eastern frontier; it is therefore possible that Sepd was worshipped in the Egyptian coast cities east of Pelusium, and the classical reader might think that Zeus Casius, whose temple stood at the present Qels, or Qess, on the north side of Lake Serbonis (Sabkhat Berdawil) was really the God of Qes, transported from his seat at Saft el Henneh; but if Sepd has been changed to Zeus (Zevs), it can only be by the error of ignorant Greek sailors; for Sepd is identified with Shu, and Shu is properly Ares not Zeus."[29]

The Greek writer Hesiod informs us that Ares was a son of Zeus and Hera.[30] Zeus, the "father of gods ***and men***",[31] is better known to us as Esau – or, more correctly, the people named after Esau, which means that Griffiths' objections are unfounded. According to the legend preserved by the Greeks, Zeus was taken to Crete "in his mother's womb"[32] where he was hidden in Mount Ida.[33] He later became lord of Mount Olympus in Greece.[34] Zeus is Esau, Ida is Ada the wife of Esau and Olympus is but a phonetic variant of the name Eliphaz, Duke Eliphaz being a son of Esau and Ada.[35] When in Crete, Esau (or, more correctly, a part of the

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27 MOUND p.72.
28 *Ibid.*
29 *Ibid.* p.70.
30 Hesiod, *Theogony* 920-925.
31 Hesiod, *Theogony* 453-480.
32 Apollodorus, *Library* 1.1.6.
33 Pausanias, *Description of Greece* 5.7.6, Callimachus, *Hymn 1 to Zeus*, Apollodorus, *Library* 1.1.6, Apollonius Rhodius, *Argonautica* Book 2, lines 1231 ff and Diodorus, *Library* 5.60.2 & 5.70.2.
34 Hesiod, *Theogony* 35-38.
35 Gen. 36:10.

tribe of Esau) were slaves to Israel.[36] The names Ares and Hera are both variations on the name Hori, this being a tribe of people known as Horites, a people who seemingly were descended from Hori son of Duke Lotan.[37] Although the Horites were originally a Hamitic people, descendants of Tsibeon (AV Zibeon) the Hivite,[38] we are told that Edom killed them and ruled in their stead:

> "And in Seir dwelt the Horites aforetime, but the children of Esau succeeded them; and they ***destroyed them*** from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them".[39]

When these Edomites dwelt in their stead, they took on their name and became known as Seirites rather than that of Edom.

Note also that Zeus (Esau) was known to the Romans as Jupiter. Esau not only became a god; he also became a celestial being in the form of the planet Jupiter. In the Assyrian records, Zeus is known as Marduk, a god who is associated with the planet Jupiter. The god Marduk was especially honoured amongst the Chaldeans, a people who were known to the Assyrians as Kings of the Sealand. Bît-Iaakin, one of the largest of the Chaldean tribes, were descendants of the Edomite tribe of Yaakan (AV Jakan), who was a son of Etser, son of Seir.[40] Those Babylonian kings who used the name Marduk in their title were therefore undoubtedly of Edomite descent.

The kings of Syria were likewise descended from Hadad the Edomite. It is no coincidence that the god Hadad, whose worship was popular in Syria, has been likened to Zeus:

> "The worship of [the god] Hadad was widespread in Syria and Palestine, and he was a god of storms or rains, whose symbol was the thunderbolt or the lightning which he holds in his grasp like a fiery sword…
>
> "It is peculiar that while in Assyria and Babylonia Hadad has many of the characteristics of a sun-god, in his old home in Syria he possessed those of a thunder-god who dwelt among the mountains of northern Palestine and Syria and spoke in thunder and wielded the lightning."[41]

Herbert A. Strong wrote:

> "Their chief deity was a God omnipotent, the 'Lord of Heaven,' with lightning in his hand, the controller of storms ruling in the skies, and hence identified with the sun. At Senjerli, in the north of Syria, he was represented simply with trident and hammer, the emblems of lightning and the thunder…
>
> "In the sanctuary near Boghax-Keui, clad like their other deities in the Hittite warrior garb, he has assumed a conventional and majestic appearance, bearded, with the lightning emblem in one hand and his sceptre in the other, a prototype of Zeus."[42]

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36 This is explained in more detail in *The Forgotten Tribe of Naphtali & The Phoenicians*. When the patriarch Yitzchak (Isaac) blessed Esau, he said that Esau (or, more correctly, his offspring) would "serve" his brother Yaakov (Jacob) saying: "And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." (Gen. 27:40.) The Hebrew word translated as "you shall serve" is תַּעֲבֹד, which can also mean "you shall be a slave". The Minoans of Crete, who were Israelites, were using these descendants of Zeus-Esau as trained fighters. The Greeks called them Kuretes, though Herodotus called them Carians.

37 Gen. 36:22 & 1 Chron. 1:39.

38 Compare Gen. 36:2 with Gen. 10:14-17.

39 Deut. 2:12.

40 1 Chron. 1:42. He is called Akan in Gen. 36:27. The sons of Yaakan (AV Jaakan) in Deut. 10:6 and Num 33:31-2 are likewise this tribe. (Note that Benejaakan in Num. 33:31-2 can be more correctly translated as "sons of [b'nei] Yaakan".)

41 *Myths of Babylonia and Assyria* pp.188-9, Lewis Spence, London 1920.

42 *The Syrian Goddess; Being a Translation of Lucian's 'De Dea Syria,' With a Life of Lucian* pp.5-7, Herbert A. Strong, London 1913.

This identification of the god Hadad with Esau and Zeus takes on greater significance when you realise who Hadad actually was and why the worship of Hadad originated in Syria. The significance of the trident is discussed in *The Forgotten Tribe of Naphtali & the Phoenicians*.

This then is the sort of mentality with which we are dealing when studying the Greek and the Egyptian writings. They were turning tribal entities into fictitious gods.

Shu appears to be the last Egyptian king before the invasion of Egypt by the Hyksos, the first Hysos king of Egypt being known to Josephus as Salitis:

> "At length they made one of themselves king, whose name was Salatis; he also lived at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places that were the most proper for them. He chiefly aimed to secure the eastern parts, as foreseeing that the Assyrians, who had then the greatest power, would be desirous of that kingdom, and invade them; and as he found in the Saite Nomos, [Sethroite,] a city very proper for this purpose, and which lay upon the Bubastic channel, but with regard to a certain theologic notion was called *Avaris*, this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of two hundred and forty thousand armed men whom he put into it to keep it."[43]

As we shall shortly demonstrate, the city of Avaris was not located on the Bubastite arm of the Nile. Josephus was therefore mistaken on this point, but his statement that the Hyksos kings ruled Egypt and reinforced the eastern border is relevant for the purposes of this discussion.

It is worth re-emphasizing that the aforesaid shrine at El-Arish recording the story of Ra-Atum and his son Shu was built some thousand years after the event. By this time, the legend, which to our knowledge is not set out elsewhere in any other extant monument or document, will have undergone a series of embellishments and has consequently become corrupted beyond recognition. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the Greek legends are also founded on actual events, though they have similarly become distorted almost beyond recognition. In this respect, the Egyptian legends are not too dissimilar to those of the Greeks in that the later the writing, the more corrupt the story becomes. It should be noted, for example, that mention is made in the first few lines of the aforesaid Egyptian text from El Arish of a canal. That canal will be the one started by Senusert I alias Thutmose I, hence will not have existed in the time under consideration. It was later completed by Darius I king of Persia and we know it today as the Suez Canal.

The palace at Hat Nebes is described as being in the eastern horizon, on the border of Egypt. According to the legend, Atum was killed in "a whirlpool" somewhere further to the east:

> "Account of all the [places] around Hat Nebes together with the gods who are in them: the Place of the Whirlpool ? in At Nebes is a pool upon the East of Hat Nebes in which the majesty of Ra proceeded".[44]

The story as preserved is in a confused state. The following excerpt shows that Ra leapt into the "place of the Whirlpool", also called "the great lake of Per Aart" (a variant spelling of Pi-haHirot?), allegedly to overcome the evil-doers, but in the legend the escaping Israelite slaves have been confused with the Amalekites who were just arriving:

> "Now when the majesty of Ra-Harmachis [Harakhti?] fought with the evil-doers in this pool,

[43] Josephus, *Against Apion* 1.14 (Whiston) or 1.77-8 (Loeb).
[44] MOUND p.72.

> the place of the Whirlpool, the evil-doers prevailed not over his majesty. His majesty leapt into the so-called Place of the Whirlpool ? his legs became those of a crocodile, his head that of a hawk with bull's horns upon it: he smote the evil-doers in the Place of the Whirlpool ? in the Place of the Sycamore."[45]

The suggestion that the king changed form shows that he died and was carried away to 'the next world'. Whilst the reading of whirlpool is tentative, a more suitable interpretation is found to be lacking. If it was a lake – even a "great lake" – then what would cause a whirlpool? If Hat Nebes was on the eastern border of Egypt and the lake in question was to the east of that, where in the desert could this "great lake" have been located? There is evidence to show that Pi-hahirot was on the Gulf of Akaba. Egyptian chariots have been found at the bottom of the Gulf of Akaba. (See my paper *Legacy of Edom* for conclusive evidence which shows that the Red Sea crossing occurred at Nuweiba beach.) Is it not then logical to assume that this "Place of the Whirlpool", which was to the east of Hat Nebes, was the Gulf of Akaba?

In the legend, it is Shu's son Seb (variant Geb) rather than Ra-Atum who pursued the slaves:

> "Then Seb saw [Tefnut] and loved her greatly, his heart desired her: he wandered over ? the earth in search of ? her in great affliction. The majesty of Shu departed to heaven with his attendants: Tefnut was in the place of her enthronement in Memphis. Now she proceeded to the royal house of Shu in the time of mid-day: the great cycle of nine gods were upon the path of eternity, the road of his father Ra Harmakhis. Then the majesty of [Seb met her] he found her in this ? place which is called Pekharti ?: he seized her by force: [the palace was in great affliction]. Shu had departed to heaven: there was no exit from the palace by the space of nine days. Now these [nine] days were in violence and tempest: none whether god or man could see the face of his fellow."[46]

Pekharti is the Biblical Pi-Hahirot. According to the Egyptian legends, Tefnut was the daughter of Ra-Atum and the mother of Nut (the sky) and Geb (the earth). In *The Forgotten Tribe of Naphtali & the Phoenicians*, we reveal that Cronus, who was the son of Uranus (the sky) and Geia (the earth), was Hiram king of Tyre. This process of turning people or tribes into fictitious gods was common in the Greek and Latin writings. In *Early Irish History Reconsidered*, we demonstrate that the Irish have done practically the same thing with their history. It is possible that Tefnut is the symbolic representation of the Israelite people.

We are told that "the palace was in great affliction", that no one, whether god or man, "could see the face of his fellow". This surely describes the plague of darkness as narrated in the Bible? These events also portray the situation during the time of Timaus, immediately prior to the invasion of the Hyksos rulers, as described by Josephus.

Notice that Seb (or Geb), "wandered over the earth" in search of Tefnut. This would accord with the pharaoh sending out search parties to trace where Israel had disappeared to. Josephus describes the Exodus journey as follows:

> "But the Egyptians soon repented that the Hebrews were gone; and the king also was mightily concerned that this had been procured by the magic arts of Moses; so they resolved to go after them… …and they thought they should easily overcome them, as they had no armor, and would be weary with their journey; so they made haste in their pursuit, and asked of every one they met which way they were gone. And indeed that land was difficult to be traveled over, not only by armies, but by single persons."[47]

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45 MOUND p.73.
46 MOUND p.72.
47 Josephus, *Antiquities of the Jews* 2.15.3 (Whiston) or 2.320-2 (Loeb).

The translators of the El Arish texts seemingly did not connect these events or this place *Pekharti* with the Biblical *Pi-Hahiroth*, being the place where the pharaoh of the Exodus is said to have been overthrown by the Almighty:

> "But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon".[48]

There seems to be a significant difference of opinion amongst scholars over the meaning of the name Pi-Hahiroth, a name which appears in one place in the Hebrew as p'nei-Hahiroth, meaning "before the Hiroth".[49] According to *Smiths Bible Dictionary* the name means "the place where sedge grows".[50] The Egyptian form above is Pekharti, but because there are no vowels in the Egyptian hieroglyphics, the name can also be written Pikharoti or any other variation. In a tablet discovered at the city identified as Pithom, mention is made of a similarly named place called both Pikeheret and Pikerehet, again without the Hebrew character הַ (*hay* – denoting *"the"*) in the middle of the word. Naville translated the word as "abode of the serpent".[51] There was no question in Naville's mind, however, that Pikerehet is the same as the Biblical Pi-Hahirot:

> "At first sight I was struck by the likeness in the sound of the Hebrew word Pi-Hahiroth with the *Pikeheret*, or *Pikerehet*, which we have found in the tablet of Philadelphos. At present I do not know of any other Egyptian name which may so well be compared to the Hebrew".[52]

Despite this, apart from Immanuel Velikovsky, no-one seems to have associated the drowning of a pharaoh at Pekharti with the pharaoh of the Exodus or with the building of Pi-Thom by the Israelites.

Before proceeding further, I would quote the following passage which is of interest to us here:

> "In the tablet of Philadelphos there is frequent mention in connection with Pikerehet, of horses which are brought there, and of cattle given to the sanctuary for its annual income. Now, if we revert to the papyrus Anastasi and to the Shasu of Atuma [the Biblical Ethom], we see that they ask to drive their cattle in the pastures which belong to the *estate* or to the *farm* of Pharaoh. The Egyptian word *ah*  means a farm where cattle or horses are bred; an estate with live stock upon it. If we look at the passage in Exodus where the route of the Israelites is described, we find there that the Septuagint, who made their translation during the reign of Philadelphos, and after them the Coptic version, instead of mentioning *Pi-Hahiroth*, have written απεναντι της επαυλεως, *before the farm*, the exact translation of the Egyptian .[53]

From this, it can be deduced that Pi-Hahiroth was not a town or a city but a specific location. In *Legacy of Edom,* I demonstrate that Pi-Hahiroth was located at Nuweiba on the Gulf of Akaba. The word פִּי pi means 'mouth', a reading which is confirmed by Josephus[54] as well as

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48 Ex. 14:9 See also Num. 33:8.

49 וַיִּסְעוּ מִפְּנֵי הַחִירֹת, וַיַּעַבְרוּ בְּתוֹךְ-הַיָּם הַמִּדְבָּרָה "And they journeyed from before the Hiroth, and passed through the midst of the sea into the wilderness" (Num. 33:8).

50 SBD p.533 entry under Pi-hahi'roth.

51 Pithom p.8.

52 Pithom p.30.

53 Pithom p.31.

54 Josephus wrote that the Egyptians "blocked the passage of the Hebrews, pitching their camp at its mouth [στόμα], to prevent their escape to the plain". *Antiquities of the Jews* 2.325 (Loeb). Whiston (2.15.3) translated as "which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain".

Rashi.[55] I also demonstrate that the word חִירֹת *hiroth* is an Arabic word.

Shortly after Israel's departure from Egypt, the land was overrun by invaders from the east, people whom the Egyptian texts often refer to as 'Amu'. The above texts also support the comment made by Manetho (as preserved by Josephus) to the effect that the Hyksos mastered the country by force "without difficulty or even a battle".[56] If these texts are indeed describing the time of the Biblical Exodus and the Hyksos-Amu came from the east, then we must expect a mention of them to be found in the Bible.

Shortly after leaving Egypt, before they reached Mount Sinai, Israel encountered the armies of Amalek:

> "Then came Amalek, and fought with Israel in Rephidim".[57]

Amalek was a powerful force to contend with. There were times when they had the upper hand.[58] The Israelites could not defeat Amalek completely:

> "Because the LORD has sworn that the LORD will have war with Amalek from generation to generation".[59]

This battle against Amalek occurred at Rephidim, which place I demonstrate was located in north-west Saudi Arabia. (See *Legacy of Edom*.) The Amalekites inhabited the whole of the land to the south of what would become known as the land of Judah. When the spies returned from the Promised Land, they reported that the "Amalekites dwell in the land of the south".[60] Because of the bad report which the spies brought back, the people were discomfited. On instructions from the Almighty, Moses therefore tried to lead the people away from Amalek:

> "Now the Amalekites and the Canaanites dwell in the valley. Tomorrow turn and go into the wilderness by the way of the Red Sea".[61]

However, some of the people rebelled and tried to enter the Promised Land and were met with resistance from the Amalekites and Canaanites who "smote them, and discomfited them, even unto Hormah".[62] These Amalekites were therefore a great powerful nation occupying the whole of the southern parts of the land of Israel. Note that the Amalekites were descended from Amalek son of Duke Eliphaz.[63] They were Edomites.

One strange comment made in the Bible is to be found in Balaam's blessing for Israel. It reads:

> "How goodly are thy tents, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted".[64]

The expression "his seed shall be in many waters" is an allegory denoting that Israel shall be

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55 Rashi's notes to *Beshalach* Exod. 14-02b, rule 1520: "They [the Hiroth] are two high upright rocks, and the valley between them is called the mouth of the rocks".

56 Josephus, *Against Apion* 1.75-6 (Loeb). Whiston (1.14) translated as "with ease subdued it by force, yet without our hazarding a battle with them".

57 Exod. 17:8

58 Exod. 17:11

59 Exod. 17:16

60 Num. 13:29

61 Num 14:25

62 Num 14:45.

63 Gen. 36:12 & 16 and 1 Chron. 1:36.

64 Num. 24:7.

dispersed among the many nations. Notice that Israel's king "shall be higher than Agag". The point being made here is that Agag was an important and powerful king during this period of history and his kingdom must have been great. The only other Agag mentioned, apart from "Haman the Agagite" in the book of Esther,[65] was Agag, king of the Amalekites, who was conquered by King Saul.[66] Agag was therefore clearly an Amalekite name.

The Bible talks of Agag as though we ought to know who the texts are referring to. This was no petty ruler with whom the Israelites were contending. The Agag of Moses' time was ruler of a large kingdom which stretched from Egypt to Asia Minor. The Greeks called him Ogyges. He appears in the Egyptian records as Apop, or Apophis, who, according to Josephus, was the fourth Hyksos king, Salitis having been the first.[67] We are told that it was Salitis who fortified the city of Avaris,[68] which we shall discuss shortly.

One of the final Hyksos kings of the 17th Dynasty was also known as Apop. The end of his reign falls during the reign of King Saul of Israel.

> "And Saul came to a city of Amalek, and laid wait in the *valley*".[69]

The Hebrew word *nachal* (נָחַל) which is here translated as 'valley' in the Authorised Version actually means river or stream and is translated as such in other parts of the Bible.[70] Josephus, in describing this episode, confirms that Saul lay in wait at a river:

> "Accordingly, Saul made an irruption into the country of the Amalekites, and set many men in several parties in ambush at the river".[71]

The city which Saul attacked is preserved in the Bible as *Havilah*. This important city was a fortress which protected the border of Egypt.

According to this revised chronology, King Saul was a contemporary of Ahmose I of the 18th Dynasty. It appears that Saul's attack on the city of Havilah is actually recorded in the texts of one Ahmose, son of Ebana, a naval officer in command of Ahmose I's navy. There the city appears as *H-t-v-r-t*, identified as Avaris of the Greek records. Remember that the Egyptian words did not have vowels consequently *H-t-v-r-t* can be read as either Hatvareth as preferred by Breasted, or as Hatvirath, or, because there is no letter *l* in the Egyptian alphabet, as Havilah:

> "One besieged the city of Avaris [Hatvilat]; I showed valor on foot before his majesty [Ahmose I]; then I was appointed to (the ship) 'Shining-in-Memphis'. One fought on the water in the canal: Pezedku of Avaris".[72]

The '*one*' spoken of here can be none other than Saul himself. The importance of this great heroic feat has faded into insignificance over the centuries. Saul had succeeded in bringing about the end of the great Amalekite Empire which must have lasted for more than100 years. This Apop II, the Biblical Agag II, was a great influential ruler of Egypt whose dominion

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65 Esther 3:1.
66 1 Sam. 15:8.
67 Josephus, *Against Apion* 1.14 (Whiston) 1.77 (Loeb).
68 *Ibid*.
69 1 Sam. 15:5 Authorised Version.
70 See for example Lev. 11:9, Num. 34:5, Deut. 3:8, Lam. 2:18 etc. for *river* and 1 Sam. 30:9, 1 Kings 2:37 etc for *brook.*
71 Josephus, *Antiquities of the Jews* 6.7.2 (Whiston). It is unclear why Thackeray (or maybe Ralph Marcus?) translated the word χειμάρρουν *cheimaroun* as "ravine" as this word means "winter-flowing, swollen by rain and melted snow or mountain-stream" (entry under χειμαρρους in *A Greek-English Lexicon* p.1718, Henry George Liddell and Robert Scott, New York 1883).
72 ARE Vol.2, p.6-7, §.8-9.

included most of the known world at that time. Artefacts bearing his name have been found throughout many of the Mediterranean islands.[73]

The City of Avaris

There seems to be some confusion over the location of the city of Avaris. Most archaeologists are now convinced that the site of Tell ed-Dab'a on the Pelusaic Branch of the Nile is to be identified as this famous ancient city. However, this site was within Egypt proper, whereas Ahmose, son of Ebana, claimed to have accompanied King Ahmose I "when he rode abroad in his chariot".[74] Similarly, the Bible tells us that Saul "smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt".[75] It would therefore seem that the archaeologists are wrong in their identification of Tell ed-Daba as Avaris.

Gardiner wrote:

> "…indeed it appears not impossible that Per-Ramesse may have been built on the site of Avaris itself, ***though this is mere conjecture***."[76]

This would not be the first time that archaeologists have wrongly identifed a site. For example, the city originally identified by Petrie as Gaza is now believed to have been Beth-Eglaim,[77] the city originally identified by Maspero as Ramses has subsequently been identified as Pithom,[78] and serious doubts have similarly been raised as to the identification of Tell el-Ful as Gibeah.[79] The site of the ancient city of Lachish was likewise once believed to have been located at Tell el Aremi,[80] but following the discovery of ancient correspondence at the site of Tell ed Duweir which identified that place beyond any reasonable doubt as the site of Lachish, the identity of Tell el Aremi remains unsolved.

David Rohl is convinced that the site of Avaris has certainly been discovered at Pi-Ramesse, the modern Tell ed-Daba.[81] He, like others, seems to be relying on Josephus' comment that Avaris "lay on the Bubastite channel" of the Nile.[82] The mounting evidence says otherwise. In fact, this translation, which comes from Whiston, is incorrect. The correct translation of the Greek, which appears in the Loeb Classical Library translation produced by Ralph Marcus who completed translating Thackeray's unfinished work following his death, reads that the city was "situated on [or to] the east of the Bubastis arm of the river".[83] It does not say that it was actually located on the river itself. We have nevertheless demonstrated on more than one occasion how Josephus has erred in his identification of Biblical sites. His suggestion that Mount Hor was the place later known as Petra is spurious,[84] as is his identification of Paran as being in the Sinai Peninsula, thereby making the spies under the direction of Moses enter

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73 HEBR p.218.
74 ARE Vol. 2, p.6, §.7.
75 1 Sam. 15:7.
76 *The Defeat of the Hyksos by Kamōse: The Carnarvon Tablet, No. 1*, p.99, Sir Alan H. Gardiner, JEA, Vol. 3, No. 2, Apr 1916 (emphasis mine).
77 EAEHL Vol.2, p.400.
78 Pithom p.2-4.
79 ATOT p.211-212.
80 Lachish Vol. 2, p.9.
81 ATOT p.268.
82 Josephus, *Against Apion* 1.14 (Whiston).
83 Josephus, *Against Apion* 1.78 (Loeb). "κειμεένην μέν πρὸς ἀνατολὴν τοῦ Βουβαστίτου ποταμοῦ".
84 Josephus, *Antiquities of the Jews* 4.4.7 (Whiston) or 4.82-3 (Loeb).

the Promised Land from the south,[85] whereas we can demonstrate that the spies actually entered from the north.[86]

Josephus tells us that the Amalekites had taken control of all of the land from Pelusium of Egypt to the Red Sea.[87] Queen Hatshepsut also refers to the Hyksos, whom she calls Amu (an abbreviated form of Amalek) as at one time controlling this region:

> "I have restored that which was in ruins, I have raised up that which was unfinished since the Asiatics (Amu) were in the midst of Avaris of the Northland, and the barbarians were in the midst of them".[88]

Here, like Josephus, she seems to place the centre of the Hyksos-Amalekite kingdom in the northern part of Egypt. This would, on the face of it, help to confirm the identity of Tell ed-Daba as the site of Avaris. Nevertheless, it should be stressed that Hatshepsut merely said that they were in control of the north without saying where precisely Avaris was located. Nor do we know where she considered the border of Egypt to end as this may have changed even from the time of Ahmose I. She would most certainly not have referred to northern Egypt as 'the Northland'.

Concerning the location of Avaris, it has long been recognised that this city was somewhere in the Sethroite nome, which:

> "…appears to lie wholly to the east of the Bubastite or Pelusaic branch of the Nile, and is bounded on the south by the well-located Arabian nom with its capital at Phacusa, the modern Fakûs. The chances are, accordingly, that Avaris lay quite close to the caravan-route to Syria, which is now known to have started somewhere near Kantarah."[89]

According to Sethe (*Urkunden* IV, 390), the name Avaris means "the town of the desert strip",[90] which hardly fits the location of Tell el Dab'a.

Gardiner informs us that Avaris is associated with Sekhet-Za in a wall scene at Memphis, which was seen by the German archaeologist Heinrich Karl Brugsch and dated to the time of Rameses II. Sekhet-Za is also closely associated with a place called Tharu on several stelae and statues: e.g. the stele 22189 of the Cairo Museum, and statues of Teos, also in Cairo.[91] Tharu appears to be an alternative name for Avaris. During the time of Haremhab, offenders of the law had their noses cut off and banished to Tharu.[92] This is undeniably the place known as Rhinocolura! Tharu may well be a later abbreviated form of the name Hatvereth. We have only to consider the original forms of some of the English place names (e.g. Wessex = West Seaxae) to appreciate this.

According to our identification here, Avaris, also known today as el-Arish, was situated on the "brook of Egypt". El-Arish was also known during the Greek and Roman periods by the Greek name Rhinocolura (var. Rhinocorura[93] – meaning "cut-off nose"), where the unclean were banished. Quoting from the works of Manetho, Josephus likewise informs us that Avaris was the place to where the unclean were sent, telling us that lepers and others suffering

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85 Josephus, *Antiquities of the Jews* 3.14.1-2 (Whiston) or 3.300-3 (Loeb).
86 See my separate work *Legacy of Edom* for a full explanation.
87 Josephus, *Antiquities of the Jews* 6.7.3 (Whiston) or 6.140 (Loeb).
88 ARE Vol.2, p.125, §.303.
89 *The Defeat of the Hyksos by Kamōse: The Carnarvon Tablet, No. 1*, p.99, Sir Alan H. Gardiner, JEA, Vol. 3, No. 2, Apr 1916.
90 *Ibid.* p.100.
91 *The Defeat of the Hyksos op. cit.*, p.101.
92 ARE Vol. 3, p.26, §.51.
93 As in Ammianus Marcellinus, *Rerum Gestarum* 22.16.3.

"various maladies" as well as "mutilated persons" (i.e. cripples and those with cut off noses?), were banished to Avaris during the reign of Amenophis (i.e. Merneptah) successor to Rameses II the father (or grandfather?) of Sethos II.[94]

Diodorus tells us that Rhinocolura was situated "*on the border* between Egypt and Syria not far from the sea-coast"[95] which fits in with our identification of Rhinocolura as the Biblical Havilah. If Josephus is right about Avaris being the place to where the unclean were sent, seeing that there is no other mention in any of the ancient Greek or Egyptian records of any other place which was used for this purpose, then Avaris *must* have been another name for Rhinocolura.

It is interesting to note that Diodorus accredits Shabaka, whom he calls Actisanes, with the founding of Rhinocolura.[96] Shabaka supposedly lived some 300 years after Haremhab! As we shall shortly see, Haremhab will have been a contemporary of Shabaka. This means that the city was repaired by Shabaka during the time of Haremhab, presumably for the habilitation of the unclean. It should be noted that some authors transliterate the name Thare as Tjel or Sile, hence arguing that this is a variant spelling of the Biblical *Shur*. We are told that Saul pursued the Amalekites "from Havilah until thou comest to *Shur*", which, on the face of it, seems to suggest that Shur was not far from Avaris. In reality, the Wilderness of Shur, which was also known as the Wilderness of Etham, was located to the east of the Gulf of Aqaba, so Tjel/Sile *cannot* be the Biblical Shur. (The route of the Exodus is discussed more fully in my separate work entitled *Legacy of Edom.*)

> "And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, ***as thou goest toward Assyria***: and he died in the presence of all his brethren."[97]

This statement "as thou goest toward Assyria" makes no sense whatsoever if you place Shur on the Egyptian border. If Shur was to the east of the Gulf of Aqaba, then the Bible is referring to the whole stretch of land which runs immediately south of the land of Judea, and to the Via Maris, also known as The King's Highway, the road which runs past Elath on the northern extremity of the Gulf and on towards Assyria.

> "And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt."[98]

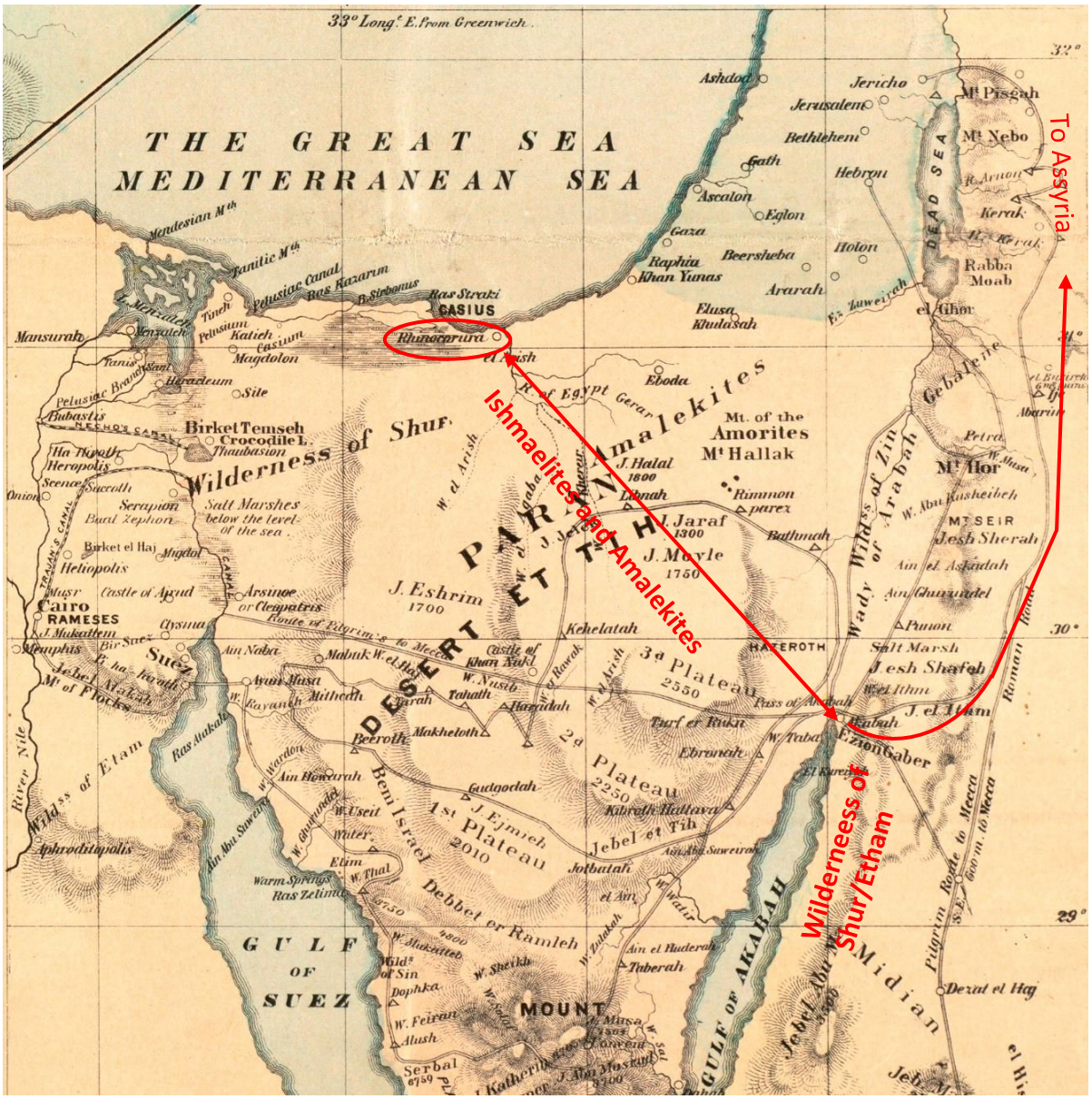
Here, the Bible is saying that the Amalekites dwelt in the region between the Mediterranean and the Gulf of Aqaba. The Amalekites were not restricted to the small strip of land which lies along the Mediterranean coast as you reach the border of Egypt. As the Bible says, "the Amalekites dwell in the land of the south". It means the ***whole*** of the southern region. (See map for clarification.)

Either way, Avaris and Tharu were the Egyptian border, outside Egypt proper, which would be an ideal place to banish those whom the Egyptians regarded as unclean.

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94 Josephus, *Against Apion* 1.237 (Loeb – I would suggest reading 1.227-287 or 1.26-31 Whiston.)
95 Diodorus, *Library* 1.60.6.
96 Diodorus, *Library* 1.60.5.
97 Gen. 25:17-18.
98 1 Sam. 15:7.

A couple of final comments need to be made concerning Avaris. According to Manetho, as preserved by Josephus, King Amenophis, a successor to Ramesses II, was trying to decide what to do with the lepers and other unclean people from the land. He consequently decided to assign the city of Avaris "which was then left desolate of the shepherds, for their habitation and protection".[99] These people whom Amenophis banished proceeded, we are told, to rebuild the city. This king Amenophis, or Ammenepthes as Eusebius and Africanus called him, is usually identified as Merneptah, son of Rameses II.[100] It is therefore strange that Merneptah should banish them to Tell ed-Daba, a city which in Rameses II's time was close to Pi-Rameses, a place which during the Ramesside period was used as a royal residence!


Ishmaelites and Amalekites
To Assyria
Wilderness of Shur/Etham
THE GREAT SEA
MEDITERRANEAN SEA
Wilderness of Shur
Mt. of the Amorites
Mt Hallak
Amalekites
DESERT PARAN
Wilderness of Etham
GULF OF SUEZ
GULF OF AKABAH
Midian
Cairo
Suez
RAMESES
Rhinocorura
Ascalon
Gaza
Hebron
Jerusalem
Jericho
Beersheba
Kadesh Barnea
Mt Hor
Mt Nebo
Mt Pisgah
Rabba Moab
Petra
Zion Gaber
Ezion Geber
Pithom
Heliopolis
Memphis
Aphroditopolis
Serbal
Mt of Flocks
Jebel Akabah
Debbet er Ramleh
1st Plateau
2a Plateau
3a Plateau
Pass of Akabah
Wady Wilderness of Zin
Arabah
Gebalene
Jesh Sherah
Jesh Shafeh
Salt Marshes below the level of the sea
Pelusiac Branch of the Nile
Pelusiac Canal
Ras Straki
Ras Sirbonis
Ras Mukhalah
Ras Zelimeh
Mendesian Mth
Tanitic Mth
Sebennytic Mth
Bolbitine Mth
Canopic Mth
Heracleotic Mth
Pelusiac Mth
Ras Kazarm
Lake Menzaleh
Lake Serbonis
Lake Timsah
Bitter Lakes
Birket Temseh
Crocodile L.
Thaubasion
Birket el Haj
Migdol
Succoth
Serapion
Baal Zephon
Arsinoe or Cleopatris
Castle of Agrud
Castle of Khan Nakl
Ain Naba
Ayun Musa
Mithcah
Tahath
Harradah
Beeroth
Makheloth
Ain Howarah
Gudgodah
Useit
Elim
Thal
Dophka
Alush
Feiran
Sheikh
Tuberah
Ain el Huderah
Dekat el Haj
Kibroth Hattava
Jotbatah
Ezion Geber
Eboda
Elusa
Khulasah
Raphia
Khan Yunas
Rhinocorura
Castle of Khan Nakl
Ain el Askadah
Ain Ghuzzadel
Salt Marsh
Wady el Ithm
Rabbah
Kehelatah
Turf er Rukk
Ebroneh
Jebel et Tih
Ain el Am
Ain Abu Suweirah
Ain Abu Saweirah
Ain el Kurdeh
Ain Kadeis
Ain Kadis
Ain Gudeirat
Ain Muweilah
Ain Kusheibeh
Ain el Ithm
Ain Ghuzzadel
Ain el Askadah
Ain Abu Saweirah
Ain el Huderah
Ain Howarah

This surely cannot be right. Also, Manetho's comment that Avaris was "desolate" should, in my opinion, be heeded. Tell ed-Daba *cannot* be the correct location of Avaris.

Whilst Rohl seems to have accepted Velikovsky's identification of the Amalekites as the invaders of Egypt, even referring to the same works of the Arab writers El-Samhudi, Masudi, and Abu el-Feda,[101] he nevertheless appears to have rejected Velikovsky's comment by Masudi concerning Talma successor to Latis that "In the neighbourhood of el-Arish he constructed a fortress".[102] Latis appears to be a variant spelling of Salitis, the first Amalekite-Hyksos king, as Rohl himself acknowledges. This fortress can only be one of two places – either Havilah or Shur! Masudi knew the location but may not have known the precise spot. The fortress will have been completely rebuilt during the time of Shabaka with further restoration having been done by Merneptah.[103]

The overwhelming evidence shows that the site of el-Arish on the Wadi el-Arish, the place which was in later times known as Rhinocorura, is the correct location for Avaris. It should be stressed that the whole of Rohl's theory falls apart anyway because he relies on a 13th Dynasty date for the Exodus which we have already demonstrated to be false. The evidence which he uses for a Semitic settlement at Tell Ed-Daba now needs to be modified and redated, as by moving the Tell ed-Daba excavation dates forward in time, it causes even further complications for his revised chronology.

The Hyksos in 'Palestine'

In the assessment of the archaeological evidence from many of the sites in Israel, archaeologists have clearly followed the accepted course of Egyptian history which we have now shown to be highly contrived. One of the errors archaeologists consistently make involves what Petrie identifies as Hyksos constructions and often referring to northern influences in the strata to which such findings relate. At Tell El-'Ajjul, for example, Petrie found a scarab which he assigned to the Hyksos king Assis, the last king of the 15th Dynasty. He read the name as "Shesha" and it is not difficult to see why Petrie identified him with this Hyksos king bearing in mind that the scarab was found *above* strata in which scarabs bearing the name of 12th Dynasty kings were discovered.[104]

First of all, it is necessary to point out Petrie's own corrections to this identification:

> "it is uncertain if this king [Shesha] can be identified with Assis of Manetho; the style of his scarabs would suggest a rather late date. Nor is it certain whether the reading is Shesha or Papa. The latter is favoured by the reading of the best work. The name being between two lines is usually a late type, yet it must be a local form as it occurs as early as Ontha".[105]

Petrie clarifies this comment in his *Scarabs and Cylinders* as follows:

> "The scarabs of Pepa were at one time assigned to Pepy of the vith dynasty. As the Hyksos types became recognised, it was seen that these were of that period; and on the strength of the long form of the signs... ...the reading Shesha was generally adopted. But lately, guided by the names Teta and Pepa occurring in the xviith dynasty, the name has again been acknowledged as Pepa. What seems to be the best reason for the reading is the variation

[101] ATOT p.286.
[102] AIC p.89.
[103] The Ramesside Period will be discussed in Chapters 9 and 12.
[104] Gaza Vol. 4, p.4
[105] AHEP Vol. 1, p.254.

> according to the style of scarab. On those of the best work, the form is quite square, and finely ribbed with three vertical strokes, unmistakably the *p* and not the *sh* sign".[106]

Interestingly, the names Teti (5th Dynasty) and Pepy (6th Dynasty) have both been redated to the time of Shabaka and the 25th/26th Dynasties. I would point out that the scarabs of Shesha[107] (now reread Pepa) are of similar style to those of Menherra and Menkheperra of the 25th Dynasty.[108] In other words, Petrie's 'Hyksos style' turns out to belong to the Ethiopian period!

The Hyksos themselves are a puzzle to the archaeologist:

> "The origin of this people has not yet been determined satisfactorily. They were referred to as 'Rulers of Foreign Lands' or as Aamu, the usual term for nomad barbarians. Earthwork defences in Palestine and the Egyptian Delta have been associated with them as well as the Tell el Yahudiyeh ware which was certainly used in their time".[109]

This comparison with the results from Tell el Yehudiyah is interesting because the name of the site correctly means "mound of the Jewess"[110] – not, as is commonly asserted "mound of the Jew" – and was supposedly established by the Jewish community which fled from Jerusalem with the prophet Jeremiah in the days of Nebuchadnezzar II, when Pharaoh Necho II was king of Egypt. According to one of the Arab natives who was dwelling in the area, the place was named after "an old Jewess" who at one time dwelt there.[111] This would mean that the dating of the 'Hyksos' age in Israel is false. It soon becomes apparent that what the archaeologists have identified as Hyksos is in fact Israelite, including the earthwork defences which are typical of many sites throughout Israel!

Several of the 18th Dynasty finds at Tell El-'Ajjul had purportedly "dropped to a lower level by denudation"[112] hence Petrie and his team discounted their find position for the purpose of stratigraphy. According to my investigations, the 18th Dynasty objects should belong to the same strata as the 12th Dynasty objects amongst which they were found. One therefore wonders whether they had truly "dropped to a lower level" or were actually found in their true stratigraphic position.

When the Walls Came Tumbling Down

Mention Jericho and nearly everyone associates the name with the Biblical city whose walls came tumbling down. Some will even tell you that the city fell at the hand of Joshua when he led the children of Israel out of the wilderness. It is one of those more memorable Bible stories that has captured our imagination. But how reliable is the story? Is it just a fable?

This and many other such questions have been asked by almost every scholar who has studied the archaeological evidence from the site of the city once known as Jericho. The problem is that the archaeological facts do not agree with the Biblical details.

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106 SCAR p24-25.
107 AHEP Vol. 1, p.254.
108 SCAR Plate LIII, Nos.14, 17, 18, 19, 20 and 6.
109 AAAE p.218.
110 MOUND p.38.
111 *Ibid*. Note A on p.58.
112 Gaza Vol. 2, p.9.

Jericho has been subjected to archaeological excavation since 1865 when the Palestine Exploration Fund was founded. Between the years 1907 to 1909, an Austro-German team excavated the site and discovered traces of two concentric rings of fortification consisting of sun-dried clay bricks. It was suggested that these were the famous walls of Jericho which had collapsed. However, as dating techniques had not been developed at that time, they had no reliable method of identifying the period when these walls had been built. A later expedition in the 1930's, directed by Professor John Garstang seemed to confirm their identification. He identified four successive building stages the latter of which had been violently destroyed and burned, possibly by a combination of fire and earthquake.

In the 1950's, Kathleen Kenyon (now Dame Kenyon) performed a more detailed excavation of Jericho on behalf of the British School of Archaeology in Jerusalem. She showed that Jericho was already in ruins by the time of the Israelite conquest under the leadership of Joshua and was only sparsely occupied;

> "Dame Kenyon does not find it surprising, or disappointing, that there should be no evidence of Joshua at Jericho. She believes that the Israelite occupation of Canaan was not achieved in one fell swoop, but was the result of a series of incursions by different groups at different times, some of whom may have come from Egypt, others who may have come from elsewhere, and who entered Canaan at different places. All these disparate events, in her opinion, were later combined by the Bible writers in an attempt to form a continuous story out of disjointed fragments of tradition."[113]

Excavations at another Biblical site said to have been conquered by Joshua is also lacking in archaeological proof. The ancient city of Ai is identified by most scholars with the mound et-Tell.

> "There was a major fortified city at Ai at the start of the Early Bronze age (c.3000BC) which, after several destructions and rebuildings, was violently destroyed by some unknown aggressor around 2,400BC, when it gradually began to be settled by squatters and tent-dwellers who built an unwalled village there.
>
> "This means that unless the story has been transported from some other, differently-named site, Ai was in ruins when Joshua is said to have arrived there, and had been in ruins for over a thousand years".[114]

It is therefore no wonder that people like Dame Kathleen Kenyon have dismissed the Biblical story as contrived. The question which now has to be asked is whether the facts have been correctly interpreted.

Having compared all of the archaeological evidence with those given to us by the Bible, I calculate that the correct level to be assigned to the famous fall of Jericho is the end of Kenyon's "Pre-Pottery Neolithic B" (PPNB) period. It is here that the walls show signs of subsidence;

> "In all the areas excavated, the buildings and surfaces of the period are eroded on an angle sloping down to the exterior of the town, often very steeply. The terrace walls which were an essential part of the layout on the slopes of the mound had collapsed in whole or in part, and the fill and the floors behind them had been washed out, often to the depth of several layers. It is impossible to estimate the length of the period of abandonment that produced this erosion. Once an earthquake or violent rains had made breaches in the terrace walls, the

[113] BC p.95.
[114] BC p.89-90.

> washout process could have proceeded rapidly if there were a series of heavy rains, but less violent conditions might have slowed down the erosion over a long period".[115]

The important point to bear in mind here is that the buildings show signs of collapse on a steep incline. An earthquake may well have assisted in the process of causing the walls to collapse.

It is interesting to note that one of the religious practices of this period was that of the plastering of human skulls. Seven skulls were discovered beneath the plastered floor of a house;

> "The skulls seem to have been removed from these bodies after their burial but before decomposition was complete - a somewhat gruesome business. Further excavation revealed that it had been regular practice in the PPNB period at Jericho to bury the body beneath the floor of the house, removing the skull".[116]

This practice of plastering skulls was also found in excavations at Yiftahel in Lower Galilee, again dated to PPNB. This brings to mind the Biblical comment about the Almighty giving Israel possession of the land, not because of their own righteousness, but rather because of the "wickedness of the nations".[117] There is even evidence of cannabalism recorded by Diodorus who tells us that "Osiris was the first, they record, to make mankind give up cannibalism".[118] In *The Forgotten Tribe of Naphtali and the Phoenicians*, I demostrate that Osiris, who is described as a Phoenician god, is the Israelite tribe of Yetser (AV Jezer), named after the third-born son of Naphtali. Hiram king of Tyre belonged to this tribe.

On the ensuing period of Jericho's history, the archaeologists are agreed – there was a long period of abandonment when Jericho was no longer occupied. When it did become occupied, it was only an insignificant site. The archaeological facts are therefore concordant with the



Two of the plastered skulls discovered at Jericho.

[115] EAEHL Vol. 2, p.557.
[116] CBWJ p.52.
[117] Deut. 9:4-5.
[118] Diodorus, *Library* 1.14.

Bible which tells us that the city was not properly rebuilt until the time of Ahab.[119] The excavations by the German excavator, Ernst Sellin, also show that one stretch of the wall on the north side of the city did not fall when the city walls collapsed.[120] There is every reason to believe that this part of the city wall is where Rahab's house was located, as we are told that Rahab and her family were spared when Jericho fell.[121]



The region to the north of the city of Jericho showing walls to houses which had not collapsed when the city was destroyed. This is the most likely location of Rahab's house. (From Sellin and Waltzinger.)

In the burnt debris of what is known as 'City IV', both John Garstang and Kathleen Kenyon found many store jars full of grain, indicating that when the city met its end there was an ample food supply.[122] This shows that the city was destroyed in the spring, immediately after harvest time, which also fits the Biblical timing of the attack of Jericho by Joshua.

> "The destruction was complete. Walls and floors were blackened or reddened by fire, and every room was filled with fallen bricks, timbers, and household utensils; in most rooms the fallen debris was heavily burnt, but the collapse of the walls of the eastern rooms seems to have taken place before they were affected by the fire."[123]

Comparison of the archaeological evidence from the city of Ai now also agrees with this revised date for the Exodus. During the period under review, Ai was a fortified city, though obviously not to the extent that it was fortified in later times when, like everything else, building techniques had been improved, but nevertheless a fortified city it was.

Akhenaten alias Khufu the Heretic King

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

> "Petrie was able to affirm that Amenophis IV and Akhenaten were one and the same person, married to the same Queen Nefertiti, and having two daughters bearing the same names. The reign of one king had ended in his fifth year, while the reign of the other had begun in his sixth (*sic*)".[124]

We should not now be surprised either by this 'change of name', nor by the fact that he started to redate his new reign from what is effectively the sixth year of his reign. This is yet another example of how Egyptian kings were using more than the one name, but archaeologists are reluctant to accept that this practice was commonplace. For example, in discussing the names used by the 11th Dynasty king Mentuhotep (II and IV), Gardiner wrote:

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119 1 Kings 16:34.
120 Taf. (Plan) III in *Jericho: Die Ergebnisse der Ausgrabungen* (*Jericho*), Ernst Sellin and Carl Watzinger, Leipzig 1913.
121 Josh. 6:17-25.
122 *Digging Up Jericho* p.230, Kathleen Kenyon, Ernest Benn Ltd, London 1957.
123 *Jericho Vol. 3: The Architecture and Stratigraphy of the Tell*, p.370, Kathleen Kenyon, London: British School of Archaeology in Jerusalem 1981.
124 AKHEN p.110.

> "We owe it to H. Stock to have recognised that three separate titularies, previously attributed to three distinct Pharaohs all bearing the name Mentuhotep, really belonged to one and the same sovereign, each titulary reflecting a different stage in his career".[125]

It has similarly been noticed that a certain king of the 14th Dynasty by the name of Khenzer (or Khendjer as Sir A. H. Gardiner preferred to call him) had two different Prenomens. The question arose as to whether there were two different Khenzers, one ruling in the north of Egypt at Sakkara and the other in the south at Abydos. Gardiner added that "it seems a more probable hypothesis that one and the same monarch vacillated as regards his Prenomen".[126]

The Ethiopian king Piankhy is known to have had four different Horus names, three Nebti names, two Golden Horus names and various other Nesut Biti and Son of Ra names.[127] In one case, two of his Nebti names and two of his Horus names appear together on the same obelisk which indicates that they were both in use at the same time.[128] It is assumed that this practice was peculiar to the Ethiopian period:

> "In explanation of these departures from ancient Egyptian custom, Piankhy was not an Egyptian. The first great king of his line, raised among a half-savage people, the conqueror of Egypt, he was filled with a pride and arrogance almost beyond the conception of modern scholars. No scribe would have dared to point out to him his infractions of tradition."[129]

However, Piankhy did not break with Egyptian tradition. To the contrary – he upheld it! The question remains to be answered as to whether Akhenaten was not in fact using both names concurrently, especially as his two daughters are mentioned so early in his reign.

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

With Akhenaten's introduction of a new form of religion came oppression. Herodotus, who called him Cheops, relates that:

> "Cheops (to continue the account which the priests gave me) brought the country into all sorts of misery. He closed all the temples, then, not content with excluding his subjects from the practice of their religion, compelled them without exception to labour as slaves for his own advantage. Some were forced to drag blocks of stone from the quarries in the Arabian hills to the Nile, where they were ferried across and taken over by others, who hauled them up to the Libyan hills".[130]

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

> "The excision of the names of the king and queen and sporadically of the [sun] god [Aten] himself, and of other members of the royal family, suggested that the 'Disk-worshippers' had incurred some kind of odium. Their names did not appear on the lists of pharaohs which about this time were coming to light at Sakkara, Karnak and elsewhere. The family at Amarna bore

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125 *Egypt of the Pharaohs* p.120. (See also p.438.)
126 *Ibid*. p.153.
127 Zeitschrift für Ägyptische Sprache und Altertumskunde Vol. 66, p.94-95, *Inscribed Monuments from Gebel al Barkai*, George A. Reisner, Dec 1931.
128 *Ibid*. p.94 & 95 para (c).
129 *Ibid*. p.98.
130 Herodotus, *Histories* 2.124.

> all the signs of being regarded by their successors, if not their contemporaries, as heretics, whose figures and faces and names were anathema".[131]

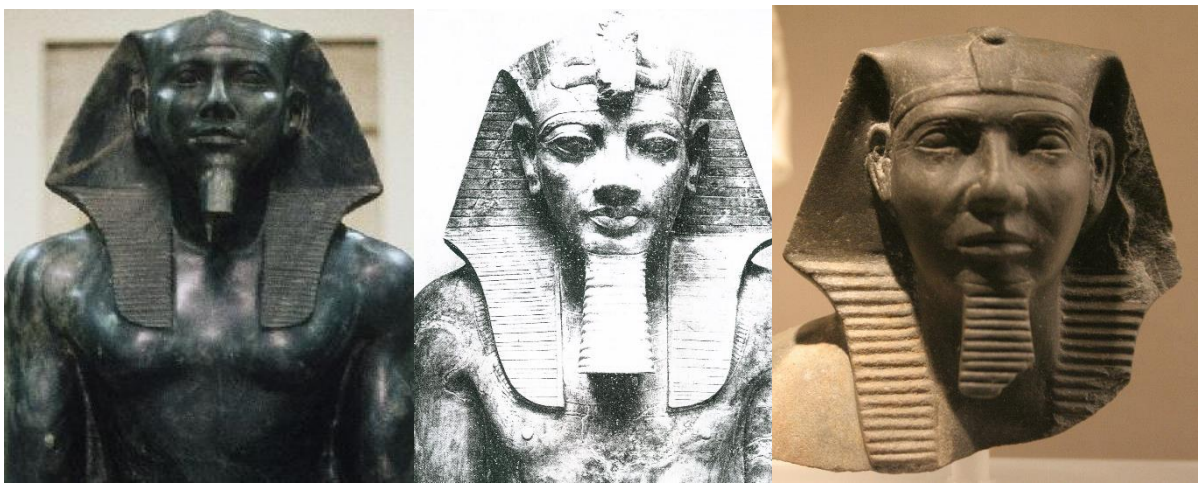
It is not difficult to see in Akhenaten and his family the stories passed down to us by the classical Greek writers about Cheops. Cyril Aldred was convinced that Herodotus had made a mistake and transferred the story of Akhenaten and Ay to the time of the 4th Dynasty:

> "It would be surprising if this cataclysm in the affairs of Egypt had not left some mark upon the folk-memory of its inhabitants, and what appears to be a dim recollection of the great event of Akhenaten's reign is transferred to the time of Kheops and 'his brother' Khephren".[132]

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

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

It is not my intention to destroy any illusions anyone has of this fantastic structure at Giza as the workmanship is definitely astounding. However, the pyramid was in fact constructed much later than generally acknowledged. To be more precise, it was built during the time of Jehoshaphat and his son Jehoram, kings of Judah. As already stated, Khufu was an alternative name for Akhenaten, whilst his successor Ay was known as Chephren, a name which is believed to have been read Khafre. It should therefore come as no surprise to learn that Ay's full name was Kheperkheperure Itnute-Ay,[133] a name which can also be read as **Khafre**-Khafre-Ra Itnute-Ay. We should bear in mind that Nebmatre-Amenhotep III was not called Amenhotep in the El Amarna letters, but Nimmuria (including variants), this being his prenomen. Khafre was likewise part of Ay's prenomen.



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

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131 AKHEN p.20.

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

133 EOP p.443.

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

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

> "THE GREAT KINGS of Dynasty IV are known to us chiefly through their building activities. Although the architecture, sculpture, and painting of the period are familiar to us, scarcely any record of historical events has survived from the reigns of Sneferu [Snofru] and his successors. We know the names and faces of the important people of the time, even a little about their private lives, but although we can guess from their titles something about the parts that they played in public life, we have only tantalizing glimpses of the events in which they found themselves involved".[134]

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

Herodotus	**12th/18th Dynasty**
Sesostris [III]	Senusert III alias Thutmose III
Pheros	Amenhotep II
Proteus	Thutmose IV
Rhampsinitus	Amenemhat III/Amenhotep III (not Ramses II as is so often quoted)
Cheops	Amenenhat IV/Amenhotep IV/Akhenaten
Chephren	Ay
Mycerinus	Menkare, vassal to Shabaka

Of Proteus, Herodotus tells us that in his day there was "a sacred precinct of his at Memphis, very fine and richly adorned, and situated south of the temple of Hephaestus".[135]

> "Despite the rise of Amun in Thebes, Ptah remained one of the principal gods of the pantheon. The great temple of Ptah [in Memphis] was added to or rebuilt by virtually every king of the 18th dynasty. Chapels were constructed by Thutmose I, Thutmose IV and Amenhotep III."[136]

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

Amongst the El Amarna Letters, correspondence written on clay tablets which were uncovered at Tell El Amarna in Egypt, there was one letter from a certain Subbulilliuma, king of Hatti, which addresses Akhenaten as "Hurria, king of Egypt",[137] a name which does not appear in any other Egyptian document or monument. However, when transliterated into Greek, the name Hurria becomes Horus (var. Orus), which coincidently is the name given to Akhenaten by Manetho as recorded by Josephus, Africanus and Eusebius. The actual name Akhenaten does not appear as such in any of the extant Egyptian king lists for this dynasty!

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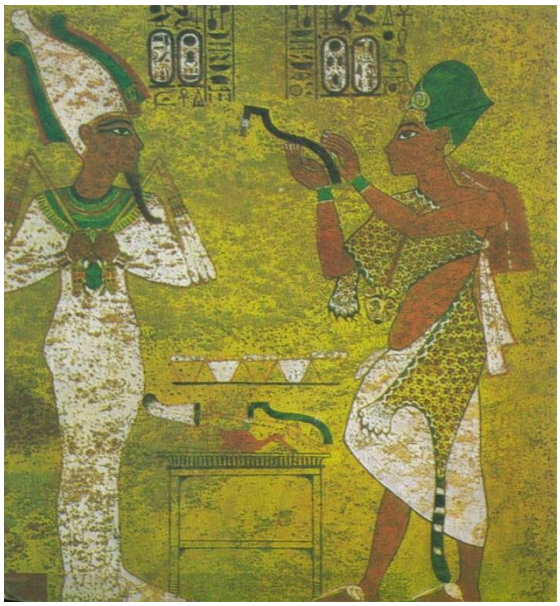
134 AEBOS p.25.

135 Herodotus, Histories 2.114.

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

137 AMAR Vol. 1, Letter 41, 2-3 (p.207).

At Amarna in Egypt, Akhenaten's city, the excavators discovered parts of three stone bowls inscribed with the names of Thutmose III, Amenhotep III *and Chephren*![138] Whilst the first two names were to be expected, the last of these was not. We should ask ourselves why someone should inscribe a bowl with the name of a king who had supposedly died nearly two thousand years earlier and who was loathed by the Egyptian people? And why was he of especial interest to the people of Amarna with their heretic religion?



Ay officiating at Tutankhamun's funeral.

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

The Boy Kings

The 5th Dynasty, which followed the 4th Dynasty to which Cheops and Chephren belong, was contemporary with the Ethiopian period with Menkare of that Dynasty being a vassal of Shabaka. Herodotus does, however, err in calling Menkare "son of Cheops".[139] Menkare is understood more correctly to have been a son of Chephren.[140] In actual fact, Herodotus (or maybe even the Egyptian priests?) may have confused Menkare, 'son' of Chephren, with Smenkare, son of Akhenaten.

There were, in fact, two kings ruling in between Cheops and Chephren. They have for some reason been omitted by Manetho. The first was Kawab, whom I here identify as Smenkhare, and the second was his brother Radedef, this being an alternative name for Tutankhamun who was called Rathotis by both Josephus[141] and Theophilus,[142] Rathôs by Africanus and Athôris by Eusebius.[143] Note that Radedef was called Herutataf in the Turin Papyrus,[144] this being closer to the Rathotis of Josephus. Tutankhamun is known to have reigned for about 9 years,[145] whilst Radedef, his 4th Dynasty counterpart, is said to have reigned for 8 years. Whilst the comparison of the only known representation of Radedef with the statues of Tutankhamun are not totally convincing, it should be borne in mind that the idealised portrayals of the royal family which were the trademark of the Amarna era was relatively

138 AKHEN p.42.
139 Herodotus, *Histories* 2.129.
140 AEBOS p.26.
141 The interchangeability of the *t*'s and *d*'s has already been discussed hence the reading of Rathotis for Radedef should come as no surprise.
142 MANETHO p.109.
143 MANETHO pp.113 & 115.
144 *The Book of the Dead: Papyrus of Ani* Vol. 1, p.9ff, Ernest Alfred Wallis Budge, New York and London 1913.
145 AEBOS p.112.

localised. There are nevertheless slight similarities between the two representations of the boy king as can be seen in Plate 13.

Josephus even places a 'daughter' of Akhenaten by the name of Acencheres before Tutankhamun. He described her as being Tutankhamun's sister who ruled for 12 years.[146] Could this have been Meresankh III, Radedef's 'wife'? I would suggest that her name could possibly have been more correctly read as [M]esankhera. Before dismissing this suggestion, I would stress that the 18th Dynasty candidates for Acencheres (Africanus called her Acheres) are either Meritaten, Smenkhare's wife, Smenkhare himself (in which case both Josephus and Theophilus will have been mistaken in calling him 'daughter' of Orus[147]) or Akhesenpaten, none of which are remotely similar to the name presented in Manetho's list.

We are told that Radedef murdered the Crown Prince Kawab (Smenkhare) in order to gain the throne.[148] This supports Velikovsky's suggestion that Tutankhamun, under the guidance of Ay, murdered his brother.[149] Tutankhamun was in turn murdered by Ay. In making this statement, Velikovsky was merely quoting the thoughts of Howard Carter, the archaeologist who discovered the tomb of Tutankhamun. In his book *The Murder of Tutankhamun – A 3,000 Year Old Murder Mystery*,[150] Bob Brier likewise suggests that Tutankhamun was murdered by Ay. Velikovsky came to the same conclusion drawing on the Greek legend of King Oedipus. He skilfully demonstrated that King Oedipus *was* Akhenaten. In the epic preserved at the hands of the Greeks, Akhenaten's two sons became Polynices (Smenkare) and Eteocles (Tutankhamun) with Ay/Chephren called Creon. The scene of the story, although it actually took place in Thebes in Egypt, was transferred to Thebes in Greece.

It is now being suggested that Tutankhamun died of an infection arising from a fracture in the pharaoh's left thigh bone:

> "The scientists have focused on a fracture in Tut's left thigh bone as the most likely cause of death. The CT scan showed a thin coating of embalming resin around the leg break, suggesting that Tut broke his leg just before he died and that his death may have resulted from an infection or other complications.
>
> "'The resin flowed through the wound and got into direct contact with the fracture and became solidified, something we didn't see in any other area,' said [Ashraf] Selim [a radiologist at Kasr Eleini Teaching Hospital at Cairo University in Egypt].
>
> "We could not find any signs of healing of the bone."[151]

The suggestion that this fracture caused the young king's death is scientifically unsound. Whilst this scenario might occur with the elderly, it is very unlikely in the case of a young person. At worst, the fracture might have led to the bone dying in what is known as Osteonecrosis, but this would not lead to death. At worst, Tutankhamun would have become a cripple. The fact that the resin came into direct contact with the fracture also shows that the bone did not have time to heal.

Other writers have commented that:

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146 EOP p.444.
147 MANETHO pp.103 & 107.
148 AEBOS p.26.
149 O&A p.137.
150 Weidenfeld & Nicholson, London 1998.
151 *King Tut Died From Broken Leg, Not Murder, Scientists Conclude*, article by Stefan Lovgren, *National Geographic News*, 1 Dec 2006.

> "The X-Rays revealed an unusual feature of the mummy, in that some of the ribs of the chest and the sternum are missing. [The archaeologist who found the mummy, Howard] Carter did not notice this because of the hard resin covering the mummy. These bones are unlikely to have been removed as part of the embalming process. Dennis Forbes Editor of *KMT* magazine (A modern Journal of Ancient Egypt) has proposed a theory that the King was involved in some form of accident, such as falling from a chariot, which effectively caved in his chest."[152]

According to the Greek reports, Polynices (i.e. Smenkhare) gathered together an army of Argives and went up against Eteocles (i.e. Tutankhamun). In the ensuing battle, both brothers were killed.[153] The long and short of it is that Tutankhamun did not die of an infection following a fracture. Nor did he die on the battlefield. He was suffocated. His upper body was covered in a deposit of sodium chloride (i.e. salt),[154] which shows that he died of asphyxiation. This will become more evident when we discuss the mummy of pharaoh Merneptah in Chapter 9. In other words, the evidence suggests that Tutankhamun was mortally injured in the battle with his brother Smenkhare and I would go so far as to suggest that Khafre-Ay, seeing that, even if he lived, he would spend the rest of his life a cripple, ended the boy king's life by suffocating him.

The suggestion that Radedef, alias Tutankhamun, married Smenkhare's wife, however, needs to be treated with caution as we know that he actually married another of Akhenaten's daughters by the name of Akhesenpaten. Tutankhamun was in turn succeeded by Ay, who is surprisingly not mentioned by Josephus. The 'herecy' which was introduced by Akhenaten's family was subsequently met with vengeance following the death of Ay. Everywhere, cartouches of Akhenaten's family were erased and their monuments defaced. Exactly the same thing happened at Giza to the tombs of Cheop's family, though it is assumed that the erasures were attributable to Cheops' own children:

> "Hints of this fraternal strife between the children of the various queens of Cheops are evident in the Giza cemetery in the unfinished tombs and in the malicious erasure of the inscriptions of certain members of the family."[155]

Ay was succeeded by Menkare (i.e. Mycerinus of the Greek records) whose pyramid at Gizeh was "built square, with its lower half of Ethiopian stone; it is much smaller than his father's, each side at the base being only about 280 feet long".[156] The comment regarding the use of Ethiopian stone should be noted as Menkare, as already stated, was a contemporary of Shabaka. Most of the evidence for Menkare, including an alabaster statuette of the king, comes from Gizeh where the 4th Dynasty kings built their pyramids.

It is known that Tutankhamun was also proactive somewhere in the region of the pyramids at Gizeh,[157] but no one can work out what he was doing there. We now know that he belongs to the same family of kings who had built their monuments there. Under the alternative name of Radedef, we learn that Tutankhamun actually built his pyramid a few miles to the north-west of Giza:

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152 FACES p.133.

153 Diodorus, *Library* 4.67.6, Apollodorus, *Library* 3.6.8 and Aeschylus, *Seven Against Thebes* 734-740.

154 X-Ray Atlas p.17.

155 *Ancient Egypt as Represented in the Museum of Fine Arts, Boston* p.26, William Stevenson Smith, Curator of Egyptian Art, Boston 1960.

156 Herodotus, *Histories* 2.134.

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

> "For some mysterious reason he [Radedef] selected for his pyramid a site a few miles to the north-west of Giza, and there, at Abu Roâsh, its unfinished remains have been excavated."[158]

The reason why it was not completed by the boy king now becomes apparent. He did not live long enough to complete it and his successor Ay certainly had no intention of completing it for him.

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

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

The Statuette of Khufu

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

Concerning this statue, Petrie wrote:

> "No other Egyptian king that we know resembled this head; and it stands apart in portraiture, though perhaps it may be compared with the energetic face of Justinian, the great [Roman] builder and organizer".[159]

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

> "The figure was found in the midmost of the three store chambers .... along with a great quantity of pieces of wooden statues of the same age, of which only the films of surface stucco remained".[160]

Zahi Hawass puts is succinctly when he remarked:

> "It is important to note that no scholar has assigned a structure to the IVth dynasty, despite Petrie's hypothesis, and with the exception of the little ivory statuette found in a central

[158] EOP p.82.
[159] ABYD 2, p.30.
[160] ABYD 2, p.30.

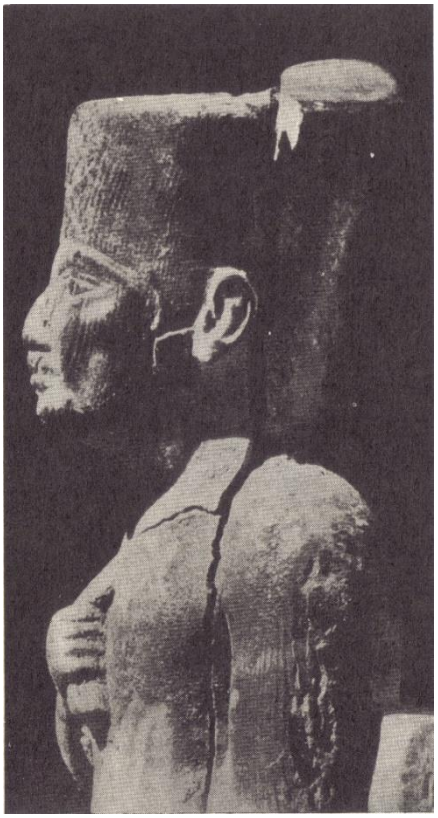
> storage chamber, no inscription or other evidence found in the area has been dated to the time of Khufu."[161]

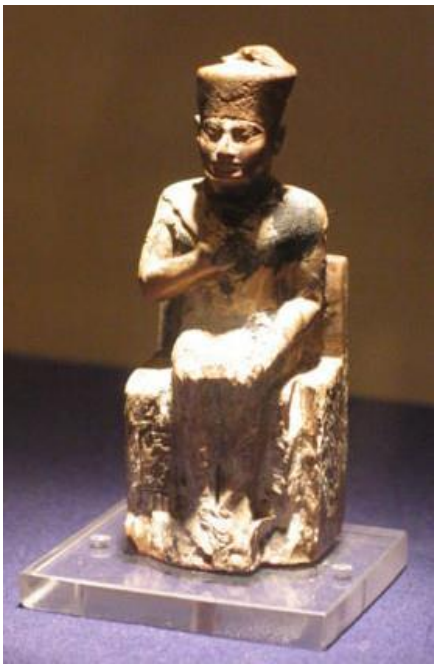
More importantly, the said chamber formed part of a more substantial temple the extent of which was so confused that Petrie and his colleagues were unable to ascertain the various levels due to the numerous rebuilding activities which had taken place. The latest temple, with the exception of an annexe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

Taking all of the evidence into consideration, I would suggest that the statuette is *not* a representation of the 4th Dynasty Khufu at all. The said chamber was apparently still in use during the Persian period of occupation if not later. There is every likelihood that the statuette is either a representation of a Persian king (possibly Cambyses), or alternatively, even of a Roman Emperor such as Justinian himself! The marking of the name Khufu, one of the most hated of all Egyptian kings, will probably have been added as a derogatory statement. This is in the same way that we nowadays refer to an overbearing person as a 'Hitler'. The suggestion that the statue is of a Persian king is the most likely, especially as a scarab engraved with the name Khufu was found with a scarab dated to the time of Amenardis of the 25th Dynasty,[162] which period we will look at a little more closely in a short while.

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

> "Petrie immediately dated this statuette to the IVth dynasty on the basis of the name inscribed on the throne, convincing all subsequent archaeologists and art historians of the validity of his assertion and dismissing as superfluous any thought of comparison with IVth dynasty sculpture. I disagree with this dating and believe instead that the statuette was manufactured in the XXVIth dynasty, also known as the Neo-Memphite period."[163]





Top and bottom: Statuette with the name Khufu written on the base.

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

162 SCAR p.19: "When we turn to scarabs which are certainly late issues, such as the Khufu found with Amenardas, and the group found by Mr. Quibell...".

163 *The Khufu Statuette* op. cit. pp.379-380.

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

> "The work of the tablet is wholly unlike that of the IVth dynasty; and it is generally agreed that it was executed in a late period. It was found in the small temple beyond the small pyramid [at Gizeh] south-east of the great pyramid. This temple was built by Pasebkhanu of the XXIst dynasty; and this tablet was carved probably under him, or some successor of his. The whole value of it turns on the question, then, whether it is an exact copy of an earlier tablet engraved by Khufu. Daressy concludes that the beginning of it is a copy of an earlier inscription, but the end of it is a Saite invention. If so, it at least implies that there was a temple of Isis on the pyramid hill before Khufu, and that is very probable, as temples were placed in cities, and not on a desert plateau where there was no other work. Intrinsically therefore the subject condemns its date. Moreover the granite temple is clearly as late as Khafra … and hence could not possibly be a temple found by Khufu".[164]

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

> "This stela is discussed thoroughly by several egyptologists and is thought to be a forgery, perhaps of the XXVIth dynasty. The temple of Isis in which the stela was found was built perhaps as early as the XVIIIth dynasty, on the usurped foundations of.the offering temple of Queen Henutsen's subsidiary pyramid beside the south-east corner of the great pyramid. Archaeologists at the time studied this stela very carefully because accepting its statement would mean a change in the whole history of the Old Kingdom especially if, in truth, the Sphinx was discovered by Khufu. Their study attributed the stela to the time of Psusennes I (Pasebkhanu) of the XXIth dynasty, because of the architectural context and the artifacts with which it was found. Daressy disagrees and dates the stela to the Saite period, or XXVIth dynasty. Whichever is the case, there is general agreement that the stela does not relate accurate history, especially in view of the fact that the Isis Temple was built, at the earliest, in the XVIIIth and more probably not until the XXVIth dynasty."[165]

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

A Period of Confusion

The succession of kings after the time of Ay is a mishmash of conflicting information. In fact, *all* of the Egyptian king lists go astray at this point. This occurs not only in the 18th Dynasty lists in respect of Ay's successors but also in the 4th Dynasty lists of Chephren's successors. Ay was King Chephren, successor to Radedef. He in turn is said to have been succeeded by someone called Mycerinus or Menkaure. After him there is mention of someone called Rabaef who is only known from a rock-inscription at the Wady Hammamat.[166] He is not mentioned in any of the king lists. Meanwhile, Manetho, according to Africanus, has Ratoises, Bicheres (Bocchoris), Sebercheres (Shabaka) and a Thampthis[167] of whom no contemporary

[164] AHEP Vol. 1, p.63.
[165] *The Khufu Statuette* op. cit. p.383.
[166] EOP p.434.
[167] MANETHO p.47.

inscriptions supposedly exist.

Africanus's, Eusebius's and Josephus' lists of 18th Dynasty kings is no less perplexing with:

Africanus	**Eusebius**	**Josephus**
Orus 37 yrs	Orus 28, 36 or 38 yrs	Orus son of Amehophis (III) 36 yrs
Acherres 32 yrs	Achencherses 12 yrs	Acencheres daughter of Orus 12 yrs
Rathos 6 yrs	Athoris 39 yrs*	Rathotis her brother 9 yrs
	Cencheres 16 yrs*	
Chebres 12 yrs	Acherres 8 yrs	Acencheres son of Rathotis 12 yrs
Acherres 12 yrs	Cherres 15 yrs	His son Acencheres 12 yrs
Armeses 5 yrs	Armais 5 yrs	His son Harmais 4 yrs
Ramesses 1 yr	{Omitted}	His son Ramesses 1 yr
{Omitted}	Ramesses 68 yrs	His son Harmesses Miamun 66 yrs

*Omitted in the Armenian version of Eusebius's work.[168]

The last-named king of Josephus' list is, of course, Rameses II Meriamun. It is assumed that Harmais, son of Acencheres, is to be identified as Haremhab but there is absolutely no justification for making him a descendant of Tutankhamun or any other king of that period. It should also be noted that all of these lists omit Seti I who ought to appear between Rameses I and II. As we shall shortly see, the records and monuments which have been ascribed to Seti I were the combined efforts of two separate kings, the first of whom will have ruled immediately prior to Rameses I and will have been a contemporary of Haremhab. This king has also seemingly been omitted.

Herodotus' list is even more perplexing. Immediately after Chephren he places a certain Mycerinus, also called Menkare, whom he calls "son of Cheops". He is said to have been succeeded by someone called Asychis who is otherwise unknown. He in turn is said to have been succeeded by a certain Anysis, "a blind man who came from a city of the same name".[169] Neither of these two kings are attested in the 4th Dynasty either in the Turin Canon or the King Lists. In fact, all of the various lists are in disagreement as to the course of events at this period. I would suggest that the Egyptians themselves were unable to resolve their own scant records for this period of history and it is possible that, when the Assyrians conquered Egypt, many of the records will at that time have been destroyed.

It would appear that the last of Herodotus' kings, Anysis, is merely a variant spelling of Akhnaton with the "city of the same name" being identifiable as Akhenaten's city, Akhetaten. It should be stressed that Akhenaten and Khufu are the only Egyptian kings known to have named a city after themselves! Khufu's city was called Menat-Khufu, a name which Breasted translated as "*Nurse of Khufu*"[170] which is, in my opinion, a rather strange designation. In Hebrew, מְנָת *menath* means a portion or something set aside. In the book of Chronicles, for example, we are told that Hezekiah "appointed also the king's portion (menat-hamelekh)".[171]

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168 MANETHO p.117-119.
169 Herodotus, *Histories* 2.183.
170 AHEB Vol. 1, p.116.
171 2 Chron 31:3.

Menat-Khufu would therefore mean the *portion* of Khufu, meaning land reserved specially for the king.

Breasted also tells us that this city of Menat-Khufu was located in some indeterminable place near to Beni-Hasan.[172] Much of the alabaster used by this king for many of his monuments was obtained from a quarry not far from Tell el Amarna.[173] It is at Tell el Amarna, a city located about 24 miles south of Beni-Hasan, that Akhenaten built his city of Akhetaten. Menat-Khufu must therefore have been an alternative name for Akhetaten!



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

Akhenaten had forbidden the worship of the god Amen substituting his own form of Aten religion which he seems to have enforced upon the people. His son, Tutankhamun, later partly reversed this decision and returned this authority to the priests of Amun.[174] Nevertheless, it was Ay's successor, Haremhab, who, in continuing Tutankhamun's policy, was accredited with the re-establishment of the Amun religion and for setting the law of the land. Menkaure and Horemhab seem to have jointly ruled Egypt and were responsible for bringing law and order to a disseminated state.

After Chephren alias Ay, history seems to fall into confusion. Herodotus, for example, tells us:

> "The next king of Egypt after Chephren [Ay] was Mycerinus [Menkare], the son of Cheops [Akhenaten]. Mycerinus, reversing his father's policy of which he did not approve, reopened the temples and allowed his subjects, who had been brought into such abject slavery, to resume the practice of their religion and their normal work".[175]

This is precisely the situation which occurred during the time of Tutankhamun who changed his name from Tutankhaten and reopened and refurbished the ancient temples which had been closed during the reign of Akhenaten. As already mentioned, Tutankhamun was the son of Akhenaten. This is confirmed by an inscription found at Hermopolis.[176] Haremhab,

[172] AHEB Vol.1, p.116.
[173] AHEP Vol.1, p.63.
[174] AHEP Vol. 2, p.236.
[175] Herodotus, *Histories* 2.129.
[176] HTM p.30.

however, was supposedly a commander of the army of Tutankhamun.[177] (This claim, however, will shortly be shown to be spurious.) He was certainly not a son of Akhenaten!

Herodotus has somehow confused the works of Menkare with those of Tutankhamun, a king who the Greeks knew as Rathothis and who we have identified as Radedef. There is no indication that Tutankhamun was ever known as Menkare and it is useless trying to even suggest that the king whom we have identified as Menkare was Tutankhamun. This mix up by Herodotus and other Greek writers, however, is typical. Nevertheless, Herodotus was only recording what the Egyptian priests told him and demonstrates the sort of deceptions which the Egyptians were guilty of.

Menkare who is said to have succeeded Ay alias Chephren, was therefore a contemporary of Horemhab. Menkare's 'successor', Asychis, must also have been a contemporary of these named kings. On this score, it is interesting to note that Asychis, called Sasychis by Diodorus, was:

> "a second lawgiver... ...a man of unusual understanding. He made sundry additions to the existing laws and, in particular, laid down with the greatest precision the rites to be used in honouring the gods".[178]

Haremhab the Lawgiver

Haremheb was the king who is said to have succeeded Ay, alias Chephren, on the throne of Egypt. Cyril Aldred argued that Haremhab was initially co-ruling with King Ay, having possibly been accompanied by Ay to Karnak "to attend the Festival of the Southern Opet, using the occasion to obtain the sanction of the oracle of Amun to Haremhab's induction as co-regent".[179] Such an assumption, however, is unsupported by the monumental evidence.

As Sir Alan H. Gardiner succinctly put it:

> "In Ḥaremḥab's case the claim to such a position [of authority] must have come to him solely as a result of the king's favour, since there is no mention of his parentage, nor any likelihood that he was of high birth."[180]

In his Memphite tomb, he is declared to be "Chosen of the king, presider over the Two Lands, general of generals of the Lord of the Two Lands".[181] Haremhab actually lived around half a century after Ay, hence any association with the Egyptian 18th Dynasty is spurious.

Haremhab is attested during the reign of Taharka:

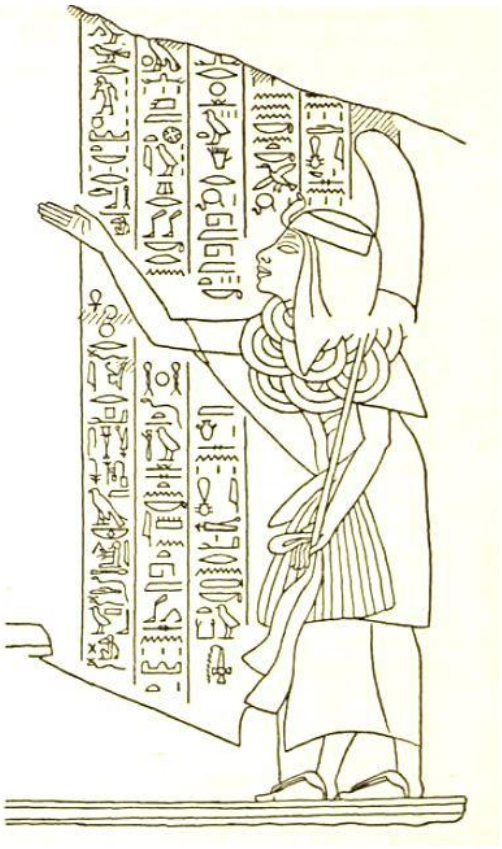
> "Tirhaka is standing and takes part in a paneguric. An important personage, named Hor-em-heb, a priest and hereditary governor, addressed to the people the following discourse in the name of the two forms of Amon: 'Hear Amon-ra, Lord of the Thrones of the World and Amon-ra, the husband of his mother, residing in Thebes! This is what they say to their son, the king of Upper and Lower Egypt [Neferatmukhure] son of the sun, Tirhaka, give life, forever: You are our son whom we love, in whom we repose, to whom we have given Upper and Lower Egypt; we do not like the kings of Asia ...'"[182]

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177 HTM Chapter 3 – The Tomb of Horemheb, Regent of Tutankhamun.
178 Diodorus, *Library* 1.94.3.
179 AKHEN p.301.
180 *The Memphite Tomb of the General Ḥaremḥab* op. cit. p.10.
181 ARE Vol. 3, p.12, §.20.
182 M. le Vicomte de Rouge, *`Etude sur quelques monuments du regne de Taharka'*, Melanges d'Archeologie, Vol. I (1873), pl. XXXII (Wall D of the small building of Tirhaka at Karnak). De Rouge's article is printed in Bibliotheke Egyptologique Vol. 28 (1918), p. 268.

If Haremhab ruled immediately prior to Rameses I, alias Necho I, then this dates him to the time of Sennacherib and Esarhaddon kings of Assyria. It is not without justification that there are references in his tomb at Memphis to foreign influences:

> "The king [to which Haremheb pays honour] is addressed with flattering words and is assured that his might extends over all lands. And now foreigners have come to beg for help, which by Amūn's command the king will surely give...
>
> "The foreigners, who are not manacled, lift their arms in adoration, showing that despite the distance separating them from the figures of the king and queen, they too were thought of as in the royal presence. Of the eight chieftains shown, five are Syrians, of whom one lies prone on his face and another on his back...
>
> "Since these people, for all their appearance of humility, are not prisoners, they will doubtless have been *the great ones of all lands who came to beg for life* mentioned in Ḥaremḥab's speech to the Pharaoh. Here the words *of all lands* are of importance, and are reinforced by a similar expression at the beginning of the second speech of Ḥaremḥab still to be translated."[183]



Haremhab addresses an unnamed king.

First of all, it is necessary to point out that the king to whom Haremhab is paying his respects is not named, nor has his portrait survived. Haremhab himself is depicted "a much smaller figure for all his obvious importance".[184] His epithet "Deputy of the King in front of the Two Lands" shows that he was only acting as regent. It is also relevant that the "uraeus was everywhere a later addition; consequently, the construction and original adornment of the tomb must date from a time when Ḥaremḥab was merely the most powerful of his Pharaonic master's subjects. "Opinions have been divided as to whether the reign in question was that of Akhenaten or that of Tutᶜankhamun".[185] If, however, the king referred to is an Assyrian king, this would help to explain why the tomb was defaced.

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

> "Only a long line of prancing horses' feet are visible; as there are no chariot wheels among them, and no human feet of men leading them (except at the extreme front), we may suppose that we have here a unique scene on an Egyptian monument – a troop of Asiatic horsemen. That the horses are being driven in a loose herd in the presence of the king is also possible".[186]

Robert Hari wrote:

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183 *The Memphite Tomb of the General Ḥaremḥab* op. cit. p.6.
184 *Ibid.* p.5.
185 *Ibid.* p.3.
186 ARE Vol. 3, p.5, §.7 & fn. c.

> "A person is shown mounted on a horse without a saddle—a representation most unique (*rarissime*) in Egyptian art, and the person has not the appearance of an Egyptian, though he holds in his hand an emblem of a dignitary..."[187]

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

We are also told that an interpreter was used:

> "Further to the right the reliefs subdivide into two registers. In the lower one Ḥaremḥab, decked out exactly as before, but now looking towards the right, listens to the words of a smaller personage whose figure is similarly duplicated. The huddled group of foreigners to whom this man turns proclaims him to be an interpreter."[188]

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

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

> "Altogether the prominence given in his tomb to relations with foreign lands proves how vital had become the problem of Egypt's position amid a restless and largely hostile world".[189]

Gardiner hit the nail on the head when he recorded:

> "Summing up the significance of all the scenes and inscriptions of the tomb we gain the impression, not of an Egypt warring against external enemies, but of an imperial power exercising, by forceful means whenever necessary, its beneficent protection over foreign tributaries or virtual subjects."[190]

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

Haremhab's queen was Mutnodjmet, who was not an Egyptian. Her name supposedly means 'sweet mother', 'beautiful mother' or similar.[191] She was established on the Egyptian throne by the king of Assyria to be his eyes and ears in the event of any rebellion. Haremheb was likewise a puppet king acting under jurisdiction from Sennacherib.

The marriage to Mutnodjmet is described by Haremheb as follows:

> "He proceeded to the palace, he brought him before him to the shrine of his revered eldest daughter — — —. [She did] obeisance to him, she embraced his beauty, and placed herself before him."[192]

It is accepted that Mutnodjmet was the eldest daughter of the king, but it has been wrongly assumed that that king was Akhenaten.

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187 *Horemheb et la Reine Moutnedjemét ou la Fin d'une Dynastie,* p. 74, Robert Hari, Geneva 1964.
188 *The Memphite Tomb of the General Ḥaremḥab* op. cit. p.6.
189 *Ibid.* p.4.
190 *The Memphite Tomb of the General Ḥaremḥab* op. cit. p.9.
191 Mut means mother as already discussed in relation to Mut-Nefert. According to *Hieroglyphic* Dictionary Vol. 1, p.412: *Nodjmet* means "any sweet thing, sweetness, sweet, love" and seems to be derived from the Hebrew נֹעַם *noam* which can also mean *pleasant*, *pleasing* or *beautiful*.
192 ARE Vol. 3, p.17, §.28.

Ever since the name Haremhab was first translated from the Egyptian texts, it has been accepted without question that Haremhab was the Harmais of Manetho's 18th Dynasty despite the fact that Manetho's Harmais is said to have ruled for only four or five years compared to the monuments which give year 21 as Horemhab's highest known date.[193] Gardiner also adds that "an inscription of the time of Ramessēs II speaks of a law-suit as having taken place in Ḥaremḥab's fifty-ninth year".[194] It is scarcely admissible, however, that Haremhab's reign could have lasted anywhere near that long. It is much more likely that the calendar dating system used during Rameses II's time utilised the start of the period of Assyrian rule as a reference point. This start date coincided with the beginning of Haremhab's reign simply because he and Mutnodjmet were established at that time on the Egyptian throne by Sennacherib. A similar dating system was introduced in Assyria and Babylonia in 747 BCE and was known as 'the era of Nabonassar'. It was still in use in the second century CE when Claudius Ptolemy, the Alexandrian scholar, wrote his astronomical treatises.[195]



Statue of Haremhab (missing head) and Mutnodjmet - Turin.

One of Haremhab's main achievements (I shall retain the name Haremhab for the sake of clarity) was to formalise the Egyptian law:

> "During the days of his [Haremhab's] initial ascendency under Tutankhamun, he doubtless played an influential role in the return to orthodoxy. On the Turin statue he claims most of the reforms which Tutankhamun had announced on his Restoration Stelae a dozen years earlier, but his main statement of intent is contained in the greatly ruined stela which he erected at Karnak and is known in modern times as his Edict, apparently the inaugural decree of his reign, issued to 'seek the welfare of Egypt', by suppressing illegal acts".[196]

During the time of Akhenaten and his successors, much of the administration had passed into the hands of dishonest court officials and the result was widespread corruption. Haremhab changed all of that by actively enforcing the law and arranging tours of inspection which he claims to have made throughout the length and breadth of the land. He himself claimed that he was "appointed to fix laws".[197]

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193 AHEP Vol.2, p.245. Mention is also made by Gardiner (EOP p.242) of "a graffito believed to belong to his year 27", but in his footnotes, he says that this is doubted, referring to comments made in *The City of Akhenaten* Vol. 3, pp.157-8, J.D.S. Pendlebury, Egypt Exploration Society, London 1951 which says: "In the final publication of the graffito, however, Anthes very rightly points out that the text does not and cannot refer to the accession of Haremhab, who never uses era-dates in his own lifetime." Pendlebury goes on to explain that the graffito is of writing which is "closer to Ramesside than late Eighteenth Dynastic hieratic".

194 EOP p.242.

195 "It is often asserted that the Era of Nabonassar was Ptolemy's invention; but it is a fact that one of the most important of the Babylonian historical texts, the so-called 'Babylonian Chronicle' (B.M. 92502), starts with the reign of Nabonassar, or the year 747 BCE. See H. Winckler and J. N. Strassmeier, *Zeitschrift für Assyriologie* Vol 2 (1887), pp. 163-168. Cf. D. J. Wiseman, *Chronicles of Chaldean Kings* (London 1956), pp. 1-2." (Quoted from Immanuel Velikovsky's unpublished article "*Haremhab's Contemporaries*".)

196 AKHEN p.301.

197 AHEP Vol.2, p.244.

> "The penalties imposed were of great severity, the malefactors in the worst cases being docked of their noses and banished to the fortress-town of Tjel on the Asiatic border, and in the lesser cases punished with a hundred strokes and five open wounds".[198]

Haremhab is the only king known to have taken such draconian steps in establishing law and order, albeit under direction from the king of Assyria. The docking of noses was a punishment which was newly introduced during the time of Horemhab. Quoting the words of David Lorton:

> "Thus, the punishment of 100 strokes is likely to have been for false litigation, which we know from an Old Kingdom text already discussed… …to have been considered a crime. The text in fact omits mention of it, but it can be assumed that Mery [of the time of Thutmose IV of the 18th Dynasty], having been found in the wrong, was obliged to pay the dues. This is the first reference in a legal text to beating as a punishment, and as such it forms a transition to the system of punishment recorded in the following texts [of Horemhab, which includes the severing of noses and deportation to the border fortress at Sile]."[199]

The severance of limbs and appendages was typically an Assyrian practice. Sennacherib himself, whilst not specifically mentioning noses, claimed to have cut off the private parts of his victims:

> "I cut off their precious lives (as one cuts) a string. Like the many waters of a storm, I made (the contents of) their gullets and entrails run down upon the wide earth. My prancing steeds harnessed for my riding, plunged into the streams of their blood as (into) a river. The wheels of my war chariot, which brings low the wicked and the evil, were bespattered with blood and filth. With the bodies of their warriors I filled the plain, like grass. (Their) testicles I cut off, and tore out their privates like the seeds of cucumbers of *Simânu* (June)."[200]

The cutting off of noses was, however, most certainly an Assyrian practice as confirmed by Ashur-nasir-pal II:

> "Many captives from among them I burned with fire, and many I took as living captives. From some I cut off their hands and their fingers, and from others I cut off their noses, their ears, and their fingers(?), of many I put out the eyes."[201]

Throughout Haremhab's Decree, the emphasis is placed on justice. Sennacherib also called himself "guardian of the right, lover of justice; who lends support, who comes to the aid of the needy, who turns (his thoughts) to pious deeds".[202]

The use of fire and the deportation of entire populations were also Assyrian practices, as is well known from the deportation of Israel and Judah from their land. "I besieged, I captured, I destroyed, I devastated, I burned (them) with fire," Sennacherib recorded on more than one occasion,[203] even styling himself "the flame that consumes the insubmissive".[204] Haremhab records:

> "The Great of Strength [who] will send his mighty arm in front of [his army ? . . . and will] destroy them and plunder their town(s) and cast fire [into] . . . [and] . . . foreign countries will (?) set others in their places."[205]

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198 EOP p.245.

199 *The Treatment of Criminals in Ancient Egypt* pp.24-5, David Lorton in *Journal of the Economic and Social History of the Orient* Vol. 20 (1977).

200 ARAB Vol. 2, p.127, §.254.

201 ARAB Vol. 1, p.147, §.445.

202 ARAB Vol. 2, p.115, §.233.

203 ARAB Vol. 2, p.122, §.244, p.123, §.245 & §.246, p.124, §.248 etc.

204 ARAB Vol. 2, p.115, §.233.

205 *The Memphite Tomb of the General Ḥaremḥab* op. cit. p.7.

Gardiner understood the "Great of Strength" to be referring to the unnamed Pharaoh. "It seems conceivable that the 'mighty arm' whom Pharaoh will send was intended to be understood as Ḥaremḥab himself", he added in his commentary.[206]

Breasted provided a slightly different translation, which says fundamentally the same thing:

> "Asiatics; others have been placed in their abodes —— they have been destroyed, and their town laid waste, and fire has been thrown ——; [they have come to entreat] the Great in Strength to send his mighty sword before ——."[207]

Breasted, however, suggested a tentative reading of "fire has been thrown [into their grain]"[208] taking as his template the wording of one of Senusert III's texts which says:

> "I captured their women, I carried off their subjects, went forth to their wells, smote their bulls; I reaped their grain, and set fire thereto."[209]

"Others have been placed in their abodes", we are told by Horemheb. The settling of other peoples in place of those which had been deported was an Assyrian practice and one which is unattested in Egyptian records outside of Haremhab's inscriptions. This deportation of people by the Assyrians and the settlement of other people in their place is attested in the Bible:

> "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."[210]

In addressing the king, Haremhab records:

> "[The kingdom is thine] forever and ever; Amon has assigned it to thee. They muster [every] country —— in their heart as one. Thy name is a fire ——."[211]

Gardiner instead translates as "thy name flares".[212] The hieroglyphs used are  *teku*, which means 'flame' or 'lamp'.[213] The  sign, which is used as a determinative, is a brazier with a flame and denotes 'fire', 'flame', 'heat', 'cook' or similar. The suggestion that the Pharaoh is a 'fire' or a 'flame' is unusual terminology for Egyptian texts but is understandable if the Pharaoh being addressed was an Assyrian king.

The place of exile for those whose noses had been cut off was called Sile by David Lorton but is often referred to in the Egyptian records either as Tjel[214] or Tharu.[215] This is that place which was known to the Greeks as Rhinocolura:

> "Then Rhinocolura, so called from the colonists, whose noses had been mutilated. Some Ethiopian invaded Egypt, and, instead of putting the malefactors to death, cut off their noses, and settled them at Rhinocolura, supposing that they would not venture to return to their own country, on account of the disgraceful condition of their faces."[216]

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206 *Ibid.* p.8, comment (h).
207 ARE Vol. 3, p.7, §.11.
208 *Ibid.* p.7, fn. b.
209 ARE Vol. 1, p.296, §.658.
210 2 Kings 17:24.
211 ARE Vol. 3, p.5, §.8.
212 *The Memphite Tomb of the General Ḥaremḥab* op. cit. p.5.
213 *Hieroglyphic Dictionary* Vol. 2, p.845.So long as the hieroglyphic values produced the required sound, Egyptian words can be spelt in a number of different ways, hence the example provided by the dictionary is  .
214 EOP p.245.
215 ARE Vol. 3, p.26, §.51 & p.27, §.54.
216 Strabo, *Geography* 16.2.31.

Of course, it was Haremhab, and not an Ethiopian, who was responsible for establishing this colony. Haremhab actually lived during the Ethiopian Period. By contrast, Diodorus tells us that the colony was established by the Ethiopian king Actisanes who invaded Egypt during the time of Amasis.[217] Alfred Wiedemann believed that Actisanes is an error for the Ethiopian king Shabaka.[218] Note that we are providing arguments which here demonstrates that Haremhab was a contemporary of Shabaka. All of this further exemplifies the unreliability of the Greek and Egyptian accounts on which so much trust has been placed.

If we ignore any connection with Manetho's Harmais, it can be noticed that the name read as Haremhab can also be read as Heb-hor-em, and bearing in mind that the letter *m* is sometimes silent, as already demonstrated in a number of places throughout this book, Hebhorem would become Hebchorah which is not too far removed from the Greek reading of 'Bocchoris'! Interestingly, Bocchoris is accredited with a reign of 6 years by Africanus, but an unlikely 44 years by Eusebius.[219]

Diodorus informs us that Bocchoris was responsible for introducing laws:

> "A fourth lawgiver, they say, was the king Bocchoris, a wise sort of a man and conspicuous for his craftiness. He drew up all the regulations which governed the kings and gave precision to the laws on contracts; and so wise was he in his judicial decisions as well, that many of his judgments are remembered for their excellence even to our day. And they add that he was very weak in body, and that by disposition he was the most avaricious of all their kings."[220]

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

> "His [Haremhab's] long reign of over a quarter of a century did much to re-establish the government of Egypt on sound and effective lines".[221]

It is no wonder then that Bocchoris (Haremhab) was accredited with establishing the law, even if those laws were imposed on Egypt by Assyria!

Diodorus continues by informing us that Amasis was also a lawgiver:

> "After Bocchoris, they say, their king Amasis gave attention to the laws, who, according to their accounts, drew up the rules governing the nomarchs and the entire administration of Egypt. And tradition describes him as exceedingly wise and in disposition virtuous and just, for which reasons the Egyptians invested him with the kingship, although he was not of the royal line."[222]

No such reforms are known to exist from the time of Amasis, though we shall shortly demonstrate that Josephus called Amasis Harmais. There is therefore clearly confusion shown by Diodorus between Haremhab-Harmais and Amasis-Harmais. This is further exemplified by his statement above that Actisanes/Shabaka was a contemporary of Amasis.

According to Manetho, Bocchoris was captured by Shabaka who burned him alive.[223] This would explain why the body of Haremhab has to date not been found, even though his tomb

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217 Diodorus, *Library* 1.60.
218 *Ägyptische Geschichte*, p582, fn. 1, Alfred Wiedemann, Gotha 1884.
219 Maneto pp.165 & 167.
220 Diodorus, *Library* 1.79 and 1.94.
221 AKHEN p.301
222 Diodorus, *Library* 1.95.
223 EOP p.335.

at Memphis has been thoroughly excavated and examined.

Africanus and Eusebius would have us believe that Harmais, who was also known as Danaus, "was banished from Egypt and, fleeing from his brother Aegyptus, he arrived in Greece, and, seizing Argos, he ruled over the Argives."[224] This is pure fantasy on their part, concocted purely to explain the appearance of Danaus in Greece. Danaus was the generic name the Greeks gave to the original inhabitants of northern Israel. They were the Danaan of Homer's works, a people who were also known as Achaeans. These Danaans were Israelites. They were not descended from or ruled over by an Egyptian king.

We have been describing the situation in Egypt which occurred during the time of Mycerinus as well as during the time of Haremhab who, according to the conventional chronology, lived some thousand years or more after Mycerinus. The order of the kings for both these periods following the time of Cheops and his alter ego Akhenaten is clearly out of sequence. If the blind king Anysis of Herodotus, who is said to have come "from a city of the same name",[225] is to be identified as Akhenaten (who built his own city of Akhetaten), then Anysis must have preceded Asychis. Mycerinus, Haremhab and Asychis must therefore have been ruling Egypt during the interim period. Diodorus even placed the reign of Bocchoris immediately after that of Mycerinus (where Herodotus places Asychis) likewise calling Mycerinus "a son of the builder of the first pyramid",[226] that is Cheops, the builder of the Great Pyramid, whom Diodorus called Chemmis.[227] Some of these rulers must have been among the twelve kings mentioned by Herodotus[228] and Diodorus[229] who ruled Egypt immediately prior to Psammetichus.

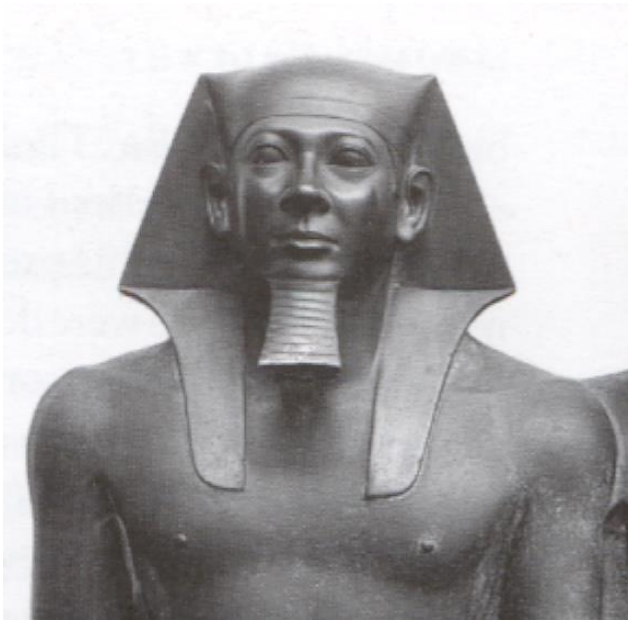
We are told that it was during the reign of Anysis (alias Akhenaten, alias Cheops) that Shabaka invaded Egypt:

> "During his [Anysis'] reign Egypt was invaded in great force by the Ethiopians under Sabacos [Shabaka], their king. The blind Anysis fled and took refuge in the marsh-country, leaving Egypt in the hands of the Ethiopian, who remained master of it for fifty years".[230]

As mentioned, Menkare (Mycerinus) was a vassal of Shabaka.[231] We have determined that Menkare succeeded Chephren with Herodotus calling him son of Cheops (i.e. Akhenaten), which suggestion is untenable.[232] The reigns of Asychis, Haremhab and Menkaure are therefore understood to have fallen within the long reign of Shabaka. The comment by Manetho that Bocchoris was killed by Shabaka can now be shown to be a possibility. Necho I is also said to have been killed by Shabaka,[233] though this statement is usually refuted in favour of Taharka having been the executioner. Bearing in mind that the classical writings are extremely unreliable, it is questionable whether Bocchoris-Haremheb will have been killed by Shabaka either, especially as Haremheb is attested during the reign of Taharka.

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224 MANETHO pp.117-9.
225 Herodotus, *Histories* 2.183.
226 Diodorus, *Library* 1.64-5.
227 Diodorus, *Library* 1.63.2.
228 Herodotus, *Histories* 2.147.
229 Diodorus, *Library* 2.66.1.
230 Herodotus, *Histories* 2.183.
231 AHEP Vol.1, p.74.
232 Herodotus, *Histories* 2.129.
233 Herodotus, *Histories* 2.152.



Menkaure



Horemheb

Whichever way we look at it, Haremheb was still ruling a mere few years prior to the time of Necho I who was a contemporary of Ashurbanipal. We have shown that Haremheb was a contemporary of and vassal to the Assyrian king, who we are claiming was Sennacherib king of Assyria. Bearing in mind that Herodotus makes no mention whatsoever of Bocchoris, it is possible that Menkare was an alternative name for Bocchoris-Horemhab, both kings renowned for being law-givers. For the purpose of this reconstruction, it is immaterial whether Bocchoris-Horemhab was killed by Shabaka or Taharka. The fact remains that he belongs to this later period of history now under consideration, and by making this correction, we are now able to address the Ramessid and later periods.

With the identification of Haremhab as Bocchoris, we correct another archaeological error. Bakenrenef, who is usually identified as Bocchoris, more correctly belongs to the time of Artaxerxes I king of Persia. This affects the dating of the Villanovan culture in Etruria, which has been dated by the discovery at Tarquinia of a scarab bearing Bakenrenef's name as well as the dating of the Greek colony of Pithekousai in Italy where another scarab bearing this king's name was found.[234] Currently, both of these cultures are dated some two hundred years too early.

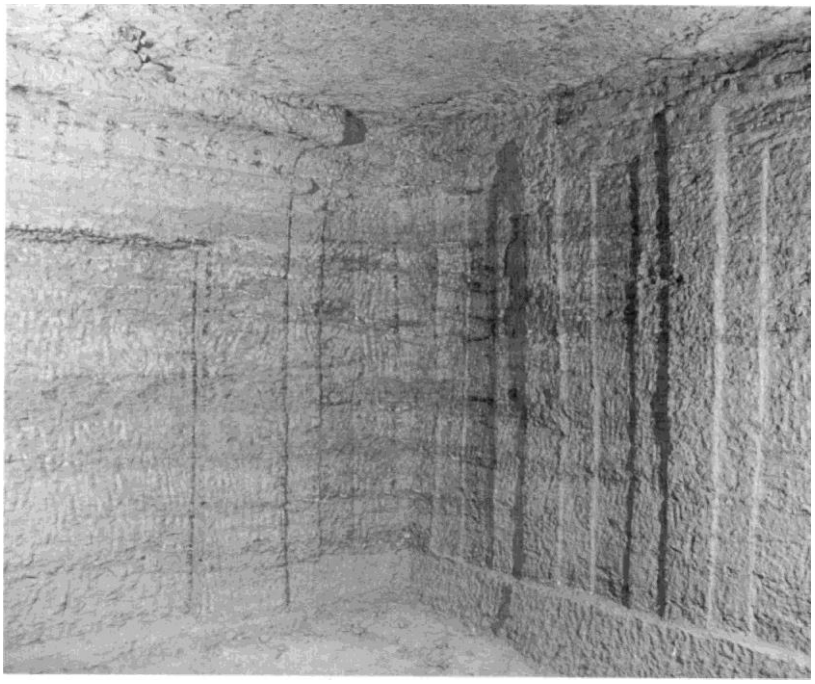
The Old Kingdom Re-Visited

We are told that during the time of Shabaka, the Egyptians had "a working knowledge of an archaic form of the language"[235] Shabaka belongs to what is known as the 25th Dynasty. I have already provided reasonable arguments for showing that the Egyptian 5th Dynasty was contemporary with the Ethiopian 25th Dynasty and how Zedkara-Shabataka, son of Shabaka, possibly appears in Manetho's 5th Dynasty as Zedkara.

Herodotus, who called Mekaure Mycerinus, tells us that he was succeeded first by Asukhis and then by Anysis. In Manetho, the 5th Dynasty king Menkare is said to have been succeeded

[234] COD p.29.
[235] AE p.26-27.

by Tancheres and subsequently by Unas. The latter king, Unas, appears in the same place in Manetho's list as does Anysis in Herodotus' book which suggests that Asukhis of Herodotus is Tancheres of Manetho and that Anysis is merely a transliteration of the name Unas. This makes Unas a contemporary of Horemheb.



Chamber H in the substructure of Shaft iv of Horemhab's tomb constructed in the Old Kingdom style.

At Memphis, where Horemheb had one of his tombs, a lot of work had been undertaken by Unas:

> "The area chosen by him [Horemheb] was not an untouched one, because many hundreds of years earlier courtiers and officials in the reign of Unas and doubtless later kings built their mastaba tombs there".[236]

It should be noted that most of the work in the region in question is attributable to this Unas, alias Anysis. Bearing in mind that Horemheb's Memphite tomb is said to have been started during the reign of Tutankhamun, Akhenaten's successor,[237] this comment takes on a new perspective as does the comment that:

> "We ourselves found blocks from Old Kingdom mastabas re-used in the superstructure of the tomb of Horemheb, and it seems likely that the New Kingdom architects simply dismantled the stone mastabas where this had not already taken place and re-used the stone in their own work. They also saved themselves a lot of trouble because they were able to re-employ the deep shafts and burial chambers associated with the earlier tombs, altering them where necessary and adding further rooms if required".[238]

Admittedly "Quite a lot of stonework in Horemheb's [Memphite] monument comes from the nearby Step Pyramid enclosure of Zoser"[239] but, nevertheless, the whole complex seems to belong to relatively the same period of history. It has also been noticed that Chamber H in the substructure of Shaft iv of Horemheb's tomb, which has been identified as being Horemheb's intended resting place, had "recessed or panelled walls [which] are reminiscent of the decoration found on Old Kingdom sarcophagi".[240]

It should be noted that many of the burials in Shafts ii and iii of Horemheb's funerary chapel were constructed "during the 26th Dynasty and later dynasties",[241] which means the time of

[236] HTM p.38.
[237] HTM p.38.
[238] HTM p.38.
[239] HTM p.38.
[240] HTM p.95.
[241] HTM p.91.

Psamtek I who we shall shortly reveal to have been a Persian satrap during the time of Artaxerxes I king of Persia.

A similar problem was encountered with Menkare's pyramid at Gizeh:

> "The sarcophogus contained a mystery – a wooden coffin inscribed for Menkaure as though it was the coffin in which he was laid to rest. But its style dates it to the Saite period at the very earliest".[242]

As demonstrated earlier when reviewing the 4th and 5th dynasties in Chapter 4, these two dynasties were one and the same era. According to this reconstruction, the 4th/5th Dynasty king Menkare was contemporary with the start of the Saite period, though I would argue that the Saite style reached its prime during the Persian Period. Menkare was a contemporary of Shabaka of the 25th Dynasty which preceded the Saite period by a matter of years. There is therefore nothing unusual about this coffin.

Can we now possibly deny the strong connection between this period of history and the 4th/5th Dynasty which supposedly preceded it by some thousand years or so? Not only can we find strong arguments on stylistic gounds, but also stratigraphic evidence to support this reconstruction, and on the merits of what has been recorded by the classical writers, we have managed to re-establish the link which has been broken only by reliance on the contrived works of Manetho and his contemporaries.

The Wars with the Asiatics During the Time of Pepi I

During the reign of Pepi I and his successor, the Egyptians were involved in various wars with the 'Asiatics'. Among the many places mentioned in these wars were the land of Pont (which we have already identified as Phoenicia-Israel), Yam (which under the name of Yamhad, the Mari letters identify as the Phoenician cities which included Tyre and Sidon) and Temeh (which we have identified as Edom). A certain Harkhuf claimed to have "descended from the dwelling of the chief of Sethu and Irthet"[243] after exploring the countries. Whilst Irthet is otherwise unknown, Sethu, or Sethiu, is usually identified with the people of this name occupying 'Palestine', or more correctly, the Land of Israel, and the regions to the east of the River Jordan. They appear in the Assyrian records as Suteans, a name which is usually interpreted as meaning 'tent dwellers'.[244] Despite this, everyone seems keen to locate these people and places in South Africa.

The journey to Yam, we are told, was done in seven months.[245] If therefore these places were in Southern Egypt as suggested by Maspero,[246] then it would not have taken half this amount of time to complete the journey. It is unusual that the Egyptians were unable to confirm the existence of any tribes farther south than Ethiopia to any of the Greek writers! Certainly no 'Asiatics' were known to inhabit that part of the world.

In the Bible, the Hebrew word for *west* is Yamah (יָמָּה) which means *towards Yam* (i.e. towards the sea). According to Uni, a governor of Southern Egypt, Yam is counted amongst

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242 *The Complete Pyramids* p.136, Mark Lehner, Thames & Hudson 1997 - ISBN 0-500-05084-8.

243 ARE Vol. 1, p.153, §.334.

244 Called Sutî. See for example ARAB Vol. 1, p.28, §.73, Vol. 2, p.31, §.60, p.35, §.68 etc.

245 ARE Vol. 1, p.152-3, §.333.

246 *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes: pour servir de bullletin à la Mission Française du Caire* Vol. XV, p.103-104 *Sur le Pays de Sitou*, Gaston Maspero, Paris 1893.

places which were held by "Asiatic Sand-dwellers". In dealing with the term "Sand-dwellers", it is commonly understood that this term applies to the peoples of the land of 'Palestine'. Certainly Uni's campaign involved a campaign in "the land of Gazelle-nose", a designation for what Breasted identified as "The Palestinian highlands" and which he located in "the highlands of southern Palestine".[247] In the inscriptions of Harkhuf, another governor of Southern Egypt who ruled later than Uni, Yam is mentioned in connection with "all great and beautiful gifts, which Hathor, mistress of Imu (northern Palestine) has given to the ka of the king....".[248] Hathor was a Phoenician goddess. As stated in the section on Land of Pont in Chapter 4 of this current work, "there are numerous monuments to Hathor in Egypt which cite her as Lady of Byblos and also Lady of Punt".[249] Hathor is the Egyptian transliteration of the Hebrew name Asher.

Other places mentioned by Uni include Kau – a name which appears often in the records of Shalmaneser III and identified as Cilicia; Temeh – which we have already identified as Edom or Idumea; and an unidentifiable place called Wawat which also appears in the records of Thutmose III after his conquest of northern Israel.[250] The 'impost of Wawat' is mentioned therein immediately after the "messengers of the Genebteyew came bearing their tribute".[251] The Genebteyew were descendants of Genubath, son of Hadad the Edomite, who dwelt in Edom.[252] I have already put forward a case for identifying the land in which Genubath dwelt as the land of Hanigalbat of the Assyrian records, this being located in north Syria.

Admittedly the 'impost of Wawat' is also mentioned alongside the 'impost of Kush the wretched' in later years. This should not, however, be taken as an indication that Wawat and Kush were located near to each other. This seems to be a common mistake made by Egyptologists. For example, in Thutmose III's 34th year we find that Kush is also mentioned alongside Cyprus and Irem (or more correctly Aram – i.e. Syria). Would we be right in placing all three of these locations next to each other? Could it even be that the Kush mentioned in Thutmose III's campaigns actually referred to the people of Kush who dwelt in Babylonia and which the archaeologists have erroneously called Kassites? Josephus even mentions a group of black people called Hamathites who were dwelling in Hamath in Syria.[253] These people were called Nubei (i.e. Nubians) by Pliny.[254] The Philistines and other original inhabitants of the land of Israel were likewise called Aethiopians (i.e. blacks) by the Greeks.

Concerning the location of Sethu, Maspero places "Sethu on both sides of the river south of Keneset, which is the first district south of Assuan".[255] Keneset is a Hebrew word meaning "meeting place". It is strange that a Hebrew word should be used for a people in southern Egypt! The appearance of this name actually dates from the Persian era![256] One wonders, therefore, whether the inscriptions to which Maspero is referring actually marks the location

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247 ARE Vol. 1, p.144, fn (d).
248 ARE Vol. 1, p.160, §.351.
249 *The Great Goddesses of Egypt* p.97, Barbara S. Lesko, University of Oklahoma Press, USA 1999. (ISBN: 0-8061-3202-7.) See also ETE p.120.
250 ARE Vol. 2, p.201, §.475 – It is possible that this is the missing city mentioned in Thutmose III's campaign of the 29th Year (*Ibid*. p.195, §.457).
251 ARE Vol. 1, p.202, §.474-5.
252 1 Kings 11:17-22.
253 Josephus, *Antiquities of the Jews* 1.6.2 (Whiston) or 1.138 (Loeb).
254 Pliny, *Natural History* 6.32 (142).
255 ARE Vol. 1, p. 153, fn.(d) and Recueil 15, p.104.
256 *Recueil de travaux* op. cit., Vol. XV, p.104.

of an Israelite community dwelling in Egypt during the Persian occupation, especially as many Jews fled to Egypt in the days of the prophet Jeremiah, after the fall of Jerusalem during the time of Nebuchadnezzar II.

Thutmose IV's Dream Stela

Situated in front of the Sphinx at Gizeh is a stela supposedly erected by Thutmose IV. The stela, often referred to as the 'Sphinx Stela', relates a dream that Thutmose IV is said to have had. It was supposedly erected in the first year of the king's reign to commemorate the clearing away of sand from around the base of the Sphinx, as it had become buried over the many years that it had stood there.

Many have taken this stela at face value without questioning its authenticity. It is often presented in books on Ancient Egypt as being an authentic article. I quote, however, the warning of James Henry Breasted:

> "The form and content of the document are strikingly unlike the official or royal records of the Pharaohs. It is besides filled with errors and striking irregularities in orthography, and exhibits a number of suspicious peculiarities not to be expected in a monument of this class. It is therefore to be regarded as a late restoration, and it is a great question to what extent it reproduces the content of the monument of which it is a restoration".[257]

Breasted goes on to tell us that a similar incident was narrated of a prince named Amenmose, son of Thutmose I, which was also recorded on a monument close to the Sphinx.

> "Evidently the priests were striving by such tales as these to enhance the reputation of the Sphinx".[258]

Erman suggests a date for the Thutmose IV stela of sometime between the 21st and 22nd Dynasty or possibly of the Saitic times.[259] In other words, the stela either belongs to a later king or is fabricated in an attempt to give the impression that the Egyptians belonged to an ancient race. In Diodorus' time, for example, the Egyptians were trying to make the Greeks believe that Rameses II, who was called Osymandius by Diodorus, belonged to the earliest periods of Egyptian history.

> "Such, they [the Theban priests] say, was the tomb of Osymandyas the king, which is considered far to have excelled all others, not only in the amount of money lavished upon it, but also in the ingenuity shown by the artificers...
>
> "...Of the descendents of this king, the eighth, known as Uchoreus, founded Memphis, the most renowned city of Egypt.[260]

Memphis was, in fact, founded long before Rameses II. Diodorus goes on to say that twelve generations later "Moeris succeeded to the throne of Egypt".[261] Moeris is identified as Amenemhat III of the 12th Dynasty. This means that Rameses II of the 19th Dynasty had been relegated to some distant era prior to the 12th Dynasty! The Thebans were therefore deliberately misleading the Greeks.

Breasted records a similar incident from the same period:

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257 ARE Vol. 2, p.320-1, §.810.
258 ARE Vol. 2, p. 321, §.811.
259 *Ibid*. fn.b.
260 Diodorus, *Library* 1.49.6 - 1.50.3.
261 Diodorus, *Library* 1.51.5.

> "…in Persian or Greek times, the priests of Khonsu at Thebes determined to record the story [of the visit of King Hattusilis to Rameses II] to the greater glory of their god. They put the current tale into language as archaic as they could command, and engraved it upon a stela, which is now our source for the document. In doing this they evidently found some difficulty. The current version, of course, spoke of the king as Ramses or Ramses-Meriamon. The priests, desiring to lend an official air to their stela, attempted to prefix to the king's name his full titulary, and in doing so used that of Thutmose IV!".[262]

This then provides a strong argument for dating the Sphinx Stela of Thutmose IV to a late period – possibly the period of Persian occupation – and shows that the monument is a complete fabrication. Alternatively, a scarab bearing the name of Thutmose IV has actually been found and dated to the Persian period[263] which shows that there may have been a king of this name at this late period of history.

There are other references to the Sphinx but, in my opinion, all are to be dated to a late date. The Sphinx as we know it must have taken its form during the 4th/12th/18th Dynasty. The face is either a representation of Amenhotep III, alias Snofru, or of Chepren, alias Ay. The evidence suggests that it is a representation of an aged Amenhotep III.

The Venus Tablets of Ammizaduga

Ammizaduga was the pen-ultimate ruler of what is commonly referred to as the "First Dynasty of Babylon". Tablets which have been dated to his reign record the movements of a planet called "Ninsianna". As this was the name of the goddess Ishtar who manifested herself in the planet Venus, it is assumed that Venus is the subject of these tablets.

Various dates have been proposed for Ammizaduga's reign, most of which range from about 1300 to 2000 BCE. However, this reconstruction of history, which places Hammurabi king of Babylon in the late ninth/early eighth century BCE, means that Ammizaduga, who claimed to be great grandson of Hammurabi, likewise belongs to the latter part of the eighth century. He appears to have been a contemporary of Uzziah (also known as Azariah) king of Judah. (When we come to look at the Persian Achaemenid Period, this eighth century date will become a seventh century date.)

The tablets have been dated to Ammizaduga's reign simply because one of the tablets contains the later insertion of Ammizaduga's "year formula". This suggests that the tablets, which are all related, must be assigned to a date no later than Ammizaduga himself. Despite this, Lynn E. Rose suggested that they have "nothing to do with Ammizaduga, and the later insertion of Ammizaduga's year-formula was an ancient error".[264] Moving Ammizaduga forward to the eighth century, however, avoids any necessity to dismiss it as a scribal error.

Another of the tablets (W.1924.802) in the series contains a scribal 'signature' dated in an unreadable year of the reign of Sargon II.[265] Giovanni Virginio Schiaparelli also insisted on a date no earlier than the eighth century for the tablets;

> "Schiaparelli's reason was that the tablets refer to invading hordes of Manda, whom he believes not to have been on the scene in Mesopotamia prior to the eighth century. Some of the criticisms of this account of the Manda are based on Hittite archives and Hittite chronology.

[262] ARE Vol. 3, p.189, §.430.
[263] MOUND p.41.
[264] VR p.86.
[265] VR p.80.

> Even in Schiaparelli's own day there were some similar efforts to place the Manda in Mesopotamia prior to the eighth century, but Schiaparelli held firm against this".[266]

All of these factors seem to confirm an eighth century date for the tablets, therefore moving Ammizaduga to the eighth century in no way poses any difficulty when the facts are correctly interpreted. This reconstruction calls for such a late date.

The problem is that the sightings, as recorded in the tablets, do not match the known orbital movements of the planet Venus as we know them today.

> "The Venus Tablet data is of very poor quality. It is, in fact, the worst data set I have seen as a statistician. From the number of discrepancies between duplicate texts and internal inconsistencies between dates of disappearance and appearance of the planet, and the stated durations of invisibility, one may guess that 20% to 40% of the dates recorded in the text must be grossly wrong".[267]

However, Lynn E. Rose and Raymond Vaughan have studied the tablets and are convinced that there is some regularity in the dates of the observations. They have examined the information without regard to the uniformitarian view which assumes that the present order of things in the solar system were established billions of years ago. Everyone else has tried to study the tablets on the assumption that the orbits of Venus and Earth were the same then as they are today.

By analysing the periods in between the sightings, Rose and Vaughan were able to calculate that the ratio of appearance works out at 1.63 which is only a little higher than the present ratio of 1.625.

> "Since there are no signs of any definitive change in the orbit of Venus, this change in the ratios would presumably be due to a change in Earth's orbit". [268]

The only reading which they had a real problem with is the seventh reading which occurred in the eighth year.

> "If one word, the name of the month Adar, could be changed to Sabat, that would be enough to make things right. But perhaps we should not apologise at all for this one discordant reading for in doing well by all but one of the phenomena we have already avoided the past practice of having to rewrite most or nearly all of the recorded observations".[269]

Peter James even goes so far as to suggest that it may not even be the movements of the planet Venus that have been recorded. He has proposed that it may be another heavenly body or a comet which has since disintegrated.[270] This latter stance is also adopted by David Rohl. However, bearing the aforesaid results in mind, and because of the fact that Ninsianna was an alternative name for the goddess Ishtar who manifested herself in the planet Venus, we can be fairly confident that Venus was indeed the planet being observed.

That there was a lot of extra-terrestrial activity during the early periods of history can be exemplified by the following comment by the British Museum:

> "Iron and lead, gold, silver and copper are all found as deposits in the rocks of the eastern desert and all, except iron, were known to the Egyptians from Predynastic times. However,

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266 VR p.78.
267 COD p.336 - quoting from Peter Huber.
268 VR p.84-85.
269 VR p.84.
270 COD p.337.

> not only are there few iron objects from Dynastic Egypt, but analysis has shown that the earliest examples are meteoric in origin".[271]

In a moment we shall briefly look at geological evidence to support this statement. I do not, however, want to expend too much time on this subject, which is outside the scope of this thesis. In my opinion, the matter has already been tackled reasonably competently by Immanuel Velikovsky.[272]

Literary Evidence

The reconstruction of the Assyrian chronology presented here places Hammurabi, the "first king" of Babylon, as a contemporary of Jehoshaphat, king of Judah. This means that Ammizaduga will have been, as near as we can calculate, a contemporary of Azariah, alias Uzziah, king of Judah and Shalmaneser I, king of Assyria. The Venus Tablets may therefore contain in part the answer to the inexplicable "1st-millenium BC radiocarbon disaster" as well as the great earthquake which shook the whole of the Middle and Near East. Both Peter James and David Rohl obviously assume that the heavenly body in question was many millions (if not billions) of miles from earth. This being the case, it is highly unlikely that it would have put so much fear into the Babylonian priests. The same fear was being expressed by the priests of Ugarit who regarded the sight as a perilous omen:

> "The day of the new moon of Hiyaru was put to shame as the sun (goddess) set, with Rashap as her gate-keeper".[273]

On the reverse of this tablet there was a warning by the priests of imminent danger to their kingdom:

> "Two livers examined: danger!"[274]

It seems to me that if Rashap was 'gate-keeper' then it must have been, in appearance at least, of similar size to the sun and moon.

Also from this general period of history is the following curious text:

> "On the twenty-sixth day of the month Sivan, in the seventh year [of Nabu-mukin-apli king of Babylon], day turned to night and there was a fire in the sky. In the month Elul, in the eleventh year, water flowed within the wall of the lower forecourt".[275]

According to the Kings Lists, Nabu-mukin-apli was a contemporary of Tiglathpileser (II), son of Ashur-resha-ishi[276] which seems to accord with the sequence of the Eclectic Chronicle.[277] According to the reconstruction presented in this book, this will have been around the time of Ammizaduga. What then was this "fire in the sky" and what turned the sky dark so that day became night? This cannot have been an eclipse!

We should perhaps also comment on the earthquake which occurred during the time of king Uzziah/Azariah, who we are arguing was a contemporary of Shalmaneser I. This was no

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271 BMAE p.166.
272 See WIC.
273 ATOT p.237.
274 *Ibid*. p.238.
275 ABC p.135 line 14, Chronicle 17 – Religious Chronicle.
276 ARAB Vol.2, p.424.
277 ABC p.181, line 17 – Chronicle 24.

ordinary earthquake as Louis Ginzberg explains:

> "It was the day on which King Uzziah, blinded by success and prosperity, arrogated to himself the privileges of the priesthood. He tried to offer sacrifices upon the altar, and when the high priest Azariah ventured to restrain him, he threatened to slay him and any priest sympathizing with him unless they kept silent. Suddenly the earth quaked so violently that a great breach was torn in the Temple, through which a brilliant ray of sunlight pierced, falling upon the forehead of the king and causing leprosy to break forth upon him. Nor was that all the damage done by the earthquake. On the west side of Jerusalem, half of the mountain was split off and ***hurled to the east***, into a road, at ***a distance of four stadia***."[278]

Four stadia is approximately 740 metres or 809 yards. If this story is true, an earthquake cannot cause a substantial portion of a hillside to be 'hurled', let alone sending it this sort of distance! Also, when Hezekiah's father Ahaz died, we are told that "on the day of the dead king's funeral, daylight lasted but two hours, and his body had to be interred when the earth was enveloped in darkness".[279] This concurs with the statement made in the Assyrian records that 'day turned to night' during the time of Nabu-mukin-apli. (It is possible that the Assyrian scribe who recorded this event may either have attributed it to the wrong king, or, what is just as likely, bearing in mind the state of the Assyrian records as revealed in this work, Nabu-mukin-apli is wrongly placed in the King List.) In Chapter 11 we will show that the earthquake which occurred in the reign of Ashur-resha-ishi is that selfsame earthquake which occurred during the reign of Shalmaneser I and Uzziah/Azariah king of Judah.

In the time of Joshua, we are told that the sun stood still in the midst of the heavens all day long and the moon stayed in its place.[280] When Israel was confronted by a strong confederate army of Amorites, we are told that the Lord:

> "cast down great stones from heaven upon them unto Azekah, and they died; they were more who died with the hailstones [אַבְנֵי הַבָּרָד *avnei barad*] than they whom the children of Israel slew with the sword."[281]

As demonstrated by Immanuel Velikovsky, the Hebrew words *avnei barad* (stones of barad) which are translated as 'hailstones' were more correctly meteorites. Putting all of this information together, it means that the planet Earth either stopped rotating (which is unlikely) or that it changed its angle of rotation. Either way, it must have had a dramatic effect on the planet's inhabitants as well as the climate. Flooding will have been inevitable. Whole areas of the planet will have experienced instantaneous changes to its climate with some species, such as mammoths and dinosaurs, becoming extinct overnight. We need to ask ourselves what could possibly have caused such a dramatic change. This is when I believe the flood the Greeks referred to as Flood of Ogyges occurred, Ogyges being the Greek transliteration of the Hebrew name Agag, a king who lived during the time of Moses.[282]

Taken in isolation, all of these comments could be easily dismissed, but when compared in their correct chronological context, they produce a consistent picture of disaster from the skies. If, as Immanuel Velikovsky suggests, the planet Venus was responsible for much of these early disturbances, then it would throw a different light on these and other such passages. (Note, however, that the destruction which occurred during the time of Joshua,

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278 *Legends of the Jews* Vol. 4, p.262, Louis Ginzberg, translated by Boaz Cohen, Philadelphia 1913 (emphasis mine).
279 *Ibid*. p.266.
280 Josh 10:13.
281 Josh 10:11.
282 Num. 24:7.

which Velikovsky attributes to the planet Venus, occurred more than six hundred years before the period presently under consideration.)

About fifty years after the sightings of the planet Ninsianna/Venus, which is understood to have occurred during the time of Ammizaduga, we find evidence of yet another close encounter. We read in the Bible that during the time of Hezekiah, King of Judah, the sun went backwards by 10 degrees.[283] This effectively means that the Earth must have changed either its course or angle of rotation. If so, what caused this change? Again, the Assyrian texts provide us with the answer:

> "[In heaven and on earth] there appeared many [evil omens], (portending) total destruction. The Arahtu Canal, a raging torrent, an angry stream, (whose) floods were high, like unto the deluge, was brought up and [into the city of his abode] poured its waters and made it like a meadow..."

> "...[At the beginning of my kingship, in my first year of reign], when I [Esarhaddon] seated myself on the throne of deity and put on my head the royal crown, there appeared [favourable signs in heaven and on earth], for the restoration of the city and temple, favourable (oracles) were disclosed to me. (The planet) Jupiter arose and in the month of *Simanu*, drew near and ***approached the station of the sun***. ***It stood still***. The appearance of its countenance was ruddy. It changed..... .....heavy rains and [great] floods of mountain water, ... In the month *Pit-babi* it reached the place of its 'watch' and stood (still) in its station".[284]

Sennacherib came up against Jerusalem in the 14th year of Hezekiah.[285] His army was smitten by the angel of the LORD, following which, the Assyrian king returned to Assyria where he was murdered in the temple of his gods, and his son Esarhaddon was invested on the throne in his place. These words by Esarhaddon, son of Sennacherib, are therefore dated to the very year of Hezekiah's reign when we are told that the sun's shadow fell backwards by 10 degrees on the sundial made by his father Ahaz.[286]

Esarhaddon tells us that the effects of the 'disaster' were felt for a number of years prior to this event. It should perhaps be stressed that, whilst Luckenbill has translated the name of the planet as Jupiter, Velikovsky has identified the planet responsible for this latest calamity as the planet Mars. Certainly, the words used by Esarhaddon were that "its countenance was ruddy", and the fact that the word Jupiter is translated from *SAG-ME-GAR*[287] – *"SAG"* presumably meaning planet, and *"ME-GAR"*, a name which perhaps should be read *"Me'ar"*, being Mars – would seem to confirm Velikovsky's suggestion. That SAG-ME-GAR is to be read as Mars rather than Jupiter is confirmed by *The Assyrian Dictionary*.[288]

There are, however, a number of very important factors here that need to be considered. Firstly, neither of these planets (Jupiter nor Mars) should have been visible during the daytime, which automatically invalidates any conventional attempts at rationalising the inscriptions. Secondly, both planets are today located further away from the sun than our own planet, so that for either planet to have come between us and the sun would mean a

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283 Isa. 38:8.

284 ARAB Vol. 2, p.250, §.659 (emphasis mine).

285 2 Kings 18:13.

286 Hezekiah ruled for 29 years (2 Kings 18:2), the sun going backwards by 10 degrees being a sign that he would live for 15 more years (2 Kings 20:6). This dates the regression of the sun's shadow to the 14th year of Hezekiah and the first year of Esarhaddon's reign. (2 Kings 19:37 & Isa. 37:38.)

287 ARAB Vol.2, p.246, §.651.

288 See note 4. to the entry of *sarru A* on page 184 in *The Assyrian Dictionary of the Oriental Institute of the University of Chicago* Vol. 15, John A. Brinkman et al, Chicago, Illinois, U.S.A. and J.J. Augustin Verlagsbuchhandlung, Glückstadt, Germany, 1984.

complete reconsideration of our assumption that the Earth has been in the same orbit for millions of years! Thirdly, the planet in question approached the sun and "stood still in its station". In other words, it stopped moving – or perhaps, more correctly, it caused the Earth to stop moving. This is the precise moment when the sun appeared to go backwards ten degrees during the time of Hezekiah. The result of this disaster was felt across the globe, with our own planet experiencing violent earthquakes and great disasters.

> "Before my time the great lord Marduk became angry. He went in (to his temple), and his heart was enraged against Esagila and Babylon, he was furious. Through the anger of his heart and the fury of his soul, Esagila and Babylon became wasteland and were like the open country."[289]

Note that the cities became "like wasteland". Marduk was the god of thunder and lightning (i.e. thunderstorms).[290]

Esarhaddon also tells us that:

> "The Arahtu Canal, a raging torrent, an angry stream (whose) floods were high, ***like unto the Deluge***, was brought up and into the city of his abode, poured its waters and ***made it like a meadow***. The gods and goddesses dwelling therein flew off like birds and went up to heaven. The people dwelling therein cast down and proceeded to other places."[291]

By Deluge, Esarhaddon is clearly referring to the Noahide Flood. Note that the inhabitants of the land has to flee from the country:

> "The Arahtu Canal, the river of abundance, a mighty river, a raging torrent (whose) floods were high, like unto the deluge… [it] was brought up and it poured its waters into the city of his abode and made it like unto a ruined heap. The gods who dwelt therein flew off, like birds, and went up to heaven. The people living in its midst fled to other parts and in [strange] lands found a refuge."[292]

Now, one could be forgiven in thinking that this was just a normal flood. After all, rivers do burst their banks from time to time. The problem is that the Assyrian king is drawing our attention to the fact that this event was unprecedented and that it was all due to the intervention of a planet he was calling SAG-ME-GAR. It is only when you join all the dots that you can see that this was no ordinary event!

Just as Mars was originally an agricultural god as "sacrifices were offered to him for the prosperity of the fields and flocks",[293] so also Marduk "is the shelter of the land and protector of the people; as his due for being caretaker of the land".[294] Morris Jastrow Jnr. informs us that Marduk is associated with the planet Jupiter, but judging from Esarhaddon's texts, there appears to be some confusion between Mars and Jupiter:

> "In regard to the planets, there are reasons for believing that Jupiter and Venus were the first to be clearly differentiated, Jupiter by virtue of its brilliant light, Venus through the striking fact that it appeared as an evening star during another. In the astrological system Jupiter was identified with Marduk, who, we have seen, became the chief god of the pantheon after the

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289 ARAB Vol. 2, p.255, §.662.

290 "**Marduk:** chief god of Babylon; credited with the organization of the universe. He was originally a god of thunderstorms, but later became a fertility god. Marduk gained his power by slaying the monsters of chaos, Tiamut and Kingu." *Gods, Goddesses and Mythology* p.1461, Marshall Cavendish, Marshall Cavendish Corporation 2005. ISBN 0-7614-7559-1.

291 ARAB Vol. 2, p.250, §.659B (emphasis mine).

292 ARAB Vol. 2, p.245, §.649.

293 *A Dictionary of Greek and Roman Biography and Mythology* Vol. 2, p.961, entry under Mars, William Smith, Boston 1870.

294 *The Form and Meaning of a Babylonian Prayer to Marduk* in *Journal of the American Oriental Society* Vol. 103, No. 1, p.8, article by I. Tzvi Abusch (Brandeis University), Studies in Literature from the Ancient Near East, by Members of the American Oriental Society 1983.

> Hammurapi period; and Venus with the chief goddess Ishtar. As was pointed out in a previous lecture, Marduk appears to have been, originally, a solar deity. This identification with Jupiter is, therefore, artificial and entirely arbitrary; and show that in this combination of planets with the chief gods and goddesses of the pantheon, the original character of the latter was entirely set aside. The same is true in the identification of Venus with Ishtar, for Ishtar is distinctly an earth goddess, the personification of mother-earth, viewed as the source of vegetation and of fertility in general."[295]

It is extremely unlikely that the planet Jupiter, which is much further away from our planet, would be given priority in the pantheon over Mars. Note that Jupiter is also the Latin name for Zeus, and in *Legacy of Edom* we demonstrate that Zeus, who is called "father of gods and men",[296] is none other than the Biblical Esau who gave rise to a number of warlike tribes known generically as Edomites. "He [i.e. Zeus] is armed with thunder and lightning, and the shaking of his aegis [goatskin shield] produces storm and tempest,"[297] or so Homer informs us. Therefore, not only does this show that the planets were named after actual tribal entities, but there was also evidently confusion between Mars and Jupiter by the ancient writers.

Whatever the outcome, one thing is clear – a small planet many millions of miles away could not be described as approaching the "station of the sun". The sun regressing by 10 degrees as recorded by the Bible combined with widescale disasters connected with a planet visibly coming between the Earth and the Sun, which is effectively what Esarhaddon is saying, cannot be taken lightly.

Esarhaddon also tells us that when these calamities befell Assyria:

> "Seventy years as the period of its desolation he [i.e. the god Marduk] wrote (down in the Book of Fate). But the merciful Marduk - his anger lasted but a moment - turned (the book) upside down and ordered its (the city's) restoration in the eleventh year".[298]

The word desolation is the strongest word Esarhaddon could have used. When he says desolation, he means desolation. As stated above, the cities of "Esagila and Babylon became wasteland and were like the open country". This "eleventh year" occurred in the first year of Esarhaddon's reign which dates the start of the troubles to the time of his father, Sennacherib. Sennacherib is said to have come against Jerusalem in the 14th year of Hezekiah,[299] but this episode in Sennacherib's wars, which marked the end of his reign, was destined never to be recorded by the Assyrian king. It was in this year that the clock went backwards by ten degrees, which event coincided with the first year of Esarhaddon's reign. This is when the planet "stood still in the station of the sun".

The affliction which Hezekiah suffered occurred around the same time that Sennacherib's army was smitten by the angel of the LORD. The prophet Isaiah treated Hezekiah's 'boil' with 'cakes of figs' and the king made a miraculous recovery.[300] The Hebrew word שְׁחִין which is translated as 'boil' can also be translated as 'an inflammation'. Bearing in mind the amount

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295 *Aspects of Religious Beliefs and Practice in Babylonia and Assyria* p.217, Morris Jastrow Jnr., *American Lectures on the History of Religions* (Ninth Series 1910), G.P. Putnam's Sons, New York and London 1911.

296 Hesiod, *Theogony* 45-50.

297 *A Dictionary of Greek and Roman Biography and Mythology* Vol. 3, p.1322, William Smith, Boston 1870 – referring to Homer, *Iliad* 17.593.

298 ARAB Vol. 2, p.245, §.650.

299 2 Kings 18:13.

300 Isa. 38:21.

of radiation which has been recorded by NASA as being emitted by the planet Mars, Hezekiah might therefore have been suffering from some sort of radiation sickness.

Sennacherib does record a campaign against Jerusalem in his third campaign,[301] though regrettably we do not know what year of his reign this was. We do know, however, that Hezekiah was already king of Judah and that the following text discovered on the Bellino Cylinder is dated to the eponym of Nabu-liu[302] who is attested as *limmu* in Sennacherib's *third* year:[303]

> "the Tebiltu River, a raging, destructive stream, which, at its high water, had destroyed the mausoleums inside the city and had exposed to the sun their tiers of coffins (*lit.,* piled-up coffins), and, from days of old, had come up close to the palace and with its floods at high water had worked havoc with its foundation and destroyed its platform".[304]

The fact that this event is dated to Sennacherib's *third* year, however, needs to be investigated. If these disasters started occurring *eleven* years previous to Esarhaddon's first year of reign, then the 22 years which is generally allotted to Sennacherib needs to be challenged. Either that, or Sennacherib's third campaign must have occurred no earlier than the 11th year of Sennacherib's reign. Either way, it does not bode well for those who put a lot of trust in the lengths of reign given in the King Lists and Chronicles!

Note that, if we can trust the Babylonian Chronicles, there was a plague in Babylonia and Assyria in the 15th year of Sargon II.[305] As I shall proceed to demonstrate, this 15th year of Sargon II coincided with the 7th year of Esarhaddon's reign. Astrological reports from this period make constant mention of a "red glow" in the sky. A group of Japanese students have wrongly assumed that the tablets are talking about solar activity:

> "Auroral records found in historical archives and cosmogenic isotopes found in natural archives have served as sound proxies of coronal mass ejections and solar energetic particles (SEPs), respectively, for dates prior to the onset of telescopic sunspot observations in 1610. These space weather events constitute a significant threat to a modern civilization, because of its increasing dependency on an electronic infrastructure. Recent studies have identified multiple extreme space weather events derived from SEPs in natural archives, such as the event in 660 BCE. While the level of solar activity around 660 BCE is of great interest, this had not been within the coverage of the hitherto-known datable auroral records in historical documents that extend back to the 6th century BCE. Therefore, we have examined Assyrian astrological reports in the 8th and 7th centuries BCE, identified three observational reports of candidate aurorae, and dated these reports to approximately 680 BCE–650 BCE. The Assyrian cuneiform tablets let us extend the history of auroral records and solar activity by a century. These cuneiform reports are considered to be the earliest datable records of candidate aurorae and they support the concept of enhanced solar activity suggested by the cosmogenic isotopes from natural archives."[306]

In other words, they are applying their ***interpretation*** to one small part of the archaeological evidence without considering the wider picture. This 'red glow' in the sky is related to the movement of the planet *SAG-MEGAR*. The red glow was more likely to have been as a result

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301 ARAB Vol.2, p.118-121, §.239-240 & p.142-143, §.309-312.
302 ARAB Vol.2, p.133, §.268.
303 *Ibid*. p.438.
304 *Ibid*. p.163, §.372.
305 Chronicle 1 in ABC, p.76, column ii, line 5.
306 *The Earliest Candidates of Auroral observations in Assyrian Astrological Reports: Insights on Solar Activity around 660 BCE*, Abstract on p.1, Hisashi Hayakawa, Yasuyuki Mitsuma, Yusuke Ebihara and Fusa Miyake, *The Astrophysical Journal Letters,* 884:L18 (7pp), 10 Oct 2019.

of the dust trail left behind by the planet Mars as it moved away from our planet.

The Assyrian king thought that the devastation was going to last for 70 years. The tribulation the people were experiencing were, however, soon to come to an end. At the end of 11 years of devastation and destruction wrought by this collision:

> "*Sag-Magar* [i.e. Mars] arose, and in the month of *Simânu* drew near to the place of the Sun (Shamash); it approached, it stood still. It changed, and in the month *Pît-bâbi* it reached the place of its 'watch,' and took up its abode ... The stars of heaven proceeded to their stations, **took up *their proper course*** and kept (*lit.,* left) from the improper path."[307]

Note that during this encounter, the stars had moved out of their usual place, only to return to their true position in the sky after the planet Mars had started moving away from the Earth.

In the rest of his texts, Esarhaddon tells us that the people were "cast down" and "proceeded to other places" and that "elsewhere, in a foreign (*lit.,* unknown) land, they found a hiding place (*lit.,* secret place)".[308] Whatever happened it must truly have been a spectacular, fearsome phenomenon.

One enlightening text (Mul.Apin I.i:36-38), which refers to the planet *SAG-ME-GAR* as Nibiru, records:

> "When the stars of Enlil have been finished, one big star – although its light is dim – divides the sky in half and stands there: that is, the star of Marduk, Nibiru, Jupiter; it keeps changing its position and crosses the sky."[309]

This text, which dates to the time of Sennacherib and Esarhaddon, confirms that the planet Nibiru (*SAG-ME-GAR*) had 'wandered' out of orbit. No one seems prepared, however, to accept that a planet had moved out of orbit, let alone came into close contact with our own planet.

First our planet almost collided with the planet Venus. Then around half a century later it collided with the planet Mars. This demonstrates that the Earth's orbit temporarily changed so that we crossed paths, first with Venus and then with Mars.

The planet Mars is roughly half the diameter of our planet Earth, is less dense, having around 15% of the Earth's volume, and is approximately eleven percent of its mass. They are the only two planets in our solar system which have a similar angle of tilt (25 degrees Mars compared to 23.5 degrees our planet) and number of hours in a day (24 hrs 37 mins compared to just under 23 hrs 56 mins for us).[310] Like our own planet, Mars also shows evidence of polarity reversals:

> "Although Mars has no intrinsic magnetic field, observations show that parts of the planet's crust have been magnetized and that alternating polarity reversals of its dipole field have occurred."[311]

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307 ARAB Vol. 2, p.259, §.669 (emphasis mine).

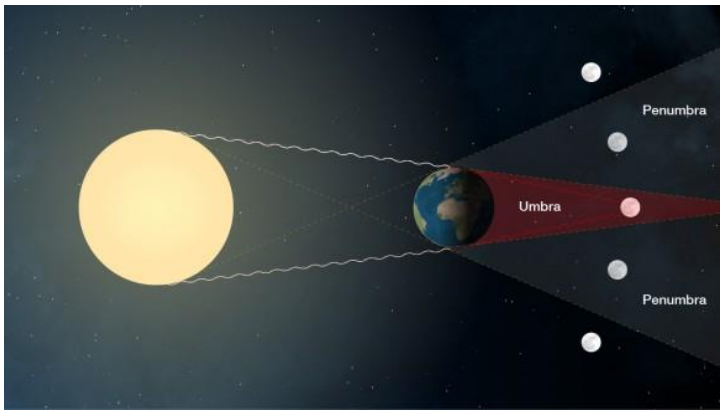
308 *Ibid*. p.250, §.659B.

309 Francesca Rochberg, "Astronomy and Calendars in Ancient Mesopotamia," pp.1925 to 1940 in *Civilizations of the Ancient Near East*, Vol. 3, ed. Jack Sasson, New York 2000. See also *Writing Science Before the Greeks: A Naturalistic Analysis of the Babylonian Astronomical Treatise MUL.APIN* p.67, Rita Watson and Wayne Horowitz, Koninklijke Brill NB, Leiden, Netherlands.

310 Details obtained from NASA. Viorel Badescu (see below) gives slightly different figures.

311 *Mars: Prospective Energy and Material Resources* p.600, Viorel Badescu, Springer-Verlag Berlin Heidelberg 2009. (ISBN 978-3-642-03628-6.)

The relevance of this statement will become clear in a minute.



The moon in apogee. Only the low frequency red light, because it travels at a slower speed than the other colours, is defracted by the Earth's atmosphere and fall on the surface of the moon, giving it its unusual blood-red appearance. (Picture courtesy of NASA.)

A friend of mine has proposed that the collision was actually with a comet named Nibiru and he has pointed out that even the moon can, in certain conditions, turn blood red. This can certainly happen when the moon is in what is known as the apogee – where the moon is farthest away from the sun so that it falls in the Earth's shadow. In this position, the moon is no longer being illuminated directly by the sun, but the red light, being of a low frequency, in passing through the Earth's atmosphere, is diffracted sufficiently so that it does reach the moon, and is thus reflected off its surface, giving it the appearance of being blood red. However, as *sag* Me'ar was "in the station of the sun", this explanation can be dismissed.

Another explanation for the moon appearing red is if there is a build up of dust particles in the air. A forest fire or volcanic eruption, for example, can fill the air with tiny particles that partially obscure light from the sun and moon. Once again, these particles tend to scatter blue and green light away, while permitting red light to pass through more easily. If you see a red moon, high up in the sky, it is probably because there's a large amount of dust in the atmosphere. However, the moon would still need to be illuminated by the sun to produce this effect, hence cannot by necessity be located "in the station of the sun".

When the moon is between us and the sun, the moon appears dark. We would see no light reflected on its surface, hence any coloration would be as a result of its natural colours. The only way any heavenly body, whether asteroid or planet, could appear ruddy when in this position is if it was naturally red. It would also have to come relatively close to our planet.

There is therefore no reason to doubt that *SAG-ME-GAR* was the planet Mars. It should be stressed that this was not a head-on collision. Both planets will have been travelling in the same direction, on a similar orbit and at a similar velocity[312] when they crossed paths. The actual lateral speed at the time of collision (i.e. the speed at which the two planets approached each other side-on) is not known, but is unlikely to have been significant. Also, the Earth's atmosphere will have afforded us some protection from the force of the collision. Nevertheless, the effect was still worldwide devastation. According to my calculations, it will have been during this period that many of the dinosaurs will have been driven to extinction. As we shall demonstrate in a moment, this encounter caused global flooding. It was a period known to the Greeks as the Flood of Deucalion (i.e. Duke Elon), when the flood waters reached to the top of Mount Parnassos in Greece and when the hills of Thessaly are known

[312] NASA gives the current average speed of Mars as 14.5 miles per second and Earth as 18.5 miles per second.

to have moved out of their place, such movement possibly being caused by the movement of the Earth's tectonic plates.

Even during the Persian War in the 5th Century BCE, there appears to have been great catastrophes as recorded by Thucydides:

> "…And traditions which had often been current before, but rarely verified by fact, were now no longer doubted. Earthquakes were of the greatest extent and fury, and ***eclipses of the sun more numerous than are recorded to have happened in any former age***; there were also, in some places, great droughts causing famines, and lastly the plague which did most harm and destroyed numbers of the people".[313]

It could be argued that the eclipses were produced by clouds of dust from strong volcanic activity which blotted out the sun. Nevertheless, we must look at all of the facts, not just one or two in isolation. During the time of Ammizaduga, for example, the priests were concerned about the movements of a star or planet, not with volcanic action! The same may be said about Esarhaddon! The "1st-millenium BC radiocarbon disaster" spoken of in Chapter 1, when all radiocarbon samples taken between 400 and 800 BCE produce a date of 500 BCE, extends to include all of this period in question. The solution to the enigma is presented to us in many of the ancient writings – if we would but listen. Previous to this period we can expect that radiocarbon methods of dating will be useless for the simple reason that the Carbon Isotope values will have been affected by radiation from the planets Venus and Mars. Consequently, many samples may falsely be giving readings much older than their true value. Certainly, this thesis is demonstrating this to be the case.

From the time of Esarhaddon forward, every nation on Earth was faced with restructuring the calendar. Up till this point, everyone was keeping a 360 day year comprising twelve months of equal 30 day duration. Now everyone was suddenly faced with a calendar which comprised 365¼ days in each year – an extra 5¼ days each year, which over a period of ten years would mean that the calendar would go adrift by as much as 52½ days – which is nearly two months! Is it feasible that the calendar could go nearly two months adrift without someone noticing? The suggestion by scholars that the two calendars (a 365 day one and a 360 day one) were running concurrently is ridiculous as they would very quickly go out of alignment, with the seasons being all over the place.

According to the Talmud, an intercalary month was added during the time of Hezekiah.[314] In Greece, Thales of Miletus is accredited with adding 5¼ days to his calendar and his contemporary Solon did the same in mainland Greece, whilst in Rome, King Numas[315] had to make a similar adjustment to the calendar being kept by the Romans. All of these changes were made within a few decades of the planet Mars colliding with our planet. Most academics would argue that Thales and Solon lived around 100 years later, by which time the calendars would have been 525 days out of synchronisation. It is therefore more likely that these people lived round about the same time as Esarhaddon, Hezekiah and Numas king of Rome, which is when the planet *SAG-MEGAR*, which I believe was the planet Mars, collided with our own planet Earth. In the case of Numas, he is said to have changed the calendar

313 Thucydides, *History of the Peloponnesian War* 1.23 (emphasis mine).

314 "he intercalated [the month of] Nisan in Nisan" Pesachim 56a and Berakhot 10b.

315 "First of all he divided the year into twelve months, corresponding to the moon's revolutions. But as the moon does not complete thirty days in each month, and so there are fewer days in the lunar year than in that measured by the course of the sun, he interpolated intercalary months and so arranged them that every twentieth year the days should coincide with the same position of the sun as when they started, the whole twenty years being thus complete." (Livy 1.19.)

around 713 BCE which just happens to roughly coincide with Esarhaddon's first year of reign which is usually dated to around 701-681 BCE, this being the year that the great spectacle ended. These dates, however, are being challenged as I am shortly to demonstrate that the Persian Achaemenid Period needs to be reduced by around 150 years thereby forcing all dates prior to that period to likewise be moved forward by the same amount of time. The date for Numas likewise cannot possibly predate the event which caused the change to be made to the calendar! Also, I intend to demonstrate that Rome was not even built that early! Nor did the Greek states exist that early![316]

All of this gives new meaning to the words of the prophet Daniel:

> "And He [the LORD] ***changeth*** the times and the seasons."[317]

The Flood of Deucalion

The Greek writers talk about two global floods which occurred during living memory: The Flood of Ogyges, which will have occurred during the time of Joshua and Moses, and the Flood of Deucalion (Duke Elon), which we shall proceed to demonstrate occurred during the time of Sennacherib and ended in the time of Esarhaddon, king of Assyria.

Eusebius records:

> "But after Ogyges, on account of the great destruction caused by the flood, what is now called Attica [in Greece] remained without a king one hundred and eighty-nine years until the time of Cecrops. For Philochorus assert that that Actaeon who comes after Ogyges, and the fictitious names, never even existed…
>
> "From Ogyges therefore to Cyrus [the Great, king of Persia] there were as many years as from Moses to the same date, namely one thousand two hundred and thirty-seven."[318]

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I shall demonstrate that Ogyges is the Greek transliteration of the Hebrew name Agag. This is the Agag who was king of the Amalekites during the time of Joshua. It is interesting to note that Eusebius makes Ogyges a contemporary of Moses, thereby supporting the idea that Ogyges is a variant spelling of Agag, the king of the Amalekites who lived during the time of Moses.[319] As already mentioned, this Flood of Ogyges coincides with the time when the sun stood high in the sky all day and huge boulders fell from the sky during the time of Joshua shortly after Moses' death.[320]

During the time of Ahaz, father of Hezekiah, we are told that Retsin (AV Rezin) king of Aram (Syria) "recovered Elath to Aram (Syria), and drave the Jews from Elath: and the Aramim (Syrians) came to Elath, and dwelt there unto this day".[321] In the Hebrew Bible, the word Aramim, which is translated as Syrians, has a margin note to say that those Aramim (ארמים) were Edomim (אֲדֹמִים). Note that the letter *daleth* (ד) in Edomim has been confused with the reysh (ר) to produce Aramim. As will be demonstrated later in this work,[322] these two letters (the reysh and the daleth) have been confused in a number of places in both the

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316 For both of these statements, refer to my paper *The Forgotten Tribe of Naphtali & the Phoenicians.*
317 Dan. 2:21.
318 Eusebius, *Preparatio Evangelica* 10.10.
319 Num. 24:7.
320 Josh. 10:12-13.
321 2 Kings 16:6.
322 See the Section titled The City of Kadesh in the Land of Barnea in Chapter 9 – The Ramesside Period later in this current work.

Hebrew Bible and the Septuagint. The works of Josephus likewise exhibits the same confusion.

It should be noted that the Septuagint, which is the earliest translation of the Hebrew Bible into another language, translates this passage as follows:

> "At that time Raasson (Ραασσὼν) king of Syria recovered Aelath (Αἰλὰθ) to Syria, and drove out the Jews from Aelath, and the Idumeans (Ἰδουμαῖοι) came to Aelath, and dwelt there until this day."

The people who settled in Elath were therefore Edomites. From that time on, the city of Elath was known as Elon, though the Greeks called it Aelana (pronounced Elana). The Gulf of Akaba was also known henceforth as the Aeleanites Gulf,[323] though Diodorus called it the Laeanites Gulf.[324]

Pliny wrote:

> "Then a bay running far inland on which live the Laeanitae, who have given it their name. Their capital is Agra, and on the bay is Laeana, or as others call it Aelana; for the name of the bay itself has been written by our people 'Laeanitic', and by others as 'Alanitic', while Artemidorus gives it as 'Alaenitic' and Juba as 'Leanitic'."[325]

All of these forms of the name are variations on the name Elon. Notice that Agra had by now (middle of the first century CE) become their capital city. Agra, however, was named after the Hagarites (Agraei)[326] who had now taken possession of the land. The city of Elath and the gulf were up till then both named after Elon the Hittite, this being the chief who gave his daughter Adah to Esau as a wife. Esau and Adah begat Eliphaz,[327] some of whose descendants became the Olympians who settled in Greece. Elon the Hittite will have been known as Duke Elon, a name which, when transliterated into Greek, becomes Deucalion (i.e. Duke Elon/Aelan).

Retsin king of Syria took Elath in the time of Ahaz, shortly before the time of the devastation and destruction of the Middle East caused by the planet Mars colliding with our planet. The flooding which is recorded in Esarhaddon's texts is therefore the one which the Greeks referred to as the Flood of Deucalion (Duke Elon). Other accounts would place Deucalion at the time of the flood in the region of Phthia [i.e. Yapheth/Japhet] in northern Greece.[328]

The corrections being made here to the Assyrian and Egyptian chronologies have a knock-on effect on the Greek timeline. The Dorians, who supposedly arrived in the twelfth century BCE, actually arrived in the sixth century BCE. They came from Dor in northern Israel, which archaeologists are discovering had strong Greek influences long before the Greeks actually arrived in Israel. Dor belonged to the tribe of Joseph. The Jewish priest-historian Josephus even tells us that Solomon's palace in Jerusalem was of Corinthian (i.e. Doric) style[329] and also likened the feet of the table, on which were placed the shewbread in the temple, to "those which the Dorians put to their bedsteads".[330]

We should bear in mind that, during the time of David and Solomon, Ephraim and Menashe

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323 Strabo, *Geography* 16.2.30.
324 Diodorus, *Library* 3.43.4.
325 Pliny, *Natural History* 6.32 (156).
326 Pliny, *Natural History* 6.32 (159) & Strabo, *Geography* 16.4.2.
327 Gen. 36:2-4.
328 Apollodorus, *Library* 1.7.2.
329 Josephus, *Antiquities of the Jews* 8.5.2 (Whiston) or 8.133 (Loeb).
330 Josephus, *Antiquities of the Jews* 3.6.6 (Whiston) or 3.139 (Loeb).

were dwelling in Jerusalem:

> "And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh".[331]

That which is called Corinthian style is in fact Dorian-Israelite.

Concerning the Flood of Deucalion, the Greek writer Apollodorus records:

> "heavy rain from heaven flooded the greater part of Greece, so that all men were destroyed, except a few who fled to the high mountains in the neighborhood. It was then ***that the mountains in Thessaly parted***, and that ***all the world outside the Isthmus and Peloponnese was overwhelmed***."[332]

Notice that the "mountains in Thessaly parted", a statement which can be easily overlooked. The writer seems to be referring to a phenomenon which can only be attributed to a shift in the Continental Shelf. The 'overwhelming' being spoken of was clearly a massive tsunami. This being the case, the planet *SAG-ME-GAR* seems to have been responsible for this drifting of the continents, an event which is said by scientists to have occurred many millions of years ago. According to my research, it was during this period of history that the continent we now know as America (north and south), a land previously known as Atlantis, sank beneath the sea.

Plato would have us believe the following concerning the island of Atlantis:

> "For the ocean there [i.e. where the island of Atlantis lay] was at that time navigable; for in front of the mouth which you Greeks call, as you say, 'the pillars of Heracles,' there lay an island which was larger than Libya and Asia together; and it was possible for the travellers of that time to cross from it to the other islands, and from the islands to the whole of the continent over against them which encompasses that veritable ocean."[333]

It should be stressed that the designation 'Libya' was used by the Greek writers to refer to the whole of the African continent, not just the region which we today know as Libya, whilst Asia included the whole of Asia Minor and the whole of the Middle East including Arabia, Iraq and Iran.

> "The description of the outlines and internal structure of the several countries of Asia is given in the respective articles upon them. As a kind of index to the whole, we now give a description of the continent in its most striking general features.
>
> "The boundaries of the continent are defined on all sides by its coast line, except at the narrow isthmus (of Suez) where it touches Africa, and the far wider track on the NW., which unites it to Europe. On this side the boundary has varied. Among the ancients, it was the river Tanais (Don); it is now formed by the Oural mountains and the river Oural, from the Arctic Ocean to the Caspian, and by the Caucasus between the Caspian and the Euxine; two boundaries across two different isthmuses.
>
> "On looking at a map of the eastern hemisphere, and comparing the three continents, two things will strike an intelligent observer ; their inequality of size, and their difference of form. Asia is nearly five times the size of Europe, and one-third greater than Africa: their estimated areas being: Europe, 3,595,000 sq. miles; Africa, 12,000,000 sq. miles; Asia, 16,000,000 sq. miles."[334]

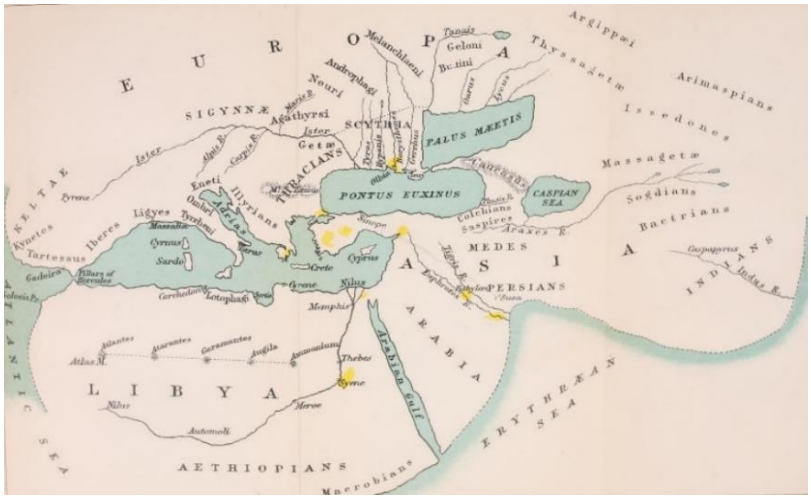
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331 1 Chron. 9:3

332 Apollodorus, *Library* 1.7.2 (emphases mine).

333 Plato, *Timaeus* 24e.

334 Entry under Asia in *Dictionary of Greek and Roman Geography* Vol. 1, p.237, William Smith, Boston 1870.



Map showing how the ancient Greek writers viewed the ancient world as being split into three distinct regions. Atlantis was therefore a continent the size of America.

Using modern technology, we are now able to see what lies below the surface of the waters. We have extensive bathymetric maps charting the sea bed and can confirm that there is no continent even approaching this size on the ocean floor in the Atlantic Ocean today. The only land mass to the west of the Gibraltar Straits (Pillars of Heracles) which is anywhere near the combined size of Africa and Asia as indicated by these Greek writers is the continent of America. In short, the continent of America is the land known to the Greeks as Atlantis.

> "But at a later time there occurred portentous earthquakes and floods [i.e. the Flood of Deucalion], and one grievous day and night befell them, when the whole body of your warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the shoal mud which the island created as it settled down."[335]

> "the island of Atlantis, which we said was an island larger than Libya and Asia once upon a time, but now lies sunk by earthquakes and has created a barrier of impassable mud."[336]

That the American continent was at one time submerged is confirmed by geology, but geologists are claiming that this occurred many millions of years ago. It can be shown that geologists are imposing those millions of years on the geological record in order to support their theory of evolution. They are interpreting the evidence according to what they want that evidence to say. It is my belief that the upper parts of the Grand Canyon known as the Grand Staircase was formed during this period when the continent we today know as America sank beneath the waves.

Ovid describes this flood of Deucalion which impacted Greece as follows:

> "The sea in unchecked liberty has buried all the hills, and strange waves now beat upon the mountain peaks".[337]

This flooding wiped out most of the inhabitants of Greece. The first people to arrive in Greece after this event arrived from the Euphrates region, the River Euphrates being called the River Okeanus by Homer:

> "…for Zeus went yesterday to Okeanus, to the blameless Ethiopians for a feast, and all the

[335] *Ibid.* 25c and d.
[336] Plato, *Critias* 108e.
[337] Ovid, *Metamorphosis* 1.309-310.

gods followed with him." [338]

The Ethiopians being spoken of here were the eastern Ethiopians of Herodotus, these being the people who Josephus confirms were descended from Nimrod son of Kush. The name Okeanus is derived from the tribe of Bît-Iakin [i.e. House of Iakin] who, according to the Assyrian records, dwelt on the River Euphrates in southern Babylonia,[339] a people who were also referred to as Chaldeans. We know these Iakinu as Iakan (var. Akan) son of Etzer (AV Ezer) son of Seir,[340] though Shalmaneser III, who informs us that these people dwelt in Mesopotamia (i.e. the sea-land), would have us believe that Iakinu was the name of their king.[341] Tiglathpileser III would also have us believe that Merodach-baladan (the Biblical Merodach-baladan) was a son of Iakina, king of the sea-land.[342]

According to Hesiod, Ocean (i.e. Okeanus) gave birth to around 3,000 'daughters' and an innumerable number of 'sons'.[343] These 'sons' and 'daughters' of the River Euphrates were tribes who had started migrating from the Euphrates region sometime during the reigns of Esarhaddon and his son Ashurbanipal.

A number of writers inform us that Corinth was originally known as Ephyra,[344] for (quoting Pausanias) "Ephyra, the daughter of Okeanus, first dwelt in this land".[345] In *The Forgotten Tribe of Naphtali & the Phoenicians*, I reveal that Ephyra is a variant spelling of the Hebrew name Ephraim and that these first settlers to arrive in Greece after the Flood of Deucalion were actually Israelites and Edomites who had migrated from Mesopotamia.

This city of Ephyra was purportedly founded by someone called Sisyphus,[346] where Sisyphus is a phonetic cognate of the name Josephus or Joseph. The ancient region of Asopia in southern Greece was also named after Asopus 'son' of Okeanus[347] where Asopus is another variant spelling of the Hebrew name Yoseph (AV Joseph). This tribe of Ephraim gave its name to a number of rivers throughout Greece and helps identify the movements of this Israelite tribe. Again, due to the magnitude of the task, all of this will be dealt with in *The Forgotten Tribe of Naphtali & the Phoenicians*. The suggestion that the Mycenaeans, Dorians, Hellenes etc arrived in Greece prior to the time of Esarhaddon is therefore based on erroneous information utilising corrupted interpretations of archaeological data!

The 12th Dynasty Tomb of Khnumhotep II

The earliest reference to a 365 day calendar can supposedly be found in the 12th Dynasty tomb of Khnumhotep II at Beni Hasan in Egypt. There the texts refer to "the feast of the long year, the feast of the short year" as well as "the feast of the five days added to the year".[348] This is the self-same tomb which depicts King David's nephew Abishai as discussed in

338 Homer, *Iliad* Book 1, Lines 423-4.
339 See for example ARAB Vol. 1, p.283, §.787, Vol. 2, p.21, §.41, p.23, §.45-46, p.26, §.54 etc.
340 Akan (עָקָן) in Gen. 36:27 and Yaakan (יַעֲקָן AV Jakan) in 1 Chron. 1:42 and Deut. 10:6.
341 ARAB Vol. 1, p.232, §.625.
342 *Ibid*. Vol. 1, p.285, §.792.
343 Hesiod, *Theogony* 360-370.
344 Apollodorus, *Library* 1.9.3 & 2.7.6, Pausanias, *Description of Greece* 2.1.1 and Pliny, Natural History 4.4 (11).
345 Pausanias, *Description of Greece* 2.1.1.
346 Apollodorus, *Library* 1.9.3.
347 Apollodorus, *Library* 3.12.6.
348 BENI Vol. 1, pp.61-62, §.91-94.

Chapter 2. The reference to a 365 day calendar at that early a period must therefore be challenged.

The following inscription from the tomb is very enlightening:

> "[So] when there came (?) the *ha*-prince Chnemhotep, then was made a monument within my city; I built a columnar chamber ***which I found as a field***(?) I set up ***on columns new***(?) written upon with my own name, I made to live the name of my father upon it, ***I sculptured my deeds upon every monument of mine***…"[349]

The inscription ends by identifying the 'builder' of the tomb:

> "Undertook the tomb, the superintendent of treasurers, Bakt".[350]

This Bakt, the architect and 'builder' of the tomb, is not to be confused with Bakt the mother of Khnumhotep who was called Pakhet by Seti I who erected a monument to her in the Speos Artemidos at Beni Hasan.

> "Seti I; he made (it) as his monument for his mother, Pakeht, the great, mistress of Benihasan, in her temple of the secret valley, the cleft of the cliff."[351]

Percy Newberry encountered a number of difficulties when translating the texts in Khnumhotep's tomb, commenting, in respect of what he called "The Great Inscription", that "The inscription contains many unquestionable blunders of the scribe".[352] In addition, the expression "which I found as a field" could not be explained by conventional arguments, as it suggests that the tomb already existed but had fallen into disrepair. Also, to set something up on "columns new" (or more correctly on "columns anew") likewise suggests a repair job. Also, what does it mean that the architect "sculptured" his deeds upon every monument? This can only mean that Bakt added his own inscriptions to those already in existence.

> "I am distinguished in monuments, I taught every art ***that had been neglected(?)*** within this city in order that my name might be noble upon every monument ***that I made***(?)"[353]

Even Newberry noticed a change in narrative in the above-quoted text which talks about the chamber which had been "found as a field", commenting: "This is, of course, the autobiographer, who immediately resumes the narrative in the first person".[354]

Bakt, who claimed to be a descendant of his 'father' (or more correctly forefather) Khnumhotep, must have lived sometime after the great catastrophe which occurred during the reigns of Hezekiah and Esarhaddon. Bakt therefore seems to have made many additions to this tomb, but it has been assumed that the work all belongs to the 12th Dynasty, which is when the tomb was originally built. Bakt merely rebuilt and restored the monument, as he himself confesses: "I taught every art that had been neglected". By his day, the art of building and restoring such monuments had clearly fallen into disuse. Bakt therefore probably lived during the Roman Period.

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349 BENI Vol. 1, p.65, §.193-200 (emphases mine).
350 BENI Vol. 1, p.66, §.222.
351 ARE Vol. 3, p.101, §.249.
352 BENI Vol. 1, p.56.
353 BENI Vol. 1, p.66, §.213-217 (emphasis mine).
354 BENI Vol. 1, p.65, fn.7.

The Geological Witness

In 1906, a French geophysicist by the name of Bernard Brunhes discovered that "as a newly baked brick cools, iron-rich mineral particles align themselves parallel to the direction of the earth's magnetic field so that the brick becomes slightly magnetised".[355] He also discovered that cooling lava flows behave in a similar manner. Taking this further, he was astonished to find that some of the ancient lava flows were magnetised in a direction directly opposite to that of the present magnetic field. "At certain times in the past, he concluded, the earth's magnetic field must have been reversed".[356]

Very few of Brunhes's contemporaries accepted his findings. However, around 20 years later, a Japanese geophysicist by the name of Motonori Matuyama found evidence to prove that Brunhes was right. Despite attempts by geologists to prove Brunhes and Matuyama wrong, further evidence was provided during the late 1950's and 1960's from geophysicists working in Russia, Iceland and Hawaii. Final confirmation was provided in 1963 by Allan Cox and Richard R. Doell of the U.S. Geological Survey, and by G. Brent Dalrymple of the University of California at Berkeley:

> "Cox and his colleagues proved that the field-reversal theory was correct by showing that each reversal had been a globally synchronous event. They argued that it would be unreasonable to suppose that lava flows all over the world had undergone self-reversal simultaneously".[357]

Note that it took nearly 6o years for geologists to accept these findings.

Charles Lyell had convinced everyone that, "the present is the key to the past", and as a result, most geologists even today will quote this false teaching as though it was a scientific fact. It can be shown, for example, that the erosion rate of Niagara Falls, which Lyell argued was eroding at a rate of only one foot a year, was significantly higher than Lyell claimed. If we examine the recorded evidence, we see that Horseshoe Falls did not even exist in 1697 and if we measure the rate of erosion between 1697 and 1798, we see that Horseshoe Falls was eroding at an average rate of around 23 feet a year. The evidence also shows that Horseshoe Falls still did not exist in 1750, which means that, if we measure the rate of erosion between 1750 and 1798, we are looking at an even higher average rate of erosion of around 46 feet a year. I would stress that this figure only represents distance the falls receded and does not include the massive amount of erosion on the two sides of the falls. Despite Lyell's false claims of only one foot a year, we are actually talking about a massive erosion event, most of which seems to have occurred between 1750 and 1780.

The erosion rate actually depends on a number of factors, most significantly the amount of water acting on the rock. When there is a vast amount of water, it results in the water tearing the rock apart in a process known as hydraulic plucking or (in extreme cases) cavitation. Even the hardest of rock will erode very quickly when you have significant amounts of water acting on it. The Glen Canyon dam on the Colorado River, for example, was badly damaged by cavitation in the Summer of 1983. Flood flows in the Colorado River drainage basin completely filled Lake Powell so that they needed to open the spillway tunnels to allow rapid drainage of water over the top of the lake to save the dam. The 40 foot right spillway tunnel

[355] IASM p.147.
[356] IASM p.147.
[357] IASM p.148.

was opened and water went down this inclined 40 foot diameter tunnel and it burrowed out through the concrete and the steel. 3,000 cubic yards (81,000 cubic feet) of concrete was needed to fill the cavity that formed because of this.[358]

As for Niagara Falls, the first settlers started arriving in this region in the late 1780's. This was ***after*** Horseshoe Falls had formed. Writing in 1787, Captain Enys wrote:

> "The oldest settlers in the neighbourhood recollect a period when the bank of the fall was several paces forward. In the winter of 1797-8 the thaw, and consequent floods, loosened great masses, which confined the course of the water."[359]

The people of that part of the country had therefore witnessed the Falls during a period when there was a substantial amount of erosion occurring. No one was able to specify just how much erosion had actually occurred.

> "Mr Forsyth, the landlord [of the hotel called the Pavilion], was at the head of the table, and related the wonders of the place. He had lived there forty years, and was the first settler in that part of the country, during which time, he informed us, that the Falls had receded from 40 to 50 yards. Not many months ago, an immense portion of rock fell down, which caused a considerable change in the appearance of the Falls, and gave quite a new and beautiful feature to the scene."[360]

Being the first settler, he will have arrived in 1790, which is after the massive amount of erosion which is calculated to have occurred in the 1770's. It has not escaped my notice that Table Rock, which is the best place for viewing Horseshoe Falls from the Canadian side, is first mentioned by Captain Enys in 1787.[361]

When the Niagara River diverted its course through the mainland, it formed a new island which came to be known as Goat Island. The river now ran through a forested area, taking with it a large number of trees. Mention is made by George Heriot, who was writing following his visit to the Falls in 1801, of the debris thrown up by this re-routing of the river:

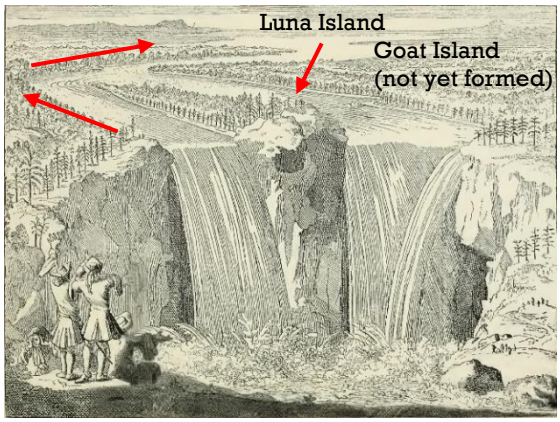
> "From amid immense fragments of rock, and lacerated trees which have descended in the current of the waters, the eye is directed upwards toward the falls, that of Fort Slausser being on the left, and the Great Horse-shoe fall immediately in front…
>
> "Proceeding along the beach to the basis of the Table Rock, the distance is about two miles, and the way thither is over masses of stone which have been torn from the bank above, and over trees which have been carried down the falls, and have been deposited in the spring by bodies of ice, ***in situations above twenty feet in height from the level of the river***."[362]

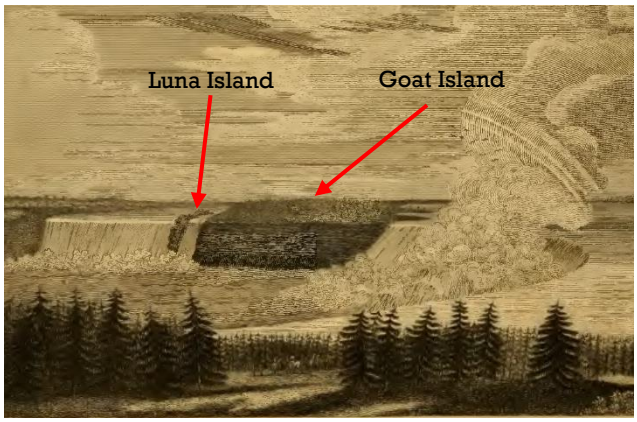
In 1796, Isaac Weld wrote:

> "Since the Falls of Niagara were first discovered they have receded very considerably, owing to the disrupture of the rocks which form the precipice. The rocks at bottom are first loosened by the constant action of the water upon them; they are afterwards carried away, and those at top being thus undermined, are soon broken by the weight of the water rushing over them : even within the memory of many of the present inhabitants of the country, the falls have receded several yards. The commodore of the King's vessels on Lake Erie, who had been employed on that lake for upwards of thirty years, informed me, that when he first came into the country it was a common practice for young men to go to the island in the middle of the

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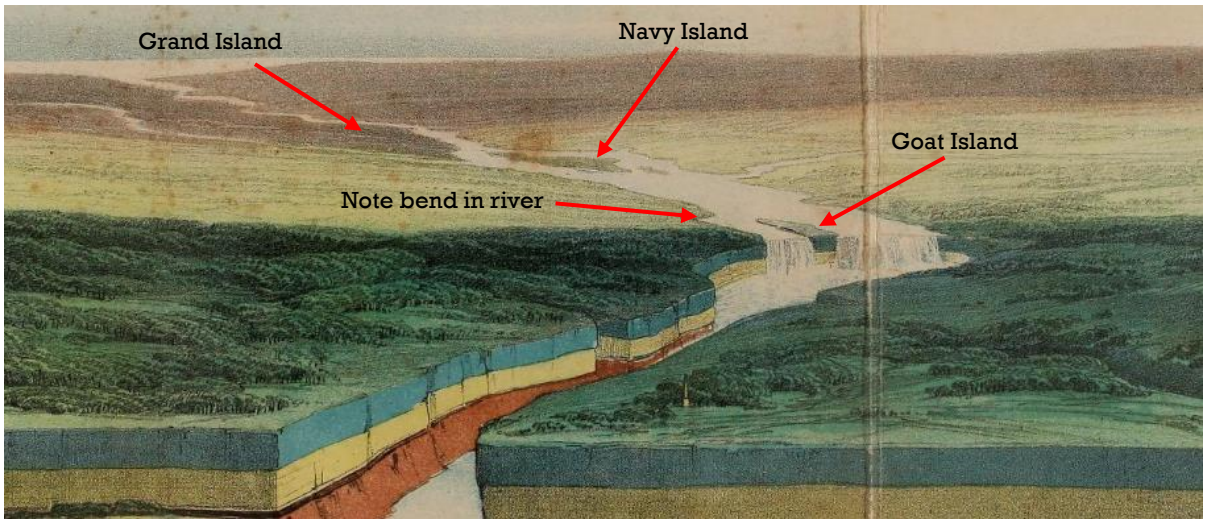
358 See https://damfailures.org/case-study/glen-canyon-dam-arizona-1983/.
359 *Travels in the United States of America* Vol. 2, pp.341-2, John Melish, Philadelphia 1812.
360 *Magazine of Natural History* Vol. 3, p.120, J. C. Loudon, London 1830.
361 *Anthology and Bibliography of Niagara Falls* Vol. 1, p.80, Charles Mason Dow, New York 1921.
362 *Anthology and Bibliography of Niagara Falls op. cit.,* Vol. 1, pp.128-9 (emphasis mine).



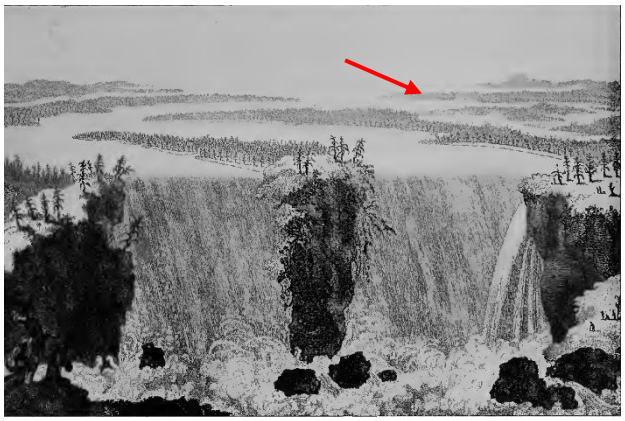


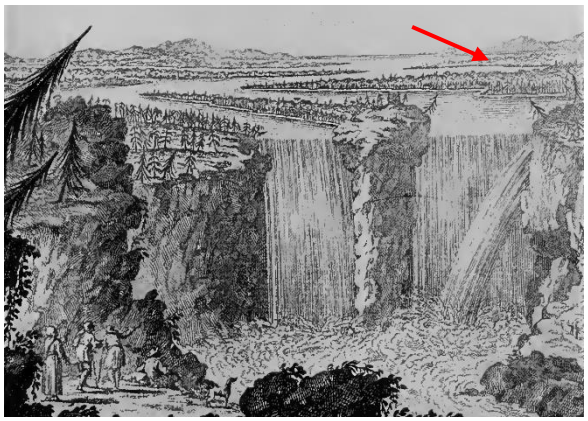
Left: Niagara Falls as it appeared during the time of Father Louis Hennepin in 1697. Note the bend in the river and compare with the diagram below drawn by Richard Bakewell and dated to 1830. Note also that Goat Island had not at that time been formed. It was still part of the mainland!

Right: Picture by John Melish dated to 1805. The remains of Luna Island was still just about visible at that time, but has since completely disappeared.



Niagara Falls as it looked in 1830 (by Richard Bakewell). Pay particular attention to the bend in the river around Goat Island. Note also that Grand Island is also barely recognisable.





Left: Believed to date to mid-18th Century.

Right: Portrait by M. Terreni and dated to 1763.

Notice how the Niagara River is cutting its way behind what will become Goat Island.



This picture of Niagara Falls by Lt. William Pierie, which is dated to 1798, shows the massive amount of debris which had at that time accumulated at the base of the Falls. You can clearly see what remains of Luna Island towards the left of the picture. This unequivocally shows that massive amounts of erosion had taken place in the 1770's aptly demonstrating how the past is the key to the present!

> falls; that after dining there, they used frequently to dare each other to walk into the river towards certain large rocks in the midst of the rapids, not far from the edge of the falls; and sometimes to proceed through the water, even beyond these rocks. No such rocks are to be seen at present; and were a man to advance two yards into the river from the island, he would be inevitably swept away by the torrent."[363]

Writing in 1845, Charles Lyell recorded that:

> "Goat Island ***has lost several acres in area in the last four years***, and I have no doubt that this waste neither is, nor has been, a mere temporary accident, since I found that the same recession was in progress in various other waterfalls which I visited with Mr. Hall, in the state of New York."[364]

One acre is 43,560 square feet, yet he still insisted in arguing for slow gradual processes!

> "The sudden descent of huge rocky fragments of the undermined limestone at the Horseshoe Fall, in 1828, and another at the American Fall, in 1818, are said to have ***shaken the adjacent country like an earthquake***…
>
> "Mr. Bakewell calculated that, in the forty years preceding 1830, the Niagara had been going back at the rate of about a yard annually, but I conceive that ***one foot per year would be a much more probable conjecture***…"[365]

So, despite the claim that Goat Island had "lost several acres", Lyell insisted on using an erosion rate of only one foot per year! This is clear misrepresentation of the data to push his

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363 *Ibid.* p.107.

364 *Travels in North America in the Years 1841-2*, Vol. 1, p.27, Charles Lyell, New York 1845 (emphasis mine). John Maude also commented that, "…much of the Island has fallen down since he first was acquainted with it". *Anthology and Bibliography of Niagara Falls op. cit.,* Vol. 1, p.120.

365 *Travels in North America op. cit.*, Vol. 1, p.27 (emphasis mine).

false doctrine that "the present is the key to the past", a teaching which has been universally adopted by all evolutionist geologists as it conveniently undermines the 6,000 year history of the earth as taught in the Bible as well as the idea of a global catastrophic flood which is said to have occurred during the time of Noah, or indeed of any other major catastrophe, such as the Flood of Ogyges or Flood od Deucalion.

I think that we have said enough about Niagara Falls. I believe that this aptly demonstrates how Lyell has misrepresented the facts and that the past is the key to the present – the opposite way round to what Lyell claimed. Time and again, these so-called evolutionist scientists ignore the recorded evidence and apply their own ***interpretations*** to the geological or archaeological data. The teaching that the present is the key to the past is a deliberate attempt by these evolutionist scientists to undermine the authority of the Bible. The trouble is, that by doing so, they also undermine the written evidence from all other sources. The story of a global flood, for example, is not confined to the Bible and the evidence is worldwide with land animals being buried in the same strata as fish and other creatures which live at the bottom of oceans. The Flood of Ogyges and the Flood of Deucalion both occurred ***after*** the time of Noah.

Note that we do not get global floods occurring today! Bear in mind also that we do not get planets colliding with our own planet today. It is also believed that the Mount Thera eruption, which archaeologists reckon occurred around 1600 BCE (according to my calculations, it occurred during the time of King Hezekiah), was around 100 times greater than that of Mount St Helens. We do not get eruptions of that magnitude today. Anyone with an ounce of common sense would realise that the present cannot possibly be the key to the past.

In 1968, a geologist by the name of George Kukla was examining a pit which he had dug in a quarry near the city of Brno in Czechoslovakia, as it was then known. He and his colleagues also discovered that:

> "transitions from dusty, polar desert phases to deciduous forest phases were so abrupt that they appeared in the quarry walls as distinct lines".[366]

This 'abrupt' change can only be explained in one way – the deciduous forest phase must be intrusive. In other words, the soil must have been conveyed from another place. The alternative is to assume that a deciduous forest suddenly appeared without throwing roots into the silt below it and without leaving any trace of how it could have formed so quickly. The site actually shows signs of the top

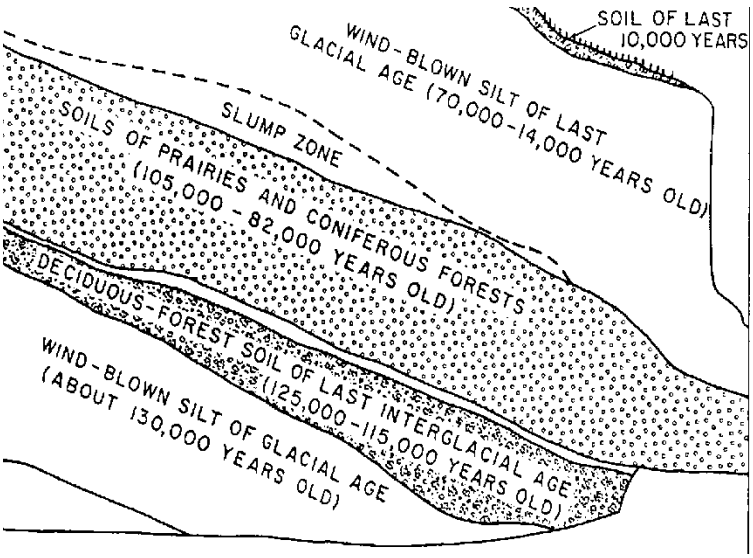


Diagram showing the sequence of soils and wind-blown silt as recorded at Nové Mesto in former Czechoslovakia (Courtesy of G. J. Kukla).

[366] IASM p.154.

and bottom layers having been "wind-blown" and if, as we have demonstrated, the earth was subjected to violent upheavals, then this would seem to provide reasonable geological evidence to show that whole regions must have been uprooted, moved from one place and deposited in another.[367]

Kukla and his colleagues at the Czechoslovakian Academy of Science examined each layer of soil and loess in the pit and found five magnetic reversals. This reference to "five magnetic reversals" is interesting because, according to Herodotus, the classical Greek historian, the Egyptians reckoned that, since Egypt became a kingdom:

> "....four times in this period the sun rose contrary to his wont; twice he rose where he now sets, and twice he set where he now rises".[368]

It is a little unclear what Herodotus is saying here. If the sun rose in the west and set in the east then this would only be two times – not four! As we are demonstrating that the Egyptian First Dynasty was contemporary with kings Saul, David and Solomon, then this gives us a window of time for this event. As the Assyrian king Esarhaddon specifically states that the stars returned to their rightful place in the sky at the end of the 11 years of destruction by *SAG-ME-GAR*, then at least one of these reversals of the sun rising and setting in the wrong place clearly falls within this period when Hezekiah was king of Judah and Sennacherib was king of Assyria.

The geological evidence would seem to provide evidence to support what Herodotus recorded, albeit dated by geologists to far too early a period. (It is estimated that the last magnetic reversal occurred 780-790,000 years ago.[369]) Once again, the written evidence shows that the long dates geologists keep presenting us with are way out. Kukla was reaffirming what Bernard Brunhes had already claimed in 1906, but it took geologists until the 1960's before they would accept the findings of Brunhes, Kukla and others, but when they did finally concede, they had to apply long ages to the data. This is because they flatly refuse to let go of Lyell's false teaching that "the present is the key to the past", a teaching which they are still adhering to till this day.

The interesting point about all of this data is not so much what it reveals, but what it conceals. First of all, it should be stressed that the pit which Kukla and his colleagues dug demonstrates that *sudden dramatic* changes occurred. Secondly, to date nothing has been discovered to show that the Earth's magnetic field pointed in a direction other than a north-south or south-north orientation. In other words, nothing has been found to suggest that the Earth's magnetic field was ever in an east-west or west-east orientation! A slow gradual change, which would support an evolutionary theory, is not represented in the geological evidence.

The final comment that needs to be stated concerning this geological data is a simple, nevertheless pertinent scientific fact. A magnet cannot change polarity by itself! If the Earth was to change its axis of tilt, even to turn right over on itself, a compass would still point to the north pole. For the sun to rise in the west, the Earth's north and south poles must have changed polarity. The Earth's magma would still be flowing in the same direction, but would

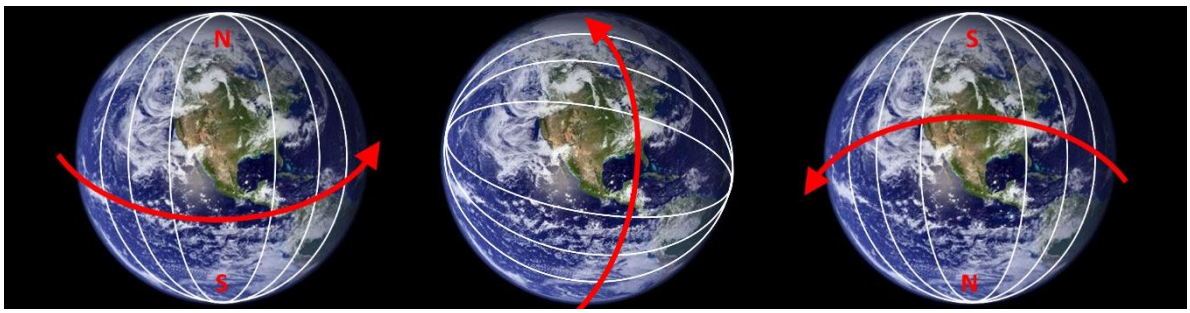
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367 Refer to EIU.

368 Herodotus, *Histories* 2.142.

369 *Brunhes-Matuyama boundary: 790 k.y. date consistent with ODP Leg 130 oxygen isotope records based on fit to Milankovitch template*, Wolfgang H. Berger, T. Bickert, G. Wefer and M.K. Yasuda, Geophysical Research Letters, Vol. 22, No. 12, pp.1525-1528, 1995.

now be turned upside down on itself. (See the following diagram on the next page for a visual demonstration.)



The only way the sun can "rise in the west" is if the Earth's magnetic poles swapped polarity. The Earth's magma core would still move in the same direction (as indicated by the arrow), but the Earth's crust would now be rotating in the opposite direction.

The only way the Earth's magnetic field could possibly have changed polarity in such a dramatic and abrupt way is by the effect of some powerful external influence. In other words, another electrically charged object as powerful as, or more powerful than the Earth must have come into close contact with the earth. The Venus Tablets and Esarhaddon's texts may well be providing us with some firm archaeological evidence of what that external influence may have been.

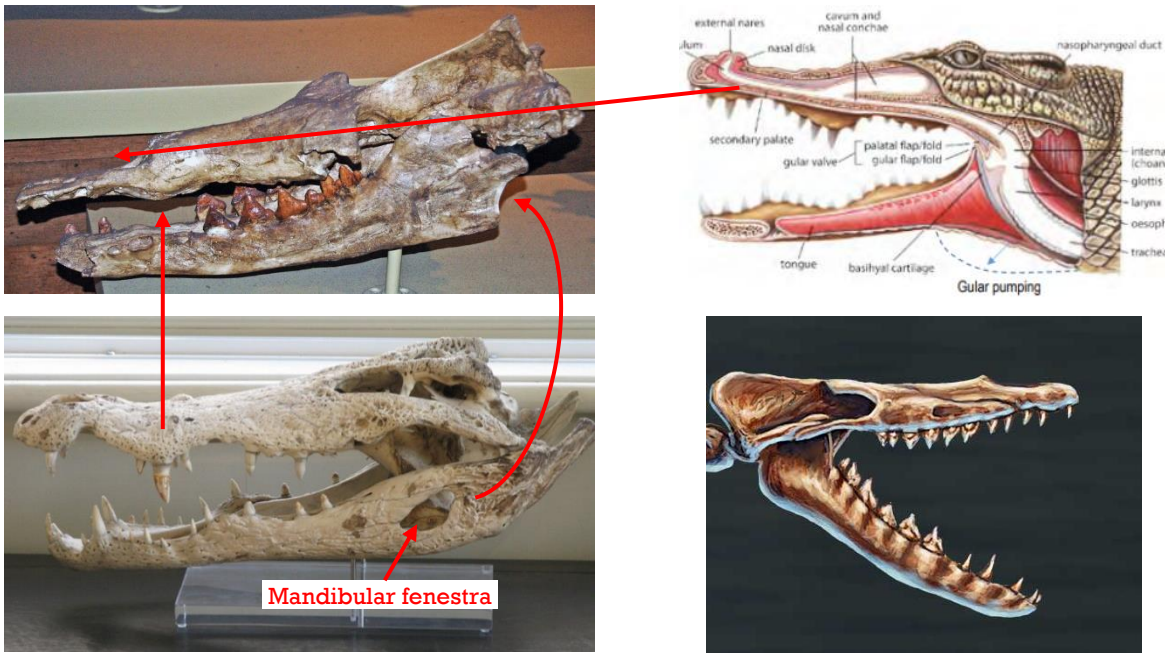
According to evolutionist geologists, the bulk of these polar reversals occurred around 56 million years ago, and yet the written evidence shows that these events actually occurred around 2,500 years ago. You can make raw data say whatever you want it to say, but there is only one true interpretation. You can only arrive at that true interpretation if you look at ***all*** the evidence. Unfortunately, most scientists will not look at the complete picture but rather push their interpretation as though it was beyond criticism.

Bear in mind that whale evolution is supposed to be the most compelling proof of evolution, yet their best evidence for this is an animal they have decided to call Rodhocetus Kasrani telling us that it lived around 46 million years ago. It turns out that Rodhocetus Kasrani is nothing more than a crocodile with a broken off snout and a damaged cranium.[370] As to how a trained palaeontologist such as Phil Gingerich, the person who found the remains of this creature, cannot tell the difference between a crocodile and a whale, is difficult to comprehend. You can still see remains of the nasal passage running from where Gingerich is claiming the nostril is located to the end of its snout where it would have originally been. The femur of the right leg is also unmistakeably that of a crocodile. The backbone and ribs are also those of a crocodile, more specifically a saltwater crocodile. Note, however, that Gingerich has remodelled the back of the crocodile's head to make it look like a cetacean. He has also, on his own admission,[371] added a collar bone from another animal he has called Artiocetus. This is nothing short of deception!

He is not the first person to make such a blunder though. In 2009, a fossil named *Puijila*

[370] See my video *When Crocodiles Became Whales*.

[371] *Origin of Whales from Early Artiodactyls: Hands and Feet of Eocene Protocetidae from Pakistan*, p.2241 of Science Vol. 293, 21 Sep 2001, Philip D. Gingerich et al.



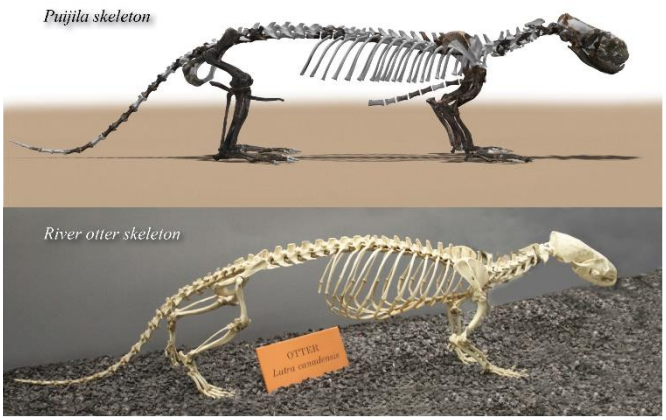
Evolutionist's 'most compelling proof of evolution' is this crocodile with a broken off snout and a damaged cranium which has been called Rodhocetus Kasrani. Note that crocodiles have a nasal passage which runs along the snout (see diagram above – top right). In Rodhocetus Kasrani, this has simply broken off. Evolutionists are using this as 'evidence' of an intermediate form between a land animal and a whale! The remains of the mandibular fenestra is also evident on the fossil. As can be seen, the cranium is badly damaged. Phil Gingerich, the palaeontologist responsible for this find, has allowed his imagination to run wild and has recreated the creature's skull according to what he thinks it must have originally looked like (see picture above – bottom right). When one looks at the rest of the body of Rodhocetus Kasrani, with the exception of the rear legs (which I cannot see Gingerich has actually found) the skeleton is clearly that of a saltwater crocodile!

darwini was announced as the latest missing link.[372]

Richard Dawkins proudly announced:

> "*Puijila* neatly straddles the gap between land and water in the ancestry of pinnipeds. It is yet another delightful addition to our growing list of 'links' that are no longer missing."[373]

It turns out that *Puijila* is nothing more than the remains of a North American river otter, known as *Lontra canadensis*.[374] Nabraska man (known scientifically as *Hesperopithecus haroldcookii*) also turned out to be a farce! All that had been found was one solitary tooth, from which Henry

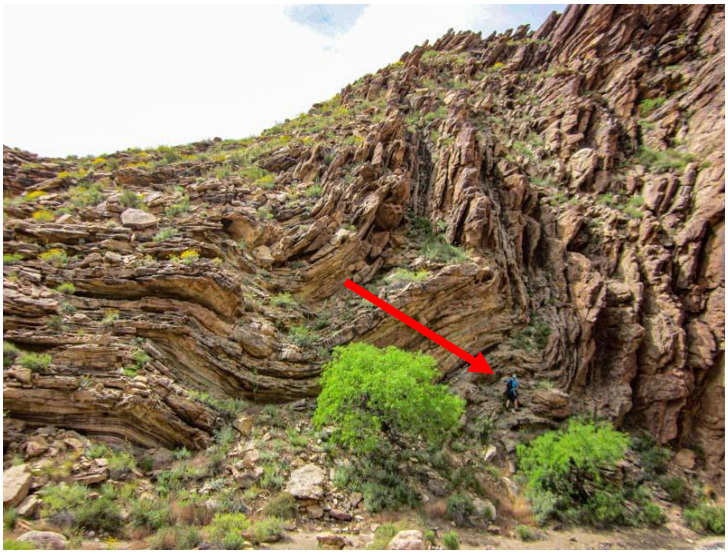


The evolutionists' 'missing link', which they have called *Puijila* is nothing more than a North American river otter. Reproduced courtesy of Dr Carl Werner, from his book Evolution: The Grand Experiment Vol. 1.

372 *A semi-aquatic arctic Mammalian carnivore from the Miocene epoch and origin of Pinnipedia*, Natalia Rybczynski, Mary R. Dawson and Richard H. Tedford, Nature Vol. 458 (7241) pp.1021-1024, 2009.
373 *The Greatest Show on Earth* p.173, Richard Dawkins, Bantam Books, New York 2009.
374 *Evolution: The Grand Experiment* Vol. 1, p.264, Dr Carl Werner, New Leaf Press 2014.

Fairfield Osborn argued that it was an intermediate form of ape to human ancestor. In 1927, it was announced that it was in fact the tooth of an extinct peccary (i.e. a pig)![375]

So that we do not digress too much beyond the scope of this book, these topics, along with a discussion of the highly contrived arguments evolutionist scientists put forward for the 'geologic column', will be discussed in a separate work where I will demonstrate that what evolutionist scientists present to us as the 'geologic column' is an extremely selective representation of the data, which data is ***interpreted*** according to an evolutionary paradigm.



A 90 degree fold in the Tapeats sandstone in Carbon Canyon, Arizona. Rock samples taken from this fold show that this formation occurred whilst the mud was still wet. Note the person at the base of the fold to give some idea of how large this formation is.

Most recently, Dr Andrew Snelling and his team have taken rock samples from certain strategic areas of the Grand Canyon and have analysed them under the microscope. They took samples from the massive folded layers at Carbon Canyon. This was after a lengthy battle because evolutionist geologists tried everything in their power to prevent them from obtaining these rock samples. Evolutionist geologists sit behind a desk looking at this evidence and claim that these layers were originally laid flat but slowly bent upwards over many millions of years by a process known as metamorphosis. They flatly refuse to do the tests themselves. Andrew Snelling and his team have now conclusively demonstrated that evolutionist assumptions are wrong. There has been no metamorphosis of the rock:

> "There is no evidence of any grain-boundary sliding between the quartz and the other sand grains, nor are there any deformation lamellae or even undulose extinction within quartz grains that should be there if ductile deformation had occurred in the sandstone layers in the Carbon Canyon fold, nor is there any evidence of any metamorphism due to deep burial and the deformation."[376]

> "The original *detrital K-feldspar grains* are still preserved in all samples (fig. 30). They are preserved as often altered fragments and sub-euhedral to sub-rounded grains and former laths of various sizes from very small to large, scattered randomly between the many quartz grains in all samples. The grains are sometimes fractured, usually along cleavage planes. However, there is no evidence of any modifications due to any metamorphism to the detrital appearance of these K-feldspar grains after their deposition, or especially due to the subsequent deformation of the sandstone beds in the fold. Indeed, the detrital K-feldspar grains appear the same and are similarly altered in both the distal samples and those from the hinges and limbs of the fold.

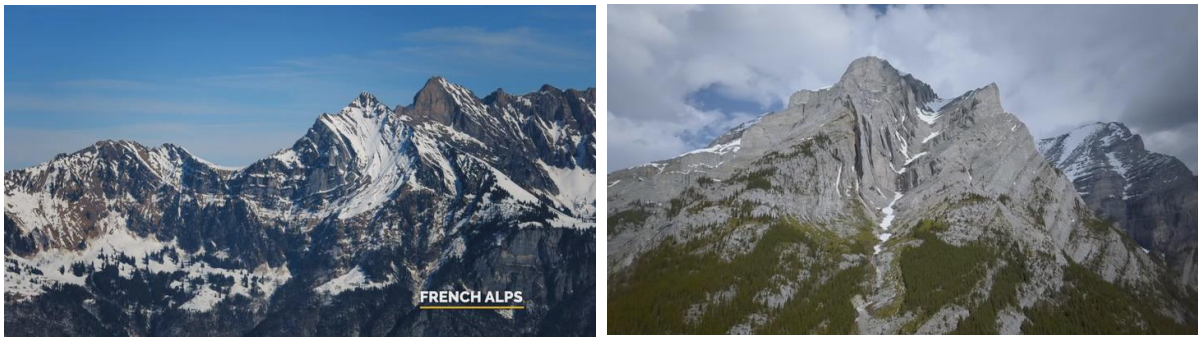
[375] *Hesperopithecus* apparently not an ape nor a man, W. K. Gregory, Science 66(1720) pp.579-581, Dec 1927.
[376] *The Carbon Canyon Fold, Eastern Grand Canyon, Arizona* p.2, Andrew A. Snelling, *Answers Research Journal* 16 (2023) pp. 1-124.

> "The original *detrital muscovite flakes* are likewise still preserved in all samples without any evidence of modification due to any metamorphism."[377]

The unavoidable conclusion is that this massive formation must have occurred whilst the mud was still wet:

> "Thus, both the macroscopic and microscopic evidence are conclusively consistent only with soft-sediment deformation before cementation and lithification.
>
> "Therefore, since the bending of the Tapeats Sandstone beds in the Carbon Canyon fold must be due to soft-sediment deformation, the ~450 million years between deposition of the sandstone and the Laramide uplift responsible for the folding must be in error and are thus eliminated. Instead, the Tapeats Sandstone had to be folded while still relatively damp and soft soon after deposition and before cementation and lithification. [378]

This means that these massive bent formations, which can be found all over the globe, even on the tops of mountains, many of which have 90 degree bends, were formed in less than a year, possibly over a period of days or weeks. This completely destroys the accepted view that they formed over the course of many millions of years.



Left: Folds are evident in the tops of the Alps in France.
Right: Similar folds appear in the top of the mountains in Jasper National Park, Alberta.

[377] *Ibid.* p.45.
[378] *Ibid.* p.112.

CHAPTER 9 - THE RAMESSIDE PERIOD

The Ramessid Period is probably the most renowned of all the periods of Egyptian history simply because of the association of the name Rameses with the Biblical Raamses, the site of one of the store cities[1] where the children of Israel were forced to work in their days of bondage. Rameses II, known as 'Rameses the Great', has consequently been identified by many as the pharaoh of the Biblical Exodus from Egypt. Not only has this identification been challenged, but others, Rohl and Velikovsky to name but two, have already shown that Rameses II actually lived much later. The question is, how much later? (Note that the mention of the city of Ramses in our current copies of the Bible are an anachronism. We have already put forward the argument for identifying the city as Pi-Rameses, a city which in more ancient times will have been known as At-Nabu or Hatnub.

Dated as he is to the 13th Century BCE, Rameses II supposedly predates King David of Israel by a few centuries. This reconstruction calls for a radical reconsideration of this date, so much so that Rameses II must have been king of Egypt during the time of the later Israelite kings. The question is, which one?

David Rohl identified Rameses II as the Biblical Shishak, king of Egypt.[2] He also suggested that Shoshenk I was later referred to as Israel's 'saviour'[3] because we are told that in the days of Jehoash (or Joash) king of Judah "the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as beforetime".[4] The evidence suggests that the 'saviour' in question was in fact Shalmaneser III who, in the 18th year of his reign, defeated Hazael king of Syria.[5] Hazael and Ben-Hadad before him were a constant threat to Israel.[6] I do not believe that we should look for an Egyptian intervention at this particular occasion. Needless to say, however, this reconstruction already forces both Shoshenk I and Rameses II into a much later period!

During the time of Rameses III, one of the Ramesside successors to Rameses II, it is believed that a great expansion of Philistine invaders progressed from Asia Minor down through Israel into Egypt. Utilising Rohl's timescale, these invaders must have migrated through Israel during the time of Asa king of Judah. We are hard pressed to explain this in the context of the period in question where Syria was beginning to take control of the areas previously controlled by Israel. The alternative is to assume that the 'invaders' were merely families who were fleeing the land of Israel to escape the wars between Syria and Israel. The main objection to this assumption is that the 'Philistine invaders' are said to have either come from Asia Minor or Mesopotamia. Whilst this amendment to the accepted origin of the 'Philistine' race is remotely possible, there is nevertheless a much simpler explanation as we shall shortly see.

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1 עָרֵי מִסְכְּנוֹת *arei miscenoth* – translated as "treasure cities" in the AV and as ὀχυρὰς *okhuras* "strong cities" or "fortress cities" in the Septuagint.

2 ATOT Chapter 7.

3 ATOT p.377.

4 2 Kings 13:5.

5 ARAB Vol. 1, p.243, §.672.

6 "And Hazael said, Why do you weep my lord? And he [Elisha] answered, Because I know the evil that you will do to the children of Israel" (2 Kings 8:12).

The Egyptian 19th Dynasty

Immanuel Velikovsky has already answered the question of who the king of Israel was during the time of Rameses II in his book *Ramses II and His Time*. Throughout this current work, I have purposely tried to avoid covering the same ground that Velikovsky covered, even though at times this was unavoidable. Even then, I have tried hard to bring a different perspective into the various arguments. It is not therefore my intention to provide the full background to the Ramesside period which Velikovsky has adequately covered, therefore I would recommend that anyone interested in understanding this period more fully should consult both the aforesaid book and his *Peoples of the Sea*. I shall, however, provide a brief resumé of his findings along with the results of some of my own investigations.

I appreciate that many academics would have been turned off by the suggestion that Rameses II was the Biblical Pharaoh Necho II of the time of Josiah and Zedekiah kings of Judah had I not gone through the various arguments which have led to this conclusion. Velikovsky was derided by the academic world and I am sure that there will be many who will be quick to point out a number of archaeological 'proofs' which seem to discredit some of the things which I have so far suggested throughout this book. Basically, this thesis provides such a radical change to our accepted views of history that it will be years before people's perceptions will change. The idea that we have been deceived by past generations means that we have to accept our own vulnerability and admit that we have been wrong all this time.

Up till now, we have disclosed some of the many deceptions which have been accepted at face value. These included the appropriation of ancient monuments and statues by later kings. When we come to the 19th Dynasty, these deceptions have actually been noted and recorded. In the opening section to Chapter 6 Facts and Figures, I demonstrated that Rameses II was guilty of adding his own victories to the architraves and doorposts "for celebrating his own glory, and thus attributing to himself the work of former generations" and even adding his name to statues belonging to his predecessors.[7] I cannot emphasise enough the impact of this realisation.

Seti I

We now need to review the sequence of events which call for such a drastic revision to the dates for the 19th Dynasty. Our reasoning starts with Seti I, the second king of the 19th Dynasty. I would firstly suggest that the records which have been ascribed to this king are in fact the combined efforts of two separate kings each having the name Seti. This would explain why the number of monuments left by this king are so numerous considering the supposed length of his reign. As Petrie aptly puts it:

> "The length of the reign of Sety is not fixed; two monuments give the 9th year, but the abundance of his works suggest a longer reign".[8]

Once more, to save confusion, I shall call them Seti 1A and Seti 1B.

Seti IA was the father of Rameses I. He was supposedly only titled 'captain of troops',[9]

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7 BUBAST p.14.
8 AHEP Vol. 3, p.10.
9 EOP p.248.

consequently, it has been assumed that he was of relatively humble birth, and therefore did not become king. It would appear that he was more important than anyone realises. By contrast, Seti IB was the son of Rameses I and father of Rameses II. He was one of the ***twelve kings*** mentioned by Herodotus who were ruling Egypt during the time of Ashurbanipal onwards:

> "This was not the first time that Psammetichus had been in exile: he had once fled from Sabacos the Ethiopian, who had killed his father Necho [I]. On that occasion he had gone to Syria, and he was brought back from there by the inhabitants of the Egyptian province of Saïs when the Ethiopian left as a result of his dream. And then, ***when he became king for the second time***, the incident with the helmet [which he had used as a cup for the pouring of the libations, there being one cup short] led to his being forced into exile again."[10]

This could then mean that Psammetichus ruled both prior to and after Necho I. This being the case, then our Seti IA and 1B could be one and the same person. It is, however, even more likely that they were two kings with the same name, hence have become confused by historian and archaeologist alike.

The suggestion that the monument of a certain Sety, who lived during the time of Tutankhamun, was the father of Rameses I is an assumption which needs to be discarded. This Sety, who was called "Troop Commander of the Lord of the Two Lands, *Swty*",[11] belongs to the time of Tutankhamun who lived about half a century earlier. The main reason for identifying him as Rameses I's father is because of his title, which is the same as that given by Haremhab:

> "The Karnak statues of the Vizier Paramessu, dated to the reign of Horemhab, inform us that his father was a soldier named Sety, who bore the title *ḥry-pḏt*, 'Troop Commander.' Because Ramses I ruled for less than two years, historians have surmised that he was an old man at the time of his accession. He was succeeded by his son Sety I, who was apparently named after his grandfather."[12]

Eugene Cruz-Uribe had doubts himself about the identification of this Sety with the Seti who was said to have been father of Rameses I:

> "Albright also indicated that at the beginning of the Amarna period, the name Sety was just beginning to appear in the historical records and therefore variant writings [of the name] might be expected. Because of the dissimilarity of titles, the identification of the Amarna *Swty* with the father of Ramses I appears dubious, and I agree with Legrain and Yoyette that they were different individuals. My suggestion that the *Swty* of [stela] OI 11456 is identical with the father of Ramses I does, however, have one convincing argument. The principal title of the father of the Vizier Paramessu, as given on the Karnak statue, does match the title of the father of Ramose (Ramses) on this stela. The title of Sety on the Karnak statue would be the highest attained at his death, and the *Swty* of OI 11456 bears the same title on this funerary monument."[13]

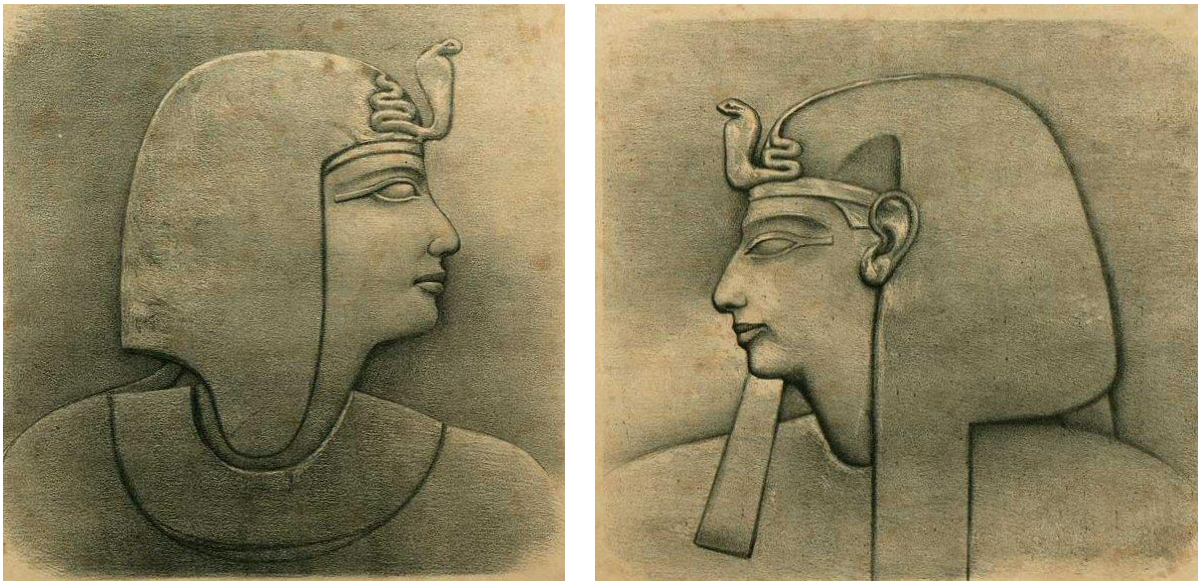
The figure to the left of Sety in this stela is described as "His beloved brother, the fanbearer of the Retinue, Khaemwast."[14] This Khaemwast is identified with a Khaemwast in a statue group from Kawa dated to reign of Tutankhamun.[15] This as good as confirms that the stela

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10 Herodotus, *Histories* 2.152 (emphasis mine).
11 *The Father of Ramses I: OI 11456* p.239, Eugene Cruz-Uribe in Journal of Near Eastern Studies, Vol. 37, No. 3 (Jul 1978).
12 *Ibid.* p.237.
13 *Ibid.* p.243.
14 *Ibid.* p.240.
15 *Ibid.* p.243.

belongs to this earlier period and should not be confused with the Seti who was the father of Rameses I. This needs to be clarified before we can make any further progress.

In an unpublished article, Immanuel Velikovsky commented that the first of these two kings was known as Userkheprure-setpenre Seti-merenptah (this being the king known as Seti II), the second as Seti-merenptah-menmaat-ra.[16] Looking at the two differing portraits of Seti in Carl Lepsuis' *Denkmäler aus Aegypten und Aethiopien*, assuming that he has not made a mistake, they both seem to have had the same name: that of Seti-Merenptah-Menmaatra. I therefore cannot justify moving Userkheprure-setpenre Seti-Merenptah, who is called Seti II and is firmly placed after Rameses II, to the time of Haremhab as suggested by Velikovsky.



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

It is the historian Herodotus to whom we now turn for further inspiration. I have already demonstrated that Herodotus is slightly more reliable than anyone has till now given him credit for. He, like Gardiner, calls Seti IA Sethos:

> "Next on the throne after Anysis was Sethos, the high priest of Hephaestus. He is said to have neglected the warrior class of the Egyptians and to have treated them with contempt, as if he had been unlikely to need their services. He offended them in various ways, not least by depriving them of the twelve acres of land which each of them had held by special privelege under previous kings. As a result, when Egypt was invaded by Sennacherib, the king of Arabia and Assyria, with a great army, not one of them was willing to fight."[17]

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

Part of a charter issued by Seti I has been discovered. (It will have been written by Seti IA.) This charter was aimed at "the Vizier, the officials, the courts of judges, the King's Son of

[16] One of the unpublished articles by Immanuel Velikovsky entitled *Sethos*.
[17] Herodotus, *Histories* 2.141.

Cush, the troop-captains, the superintendents of gold, the mayors and heads of villages of Upper and Lower Egypt, the charioteers...” etc.[18] The priveleges of the temple staff were being infringed and, according to the charter, were subject to being:

> “seized personally, moved from district to district, commandeered for ploughing or reaping, prevented from fishing or fowling, have their cattle stolen, and so forth. Also any official who did not exact justice from the offenders was himself to be severely punished. Paragraph after paragraph deals with such matters, but it has to be confessed that the entire decree is very carelessly drafted, and leaves the impression rather of artificial legalistic form than of precise legal enactment”.[19]

This document makes perfect sense when it is moved forward to its correct place in history. Clearly Seti was, as Herodotus states, taking liberties with the priests and high-ranking officials. The document appears to have been prepared in haste, hence Gardiner’s comment that it is “very carelessly drafted”. This document was drafted at the time when Egypt was being invaded by Assyria. I would therefore suggest that it rightly belongs to Seti IA, the father of Rameses I.



Seti IB as depicted in his temple at Abydos.

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

> “I [Sargon II] gathered from among the people of Hamath and added them to my royal equipment (armament)”.[20]

Shortly after Sargon II’s confrontation with an unnamed Egyptian king, the Assyrian king pursued an unnamed Greek person to the Egyptian border. It was there that he encountered the “king of Meluhha (Ethiopia)”.[21] I feel that we can safely identify this king of Ethiopia as either Shabaka or Taharka. Gardiner, however, rejected the suggestion that Sargon II encountered Shabaka on phonetic grounds,[22] but he tried to equate Shabaka with the Biblical So, king of Egypt. He obviously did not appreciate that there was more than the one king of Egypt during this period.

Seti I tells us:

> “This day *one* came to tell His Majesty [i.e. Seti I] that the vile foe who was in the town of Hamath had collected to himself many man and was taking the town of Bethshan, having made alliance with them of Pella, and he would not permit the prince of Rehob to come out. And his Majesty sent the first army of Amun Mighty-of-Bows to the town of Hamath, and the first army of Pré Rich-in-Valour to the town of Bethshan, and the first army of Sutekh Victorious-of-Bows to the town of Yenoam. And it came to pass in the space of one day that they fell to the might of His Majesty the King of Upper and Lower Egypt Menmaré, the Son of Ré Seti-merenptah, given life”.[23]

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18 EOP p.251.
19 *Ibid*.
20 ARAB Vol. 2, p.27, §.55.
21 ARAB Vol. 2, p.32, §.63.
22 EOP p.342.
23 *The Wars of Sethos I*, p.36, Raymond Oliver Faulkner, JEA Vol. 33, Dec 1947 by. See also ANET p.253 Whilst Pritchard translates this name as Beth-Shean, Gardiner tranlated the name as Beth-Shael, (EOP p.254) this latter reading, in my opinion, being wrong.

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

Notice that there were three separate armies involved in this assault recorded by Seti I. One went northwards to Hamath in Syria, another to Bethshean (the Bethshan of the above passage), which was located in the Jezreel valley in northern Israel, the other towards the south to Yenoam, which I identify as Jerusalem. Yenoam means literally 'the LORD speaks' and seems to refer to the city of Jerusalem. The fact that the enemy fell "in the space of one day" conceals the fact that the enemy was not actually defeated by the Egyptian king, but rather by divine intervention. This record seems to refer to the fall of Sennacherib's army who, by all accounts, must have been co-ruling with Sargon II. (Sargon's 17 year reign started immediately after Shalmaneser V's reign, which coincided with the 6th year of Hezekiah,[24] whilst Sennacherib's final year coincided with Hezekiah's 14th year.[25] See Chapter 11 for more details of this co-regency.)

Sennacherib's army was defeated by the angel of the LORD:

> "And it came to pass that night, that the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when men arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh."[26]

Whilst the texts of Sargon II do not directly mention either the Beth-Shean or Rehob of Seti's texts, we do know that he conquered all of the towns of Israel which will undoubtedly have included these places. Bethshean is the place where Saul's body was hung by the Philistines.[27] The city was located in the Jezreel valley to the north of Samaria and Sargon II would have had to capture and advance past this town in order to capture the city of Samaria, the capital of the House of Israel. Rehob was a city belonging to the tribe of Asher[28] and was located somewhere by Mount Hermon in northern Israel. The comments made by Seti I concerning the 'wretched foe' therefore take on a whole new dimension when we place him in the correct chronological place in history.

When, during the reign of Sennacherib, Taharka conquered Palestine, he was not alone. Seti I also claimed to have conquered Palestine. Taharka's list of conquered cities is identical to that of Seti I's, so much so that Petrie assumed that Taharka had merely copied the earlier one.[29] Petrie could not possibly have come to the logical conclusion that the two lists were intentionally describing one and the same campaign, especially as Seti I supposedly lived some 800 years previous to Taharka! In Seti's records we encounter "the first mention of divisions of the Egyptian army named after the principal gods of Egypt".[30] One of these divisions must have been the Ethiopian contingency headed by Taharka I. (Shabaka I must

[24] 2 Kings 18:10.
[25] Compare 2 Kings 18:2 with 2 Kings 20:6.
[26] 2 Kings 19:35-36.
[27] 1 Sam. 31:10.
[28] Josh. 19:28.
[29] AHEP Vol.3, p.297.
[30] *The Wars of Sethos I op. cit.* p.37, JEA Vol. 33, Dec 1947.

have died some time before this.) The remaining division seems to have been headed by Rameses I aka Necho I.

The reliefs, which are our main source of information for the wars of Seti I, are to be found on the northern exterior wall of the Hypostyle Hall at Karnak:

> "The scenes occupy the northern wall of the Great Hypostyle Hall both on the east and west sides of the doorway and extending around the east and west corners, so that the arrangement is perfectly symmetrical. Originally each half contained four registers, but the top ones, which seem to have contained offering scenes, now exist only as scattered fragments on the ground, while the third register comprises a single scene and scraps of others".[31]

The actual number of campaigns and their chronological order have been the subject of much debate.[32] One thing which is certain, however, is that Seti I only penetrated as far as the Lebanon because "It is a crucial fact that the Lebanon, shown at the farthest end of the upper register, is the most distant location at which the king is shown in the register. The position of the chariot in relation to the king implies that it is not to proceed any further northward within the framework of this register, and, by implication, is ready to carry the king back to Egypt."[33] This first campaign of Seti I seems to have coincided with Sennacherib's final campaign, which took place in his final (24th) year, though the Assyrian scribes have cunningly moved this campaign to become his third. (Sennacherib's annals are discussed in more detail in Chapter 11.)

The reason why Seti I turned back at the Lebanon can perhaps be explained by Sennacherib:

> "The Egyptian charioteers [Seti I's division] and princes, together with the charioteers of the Ethiopian king [Taharka], my hands took alive in the midst of the battle".[34]

Sennacherib had just succeeded in conquering the regions along the Mediterranean coast, including the important trade cities of Tyre and Sidon, these two cities being the financial trade centres of the ancient world, equivalent in many ways to our modern stock exchanges. Sennacherib's campaign took him down the coast to Joppa and (questionably) Ashkelon:

> "In the course of my campaign, Beth-Dagon, Joppa, ***Banaibarka***, Asuru, cities of ***Sidka***, who had not speedily bowed in submission at my feet, I besieged, I conquered, I carried off their spoil".[35]

Banaibarka is clearly the Bene-Berak of the book of Joshua:

> "The seventh lot came out for the tribe of the children of Dan according to their families. And the border of their inheritance was Zorah, and Eshtaol, and Ir-shemesh; and Shaalabbin, and ***Aijalon***, and Ithlah; and Elon, and Timnah, and Ekron; and ***Eltekeh***, and Gibbethon, and Baalath; and Jehud, and ***Bene-berak***, and Gath-rimmon; and Me-jarkon, and Rakkon, with the border over against ***Joppa***."[36]

Banaibarka could also mean "Sons [Bnei בְּנֵי] of Berigah [בְּרִעָה], which Berigah was of the tribe of Benjamin: "and Berigah [AV Beriah], and Shema, who were heads of fathers' houses of the inhabitants of ***Aijalon***, who put to flight the inhabitants of Gath".[37] Whichever way you look at it, these cities were all located in southern Israel to the south-west of Jerusalem.

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31 *An Artistic Interpretation of Sety I's War Reliefs* p.230, Clive Broadhurst, JEA Vol. 75, 1989.
32 *Ibid.*
33 *Ibid.* p.231.
34 ARAB Vol. 2, p.120, §.240.
35 ARAB Vol. 2, p.119, §.239.
36 Josh. 19:40-46.
37 1 Chron. 8:13.

Meanwhile, Sidka, who is mentioned in the above quote from Sennacherib's records, is an Assyrian transliteration of the Hebrew name Zedekiah. As to why the Assyrian texts should refer to the 'cities of Sidka' (i.e. Zedekiah) before Zedekiah was born, let alone before he became king, should in my opinion be challenged. Sidka is called king of Ashkelon, but the lands in question belonged to Judah, the king of Judah at that time being Hezekiah – not Zedekiah! (This also will be discussed in more detail in Chapter 11.)

Sennacherib informs us:

> "The governors and people of Amkaruna (Ekron)... ...became afraid, and appealed (for aid) to the Egyptian ***kings***, the bowmen, the chariots and horses of the king of Meluhha [Ethiopia], a countless host. In the plain of Altaku (Eltekeh) I fought with them, I defeated them. The charioteers and Egyptian princes, together with the charioteers of the king of Meluhha, I captured alive with my (own) hand".[38]

Note that the people summoned the Egyptian ***kings***, i.e. kings in the plural, as well as the king of Ethiopia (i.e. Meluhha). This comment seems to have gone unnoticed. It means that there was more than the one king of Egypt at this time. That Seti I had some engagement at Altaku seems to be confirmed by J. Simons in his *Handbook for the Study of Egyptian Topographical Lists Relating to Western Asia*, (Leyden, 1937), though "some of the later lists are suspect of having a strong fictional coloring".[39] It should be stressed, however, that the Egyptians did not win that particular battle, so they would not have had much to brag about.

The reason for Seti's campaign is also explained by Sennacherib. "The officials, nobles and people of Ekron" had thrown Padi, their king, into chains and committed him into the hands of Hezekiah of Judah.[40] We are told that Padi was actually serving under commission to the Assyrian king, which imprisonment Sennacherib used as an excuse to invade the land of Israel. Ekron is located in southern Palestine (Philistia) which explains Seti's comment that:

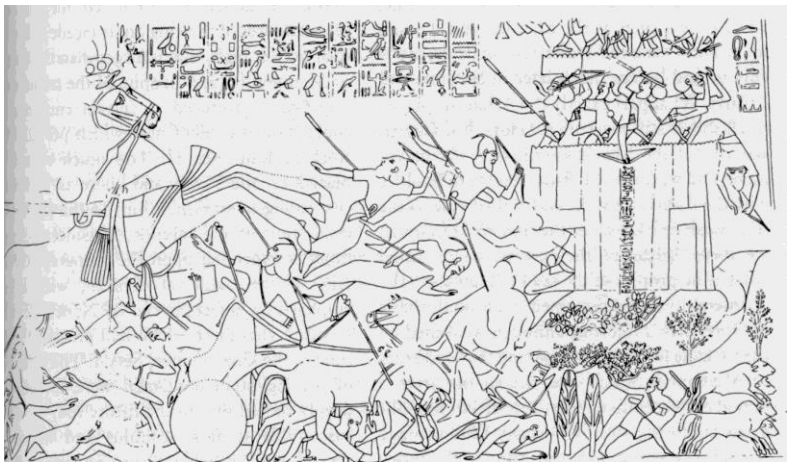
> "the Shosu enemies are plotting sedition. Their tribal leaders are gathered in one place, standing on the foothills of Khor (Palestine), and they are engaged in turmoil and uproar; one of them is always killing his fellow. They do not consider the laws of the palace".[41]

Here we see that the leaders who were "standing on the foothills of Khor" are to be identified as the "people of Ekron" of Sennacherib's records.

In the top right-hand register of Seti I's texts at Karnak, the king records his campaign against a fortress of Kadesh. The inscription reads: "The ascent which Pharaoh made to destroy the land of Kadesh and the land of Amor".[42] Until Maurice Pézard discovered the upper part of a stela of Sethos I at Tell Nebi Mend on the Orontes, both Breasted and Meyer had argued for the location of this city of Kadesh in the region of the Galilee. This would then equate it to the "Kedesh of Naphtali in Galilee" mentioned in the Bible.[43] However, Seti I never actually called it the city of Kadesh. He merely referred to it as "town of Kadesh", a town which was located "in the ***land*** of Kadesh". It does not necessarily follow that the town was actually called Kadesh.

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38 ARAB Vol.2, p.142-3, §.311.
39 ANET p.242.
40 ARAB Vol.2, p.119, §.240.
41 *An Artistic Interpretation of Sety I's War Reliefs* p.232, Clive Broadhurst, JEA Vol. 75 (1989).
42 *The Wars of Sethos I*, Raymond Oliver Faulkner p.37, JEA Vol. 33, Dec 1947.
43 Josh. 20:7.



Seti I attacks an unknown town in "the land of Kadesh".

It is abundantly clear that the city depicted in Seti I's reliefs is a completely different city to that shown in Rameses II's reliefs which we will look at more closely in a short while. Whilst the city shown in Seti's reliefs could in theory be identified as the city on the Orontes, as "the fact that the scene of the capture of Kadesh appears at the end of the wall, i.e. as far as possible from the central doorway, indicates that this was the farthest point reached by the Egyptian army on this expedition, the earlier phases of which are now lost,"[44] the city of Tell Nebi Mend, which the archaeologists are calling Kadesh, was not known as Kadesh! We should also bear in mind that there is no river depicted in the relief. The city is portrayed on a hill surrounded by trees. The topography simply does not match that of Tell Nebi Mend which was located on a bend of the river Orontes.

In his Karnak reliefs, Seti I is depicted smiting the people of Syria. As the Egypian king records:

> "Slaying of the Asiatic Troglodytes (*Ynw-Mn·t·yw*), all inaccessible countries, all lands, the Fenkhu of the marshes of Asia, the Great Bend (*phr wr*) of the sea (*w' d-wr*)."

Over the king is also written:

> "Smiting the Troglodytes, beating down the Asiatics (*Mn·t·yw*), making his boundary as far as the '[Horns] of the Earth', as far as the marshes of Naharin (*N-h-r-n*)."[45]

Notice that Breasted has translated Mentiu (*Mn·t·yw*) as 'Asiatics' and Ynw-Mentiu (*Ynw-Mn·t·yw*) as 'Asiatic Troglodytes'. As already demonstrated, Mentiu is a variant spelling of the name Menashe. The fact that these Menashites were in Syria during the reign of Seti I shows that this king has to be dated subsequent to the time of the Judges when this tribe first settled in the land of Gilead. That this is clearly the land being referred to here is evident from the fact that the king talks about conquering "as far as the marshes of Naharin", this being equivalent to the Hebrew Naharaim, and was similarly the Egyptian name for Mesopotamia. The Fenkhu likewise were Phoenicians who were Israelites. The true chronological setting for these texts is the time of the exile of the northern Ten Tribes.

Eltekeh is known to be located in southern Judea to the south-west of Jerusalem. The town is more than likely the place also known as Lachish, the Bible placing them both in the same general locality. The Bible tells us that Lachish was captured by Sennacherib who used it as his base.[46] The Assyrian records, however, tell us that his army was based at Altaku (the Biblical Eltekeh) when he confronted the Egyptian and Ethiopian armies. When discussing the inheritance of the tribe of Judah, Joshua places Lachish along with other well-known

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44 *The Wars of Sethos I op. cit.* p.37, JEA 33, Dec 1947.
45 ARE Vol. 4, p.58, §.118.
46 2 Kings 18:13-14.

places such as Eglon, Gederoth, Azekah, Aijalon and Beth-Dagon.[47] Is it therefore likely that Sennacherib would omit mentioning Lachish which was a Jewish stronghold protecting their southern border? Similarly, why would the book of Kings omit mentioning Eltekeh if it commanded such a prominent position of defence for the Assyrians in their engagement against the Egyptian and Ethiopian armies? Everything points to Eltekeh being an alternative name for Lachish.

Seti I claimed to have obtained the "submission of the chieftains of the Lebanon".[48] Having lost a significant part of his army at the walls of Jerusalem, Sennacherib was left with a reduced fighting force, one that was no longer powerful enough to take on the might of the joint Egyptian and Ethiopian forces. Seti's conquests stopped at the Lebanon. The Assyrian hosts had made a hasty retreat and Sennacherib was forced to return to Assyria where he was killed in his palace by his sons. Further incursions into the land of Israel took place in the reign of Sennacherib's son Esarhaddon who claimed to have overcome the Ethiopian king Taharka who had "thrown off" Esarhaddon's "royal yoke".[49] As to when Esarhaddon had previously placed his "royal yoke" on Egypt he does not actually say as there is no mention of any incursion into Egypt or Ethiopia prior to his 10th campaign. Seti could therefore claim, at least for a few years, to be conqueror of the lands of northern Israel.

It is during this king's (i.e. Seti I's) reign that the Libyans first make a major appearance. The Greek accounts of history are rather confused to make much of them. It is significant, however, that the Egyptian name for the Libyans was Tehenu, this being a variant spelling of the name Thynoi or Athenian. These Athenians are the people who gave their name to the Atlas Mountains in north Africa. The name Atlas is a phonetic cognate of the name Athenas, the interchange of the letters *n* and *l* in ancient languages being well-attested. Josephus, for example, called Reuben both Reubelon (Ῥούβηλον)[50]and Reubelos (Ῥουβῆλος).[51] Herodotus likewise called the Chaldean king Nabonidus, Labynetus,[52] whilst the Greeks referred to the 12th Dynasty Egyptian king Nemare-Amenemhat III by the various names Lamares, Lampares, Lachares and Labares.[53] These descendants of Atlas, who were known as Atlantids, were Athenians. They were the Tehenu who settled in Libya during the time of Seti IB alias Psammetichus I. (In *The Forgotten Tribe of Naphtali & the Phoenicians*, it will be demonstrated that Athens takes its name from Ethan son of Zerach of the tribe of Judah.)

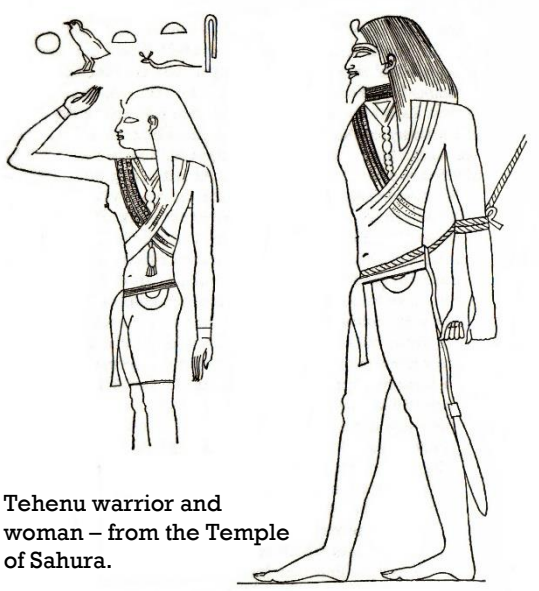
According to one source, Libya, the 'mother' of the Libyans, was son of Apophus, son of Zeus,[54] where Apophus is identifiable as Agag, who was an Amalekite, and Zeus is the tribe of Esau. In other words, the Libyans were, in part, of Edomite descent.[55] Nevertheless, some of the early settlers of Libya were Athenians, though the people who were referred to as Libyans actually comprised a number of different factions from a number of different tribes.

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47 Compare Josh. 15:35-41 & 2 Chron. 11:9-10 with the list of cities mentioned by Sennacherib.
48 *The Wars of Sethos I op. cit.* p.37, JEA 33 (1947).
49 ARAB Vol. 2, p.219-220, §556.
50 Josephus, *Antiquities of the Jews* 1.19.8 (Whiston) or 1.304 (Loeb).
51 Josephus, *Antiquities of the Jews* 2.3.1 (Whiston) or 2.105 (Loeb).
52 Herodotus, *Histories* 1.188.
53 See p.2 of EOP. Also fn.4 of p.439 where he writes: "Elsewhere the name is given in a number of different forms, Labares coming closest to the hieroglyphic writing."
54 Aeschylus, *Suppliant Women* 310-320.
55 For more on the identities of the Edomite tribes, see my separate work entitled *Legacy of Edom.*

The Tehenu dressed quite differently from other neighbouring peoples. Pierre Montet tells us in connection with the accompanying picture on the right:

> "One woman, who could be a queen, bears an Egyptian name, *Khut-it-es*, 'her father's favourite', and one at least of her two sons, Usa and Uni, has a name which is common in Egypt. They may, however, have been given Egyptian names when they arrived in the valley of the Nile. The chiefs have the title of prince, *hati-a-Tehenu*, exactly like the Kings of Byblos, who called themselves *Melek Gebel* when they wrote in Phoenician, and *hati-a en keben* if they used the Egyptian language."[56]



Tehenu warrior and woman – from the Temple of Sahura.

Note that the Tehenu had pointed beards, just like the men of Pont. A pointed beard is specifically an Israelite practice which is based on the law of Moses which states that we should not shave off the corner of our beard.[57]

The Tehenu were probably the Cyreneans who arrive in Libya around 630 BCE. The city of Cyrene in Libya was established by a Minyan by the name of Battus who became king of that place.[58] They arrived in Libya with a "body of emigrants drawn from the Lacedaemonian tribes", but as far as the Egyptians were concerned, they were all of Greek – hence Athenian – origin. In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the Lacedaemonians and Cyreneans were Israelites and in *Ancient Irish History Reconsidered*, we demonstrate that the Tehenu were Athenians who were descended from Ethan son of Zerach. They were, however, using Edomites as slaves. These people arrived in Egypt during the time of Seti IB alias Psammetichus I.

If we are to believe Herodotus' report, a mere two generations after the founding of Cyrene by the first Battus, during the reign of Battus II, son of Arcesilaus, also known as Battus the Prosperous, the Greek colonists starting arriving in force. We are told that Apries was forced to send his forces against the Cyrenean settlers to put an end to their colonisation of the land.

> "The Egyptians, who had never come across Greeks before, underestimated them and were so thoroughly annihilated that hardly any of them found their way back to Egypt."[59]

It was around this time, during the reign of Apries-Merneptah, that a colony of Tehenu left Egypt and migrated to Ireland. (For further details of this migration, see *Ancient Irish History Reconsidered*.)

Another Libyan tribe, who Herodotus called Maxyes, claimed to have arrived from Troy in Anatolia.[60] It was during this period that the Greek and Anatolian peoples started settling in

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56 ETE p.125-6.
57 Lev. 21:5.
58 Herodotus, *Histories* 4.150.
59 Herodotus, *Histories* 4.159.
60 Herodotus, *Histories* 4.191.

Libya and Egypt. Most of these tribes were either of Israelite or Edomite descent. It can also be demonstrated that the Carians who settled in Naucratis in Egypt were likewise Edomites.[61]

Rameses II or Necho II?

According to this reconstruction, the 26th Dynasty is spurious. Manetho's 26th Dynasty is just the 19th Dynasty in another form. This is not, however, to be confused with the archaeologists' 26th Dynasty which is made up of Persian satraps such as Psamtek and Nekau who have been confused with Psammetichus I and Necho II respectively. This confusion will be discussed shortly.

I can reveal that Manetho's 26th Dynasty was as follows:

Actual	**Manetho**
Seti IA	Only mentioned by Herodotus who called him Sethos
Rameses I	Necho I
Seti IB	Psammetichus I
Rameses II	Necho II
Amenophis-Seti II	Psammus/Psammetichus II
Rameses-Siptah	Omitted (Usually placed by archaeologists after Amenmeses.)
Merneptah-Hophra-Maat	Apries (The Biblical Hophra)
Harmais-Amenmeses	[Amen-]Amasis

It should be noted that I have deliberately changed the order of Seti II and Merneptah-Hophra-Maat and moved Siptah to be contemporary with Merneptah. These changes are required by the 26th Dynasty comparison which places Seti II, alias Psammetichus II (the Psammus of Herodotus), immediately after Necho II. It is also based on the comment made by Petrie who tells us that:

> "On reaching the period between Merenptah and Ramessu III. we find the names of Sety II., Amenmeses, Tausert, Siptah, and Setnekht, of whom very little is known, and who have not hitherto been placed in certain order or relationship".[62]

It should be borne in mind that none of the writers can agree either on the order or length of reigns for this period, which period is one of great obscurity. It should also be stressed that none of the writers make mention of the Assyrian rule of Egypt. Only the Assyrian records bear testimony to any Assyrian control, the Egyptian records being completely silent on the matter. It is as if the Egyptians have deliberately erased this whole episode of their history from their records.

Josephus, Africanus and Eusebius all call Haremhab Harmais and would allot to him a maximum reign of 5 years (Josephus 4 years and 1 month). It is generally accepted that Haremhab actually ruled for 14 years. The gist of the story according to Josephus is that Sethos, also known as Aegyptus, drove out his brother Harmais and ruled in his place for a duration of 59 years, following which Rhampses, Seti's eldest son, ruled for 66 years.[63]

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61 See my separate works entitled *Legacy of Edom* and *The Forgotten Tribe of Naphtali and the Phoenicians*.

62 AHEP Vol. 3, p.120.

63 Josephus, *Against Apion* 1.26 (Whiston) or 1.232 (Loeb).

Africanus and Eusebius, who place these kings at the end of the 18th Dynasty, do not include Sethos in their list of kings.

Eusebius would have us believe that Armais, who was also called Danaus, "was banished from Egypt and, fleeing from his brother Aegyptus, he arrived in Greece, and, seizing Argos, he ruled over the Argives".[64] This story, however, is pure fantasy and is only supported by late writers such as Pliny and Pausanias. The descendants of Danaus who ruled over the Argolid were the Israelite tribe of Danaan or Dan. They were not ruled over by an Egyptian king. The story is clearly a late fabrication to provide a connection with the story that Danaus at one time dwelt in Egypt. Had there been any truth to this story, we would have expected to have seen it recorded by Herodotus, but he is completely silent on the matter.

Both Eusebius and Africanus would have us believe that Harmais-Haremhab was succeeded on the throne by Rameses II, with the Armenian version of Eusebius calling him Aegyptus and making him the brother of Harmais-Haremhab.[65] They both inform us that Rameses II ruled for 68 years before being succeeded by Amenophis for 40 years. They have therefore completely omitted the reign of Seti IB. Josephus, however, does include Seti I, who he called Sethos, adding that he (Sethos) was called Aegyptus.[66] This blatant contradiction in stories shows how contrived this story actually is. It can be shown that Aegyptus is a transliteration of the name Keftiu, a name which is preserved in the name Copt. These Keftiu were the Carians who actually arrived during the time of Psammetichus I aka Seti IB. Neither Seti I nor Rameses II were known as Aegyptus and neither of these kings fled to Greece as claimed by Eusebius.

As already mentioned above, Rameses II and Amenophis also appear in the 19th Dynasty with reigns of:

Africanus: 61 (var 66) years for Rameses II and 20 years for Amenophis, who he calls him Ammenephthes.

Eusebius: 66 years years for Rameses II (Rampses) and 40 years for Amenophis (Ammenepthtis).

From this it should be obvious that the whole period under question is in a mess. Gardiner clearly understated the situation when he wrote "the names of the sixteen kings given by Africanus and the fourteen recorded by Eusebius appear in an incredibly garbled form, some of them wholly unrecognizable".[67] The evidence from the tombs is no less enlightening due to the fact that they have been subjected to numerous restorations and appropriations, thereby obscuring any chronological trail. This was the period when the Assyrians, and subsequently the Chaldeans, invaded and controlled Egypt. Many of the Egyptian records were probably destroyed at that time, if not during the time when the Persian king Cambyses invaded a short while later.

It is abundantly clear that much of the Egyptian history is a fabrication either by Manetho and his contemporaries or by the Greeks who were trying to fit their own chequered history into Manetho's intricate chronological framework. We just do not know what parts we are

64 MANETHO pp.117-9.
65 MANETHO p.119.
66 Josephus, *Against Apion* 1.15 (Whiston) or 1.102 (Loeb) and 1.26 (Whiston) or 1.231 (Loeb).
67 EOP p.241.

to trust. It does not help that later writers were also trying to tie the Egyptian chronology to the Biblical narrative, thereby adding their own conjectures to the general confusion.

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

> "after him [i.e. Rameses I] came Armesses Miammoun [i.e. Ramses II/Necho II], for sixty-six years and two months; after him Amenophis [i.e. Seti II], for nineteen years and six months; After him came Sethosis [i.e. Merneptah-Hophra-Maat/Apries], and Ramesses [i.e. Siptah], two brethren, the former of whom had a naval force, and in a hostile manner destroyed those that met him upon the sea; but as he slew Ramesses in no long time afterward, so he appointed another of his brethren, Harmais [i.e. Amenmeses or more correctly Amun-Amasis], to be his deputy over Egypt. He also gave him all the other authority of a king, but with these only injunctions, that he should not wear the diadem, nor be injurious to the queen, the mother of his children, and that he should not meddle with the other concubines of the king; ***while he [i.e. Merneptah-Hophra-Maat] made an expedition against Cyprus, and Phoenicia, and besides against the Assyrians and the Medes***."[68]

I have added the more familiar names in square brackets to assist our understanding of this passage. The suggestion that Merneptah campaigned in Cyprus and Phoenicia, let alone against the Assyrians and the Medes, should be treated with caution, though it should be borne in mind that he probably did go up against Nebuchadnezzar who was regarded as king of the Assyrians. It is also quite possible that Nebuchadnezzar, who married Amyrtis, a daughter of a Medean king,[69] will have by this time have been employing Medean contingencies in his army. The only known campaign against Egypt by Nebuchadnezzar is the one against Amasis in the 37th year of Nebuchadnezzar's reign.[70]

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

> "[Sher]den (— — *dy-n*ʾ) Shekelesh (Šʾ - *k*ʾ - *rw-š* ʾ), Ekwesh (ʾ - *ḳ*ʾ - *y* - *w*ʾ - *š* ʾ) of the countries of the sea, who had no foreskins."[71]

Further down his list he states that the Ekwesh were specifically the ones who had no foreskins. If the Ekwesh were the inhabitants of Cyprus, it can be shown that Cyprus was at that time controlled by Phoenician-Israelites. The fact that they had no foreskins suggests that they had been circumcised, and we know that circumcision was an Israelite practice based on the promise given by the Almighty to the patriarch Abraham. This suggests that Merneptah did indeed conquer Cyprus, a place which was clearly known to the Egyptians as Ekwesh. The suggestion that Merneptah had a naval force capable of travelling that distance relies on Greek mariners being in Egypt. The Greeks are said to have arrived in Egypt during the time of Psammetichus I who we have identified as Seti IB. There is no evidence that the Egyptians had a naval force of their own, especially vessels capable of travelling such

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68 Josephus, *Against Apion* 1.15 (Whiston) or 1.97-9 (emphases mine).

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

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

71 ARE Vol. 3, p.249, §.588.

distances by sea, prior to that time. (If we can recall, Hatshepsut's journey to the Land of Pont was accomplished using ships built by Phoenicians.)

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

> "Four generations after Psammetichus, Apries was king for twenty-two years. He made a campaign with strong land and sea forces ***against Cyprus and Phoenicia***, took Sidon by storm, and so terrified the other cities of Phoenicia that he secured their submission; he also defeated the Phoenicians and Cyprians in a great sea-battle and returned to Egypt with much booty."[72]

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

> "There was no earlier king who was more fortunate than Apries. He ruled for twenty-five years, and in the course of his reign he attacked Sidon and fought a sea-battle against the king of Tyre."[73]

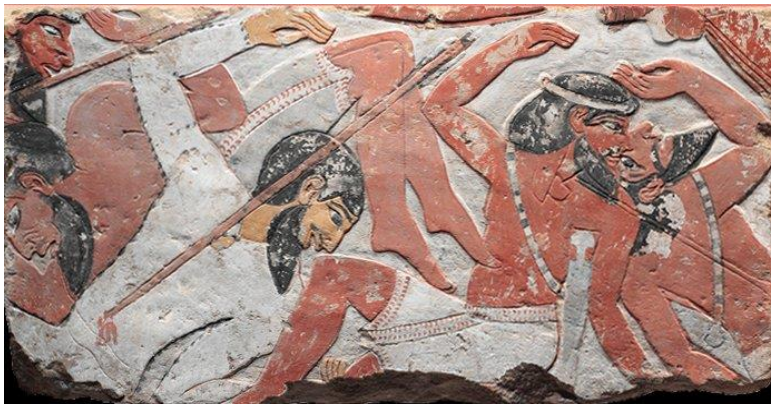
As for Merneptah's brother, who is called Rameses in Josephus' version, in the first few years of his six-year reign, Siptah was known as Rameses-Siptah and later as Merneptah-Siptah.[74] This has certainly not helped the situation by adding to the confusion which surrounds this period of history.

In an unpublished article entitled "The Three Brothers",[75] Immanuel Velikovsky argues that Manetho's account here backtracks to the time of Haremhab. He agrees with the identification of Ramesses as Siptah, but instead of identifying Sethos as Seti-Merneptah-Hophra and Harmais as Amenmeses, he has put forward the argument that Seti II and Siptah both belong to the time of Haremhab and our Seti IA, and that Harmais is in fact Haremhab and Sethos is Seti IA. I personally do not see that this adjustment to the record is necessary, but it is mentioned here purely so that a fully balanced view can be presented. It is very unlikely, for example, that Seti IA will have had a navy. Also, it should be noted that Diodorus has confused Amasis with Haremhab when he tells us that Amasis introduced laws[76] and "ruled the masses of the people with great harshness; many he punished unjustly, great numbers he deprived of their possessions, and towards all his conduct was without exception contemptuous and arrogant".[77] In the same passage, Diodorus even dated Amasis to the time of Actisanes "king of the Ethiopians" (i.e. Shabaka). Unfortunately, these sorts of errors were commonplace amongst the classical writers. We therefore need to be circumspect and weigh up all the evidence. Velikovsky seems to have been misled by this statement by Diodorus.

The reason for Rameses II's march out of Egypt in the 4th year of his reign was to assist Ashur-uballit II in confronting Nebuchadnezzar II, 'king of Hatti'. The identity of the Hattians will be discussed shortly. According to the Bible, whilst on this campaign, Necho II encountered Josiah king of Judah and killed him. Rameses II is likewise said to have killed a chief of the

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72 Diodorus, *Library* 1.68 (emphasis mine).
73 *Herodotus* 2.161.
74 EOP p.277.
75 This can be viewed at www.varchive.org.
76 Diodorus, *Library* 1.95.
77 Diodorus, *Library* 1.60.



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

'Shosu' who opposed him at Megiddo and a scene depicting the battle was discovered on a granite door jamb at Deir El-Bahari. We have already seen how the Israelites were called both Setiu and/or Shosu as a generic designation. The 'Shosu Chief', who is depicted on part of a granite doorjamb at Deir El-Bahari with a spear in his side (or maybe it was a large arrow?), will undoubtedly have been King Josiah.

Rameses II's battle with the Shosu seems to have been a short encounter, the Bible providing us with a reasonable explanation as to why this should have been so.

> "Necho king of Egypt came up to fight against Carchemish on the Euphrates; and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with you, king of Judah? I am not come to fight against you this day, but against the house with which I am at war; for God commanded me to make haste; forbear from meddling with God, who is with me, that he destroys you not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Take me away; for I am sorely wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. and all Judah and Jerusalem mourned for Josiah".[78]

Nebuchadnezzar was not officially king at the time of this battle:

> "The king of Akkad [i.e. Nabopolassar king of Babylon] stayed home (while) Nebuchadnezzar (II), his eldest son (and) ***crown prince***, mustered [the army of Akkad]. He took his army's lead and marched to Carchemish which is on the bank of the Euphrates."[79]

Necho II, alias Rameses II, purportedly returned to Jerusalem half way through the battle to depose Jehoahaz, placing his brother Eliakim on the throne and renaming him Jehoiakim,[80] and then took Jehoahaz northwards to Riblah in the land of Hamath[81] before continuing his battle. We have already suggested that Jehoahaz was probably co-ruling with his father Josiah ***before*** Necho arrived.

The scene of Rameses II's major battle against the Hattians was at a city called Kadesh. Once again, Kadesh has been identified as a city on the Orontes, but if we apply the Biblical understanding to the events, the city in question was the city of Carchemish which was on the Euphrates, not the Orontes. A fuller explanation of this episode can be found in Velikovsky's book *Ramses II and His Time* wherein he provides all of the factors involved in this identification.

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78 2 Chron 35:20 - 24.
79 ABC p.98, Chronicle 4 (Chronicle Concerning the Later Years of Nabopolassar), lines 27-28.
80 2 Chron. 36:4. Note also that Jehoahaz was called Shallum by Jeremiah 22:11.
81 2 Kings 23:33.



The Egyptian army of Rameses II (left) shown engaging the Hattian army whilst the Hattian king is depicted in his chariot on the right. The city of Kadesh is in the middle of the picture.

The Bible tells us that he went to encounter "the king of Assyria".[82] Assyria had already been subjugated by Nabopolassar the father of Nebuchadnezzar II but under Ashur-uballit II, the Assyrians made one last stand. Jeremiah tells us that it was Nebuchadnezzar king of Babylon who came against the army of Pharaoh-Necho placing this event in the fourth year of the reign of Jehoiakim, that is four years after Pharaoh Necho killed Josiah.[83]

According to the prophet Jeremiah, Necho's army comprised of Egyptians, Ethiopians, Libyans and Lydians.[84] Rameses II's army likewise comprised of four divisions – the division of Amon, the division of Ra, the division of Ptah and the division of Sutekh. In the Egyptian *Poem of Pentaur*, which recounts Rameses II's 'victory', it seems that the Lydians were called "the Sardan". Sardis was the capital of the Lydian royal house.[85] The Sardan were mercenaries of the pharaoh.

Gyges, king of Sardis, is said to have dispatched mercenaries to Egypt to assist Psammetichus I [alias Seti IB] in gaining mastery over the other Delta princes.[86] The Lydians were a people who lived in Asia Minor, Sardis being their capital city. The Sardan mentioned in the records of Rameses II must therefore have been the people of Sardis, better known to us from both the Bible and the Greek records as Lydians.

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82 2 Kings 23:29.
83 Jer. 46:2.
84 Jer. 46:9.
85 *A History of the Classical Greek World 478-323 BC,* p.6 by Peter John Rhodes, Chichester: Wiley-Blackwell 2010 (2nd edition).
86 EOP p.353.

According to David Rohl's reconstruction, Rameses II was the Biblical Shishak. Apart from the fact that Rameses II is not recorded as maintaining control over the land of Israel, as prophesied by the prophet Shemaiah,[87] we have already demonstrated that Thutmose III alias Senusert III was the real Biblical Shishak. No other Egyptian king is known to have held hegemony over the land of Israel for anywhere near as long as Thutmose III, yet because of this distortion of history, our whole understanding of ancient history is corrupted beyond recognition.

Rohl does make the interesting point that the Israeli chariots displayed on the Ashkelon Wall reliefs supposedly predate the time that they were introduced into Israel by King Solomon:

> "And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, that he bestowed in the chariot cities, and with the king at Jerusalem."[88]

It is ironic that the chariot was ***reintroduced*** into Egypt by Israel and was one of the many 'Asiatic' products imported by Egypt during the 18th Dynasty:

> "At this time [i.e. the time of Thutmose III] the Syrians stood at a higher stage of civilisation than even the wonderfully gifted race of Egypt. The plunder carried back to Egypt of coats of mail, of gold-plated chariots, of chariots inlaid with silver, witnesses to an industrial and artistic development that was able to teach Egypt."[89]

Rameses II supposedly achieved his victory at the city of Kadesh. However, the *Poem of Pentaur* talks about the victory the pharaoh "achieved in the land of Khatti, Nahrin ... Carchemish, Kedy, [the] land of Kadesh".[90] Carchemish was, in this instance, the "Holy City" and for "[the] land of Kadesh" we should read "[in the] land of Carchemish". The land of Carchemish was at that time owned and occupied by the Hattians and formed part of the Hattian kingdom. As we shall demonstrate in Chapter 12, that Hattian kingdom was actually Chaldean.

Having made these amendments to the Egyptian chronology, the following comment by Pierre Montet become relevant to our study:

> "A famous document surviving from the reign of Ramses II is dated year 400 from the accession of a king, of whom it is not known for certain whether he was a real or a mythical figure. This year 400 seems to coincide with the beginning of the epoch called the epoch of Menophres which, by the end of the Augustan era, had reached the year 1606. There were, then, administrative departments, either civil or religious, where the number of years was recorded without taking the various reigns into account. Kings and their scribes preferred, however, to keep to their inconvenient method of reckoning, as if each monarch wanted to make himself master of time."[91]

Menophres was an alternative name for Menes, the first official king of Egypt. We know him either as Amenemhat I or as Amenhotep I. This four hundred years seems to accord with the Biblical chronology and therefore dates Amenhotep I alias Amenemhat I to the time of king David.

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87 2 Chron. 12:7-8.
88 1 Kings 10:26.
89 *Cuneiform parallels to the Old Testament* (2nd Edition), p.255, R W Rogers, New York and Cincinnati 1926.
90 KIR p.7.
91 ETE p.45.

The City of Kadesh in the Land of Barnea

The city of Kadesh has been wrongly identified as Tell Nebi-Mend on the Orontes. An examination of the topographical layout of this site even precludes it from being identified as the city of Kadesh of Rameses II's reliefs.[92]

Quoting James Henry Breasted:

> "Müller sees in this city the Kadesh on the Orontes (*Asien und* Europa, 217); but there seem to me conclusive reasons against this identification: (1) The relief shows a city on rocky heights, while Kadesh is in a low valley surrounded by moats (Müller thinks this is due to artist's looseness). (2) It is said to be "*of the land of Amor*." Now, Kadesh on the Orontes clearly did not belong to the land of the Amorites (see Meyer, *Festschrift für Georg Ebers*, 69), and the purpose of the addition, "*of the land of Amor*," is precisely to distinguish the Galilean Kadesh from its more powerful neighbor in the north.[93]

Carchemish was known by a number of names, Kadesh of Barnea being one of them. When in Numbers chapter 13:17-22 we are told that Moses sent the spies to spy out the Promised Land, those spies entered the land ***from the north***:

> "So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron."

- "past Rechob" (verse 21): a city located in the vicinity of Mount Hermon in Northern Israel and which formed part of Asher's inheritance;[94]
- "at the entering of Hamath" (verse 21), which was in Syria;
- "and they went up into the south and came unto Hebron" (verse 22), which city was located to the south of Jerusalem.

They therefore travelled from north to south – not from south to north as claimed by Josephus.[95] What probably confused Josephus is that the Sinai Peninsula was known in his day as Paran. It is mentioned by Ptolemy who called it the Pharan (Φαρὰν) Promontary.[96] When Judah returned to the land after their captivity, many of the cities and places mentioned in the Bible had long disappeared. They had been razed to the ground and burnt with fire, first by the Assyrians, then by the Chaldeans under Nebuchadnezzar II. There will not have been any signpost pointing to a 'wilderness of Paran'. It seems that someone must have assumed that the Wilderness of Paran was to the south of Jerusalem and everyone has blindly followed their assumption.

Israel was at that time camped at a place variously called "wilderness of Zin",[97] "wilderness of Paran",[98] Kadesh[99] and Kadesh-Barnea.[100] To get to this place, they had to travel ***through***

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92 Refer RT pp.10-17 for a full discussion of this wrong identification.
93 ARE Vol. 3, p.71, fn. a
94 Judges 1:31 & Josh. 19:28-30.
95 It is difficult to understand how Josephus could possibly have thought that the spies came from the opposite direction : "When Moses had said thus, the multitude requited him with marks of respect; and chose twelve spies, of the most eminent men, one out of each tribe, who, passing over all the land of Canaan, from the borders of Egypt, came to the city Hamath, and to Mount Lebanon; and having learned the nature of the land, and of its inhabitants, they came home, having spent forty days in the whole work." *Antiquities of the Jews* 3.14.2 (Whiston) or 3.303 (Loeb).
96 Ptolemy, *Geography* Book 5, Chap. 17. (Arabea Petraea – Chap. 16 in some editions.)
97 Num. 13:21.
98 Num. 13:3.
99 Num. 13:26.
100 Num. 32:8.

the land of the Amorites:

> "And we journeyed from Horeb, and went through all that great and dreadful wilderness which ye saw, by the way to the hill-country of the Amorites, as the LORD our God commanded us; and we came to Kadesh-Barnea."[101]

Horeb was in the land of Midian and was where Moses went when he fled from Egypt after killing the Egyptian guard.[102] Most early writers place the land of Midian in Saudi Arabia, on the eastern shore of the Gulf of Akaba.[103] It therefore does not make sense to look for evidence of the Exodus in what has become known as the Sinai Peninsula, a land which did not even acquire this name until the fourth century of the Common Era.[104]

Knowing that they started from the Land of Midian gives us a starting point for the above journey from Horeb. Most academics would locate Kadesh-Barnea to the south of the land of Moab, yet the Bible quite clearly states that the land of the Amorites was to the north, "in the mountains".[105] Furthermore, the River Arnon was their southern boundary:

> "For [the river] Arnon is the border of Moab, between Moab and the Amorites."[106]

Consequently, Kadesh-Barnea could not possibly be located anywhere south of the river Arnon. The Amorites were called Amurru in the Mari Letters and Assyrian texts. They confirm the Biblical text which says that these people dwelt in Syria. We should bear in mind that Sihon king of the Amorites dwelt in Heshbon to the east of the River Jordan. The River Yabbok (AV Jabbok) was their northern border.[107] The River Yabbok is still known as the Yabbok to this day, though most people do not realise that Yarmuk is a phonetic variant of that name.

The letter *m* in the Assyrian, Persian, Gaelic and Celtic languages was often pronounced as a *b.* In the Bible, we see that the Hebrew letter מ *mem* could also at times be pronounced as a ב *beth*. In the Book of Isaiah, for example, the Chaldean king who gave presents to Hezekiah king of Judah is called ***M***erodachbaladan,[108] but this same king appears in the Second Book of Kings as ***B***erodachbaladan.[109] (NB: In the Assyrian records, this king is called Marduk-appla-idinna, the interchange of the *p* and *b* in ancient languages also being well attested.) Likewise, in the Book of Isaiah, the city of Dibon (דִּיבֹן) appears twice in one verse as Dimon (דִּימוֹן).[110] After Jerusalem was destroyed by the Romans, the Sanhedrin moved to a place called both Yamnia/Jamnia and Yabneh/Jabneh, both names being used interchangeably throughout the Babylonian Talmud. Therefore, for Yarmuk read Yarbuk read Yabbok!

The suggestion that the River Zarqa is the Biblical Yabbok ignores the fact that the Yabbok was the northernmost border of the tribes of Reuben and Gad, a border which extended to

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101 Deut. 1:19.

102 Gen. 3:1.

103 *An Universal History from the Earliest Account of Time to the Present* Vol. VII, p.238 – Chap. 8 *The History of the Arabs, and their Antient State, to Mohammed* Printed by T. Osborne, London 1744 and written by a number of contributors. See also the entry under *Midian and Midianites*, Jewish Encyclopedia, Vol. 8, p.547, Isidore Singer et al, Ktav Publishing House, New York 1906 and the entry under *Midiani'tae*, on p.354 of Vol. 2, *Dictionary of Greek and Roman Geography*, by various writers. Edited by William Smith, London 1872.

104 "It [i.e. Mount Sinai] does not seem to have been known, or its relevance to Judeo-Christian tradition established, until well into the fourth century." *History and Hagiography from the Late Antique Sinai*, Introduction, p.17, Daniel Caner, Glasgow 2010.

105 Num. 13:29.

106 Num. 21:13.

107 Josh. 12:2.

108 Isa. 39:1.

109 2 Kings 20:12.

110 Isa. 15:9.

the southernmost limit of the Sea of Galilee, known to the Jews as the Chinnereth.[111] The Zarqa, which is often quoted as being the Biblical Yabbok, goes nowhere near the Sea of Galilee.

The people of Kadesh-Barnea were the people the Assyrians called Barnakeans. We are informed by Esarhaddon king of Assyria that these "wicked Barnakeans – inhabitants ot Til-Assur, who in the tongue of the people of Mihrânu [i.e. Machir son of Menasseh[112]] are named Pitâneans".[113] The *ayin* (ע) of Barnea (בַּרְנֵעַ) has here been transliterated as a *k*. These Barnakeans were dwelling in north Syria. They were Pitaneans who dwelt in a land known as Pitan, this being a variant spelling of Padan. This means that the Wilderness of Paran is more correctly Wilderness of Padan-[of]-Aram, where Aram is the Hebrew word for Syria. The Hebrew characters *reish* (Modern Hebrew ר, Ancient Paleo-Hebrew 𐤓) and *daleth* (Modern Hebrew ד, Paleo-Hebrew 𐤃) are practically identical, which means that when the Tanakh (Hebrew Bible) was transliterated from the original to the modern Hebrew, the two characters could easily have been misread, especially as, by that time, the original texts will have been old and may have been in a poor condition.[114] A similar example of the confusion between these two characters are to be found in Hemdan (חֶמְדָּן), the son of Duke Anah, [115] who appears in the book of Chronicles as Hamran (חַמְרָן).[116] Similarly, Dodanim (דֹּדָנִים) son of Yavan in the Book of Genesis becomes Rodanim (רוֹדָנִים) in the first Book of Chronicles,[117] though this is corrected by a margin entry in the Tanakh (Hebrew Bible) and correctly transliterated in the Authorised Version. Riphat (רִיפַת) son of Gomer likewise becomes Diphat (דִיפַת) in the Book of Chronicles.[118] Again, this entry is corrected by a margin entry in the Tanakh and correctly transliterated in the Authorised Version. Notice also that Eliasaph son of Deuel (דְּעוּאֵל) of the tribe of Gad[119] is also called son of Reuel (רְעוּאֵל).[120]

According to the prophet Isaiah, Kir was a city of Moab:

> "The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence."[121]

Kir is elsewhere called Kirheres,[122] Kirharesh[123] and Kirhareseth.[124]

During the time of Ahaz king of Judah, Retsin king of Syria (Rezin in the Authorised Version) made war against Jerusalem and took some of the cities which belonged to Judah. Ahaz, who was then king of Jerusalem, seeing that he was in a straight, sought assistance from the king of Assyria:

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111 Deut. 3:16-17.
112 Num. 26:29.
113 ARAB Vol. 2, p.207, §.517 & p.213, §.532.
114 Notice that the name Padan only appears in the book of Genesis, the oldest book of the Bible.
115 Gen. 36:26.
116 1 Chron. 1:41.
117 Compare Gen. 10:4 with 1 Chron. 1:7.
118 Compare Gen. 10:3 with 1 Chron. 1:6.
119 Num. 1:14, 7:42, 7:47 and 10:20.
120 Num. 2:14.
121 Isa. 15:1.
122 Jer. 48:31-36.
123 Isa. 16:11.
124 Isa. 16:7 and 2 Kings 3:25.

> "So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me."[125]

Notice that the Syrians were in league with the northern house of Israel. The Assyrian king in question was Tiglathpileser III who duly came to the assistance of king Ahaz:

> "And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin."[126]

The people of Damascus were taken prisoner and relocated to the (Moabite) city of Kir. Where then was this city of Kir?

Tiglathpileser III king of Assyria furnishes us with the answer to this question:

> "Above Til-Kamri, which they also [call Humut], I built a city. From its foundation to its top I built, I completed it. A palace for my royal abode [I erected therein]. Kâr-Assur I called its name. The weapon of Assur, my lord, I set up therein. People of the lands my hands had conquered I settled in it. I [laid tribute and tax(es)] upon them; with the people of Assyria I counted them."[127]

Kâr-Assur is here clearly the same as Tîl-Assur of Esarhaddon's texts quoted above. We have demonstrated elsewhere that the letter *m* in the Assyrian language is sometimes equivalent to the Hebrew vav which can be represented as a *v*, *o* or *u*. For Kamri, a name which was also written Karmi,[128] we should therefore perhaps read Kar, Kauri or Kir.

Humut is clearly Hamath in Syria, the king having claimed to have conquered "19 districts of Hamath".[129] Hamath was also later used by Sargon II king of Assyria in his campaigns against Israel. Styling himself "Destroyer of Hamath", Sargon II razed the city, recolonized it with 6,300 Assyrians and removed its king to be flayed alive in Assyria. He also carried off to Nimrud the ivory-adorned furnishings of its kings.

The city of Kir, however, is where Tiglathpileser transplanted the men of Damascus, which means that the Biblical city of Kir was Kâr-Assur which was 'built' somewhere to the north of Hamath but not Hamath itself. It would seem then that the translators have wrongly translated the above passage which says that Til-Kamri (i.e. Kir) was an alternative name for Humuth (i.e. Hamath), especially as the Assyrian king elsewhere states:

> "555 … captives of the Kutêans and Bît-Sangibuteans, in Til-karme I settled."[130]

Til-karme is merely a variant spelling of Til-kamri. Here the Assyrian king is saying that he settled the displaced peoples in Til-Kamri/Kir itself. Where precisely then was this city?

The Bible suggests that Kir was an important Moabite city. Placing a Moabite city so far north would normally be considered preposterous if it were not for the fact that the only likely location for this city of Kâr-Assur/Kir to which Tiglathpileser III took his captives is Carchemish!

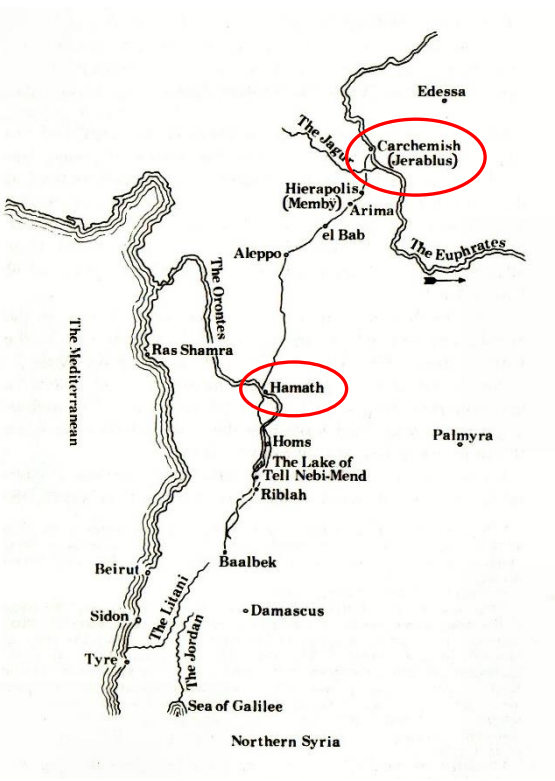
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125 2 Kings 16:5-7.
126 *Ibid*. 16:9.
127 ARAB Vol. 1, pp.269-70, §.763. See variants in p.280, §.782 & p.283, §.788.
128 ARAB Vol. 1, p.276, §.772.
129 ARAB Vol. 1, p.275, §.770.
130 ARAB Vol. 1, p.276, §.772.

The word Kar or Car (both are pronounced in exactly the same way) simply means city and is equivalent to the English word for city, being Caer. Carchemish therefore means literally "city of [the god] Chemish" or "Chemosh", both names being used interchangeably.

The prophet Jeremiah wrote:

> "For because thou hast trusted in thy works and in thy treasures, thou also shalt be taken; and Chemosh shall go forth into captivity, his priests and his ***princes*** together."[131]



Map showing the location of Carchemish in relation to Hamath.

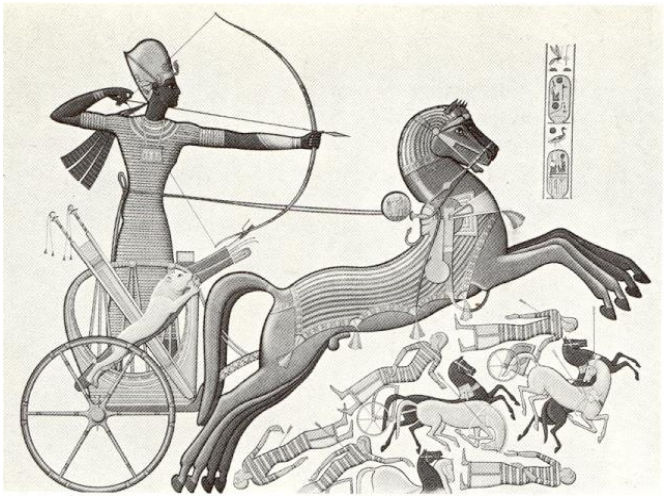
In the Hebrew, the word Chemosh in this passage from Jeremiah is written Chemish (כמיש) with Chemosh (כְּמוֹשׁ) included as a margin note. Chemosh was specifically "the god of the Moabites"[132] as well as "the abomination of the Moabites".[133] Whilst the suggestion that the priests of Chemosh shall go into captivity would be logical, the suggestion that the princes of the god should accompany them requires a little explanation. Such explanation, however, is not required if we accept that Chemosh in the above passage refers not to the god, but rather to the city of Chemish, better known to us as Carchemish.

It is only logical to assume that the kings of Damascus should be relocated by the king of Assyria somewhere between Damascus and Assyria. If the Syrians were taken captive to Kir, then this city must be looked for to the north of Damascus. The accepted location for the "land of Moab" is, of course, in the opposite direction! Carchemish was a logical place for the Assyrian king to build his fortress because it was on the river Euphrates which itself formed a natural border between the two countries (i.e. Syria and that portion of Armenia which now formed part of the Assyrian domain).

Finding Moab so far north alters our perception of the extent of Moab's jurisdiction. The suggestion that Moab could possibly have reached that far north would normally be looked upon with scorn. Nevertheless, we have the irrefutable statement in the Bible that Chemosh was specifically the god of Moab. Why would a city be named after a Moabite god unless that city belonged to Moab? Also, having identified the Zagros Mountains as the Biblical Mount Seir, it is relevant to note that, during the time of King Jehoshaphat, "the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them".[134]

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131 Jer. 48:7.
132 1 Kings 11:33.
133 2 Kings 23:13.
134 2 Chron. 20:23.



Rameses II at Kadesh

According to Rameses II's account of his campaign, he was the victor at the battle of Kadesh-Carchemish. The truth of the matter, however, is that Nebuchadnezzar's 'Hittite' troups surpised him by attacking his rear flank forcing the pharaoh to flee *northwards* (note northwards) across the Euphrates River.[135] Jeremiah likewise foretold of pharaoh Necho's plight when he said that "they shall stumble, and fall *toward the north* by the river Euphrates".[136] Contrary to the accepted opinion, Rameses II had in fact lost the battle:

> "How cowardly are your hearts, my chariotry, nor is there any worthy of trust among you any longer....
>
> "But behold, you have done a cowardly deed, combined in one place. Not a man has stood among you to give me his hand when I was fighting".[137]

These are not the words of a victor but rather of someone who was deserted on the battlefield! Even the two versions of the treaty which was made between Rameses II and his 'Hittite' opponent differ in that both sides claimed the victory:

> "Unhappily the Boghazköy tablets tell a very different tale. On one of these Khattusilis, Muwatallis's brother and successor, recalling the events of earlier years, relates how Ramesses was conquered and retreated to the land of Aba near Damascus, only to be replaced there by himself as regent. From another tablet we learn that Amor, which had perhaps been subject to the Egyptian power since the time of Sethos [i.e. Seti IB], now fell to Muwatallis, who replaced its king by one of his own choice".[138]

Muwatallis was the firstborn son of Mursilis and was the brother of Hattusilis (III). As we shall shortly see, Hattusilis, who was also called Ketasar, is to be identified as Nebu-Ketasar, better known to us as Nebuchadnessar II. Hattusilis III was acting as prince regent when he led the surprise attack on Ramses II's army. The long and the short of all of this is that Rameses II lied! His lies and deceptions did not end there as I intend shortly to demonstrate.

Byblos

By moving Rameses II forward in time, we can solve yet another archaeological enigma. The excavators of Byblos encountered a problem in that the Iron Age was completely absent at this important site. After a discussion of the importance of the city during the time of Rameses II we are told:

> "The results of excavations at Byblos have shown a curious fact which has been a source of discussion among scholars. In the excavated area at Byblos there is a complete absence of

[135] KIR p.30.
[136] Jer. 46:6.
[137] KIR p.11.
[138] EOP p.263.

stratified levels of the Iron Age, that is for the period 1200-600 B.C...

"...The excavators were unable to perceive any stratification of the Iron Age, a period which must have been one of great prosperity and intense commercial activity".[139]

Byblos is constantly mentioned in the Assyrian records so we know that the city must have flourished during this period, but the archaeological evidence just does not exist! This, of course, assumes that Rameses II belongs to the 12th century BCE. If, however, Rameses II is to be identified as the Biblical Necho II then this 600 year gap would no longer be an issue.

Having demonstrated that Rameses II was the pharaoh known in the Bible as Necho II, this means that the sarcophagus of Ahiram at Byblos, which archaeologists have been quick to identify as the king of this name mentioned in the Bible and who lived during the time of David and Solomon, needs to be moved forward in time by at least four centuries. We learn from the excavations at Byblos that Ahiram was succeeded by Ithobaal (a variant spelling of Ethbaal),[140] but Josephus tells us that the Hiram of the time of David and Solomon was succeeded, first by his son Beleazarus (var. Balbazar), and then by Abdastartus.[141] Despite this anomaly, archaeologists still insist that they have found the sarcophagus of the Biblical Hiram.

Rabbinical tradition informs us that another later Hiram/Ahiram king of Tyre was killed by Nebuchadnezzar II who dethroned him and put him to a painful death.[142] Josephus also informs us that there was an Ethbaal king of Tyre who was a contemporary of Nebuchadnezzar II.[143] This firmly places these two people at this later date. This means that Yehimelek and Elibaal lived ***after*** this time. One should also take into consideration that this amendment has a profound effect on our understanding of the origin of the Phoenician alphabet, which is now shown to have arrived much later than has previously been argued and actually now post-dates the introduction of the Paleo-Hebrew script!

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

"Attention! Behold, thou shalt come to grief below here!"[144]

The word לדעת *l'da'at*, which is here translated as 'Attention!', more correctly means 'for information', but the overall sense is the same. Bearing in mind that the later Ahiram was cruelly killed by Nebuchadnezzar II, this passage makes more sense in the context of this later period than it would for the earlier Ahiram who lived during the time of David and Solomon in a period of relative peace. We shall revisit this period when we discuss the statues of Shoshenk I and Osorkon I which were discovered at Byblos.

It is known that an emissary named Wenamon visited the palace at Byblos during the Egyptian 21st Dynasty. The problem is that the only evidence of a temple at Byblos are the "large foundation stones of a building of the Persian period (550-330 B.C.) [which were]

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

140 *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* p.155, W. F. Albright in *Journal of the American Oriental Society* Vol. 67 (No. 3, 1947).

141 Josephus, *Against Apion* 1.18 (Whiston) or 1.121-2 (Loeb).

142 Entry under Nebuchadnezzar in *Jewish Encyclopedia* Vol. 9, p.202, Isidore Singer et al, Ktav Publishing House Inc., 1901. See also Leviticus Rabbah xviii.2 and Yalk., Ezek. 367.

143 Josephus, *Antiquities of the Jews* 10.11.1 (Whiston) or 10.228 (Loeb).

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

unearthed to the east of the site".[145] This accords with our redating of the 21st Dynasty to the Persian Period. The whole of this later period will be considered more fully in the next chapter.

The Red Sea Canal

According to Herodotus, Necho II "was the first to attempt the construction of the canal to the Red Sea, a work completed afterward by Darius the Persian".[146] We are told that 120,000 workers perished in the attempt before he gave up his effort to join the Mediterranean to the Red Sea by a waterway. This comment by Herodotus has, however, been challenged by Edgar A. W. Budge:

> "He [Necho] gave orders for fleets of triremes to be built for him, both in the Mediterranean Sea and the Red Sea. In order to give these vessels the opportunity of being employed upon both seas, he conceived the idea of connecting them by means of a canal, which he intended to join the old canal that was already in existence in the days of Rameses II".[147]

Some would even argue that this canal was already in existence during the time of Hatshepsut,[148] but we have already demonstrated that Hatshepsut actually visited the land of Israel (then known as Pont) and returned to Egypt by ship from Tyre in Phoenicia. There is no evidence to support the claim that this canal existed previous to the time of Rameses II. The truth of the matter is that the canal was started by Necho II alias Rameses II precisely as stated by Herodotus.

Tanites or Saites?

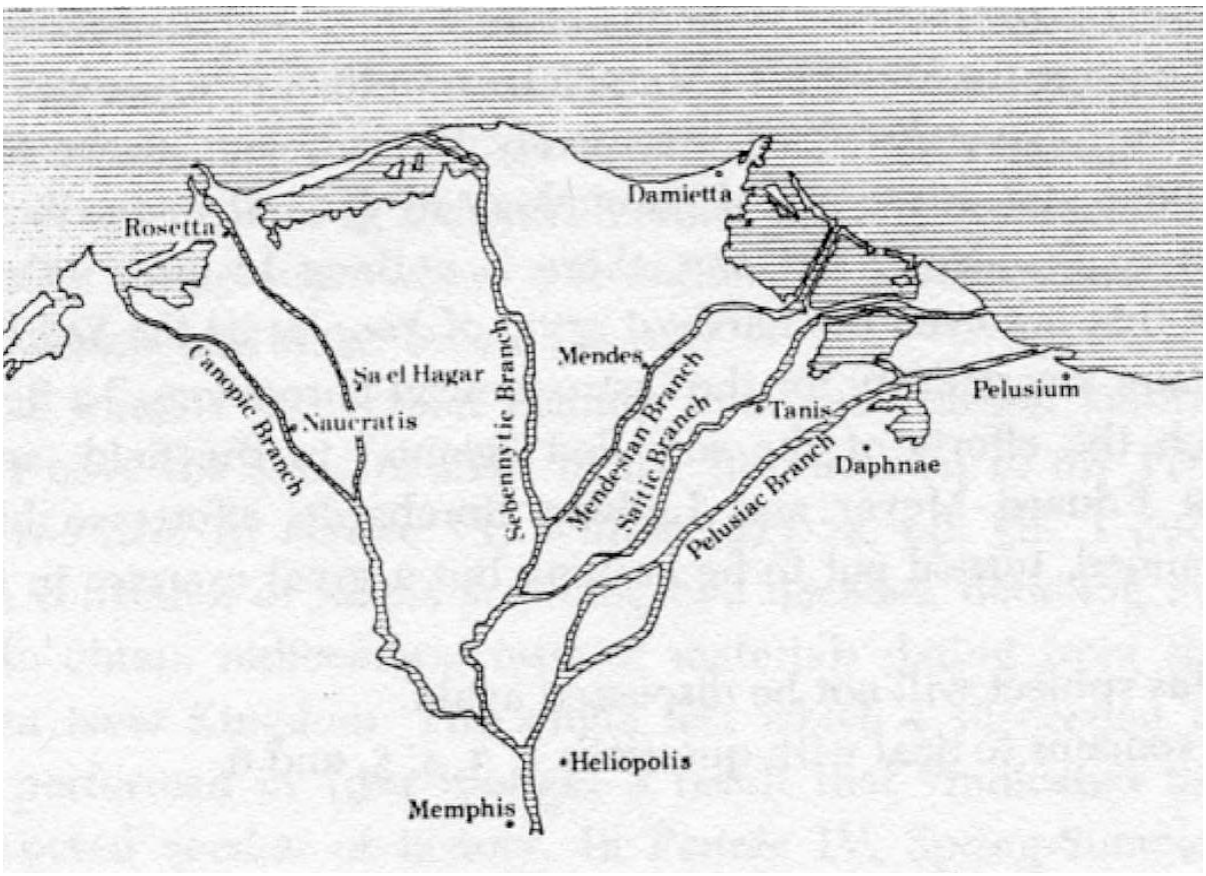
Ever since Lepsius declared that Sa el Hagar on the Rosetta branch of the Nile is to be identified as the location of the Egyptian city of Sais, no one has thought to challenge his assumption. No ancient ruins of any palace have to date been discovered at this site. According to Herodotus, Sais was the site of some magnificent structures, some of which were constructed by Amasis who was king of Egypt during the time of Cambyses the Persian conquerer.[149] His gateway to the temple of Athene, for example, "left everyone else far behind him by the size and height of this building, and by the size and quality of the blocks of stone of which it was constructed".[150] One then wonders where these structures have disappeared to. What is evident is that they will not be found at Sa el Hagar!

In his discussion of the various branches of the Nile, Herodotus fails to mention the Tanitic branch but instead called it the Saitic branch.

> "for the Nile divides, flowing from the Cataracts to the sea right through the middle of the country - as far as Cercasorus [Heliopolis?] in a single stream, and below that city splitting into three branches, of which one trends eastward and is known as the mouth of Pelusium, and another trends westward and is called the mouth of Canopus. There remains the third branch which, coming down from the southward to the tip of the Delta, flows straight on and cuts it in two on its course to the sea. This branch, issuing at what is called the mouth of Sebennytus, is neither the least in volume, nor the least famous of the three. In addition to these there are two

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145 *Byblos Through the Ages op. cit.* p.57.
146 Herodotus, *Histories* 2.158.
147 A History of Egypt Vol. 6, p.219, Edgar A. W. Budge, London 1902-1904.
148 DEB Vol. 3, p.16.
149 See for example Herodotus, *Histories* 2.175-176.
150 *Ibid*. 175.



The Nile Delta as described by Herodotus showing the Saitic Branch splitting off from the Sebennytic.

> other mouths, the Saitic and Mendesian, which split off from the Sebennytic and so run into the sea".[151]

Herodotus is quite categoric when he specifies that the Saitic branch splits off from the Sebennytic arm of the Nile. It is assumed that Herodotus got his facts confused, though we should bear in mind that he actually visited Sais. Is it possible that he could have become so confused as to not only identify the wrong arm of the Nile but that he should completely omit to make mention of the Tanitic branch of the Nile? Even Strabo, writing in the first century BCE some time after Herodotus, likewise wrote that the Saitic branch of the Nile is the same as the Tanitic:

> "Then follows the Tanitic, which some call the Saitic mouth, and the Tanite Nome, and in it Tanis a large city."[152]

By contrast, the branch of the Nile identified as Saitic by archaeologists is called Bolbitine by Pliny[153] – ***not*** the Saitic! Lepsius's identification of Sa el Hagar as the site of the original Sais is therefore erroneous. Sa el Hagar was in fact a different Sais, a city which actually dates no earlier than the Persian Period and the Saitic style which archaeologists refer to is actually derived from the name of this city rather than the one the classical writers referred to.

If Rameses II was an alternative name for Pharaoh Necho II, then it follows that Tanis and Sais must either be two names for the same place or the two cities must have been located

[151] Herodotus, *Histories* 2.17.
[152] Strabo, *Geography* 17.1. 20.
[153] Pliny, *Natural History* 5.11 (64).

very close to each other. As Strabo does not mention Sais, then one must expect that Sais was an alternative name for Tanis.

In the Bible, Tanis is called Tzoan.[154] Ashurbanipal called it Saanu.[155] In the time of Isaiah, Tzoan, or Tanis, was regarded as being the seat of Egyptian power.[156] Tanis was still considered to be of especial importance during the time of Ezekiel who lived during the time of Nebuchadnezzar II when Sais was supposed to have been the seat of the Saitic dynasty to which Pharaoh Necho II and his successors belonged.[157] Where then is the archaeological evidence for such seat of authority at Tanis during this period when Sais was supposed to be the Egyptian capital, unless, of course, Sais and Tanis were one and the same place?

The truth of the matter is that the 19th and 26th Dynasties were one and the same period. This is why (purportedly) no mummies of any 26th Dynasty kings have been found!

The 19th Dynasty King List

The 19th Dynasty list as preserved by Josephus, Africanus and Eusebius is currently a great confusion to anyone studying this period of history. In particular, the lengths of reign given have been the subject of much scholarly debate. It would appear, however, that the lengths of reign from Seti I onwards appear to bear some relation to the actual ages of the kings at their time of death rather than their lengths of reign! The order of the kings is another problem which needs some clarification.

According to Josephus, the 19th Dynasty was a continuation of the 18th, though both Africanus and Eusebius make the first four of these kings 18th Dynasty rather than 19th Dynasty rulers, but repeating the last two kings of the 18th in their 19th Dynasty list. Harmais is clearly the pharaoh we know as Horemheb, with his successor, who is called Ramesses and accredited with a reign of only one year, being identifiable as Rameses I, alias Necho I.

In the first part of his discourse against Apion, Josephus states that Harmais, after ruling for four years and one month, was succeeded by Rameses I for one year and four months, but he then proceeds to omit Seti IB (who is not mentioned at all) informing us that Rameses I was immediately succeeded by Armesses Miammoun (i.e. Rameses II) for sixty six years and two months.[158] Later on, he omits Rameses I completely and amalgamates the reigns of Seti IA and Seti IB before making "Rampsês, the elder of his sons" king for 66 years.[159]

Both Africanus and Eusebius have omitted the reign of Seti IA, though they both allude to him as Aegyptus, brother to Harmais. They have placed these kings at the end of the 18th Dynasty. Josephus on the other hand refers to Harmais and Sethos directly as "two brothers Sethôs and Hermaeus, the former of whom, he [i.e. Manetho] says, took the name of Aegyptus, the latter that of Danaus".[160] Josephus then goes on to say that "Sethôs drove out

[154] Zoan in the Authorised Version. According to the Book of Psalms, it was in the "fields of Tanis" that Israel was dwelling when the Exodus took place. (Psalms 78:12 & 78:43.)
[155] ANET p.294.
[156] Isaiah 19:11 -17 and Isaiah 30:4.
[157] Ezek. 30:14.
[158] Josephus, *Against Apion* 1.15 (Whiston) or 1.98 (Loeb).
[159] Josephus, *Against Apion* 1.26 (Whiston) or 1.231-2 (Loeb).
[160] *Ibid*.

Hermaeus and reigned for 59 years",[161] which is clearly an error, the reigns of Seti IA and Seti IB having become amalgamated as we have already demonstrated. Seti IB is not mentioned by either Africanus or Eusebius until they get to their 19th Dynasty when Rameses II (Rapsacês/ Rampsês) and Amenôphtath/ Ammeneohthês both make a reappearance.

Table 7

Africanus	Eusebius	Josephus
18th Dynasty:		
Armeses 5 yrs	Armaïs 5 yrs	Hermaeus (Danaus) 4 yrs
Aegyptus		Sethos (Aegyptus) 59 yrs
Rameses 1 yr	(omitted)	Rameses 1 yr (but omitted in *Against Apion* i.26)
Seti IB (omitted)	(omitted)	Omitted (but confused with Seti IA)
Ramessês (omitted)	Ramessês 68 yrs	Rampsês 66 yrs
Amenôphath 19 yrs	Amenôphis 40 yrs	Amenophis 19 yrs
		Sethôs also known as Ramessês ? yrs
19th Dynasty:		
Sethôs 51 yrs	Sethôs 55 yrs	
Rapsacês 61 (var 66) yrs	Rampsês 66 yrs	
Ammenephthês 20 yrs	Ammenephthis 40 yrs (var 8 yrs)	
Ramessês 60 yrs	(omitted)	
Ammenemnês 5 yrs	Ammenemês 26 yrs	
Thuôris 7 yrs	Thuôris 7 yrs	

The 18th and 19th Dynasties as presented by the classical writers. Despite all of these glaring anomalies, scholars are still reluctant to contest the Manethonian tradition.

In reality, Seti IB, alias Psammetichus I, may have lived (rather than ruled) for 54 years.[162] This king reappears in the 19th Dynasty as Sethos and is said to have ruled for either 51 years (Eusebius) or 55 years (Africanus). This identification is assured because Josephus gives his successor's name as Armesses Miammoun which is unmistakably Rameses II Meriamun who is supposed to have ruled for somewhere between 61 to 66 years. The mummy of Rameses II, however, is of a person of between 50 to just over 55 years of age[163] therefore the suggestion that he ruled for anywhere near as long as 66 years must be rejected. He most certainly was not 80 as suggested by some.[164]

As already mentioned, Ramses II was the throne name of Pharaoh Necho II, who is said by Herodotus to have ruled for 16 years,[165] though, not surprisingly, both Africanus and Eusebius disagree with this and only accredit Necho with 6 years of reign![166] I should perhaps also mention that Diodorus, who called him Osymandias, dated him to the earliest times, long before the founding of Memphis by the hands of a certain Uchoreus, "the eighth of his line".[167] It is clear, therefore, that the Egyptians were lying about Rameses II's position in history, so why not lie about his length of reign?

Ramses II makes a reappearance in the 19th Dynasty lists as Rapsaces (Africanus) or Rampses (Eusebius). He is said to have been succeeded by someone called Ammenemphthes for either 20 years (Africanus) or 40 years (Eusebius) whilst Harmesses Miamun according to Josephus was supposedly succeeded by Amenophis who is said to have ruled for 19 years and six

161 *Ibid*.
162 Africanus and Herodotus give 54 years, Eusebius gives 45.
163 X-Ray Atlas, Table 6.4, p.210-11.
164 FACES p.156.
165 Herodotus, *Histories* 2.159.
166 MANETHO pp.169 & 171.
167 Diodorus, *Library* 1.50.3.

months.[168] As we shall shortly demonstrate, Amenophis is to be identified as Seti II alias Psammetichus II, who is known to have succeeded Rameses II alias Necho II and who is said to have ruled for 6 years,[169] though there is every indication that the scribes have confused the records of Seti II with those of Hophra as, according to Africanus and Eusebius, the latter is said to have ruled for 19 years.[170] The highest attested date for Seti II just happens to be year 6[171] which matches the number of years given for Psammetichus II by Africanus as well as by Herodotus who called him Psammis son of Necho II.[172]

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

Seti II

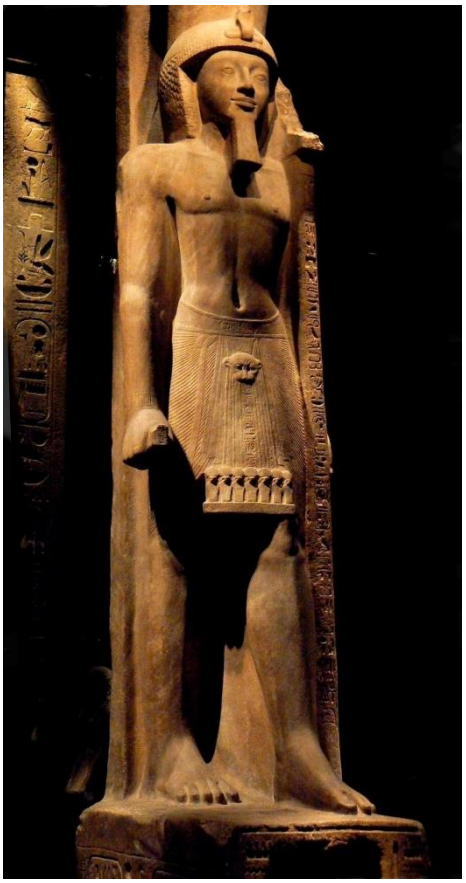
Very little is known about Seti II and the exact order of the kings at the end of the 19th Dynasty is still the subject of much scholarly debate. A further problem arises with his mummy. The X-rays show that the mummy identified as Seti II does not bear any relationship to those of Rameses II and Merneptah, and because the embalming technique was that used in the 18th Dynasty rather than the 19th, it is suggested that the mummy is actually that of Thutmose II, with the mummy currently identified as Thutmose II perhaps being that of Thutmose I.[173] Such then are the deceptions which we have to work with.

Our only clue to Seti II's parentage is derived from "a series of war reliefs on the traverse axis at Karnak, formerly assigned to Rameses II but now correctly identified as belonging to Merneptah and depicting events prior to his Year 5".[174] (We should here bear in mind that Siptah also used the name Rameses and that he was co-ruling for a time with Merneptah. It is therefore possible that this relief belongs to Siptah.) On a block from that wall there is mention of a Prince Merneptah. From this it has been deduced that the Prince Merneptah in question was Seti II-Merneptah, however, Merneptah was a common name during this period of history and Merneptah-Apries is known to have appropriated some of the texts of Rameses II. Seti II could just as easily have been a son of Rameses II, alias Necho II, as of Merneptah. There is every evidence, however, that Seti II "functioned as heir apparent" during the reign of Merneptah.[175] This being the case, then Seti II could well have been Pharaoh Merneptah's brother.

Just to confuse matters further, Seti II and Merneptah were both called Seti-Merneptah. The aforesaid representation of Prince Seti-Merneptah at Karnak could therefore be of the pharaoh we have decided to call Merneptah and the original Karnak reliefs may actually belong to Ramses II after all, having been appropriated by Merneptah-Apries!

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168 Josephus gives 19½ years, Africanus 20 years and Eusebius 40 years.
169 Though Eusebius gives 17 years for "Psammuthis the Second, also called Psammêtchus"! MANETHO p.171.
170 MANETHO pp.171 & 173.
171 EOP p.445 & X-Ray Atlas p.262.
172 Herodotus, *Histories* 2.161.
173 FACES p.225.
174 X-Ray Atlas p.262.
175 X-Ray Atlas p.262.



Statue of Seti II - Turin Museum

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

> "It should be noted, however, that in the lists the position of the twelfth prince is normally occupied by Prince Horhiwonemef, not Merneptah, and, furthermore, that the titles accorded Merneptah on this block are those characteristic of his career during the latter part of Ramesses II's reign, certainly not at the beginning. There is thus something rather questionable about this bit of evidence from Karnak. It would indicate either that the entire scene was carved quite late in the reign of Ramesses II, or possibly that the titles and name of Prince Merneptah were added secondarily, perhaps over the erased titles and name of Horhiwonemef. One must reckon with the possibility that if the scene was carved at some date late in the reign of Ramesses II, princes who were not actually born at the time of the Battle of Kadesh may have been introduced retrospectively into a scene relating to that battle in Ramesses II's Year 5".[176]

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

It is worth mentioning that at Seti II's repository temple at Karnak, there is an ambiguous reference to the existence of a son and heir of Seti II named Seti-Merneptah.[177] If this is correct then Merneptah may have been Seti II's 'son' in the sense of successor as encountered throughout this book. Frank Yurco has noted, however, that the name Seti-Merneptah has been inserted over the texts including the representation of the Chancellor Bay who helped establish Seti II's son, Siptah, on the throne.

> "This usurpation may even have occurred after Seti II's reign, so that there is some uncertainty regarding the historicity of this son of Seti II".[178]

Such is the hopelessness of the situation. Throughout this book we have encountered numerous such deceptions where the Egyptian or Assyrian kings have obliterated or appropriated the monuments of their predecessors making it almost impossible for us to separate the truth from the deceptions.

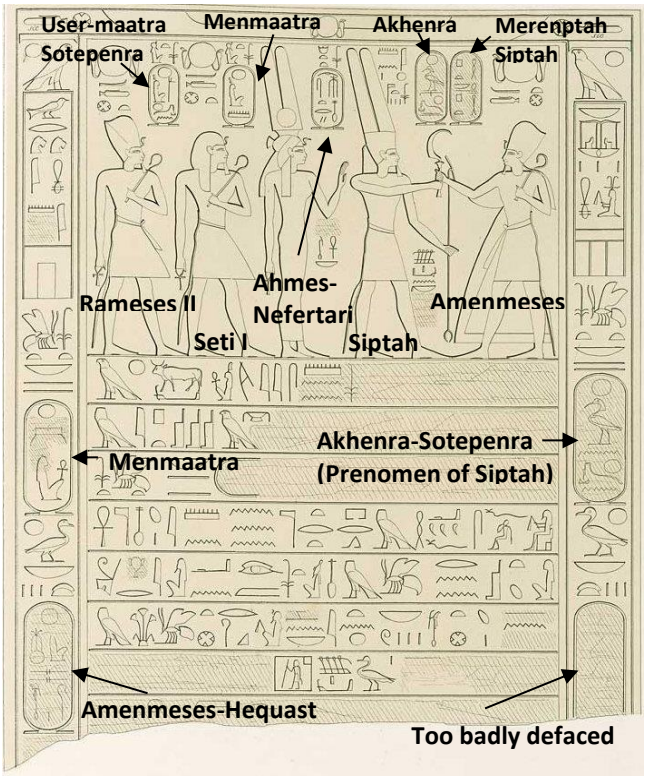
Seti II is alleged to have ruled before Siptah because of wine jars belonging to Seti II being

[176] X-Ray Atlas p.261.
[177] X-Ray Atlas p.262.
[178] X-Ray Atllas p.146-7.

found "in Siptah's deposit". This accords with this reconstruction, but Siptah is said to have succeeded Amenmesses due to a reused stele discovered at Kurneh.[179] Of this stele, Dr August Eisenlohe has the following to say:

> "In the colonnadee of the temple of Seti I, at Gurnah [Kurneh], is represented an adoration to the god Ammonra and to three royal figures, the queen Ahmes neferatri, the king Seti I, and his son the king Ramses II. The name of the offering king has been erased and replaced by the cartouche of king Siptah. On both sides of the inscription below were also royal names; at the right is now to be seen the other name of Siptah (Khu sotep en ra), and at the left are two other cartouches, which may have contained the names of the dedicator of the monument. The lower of these cartouches shows a name which we can read *Ramses hek uas*, Ramses prince of Thebes, but also *Amonmeses* prince of Thebes. As there is no Ramses with the epithet *hek uas*, it is probable that we have here one of the names of Amonmeses. Thus then the upper cartouche should contain his other name  Ra men ma sotep en ra, or  Ra men ma sotep en ra sotep sotep en ra meriamon. But what is to be seen of this cartouch in Lepsius Denkmaeler has this form  which resembles the cartouche of Seti I  Ramenma, but cannot represent the name of Amonmeses, because  never replaces  while for the larger legend Ra men ma sotep en ra  there is not room enough. So there still remains some doubt if we have really existing there the names of Amonmeses, which his successor Siptah began to erase and replace by its own."[180]

A study of the said stela as copied by Lepsius (see below right) actually seems to show the opposite scenario. Amenmeses is seen facing Siptah and seems to be receiving posthumously the insignia of authority from Siptah. Behind Siptah is Ahmes-Nefertari, the mother of the 12th/18th Dynasty. Behind Ahmes-Nefertari stand Menmaatra-Seti IB and behind him Usermaatra-Rameses II. There is therefore no indication that the stela has been appropriated by Siptah as suggested above. The fact that Amenmeses could not receive the official seal of regency from Merneptah is because he was still alive, albeit presumably imprisoned, at the time of Amenmeses' investiture.



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

As for Ahmes-Nefertari, she was considered a goddess during the Ramessid Period, and, at Karnak, Rameses II is actually seen worshipping

[179] AHEP Vol. 3, p.120.

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

her posthumously. One of Rameses II's wives was also named Nefertari in honour of this great woman who was the matriarch of the kings of the Egyptian Empire. The later kings, who were unable to restore Egypt to its former glory, clearly needed something to cling on to, even if it were only memories.



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

Of Siptah, Gaston Maspero remarked:

> "The history of King Siphtah and of Queen Tauosrît consists for the time being of a very few facts founded on a very few monuments, and a considerable number of hypotheses which have been suggested, by the study of those few monuments, to the modern writers on Egypt."[181]

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

Dated to about the 53rd year of Rameses II, an ostrakon gives a list of daughters of Rameses. (Bear in mind that Rameses II did not rule for anywhere near this long.) The last but one named is a certain Takhat who is assumed to have been the wife of Seti II and the mother of Amenmesses.[182] Recent research shows that Takhat was actually the wife of a twentieth dynasty prince by the name of Montuhirkhopshef, the father of Rameses IX. This is that selfsame Takhat who was buried in the tomb of Amenmesses:

> "He [Montuhirkhopshef] was the son of RAMESSES III (r. 1194-1163 B.C.E.) but not the heir to the throne. His wife was probably TAKHAT (2), who was buried in the tomb of AMENMESSES. Montuhirkhopshef may have been the father of RAMESSES IX (r. 1131-1112 B.C.E.). He was buried in Thebes, and his tomb in the VALLEY OF THE QUEENS depicts him making offerings."[183]

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

> "She is believed to have been the consort of AMENMESSES, a usurper in the reign of SETI II (1214-1204 B.C.E.). Her remains have not been identified but possibly have been found in Amenmesses' tomb, alongside his mother. TAKHAT (1). Baketwerel has also been identified as the consort of RAMESSES IX. If she were the consort of Ramesses IX, she would have been the mother of RAMESSES X. It is possible that a second Baketwerel was named after an ancestral member."[184]

Despite this, we are told:

> "Contrary to what has often been asserted, the Queen Baketwerel depicted in the tomb of Amenmesse, KV10, cannot have been a wife of his. The reliefs [of the Queen] in question are secondary, carved in plaster over the mutilated decoration of the king, reflecting later

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

182 AHEP Vol. 3, pp.120-1.

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

184 *Ibid*. p.64.

usurpation of the sepulcher, probably in the 20th Dynasty."[185]

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

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

"Finally, the possibility that Amenmesse was the agent for the erasures was suggested by Alan Gardiner, and argued for by Rolf Krauss and the present writer, based on the reconstruction which places Amenmesse as a Gegenkonig within the reign of Sethos II. Amenmesse would then have mutilated the cartouches of his predecessor on seizing power in Thebes, restorations being made by Sethos II once the usurper had been driven out. Following this view, the decoration of the inner parts of the tomb would have been carried out in the last year or two of Sethos II's reign, after he recovered the throne at Thebes."[186]

The suggestion that Amenmeses and Seti II were co-ruling is another of those hypothetical assertions which is not supported by hard facts. Another hypothesis makes Siptah and Seti II ruling jointly.

Furthermore, the restorations in Seti II's tomb included an Egyptian hieroglyphic sign which is of late date and only makes a reappearance during the time of Rameses III:

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

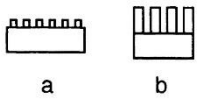


FIG. 3. Principal variants of the *mn*-sign found within KV 15 [i.e. Seti II's tomb]."[187]

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

"This view might be made attractive by the fact that the 'four-spike' *mn*-sign is demonstrably current in the early years of the Twentieth Dynasty. However, it is also demonstrably current under Sethos II himself, unless one were to try to make the faience plaques noted above also creations by Sethnakhte/Ramesses III-something lacking a shred of *a priori* support."[188]

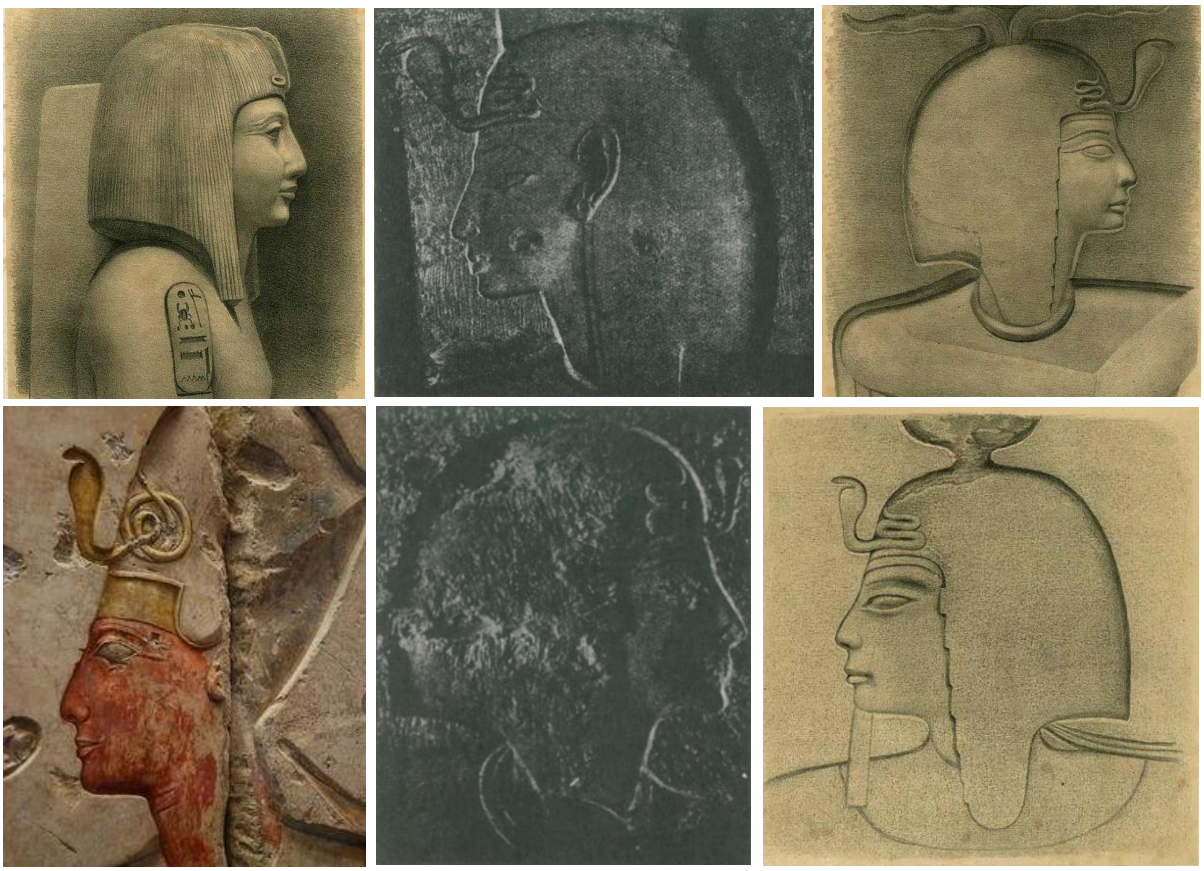
Despite Dodson's objections to a late restoration, you do not have to be a great detective to realise that this 'reburial' must have actually taken place during the reign of Rameses IX when Baketwerel and Takhat will have been interred. More correctly, this was a usurpation of the tomb of Seti II by a later king with exactly the same name and titles. In other words, the tomb of User-kheperu-ra Seti-Merenptah son of Rameses II (better known as Seti II) has been appropriated by a later User-kheperu-ra Seti-Merenptah who has re-engineered the tomb to

[185] *The Complete Royal Families of Ancient Egypt* p.286, no.130, Aidan Dodson & Dyan Hilton, Thames & Hudson 2004.
[186] *The Decorative Phases of the Tomb of Sethos II and Their Historical Implications* p.140, Aidan Dodson, *The Journal of Egyptian Archaeology*, Vol. 85 (1999), pp. 131-142, Egypt Exploration Society.
[187] *Ibid*. p.135.
[188] *Ibid*. p.139.

his own design. This is why some of the monumental evidence unequivocally shows that Seti II succeeded Amenmeses:

> "In some cases, as with the battle and cult scenes on the west side of the Cour de la cachette at Karnak, Seti [II] merely substituted his name for that of his father Merenptah after the latter's cartouches had been erased by Amenmesse."[189]

These actions by the later generations have thrown confusion on the archaeological evidence thereby causing archaeologists to err in their assessments. In his tomb, there are two differing representations of Seti II. The one representation shows a close family likeness to Rameses II and Siptah, the other bearing a remarkable likeness to Setnakht, the father of Rameses III. Wishing to forge a link with Rameses II and his time, these royal personages of the time of Rameses IX have engineered the scenes in Seti II's tomb to reapply to the new usurper-king. To accomplish this, they may even have added Takhat's name to the list of daughters of Rameses II. Regrettably, this sort of appropriation of tombs and monuments was commonplace, but archaeologists have been totally oblivious of the extent of the problem. We should bear in mind that this association between Rameses III Nect-aneb Seti,



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

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

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

who was the son of Setnakhte, with Seti II was one of the main objections archaeologists used for rejecting Velikovsky's work.

Twosre and Bay

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

> "His [i.e. Sethos II's] immediate successor was a son who was at first given the name Raᶜmesse-Siptaḥ, but who for some mysterious reason changed it to Merenptaḥ-Siptaḥ before the third year of his reign. He is closely associated in most of his inscriptions with an important functionary named Bay, who boasts of having been 'the great chancellor of the entire land'. There is good reason for thinking that Bay was a Syrian by birth, possibly one of those court officials who in this age frequently rose to power by the royal favour. In two graffiti he receives the highly significant epithet 'who established the king upon the seat of his father' and it is almost certain that he was in fact the actual 'king-maker'."[190]

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

> "Bayi was assuredly a very influential person in the State, as is proved by the presence of his tomb amongst the Bibân el Molouk; but if his action was decisive in raising Siphtah to the throne, which is possible, we find no proof of it in the two graffiti, nor in any other monument."[191]

Velikovsky has argued that Twosre and Bay belong to the time of Sennacherib king of Assyria,[192] but we have demonstrated that this is not the case. As already stated, the Sethos mentioned by Josephus is said to have conquered Cyprus, a deed which cannot be attributed to either Seti I or Seti II. (We are actually identifying the Sethos of Josephus as Seti-Merneptah-Hophra.) Amongst the funerary deposits belonging to Twosre and Seti II discovered in an unnamed tomb, archaeologists discovered a gold ring and an alabaster vase both bearing the cartouches of Rameses II.[193] The fact that no articles bearing the name of Seti I were found likewise strongly suggests that Twosre and Seti II must more correctly belong to the time of Rameses II and his successors. Furthermore, we have the testimony that scarabs belonging to Sitre, the consort of Seti IB Merenptah-Memaatre, were discovered in the foundation deposits of Twosre's tomb,[194] which means that Twosre must be dated later than Sitre, though admittedly, taken in isolation, this argument is inconclusive as Twosre, if she had lived during the time of Sennacherib, could have died during the reign of Seti I. (Note, however, that Sitre might have been Rameses I's queen.[195])

If, as proposed by Velikovsky, Userkheprure-setpenre Seti II-Merenptah, preceded Seti I Merenptah-Menmaatre, then Sitre must logically have come after Twosre who is depicted with both Siptah and Seti II.[196] Also, if Twosre was a contemporary of Haremhab's queen,

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190 EOP p.277.

191 *The Tomb of Siphtah and QueenTauosrît* p.xix in Introduction, Theodore M. Davis, Archibald Constable and Co. Ltd, London 1908.

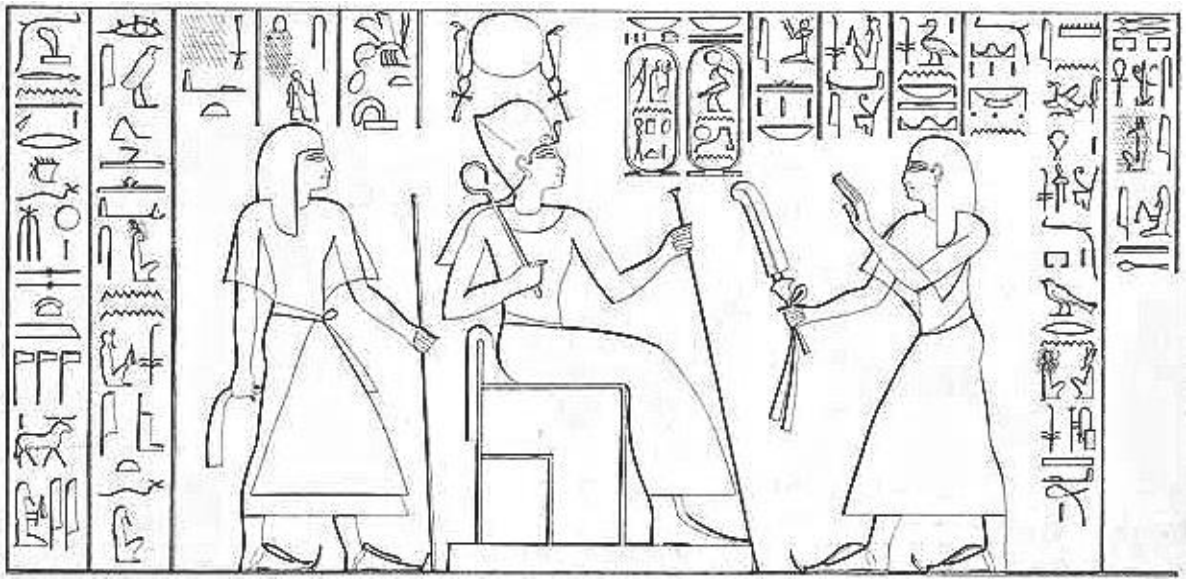
192 Unpublished work titled *Queen Twosre*. (This can be viewed online at www.varchive.org.)

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

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

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

196 Gardiner, *The Tomb of Queen Twosre* op. cit. p.44.



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

Mutnodjmet, then there will undoubtedly have been a conflict of personalities. We would have expected these two powerful rulers of Egypt to have clashed.

That Bay was considered a 'Syrian' by Gardiner is significant and should not be taken lightly. In one inscription he describes himself as *ḳr n pꜣ tꜣ*, which translates either as "a foreigner from that northern land" or as "a visitor from the northern land".[197] Petrie remarked that, in Siptah's temple, "we find him acting as coequal with the king in the founding of the royal temple".[198] The suggestion that he was in control of the Egyptian royal household shows that there was external influence on Egyptian affairs and that Bay was more than likely acting under instructions from a higher authority.

Velikovsky suggested that Sennacherib was the ultimate power behind the Egyptian throne at that time. This reconstruction, however, makes Bay a contemporary instead of Nebuchadnezzar II. It should once more be stressed that neither the Greeks nor the Egyptians have recorded the Assyrian or Chaldean conquests of Egypt. It is an episode in their history which the Egyptians were clearly keen to forget and pretend never happened.

The general plan of Twosre's temple at Thebes was found to be of the same overall style and design as that of Merneptah-Hophra's, so much so that Petrie found it fit to be remarked upon.[199] Such a correlation between building designs is rare in Egypt. I see this as further evidence that Twosre belongs to the time of Merneptah. Discovered amongst the foundation deposits of this temple were wine jar inscriptions bearing the name of Seti II, hence it was concluded that Twosre was buried a short time after that king.

> "Now the important queen Tausert comes next after Sety II, as queen of Siptah; and we can hardly refuse to read here therefore in the cartouches, *Ta-user-t: sotep-n-Mut: sit-ra: mery-amen.* The form of the cartouches is manifestly copied from those of Ramessu II, and

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

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

[199] *Six Temples at Thebes 1896,* p.13 (Chap. 6, The Temple of Tausert), Sir William Flinders Petrie, Bernard Quaritch, London 1897.

> ingeniously adapted as a parody or imitation of what was already so utterly familiar to the eyes of every Egyptian on those time."[200]

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

> "He [Mycerinus aka Menkare] too left a pyramid as a memorial. His pyramid is much smaller than his father's, each side of the square base being twenty feet short of three plethra, and the bottom half of ot is made out of Ethiopian stone. There are Greek writers who say that it was built by Rhodopis, who was a courtesan, but they are wrong. It seems to me that this theory is based on complete ignorance about Rhodopis, otherwise its proponents would not have ascribed the building of a pyramid like this to her, when it is hardly going too far to say that countless thousands of talents must have been spent on it. Besides, Rhodopis was in her prime during the reign of King Amasis [i.e. Amenmesses], not at the time of Mycerinus. In other words, Rhodopis was alive a great many years later than the pyramid-building kings. She was a Thracian by birth, and was the slave of a Samian called Iadmon the son of Hephaestopolis, another of whose slaves was the writer Aesop."[201]

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

Herodotus goes on to say that Rhodopis was brought to Egypt as a slave by Xanthes of Samos and her freedom was bought for a great deal of money by a man from Mytilene called Charaxus son of Scamandronmus.

> "Once she had gained her freedom in this way, Rhodopis stayed in Egypt and was so alluring that she earned a fortune."[202]

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

> "Naucratis also has produced some very celebrated courtesans of exceeding beauty: for instance, Doricha, who became the mistress of Charaxus, the brother of the lovely Sappho, when he went to Naucratis on some mercantile business. Sappho accuses Doricha in her poetry of having stripped Charaxus of a great deal of his property. But Herodotus calls her Rhodopis, being evidently ignorant that Rhodopis and Doricha were two different people."[203]

Diodorus adds in respect of Rhodopis that "some of the nomarchs became her lovers",[204] which is also worthy of note.

Strabo describes her as follows:

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

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200 *Ibid.* p.15.
201 Herodotus, *Histories* 2.134.
202 *Ibid.* 2.135.
203 Athenaeus, *The Deipnosophists* Book 13, 596.
204 Diodorus, *Library* 2.64.

> brought to the king, who made her his wife. At her death she was honoured with the above-mentioned tomb."[205]

She now specifically becomes the wife of an unnamed Egyptian king. The tomb referred to by Strabo is the third pyramid at Giza. This notion that the third pyramid at Giza belonged to her had already many years previously been suitably rejected by Herodotus. By contrast, Julius Africanus and Eusebius both accredited the building of this pyramid to the 6th Dynasty queen Nitocris.[206] It was, of course, built by Menkaure of the 5th Dynasty – even the same Menkaure who was a vassal to the Ethiopian king Shabaka.[207] The confusion between the name Menkaure and Nitocris appears to be attributable to the fact that Nitocris, who we know as Maatkare-Hatshepsut, also used the name Menkare.[208]

Claudius Aelianus goes even further by naming the Egyptian king to whom Rhodopis was married as Psammetichus:

> "The *Egyptians* relations affirm that *Rhodopis* was a most beautiful Curtizan ; and that on a time as she was bathing her self, Fortune, who loveth to doe extravagant and unexpected things, gave her a reward : sutable, not to her mind, but her beauty. For whilest she was washing, and her Maids look'd to her clothes, an Eagle stooping down, snatched up one of her Shoes, and carried it away to *Memphis*, where *Psammetichus* was sitting in Judgement, and let the Shoe fall into his lap. *Psammetichus* wondring at the shape of the Shoe, and neatness of the work, and the action of the Bird, sent throughout *Ægypt* to find out the Woman to whom the shoe belonged; and having found her out, married her."[209]

Psammetichus must here clearly be identifiable as Userkheperure-Setpenre Seti IIA, the person called Psammis by Herodotus,[210] Psammuthis by Africanus[211] and "Psammuthis the Second, also called Psammêtichus" by Eusebius.[212]

Twosre is an unusual name and is unlikely to be Egyptian, a fact which has also been commented on by Richard Wilkinson.[213] She was awarded the honour of having her own personal tomb "an honour previously accorded to only one other royalty of female sex, namely Ḥashepsowe"[214] (i.e. Hatshepsut of the 18th Dynasty who was called Nitocris by Herodotus).

Wilkinson records:

> "The fact that the queen was being given a tomb in the Valley of the Kings is quite astonishing, for by Dynasty 19, the majority of royal wives were buried in their own valley cemetery (the Valley of the Queens) just over a kilometer to the east. There must have been an important reason for this overturning of tradition, but we are ignorant of it."[215]

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205 Strabo, *Geography* 17.1.33.

206 MANETHO p.55.

207 AHEP Vol. 1, p.74.

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

209 Aelian, *Various Histories* Book 13, Chap. 33.

210 Herodotus, *Histories* 2.159-161.

211 MANETHO p.169.

212 MANETHO pp.171 &173.

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

214 EOP p.278.

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

In her tomb she even "bears the title King's Great Wife by virtue of her marriage to Sethos II".[216] Ignoring the fact that the Greeks were relating highly corrupted stories which were being fed to them by the Egyptians, it is more than likely that, being the wife of Seti II, she (whether her name was Rhodopis or Doricha or Twosre) may possibly have lived through into the reign of Amasis (better known to us as Amenmesses or Amun-Amasis) as recorded by Herodotus.

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

> "Thuôris [i.e. Twosre], who in Homer is called Polybus, husband of Alcandra, and in whose time Troy was taken".[217]

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

Homer actually says:

> "While he pondered thus in mind and heart, forth then from her fragrant high-roofed chamber came Helen, like Artemis of the golden arrows; and with her came Adraste, and placed for her a chair, beautifully wrought, and Alcippe brought a rug of soft wool and Phylo a silver basket, which Alcandre had given her, the wife of Polybus, who dwelt in Thebes of Egypt, where greatest store of wealth is laid up in men's houses. He gave to Menelaus two silver baths and two tripods and ten talents of gold."[218]

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

Both Africanus and Eusebius place Thuoris (Twosre now having been turned into an Egyptian king) immediately after Ammenemnes (5 years) and his immediate predecessor Ramesses (60 years). Ammenemnes must, by the process of elimination, be idientifiable as Psammetichus II son of Ramesses II, this Psammetichus (or Psammis) being identifiable as Userkheprure-Setpenre Seti II Merenptah, all of whom are said to have ruled for about

Table 8

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

The three differing versions of the 19th Dynasty king list. It is obvious that in the list preserved by Africanus that Ramessês is a repetition of Rapsacês, both being a reference to User-maatra Rameses II.

[216] EOP p.278.
[217] MANETHO pp.149 & 151.
[218] Homer, *Odyssey* 4.120-130.

6 years.[219] The latter is not to be confused with the Userkheprure-Setpenre Seti Merenptah who lived around a hundred years later during the time of Setnakhte and Ramesses III.

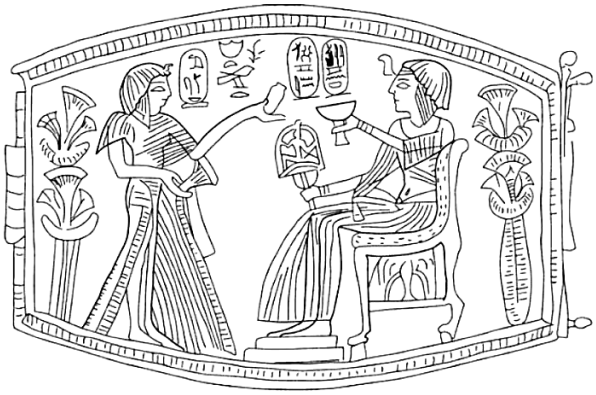
According to Josephus, this Ammenemnes, who he called Amenophis, fearful of a prophecy, sent his son Sethos-Rameses to some safe unspecified place for protection:

> "As for his five-year-old son Sethôs, also called Ramessês after his grandfather Rapsês (var. Rhampses), he sent him safely away to his friend."[220]

The 'friend' spoken of here by Josephus was clearly the Syrian chancellor who we know as Bay, which makes Sethos-Rameses, the son of Ammenemnes, the person we know as Siptah. This not only reaffirms the identification of Amenophis as Seti II, but also accords with the information that his son Rameses-Siptah was very young when he became king:

> "The epithet in question implies that Siptaḥ was a son of Sethōs II, but it is unknown who was his mother. He was probably a mere boy at the time of his accession since he was still young when he died after a reign of perhaps not more than six years."[221]

Upon the death of Ammenemnes-Sethos II, Bay inaugurated the young boy Siptah, who could have been no more than 11 years of age at his accession, on the throne of Egypt, only for his life to be cut short by his scheming brother Seti-Merneptah-Hophra. It is understood that Siptah's mother was Šoteraja, who is said to have been a Canaanite.[222] Siptah himself was around 16 years of age at death as evidenced by an examination of his mummy.[223] (NB: The mummy of Seti II, who is said to have been about 25 years of age at the time of his death,[224] is more likely to be that of the later king of this name, i.e. Userkheperure-Setpenre Seti IIB Merenptah, though I would reiterate the comments made earlier that the wrappings are typically of the much earlier 18th Dynasty and that it has been suggested that the mummy is more correctly that of Thutmose II.[225])



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

Twosre-Rhodopis (or perhaps Twosre-Doricha or Twosre-Alcandre) was able to build her tomb in the Valley of the Kings in Thebes using the wealth which she is said to have accumulated whilst in Egypt. From the evidence available to us, she married Userkheperure-Setpenre Seti IIA Merenptah and maybe, for a very short while after him, became joint ruler with Siptah. (It is likely that she was his consort in the sense that she was his guardian, albeit still by rights a queen.) The

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

220 MANETHO p.129 - especially fn. 1 where Waddell records: "Rapsês: doubtless an error for Rampsês. There is confusion here: the grandfather is Ramessês II.". See also Josephus, *Against Apion* 1.26 (Whiston) or 1.231-2 (Loeb).

221 EOP p.277.

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

223 *Ibid.* p.30.

224 *Ibid.* p.29.

225 FACES p.225.

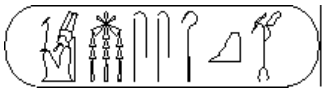
suggestion by Manetho that Twosre afterwards ruled Egypt in her own right (purportedly for 7 years) appears to be proven by inscriptions in her tomb where she is called *Lady of the Two Lands* and *Mistress of Upper and Lower Egypt*.[226] After the death of Siptah, "she adopted the full titles of a Pharaoh (King of Upper and Lower Egypt Sitrē^{c}-meryetamūn, Son (*sic*) of Rē^{c} Twosre-setpetenmūt) and built for herself a funerary temple".[227]

Bearing in mind that Rameses-Siptah was killed by his 'brother' Seti-Merneptah-Hophra, the indications are that Twosre actually became 'King' during the reign of Seti-Merneptah-Hophra, this being the Biblical Hophra, the person the Greeks knew as Apries. This then means that there was a co-regency between her and Merneptah. It is possible that Merneptah, even though he is called 'brother' of Rameses-Siptah, appears more correctly to have been a son of Rameses II and brother of Seti II.

Amenmesses

The successors of Necho II are just as much a mystery as those who succeeded Rameses II. According to Herodotus, the Eleans sent a delegation to Psammus asking questions about the Olympic Games to which Psammus replied that it was unfair for the people of their own city to participate in the games as they would be favoured above those competing from other cities.[228] According to Diodorus, however, it was Amasis to whom the people of Elis sent this delegation and who gave this reply.[229] Apart from Herodotus' reference to a campaign in Ethiopia by Psammus, we know nothing about this king. No such campaign into Ethiopia is known during this period by any of the kings under consideration, though Hori son of Kama is known to have been viceroy of Kush under Siptah and is attested in year 6 of that king.[230]

Africanus and Eusebius tell us that Psammetichus I was succeeded first by Necho II, then by Psammuthis, who was also called Psammetichos, and then by Apries. This means that Apries ruled three generations after the time of Psammetichus I, but curiously Diodorus tells us that there were in fact *four* generations without saying who they were.[231] There is therefore clearly an omission in the 26th Dynasty which we currently do not know about. The answer to this question has, however, already been provided above in our consideration of the 19th Dynasty list where we find that Rameses-Siptah actually succeeded Seti II (the Psammuthis of Herodotus) for a short time before being deposed by Merneptah. He in turn was deposed by Amenmesses, which name should be more correctly read Amun-Amasis and identified as Amasis of the Greek records. The king currently identified as Amasis, Ahmose II, actually lived much later in the Persian Period. He was a contemporary of a Persian satrap by the name of Uahabra-Psamtek who shall be discussed in the next chapter.



Cartouche showing Amenmeses Heq.uast

It should here be clarified that, despite the name being written with two hieroglyphs denoting the letter *s* (i.e. ), Amenmesses is sometimes written Amenmesse, where the two

[226] *The Tomb of Queen Twosre* p.42, JEA Vol. 40, Sir Alan H. Gardiner, The Egypt Exploration Society, London 1954.
[227] *Queen Twosre as Guardian of Siptah* p.70, JEA Vol. 48, Juergen von Beckerath, The Egypt Exploration Society, London 1962.
[228] Herodotus, *Histories* 2.160.
[229] Diodorus, *Library* 1.95.2.
[230] *Chasing Chariots: Proceedings of the first international chariot conference (Cairo 2012)* p.24, André J/ Velmeijer, Salima Ikram, Sidestone Press, Leiden 2013. ISBN: 978-90-8890-209-3.
[231] Diodorus, *Library* 1.68.1.



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

characters are treated as one consonantal sound. Earlier writers such as William Flinders Petrie preferred the reading of Amenmeses whilst most writers today prefer the alternative reading of Amenmesse. Both Amenmesse and Amenmeses nevertheless refer to the same king – the person we are identifying as Amun-Amasis.

Franz Lauth will have been right in suggesting not only that Amenmeses was one of the final rulers of the 19th Dynasty, but that he was not an immediate member of the royal family, arguing that he was either a commoner adopted into the family or even born to a daughter of an earlier king not married to a member of the current royal family.[232] His only mistake is in making him an immediate successor to Siptah. That Amenmeses came after Merneptah is confirmed by a usurpation of a cartouche by Amenmeses which originally belonged to Merneptah discovered on a pier in the second court of the Ramesseum (see insert on left).[233] Other usurpations also suggest that Seti II may have lived after Amenmeses, but this has already been dealt with in our discussion of Seti II.

As pointed out by the Greeks, Amasis was a general in the army who led a revolt against Apries and took control of the country. He eventually handed Apries over to the people knowing that they would kill him. It is interesting to see that Amenmesses is depicted wearing his hair in a Libyan style.

> "In earlier times two peoples are distinguished, the Tjehnyu [i.e. Tehenu] and the Tjemhu [i.e. Temehu = Edomites], of whom the former were perhaps identical in both race and culture with the Egyptians of the western Delta, though they were always definitely regarded as foreigners. They wore phallus-sheaths, had a large curl hanging from one side of their heads, and carried feathers in their hair."[234]

This is clearly a generalisation, as demonstrated by the Tehenu warrior shown earlier in this chapter who has neither a feather nor a large curl hanging from one side of their head. Nevertheless, Amenmesses is the only Egyptian king known to be portrayed with this Libyan style curl with Herodotus telling us that he (Amasis) "became a philhellene", or "lover of Greece and Greek culture".[235]

Herodotus also records:

> "There was something Cambyses wanted to do in Sais, so he next left Memphis and went there. As soon as he got to Amasis' residence, he gave orders that Amasis' corpse was to be taken from its coffin and brought outside. Once these orders had been carried out, he told his men to heap every kind of indignity on the corpse, such as flogging it with their whips, pulling out its hair, and prodding it with their goads. Now, the corpse had been mummified and

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

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

[234] EOP p.35.

[235] Herodotus, *Histories* 2.178.

> therefore resisted their efforts and refused to disintegrate at all, so when they reached the point of exhaustion Cambyses gave them a sacrilegious order: he told them to burn the corpse..."[236]

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



Amenmeses with Libyan curl.

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

> "The claim of Amenmeses to the throne was not recognised by later kings; and one of these deliberately erased the inscriptions and figures upon the walls of his tomb, so that now almost nothing is to be seen. It has already been stated at the beginning of this chapter that the tomb was so successfully hidden after the burial of the king that Setnekht ([Tomb] No 11). six years later, drove his own tomb right into it by mistake, not knowing that it existed. It may have been Setnekht, or his son Rameses IIIrd, who destroyed the inscriptions, and it is possible that the mummy was at the same time carried out of the royal valley and deposited in some more humble tomb, for it has never been found."[237]

Of course, according to this reconstruction, Setnakht lived around two centuries after Amenmeses, which means that he might well have not known Amenmesses' tomb was there. As Kenneth Kitchen admits "the 20th Dynasty began with Setnakht whose relation to his predecessors (if any) remains unknown".[238] To suggest that Setnakht made this sort of mistake a mere six years after Amenmeses' death is unsustainable. The destruction of the inscriptions could well have been done by Cambyses.

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

> "As there are no dated records, and no traces of a temple or of building for him, the reign was probably only a year or so."[239]

This view has not changed over the years, even though there is nothing to support it one way or the other. Africanus, who probably called him Ammenemnes (though he might in fact have

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[236] Herodotus, *Histories* 3.16.

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

[238] TIP p.244, §.206.

[239] AHEP Vol. 3, p.126.

been referring to Seti II), accredits him with a reign of 5 years whilst Eusebius, who called him Ammenemes, 26 years. On the other hand, Amasis is understood to have reigned for 44 years (Africanus and Herodotus). These sorts of discrepancies were, however, typical of the ancient records.

The lack of monumental evidence for Amenmeses could be due to the fact that during Amasis' reign, there was relative peace and stability in Egypt right up until the time Cambyses invaded the country. We should bear in mind, however, that this was when the Chaldean king Nebuchadnezzar II was ruling Egypt, meaning that Egypt was at that time under foreign rule. Amasis would not have been allowed to erect any monuments in his honour.

Merneptah-Hophra-Maat

Pharaoh Merneptah's full name can be read Merneptah-Hotphra-Maat.[240] It should be noted that he is not mentioned by Africanus or Eusebius.[241] There are two extant versions of Eusebius' work (one preserved by the monk George Syncellus, the other an Armenian version) and, as already stated, neither of these, nor the one preserved by Africanus, agree on the names or order of the kings of the 19th Dynasty.



Merneptah-Hophra

If Rameses II was the Biblical Necho II then Merneptah-Hotphra-Maat must be Pharaoh Hophra, who is mentioned in the book of Jeremiah:

> "Behold, I will give Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life".[242]

According to Herodotus, who called him Apries, he was captured and put into prison by Amasis who succeeded him on the throne as king of Upper and Lower Egypt. Merneptah-Apries was held prisoner at his former royal palace at Sais, now the property of Amasis:

> "Here he was kept for a time, and well treated by his conquerer, but in the end the Egyptians objected to the injustice of maintaining a man who was his – and their – worst enemy, and persuaded Amasis to surrender the prisoner. They strangled him, and buried his body in the family tomb in the temple of Athene [at Sais]".[243]

Herodotus and Eusebius both tell us that Amasis' reign lasted for 25 years, though Africanus, who called him Uaphris, gives 19 years whilst Diodorus gives 22. (We are now talking of the 26th Dynasty kings as opposed to the 19th Dynasty Ramessid kings, even though we are talking of the same period of history, Manetho having cleverly split the kings into two

[240] He appears in BM p.431 as Merenptah-Hetepher-Maat.
[241] MANETHO pp.149 & 151.
[242] Jer. 40:30.
[243] Herodotus, *Histories* 2.169, See also Diodorus, *Library* 1.68.1-6.

separate dynastic periods.) During his reign, Amasis was heavily engaged in a war against the Libyans. It is during the reign of Merneptah, who supposedly lived 7-800 years earlier, that the Libyans are first heard of.[244] An inscription at Heliopolis records that the chief of the Libyans "and every foreign land which is with him are penetrating to transgress the boundaries of Egypt".[245]

The Great Karnak inscription names the foreign peoples as:

> "Ekwesh, Teresh, Luka, Sherden, Shekelesh, ***Northerners coming from all lands***".[246]

This mention of Greek peoples supposedly occurred in the 13th century, some 7-800 years previous to the first recorded war with the Greeks which is known to have occurred during the reign of Apries. Scholars in Hellenic studies were completely baffled. They had no choice other than to accept that the Greeks had completely forgotten about this earlier invasion of Egypt by their ancestors, which is why the later historians had presumably failed to record it!

Breasted remarked: "The mention of these peoples in these documents is the earliest appearance of Europeans in literature, and has always been the centre of much study and interest". To this, he made the following observations:

> "The layman has long been misled regarding this event by such titles for it as 'Invasion of the Greeks,' although there is now no doubt that the early peoples of southern Europe participated in this invasion [recorded by Merneptah]. Since the study of Sardinian art by Perrot and Chipiez, as Müller has shown, we must accept the Sherden as Sardinians; the Teresh may then equally well be the Etruscans (Tyrsenoi), and the Shekelesh might be the Sikeli (if *s* be an ethnic termination in these western names; but see IV, 59). Maspero has suggested Sagalassos in Asia Minor. The Ekwesh are not impossibly the Achaeans, and from Asia Minor are the Luka or Lycians."[247]

This was no mere foray in quest of plunder that had been attempted, but permanent settlement in a new home. In connection with the records of Merneptah, James Henry Breasted wrote: "The Libyans have for years past been pushing into and occupying the western Delta".[248] This being the case, where may we suppose these people disappeared to between the time of this invasion in the 13th century and the time of Apries some 700 years later?

The settlement which occurred during the time of Apries was attributable to an oracle delivered at Delphi. The Cyreneans had already established a colony on the Delta possibly during the reign of Psammetichus I.

> "Battus, the founder of the colony [of Aziris in Libya], ruled for forty years, and his son Arcesilaus for sixteen years. In their lifetimes the Cyrenean population remained at pretty much the level it had been when they first set out to colonize Libya. During the reign of their third king, however, who was called Battus the Prosperous, the Cyreneans invited settlers to come and share their land, so the Pythia urged all the Greek states to sail and help the Cyreneans in their project of colonizing Libya. The declaration the Pythia made was as follows: There is land on offer in lovely Libya; Anyone who arrives too late will surely regret it."[249]

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244 EOP p.35.
245 *Aegyptus*, LIII (1973) by H. Bakry, p.7.
246 ARE Vol. 3, p.241, §.574 (emphasis mine).
247 ARE Vol. 3, p.239, §.570 & fn. a.
248 ARE Vol. 3, p.238, §.570.
249 Herodotus, *Histories* 4.159.

This invasion of the Greek people into Libya caused conflict with the neighbouring lands, and Egypt was inevitably drawn into the dispute. We are told by Herodotus that Apries mustered his armies and advanced on the Cyreneans engaging them at "the Well of Thestis in Irasa" but the Egyptian army suffered a major defeat.

> "This severe defeat – so severe that few of them returned home alive – was doubtless due to the fact that the Egyptians had had no previous experience of Greek fighting and were not prepared to treat it seriously. Apries' subjects blamed him personally for this disastrous campaign, and it was the reason for their rebellion against him".[250]

Most of Merneptah's inscriptions are dated to the first part of his reign, his initial victory having been inscribed in his 5th year. For obvious reasons, his defeat at the hands of the Greeks would not be recorded.

Merneptah-Hophra was clearly the king to whom Zedekiah sent "ambassadors to Egypt, that they might give him horses and much people".[251] The Egyptians responded by coming to his assistance, but as the prophet Jeremiah recorded: "Pharaoh's army, which is come forth to help you, shall return to Egypt, unto their own land".[252]

> "Thus saith the LORD; Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life."[253]

It should be noted that this prophecy in the Book of Jeremiah must have been given long before Merneptah alias Hophra became king. Rameses II, alias Necho II, will still at that time have been king of Egypt. As already stated, the only known campaign against Egypt by Nebuchadnezzar is the one against Amasis which occurred in the 37th year of Nebuchadnezzar's reign.[254]

Having identified Merneptah as the Sethos of Josephus who "made an expedition against Cyprus, and Phoenicia, and besides against the Assyrians and the Medes"[255] and having demonstrated that this accords with the description given by Diodorus concerning Apries, we now need to consider the means by which Merneptah-Hophra died.

The Mummy of Merneptah

Both Herodotus and Diodorus tell us that Merneptah was strangled:

> **Herodotus:** "For a while Amasis let him [the jailed Apries] stay in the palace and treated him well, but eventually the Egyptians complained that it was wrong of Amasis to look after someone who had been such a bitter enemy of theirs and of his. So Amasis handed Apries over to the Egyptians, who strangled him [Greek ἀπέπνιξαν meaning choked or throttled] and buried him in his family tomb."[256]

> **Diodorus:** "When a little later all the rest of the native Egyptians also went over to Amasis, the king was in such straits that he was forced to flee for safety to the mercenaries, who numbered some thirty thousand men. A pitched battle accordingly took place near the village

[250] Herodotus, *Histories* 4.159.
[251] Ezek. 17:15.
[252] Jer. 37:7.
[253] Jer. 44:30.
[254] *Cuneiform Parallels to the Old Testament* p.367, Robert William Rogers, Eaton & Mains, New York & Jennings & Graham, Cincinnati 1912.
[255] Josephus, *Against Apion* 1.15 (Whiston) 1.98-9 (Loeb).
[256] Herodotus, *Histories* 2.169.

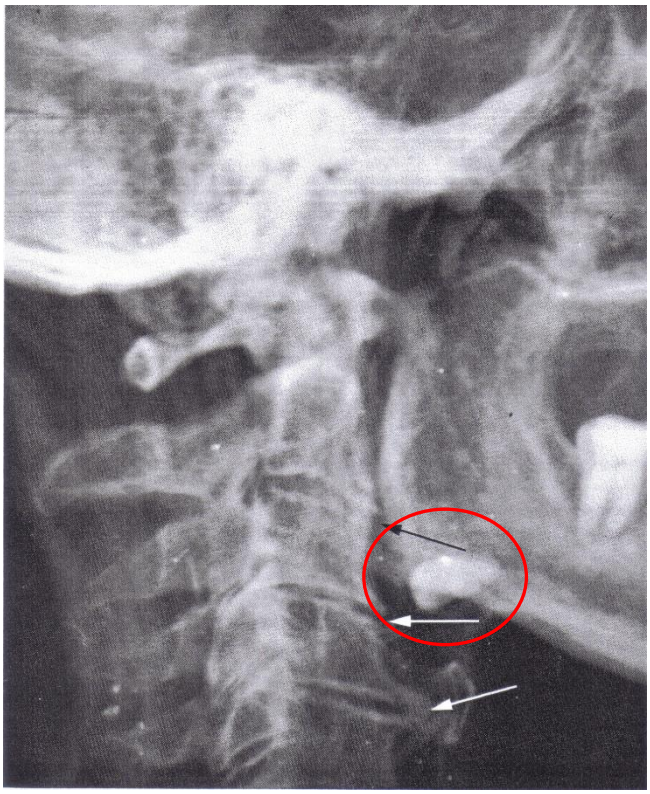
> of Maria and the Egyptians prevailed in the struggle; Apries fell alive into the hands of the enemy and was strangled [Greek στραγγαλισθεὶς meaning strangled] of the death, and Amasis, arranging the affairs of the kingdom in whatever manner seemed to him best, ruled over the Egyptians in accordance with the laws and was held in great favour."[257]

Immanuel Velikovsky suggested that a hole in the right side of Merneptah's skull was probably caused by one of the group of people who assassinated him.[258] It is generally accepted, however, that this fracture was "possibly made after death".[259] Nevertheless, the Greeks were clearly of the opinion that he had been 'strangled' or choked to death and ***not*** killed with a sharp weapon.

Unfortunately, strangulation is a difficult thing to prove in an autopsy, especially more than two thousand years after the event. The most likely signs of strangulation are *petechial haemorrhages*, minute discoloured spots on the surface of the skin caused by an underlying ruptured blood vessel. "On external examination, one would be hard put to diagnose asphyxia without them".[260] The extent of these spots depends on the traumatic nature of the strangulation. In the worst case:

> "showers of pinpoint haemorrhages are to be seen widely distributed over the head and upper trunk. In other cases it is more usual to see them scattered sparsely on the forehead, on inner and outer surfaces of the eyelids, on the conjunctivae [the delicate mucous membrane that covers the eyeball and the under surface of the eyelid], on the face and on the front of the neck. In some instances, they will be found only behind the ears".[261]

In the case of a mummified corpse, it becomes a little difficult to observe these symptoms as the ritual preparations involved in embalming will have obscured most, if not all of the signs. In the case of the aforesaid spots, however, one wonders whether these would be visible as salt deposits on the body. Merneptah's body was "covered by an encrustation of sodium chloride"[262] though it is argued that this was probably as a result of the embalming process. To my knowledge, the only other mummy to be affected in such a way is that of Tutankhamun[263]



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

[257] Diodorus, *Library* 1.68.4-5.
[258] RT p.201.
[259] FACES p.160.
[260] Clinical Forensic Medicine p.168, Edited by W. D. S. McLay, OBE, Pinter Publishers Ltd., London 1990 ISBN 0 86187 1553.
[261] *Ibid*. p.168.
[262] FACES p.160.
[263] X-Ray Atlas p.17.

who was similarly murdered. There therefore seems to be a connection between these salt deposits and the cause of death.

Another interesting point is that Merneptah lost some of his teeth before his death.[264] Some have seen this as evidence of dental surgery in Ancient Egypt thinking that the teeth had been deliberately removed. The mounting evidence, however, suggests that he lost his teeth during that fatal struggle with his own countrymen. One of his teeth was found lodged in his hypopharynx and only came to light when x-rayed.[265] This tooth seems to have contributed to his asphyxiation. X-rays have also revealed fractures in the heads of the femurs.[266] These may also have been caused by the crowd who, in their anger, must have relentlessly kicked the king when he had collapsed to the ground.

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

> "This shows that he must have been castrated either shortly before his death (which is unlikely) or during the embalming process, for reasons unknown".[267]

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

Surprisingly, Merneptah-Apries was still given a royal burial. According to Herodotus he was buried in the family tomb in the temple of Athene.[268] Nevertheless, the heart of the people we not in the burial as evidenced by the way that his body was wrapped:

> "The body was wrapped in a fine sheet of linen which hid a hastily wrapped mummy and a mass of loose rags which were the remains of the original wrappings".[269]

Admittedly the wrapping mentioned here is the one undertaken by the priests of the later 21st Dynasty, however, it is clear that, unlike most of the other kings of this period, the original wrappings were so inferior as not to have lasted. Similarly, unlike the other mummies of this period, Merneptah's body cavity had been filled with "a white 'cheesy' material, probably decomposed butter and soda".[270] This is not the sort of material one would expect to find in a mummy – whether of a king or any wealthy person – if its intended purpose was to preserve the body!

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

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264 FACES p.161.
265 X-Ray Atlas Plate 8.14.
266 FACES p.160.
267 FACES p.161.
268 Herodotus, *Histories* 2.169.
269 FACES p. 159.
270 FACES p.160.

The Israel Stela

The Israel Stela is supposed to contain the earliest occurrence of the name Israel in the Egyptian records. It is rarely mentioned, however, that the Israel Stela in fact contains the ***only*** reference to Israel in the Egyptian records! Considering the close proximity of Israel to Egypt, and bearing in mind that many of the Egyptian kings campaigned in 'Palestine', it seems bizarre that this is the only mention of Israel that can be found in any Egyptian record.



Israel stela – Egyptian Museum, Cairo.

The Israel Stela is actually an account of the Libyan victory, but concludes with the following lines:

> "The kings are overthrown, saying: "Salam!" Not one holds up his head among the Nine Bows. Wasted is Tehenu, Kheta is pacified, plundered is Pekanan, with every evil, carried off is Askalon, seized upon is Gezer, Yenoam is made as a thing not existing. Israel ('-s-r-'-r) is desolated, his seed is not; Palestine (H'-rw) has become a widow for Egypt. All lands are united, they are pacified; everyone that is turbulent is bound by King Merneptah, given life like Re, every day".[271]

According to the Bible, after Jerusalem had been taken by Nebuchadnezzar and the inhabitants transported to Babylon, those that remained in the land were governed by Gedaliah, son of Ahikam. The Jews who had been driven to Moab, Ammon and Edom began to return to Gedaliah who dwelt at Mizpeh in Judah.[272] However, Gedaliah was murdered and, fearing the wrath of Nebuchadnezzar, the Jews fled to Tahpanhes in Egypt.[273]

A fragmentary letter of a frontier official dating to the time of Merneptah has been found. It reads:

> "We have finished letting the Shosu tribes of Edom pass the fortress of Merneptah which is in Tjeku to the pools of Pi-Tum of Merneptah which are in Tjeku, in order to keep them alive and to keep alive their flocks by the goodness of Pharaoh, the beautiful sun of every land, in Year 8, third epagomenal day, the birthday of Seth".[274]

This is clearly a reference to the tribes which were passing through the frontier to Egypt. As we have seen on a number of occasions, Shosu is one of the names given to the people of Israel. These Jews who had come from Edom, Ammon and Moab may well have been regarded by the frontier official as "Shosu tribes of Edom".

Gardiner commented that Tjeku is considered by some to be the Biblical Succoth,[275] with the reference to Pi-Tum in the same text being identified as the Biblical Pithom. This has led many to assume that Merneptah was the pharaoh of the Exodus. In this reconstruction, it is likely that Tjeku is to be identified as Tahpanhes. The frontier town of Tahpanhes was excavated

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271 ARE Vol. 3, pp.263-4, §.617.
272 Jer 40:12.
273 Jer 43:7.
274 EOP p.274.
275 *Ibid*.

by Petrie. It was situated in the east of the Delta, on the main road leading from Palestine-Israel.

The city of Yenoam mentioned above in the Merenptah Stela is most likely to be identified as Jerusalem. Yenoam also appears in Thutmose III's records when discussing the plunder from his first campaign against Rehoboam:

> "List of that which was afterward taken by the king, of the household goods of that foe who was in the city of Yenoam, in Nuges and in Herenkeru".[276]

The expression "that foe" is always used in reference to the "King of Kadesh" as noted by Breasted.[277] On the assumption that the household goods were taken from Rehoboam's palace, which was at Jerusalem, then Yenoam must have been an alternative name for Jerusalem. In Hebrew, *Yenoam* means 'God speaks'.

It is ironic that Merneptah, who was once regarded by some as being the pharaoh of the Exodus, was in reality the pharaoh of the *Exile*!

Aegyptus, the Black Land and the Red Land

Knowing what we now know, it is not difficult to see that the name Egypt dates from the time of the arrival of the foreigners from the north. These started to arrive during the time of Seti IB alias Psammetichus I, but immigration reached epidemic proportions during the time of Merneptah-Hophra who is identifiable as Apries of the Greek records. They came from Anatolia and from the Greek islands, areas which were at that time being devastated by war. Many of these were casualties of the Trojan wars. Some were people who were victims of the expanding Chaldean Empire, being evicted by the campaigns of Nabopolassar and his son Nebuchadnezzar.

Amongst these immigrants from Anatolia were a people Herodotus called Carians. These Carians were also known as Curetes or Corybantes, the latter being a metathesis of the Biblical name Caphtor. These Carians/Curetes (Κουρῆτες *Kuretes*) actually gave their name to the island of Crete known to the Greeks as Κρήτη *Kereti*. When they moved from Crete to Anatolia, some of them settled in the south-western part of Anatolia, calling their land Urania. (Others, under the leadership of Cadmus son of Agenor, settled in Greece.) In *Legacy of Edom*, I demonstrate that these Carians were Edomites, the name Curetes being a variant spelling of the Biblical name Hori. In other words, they were Horites, descended from Hori son of Lotan son of Seir,[278] though these Horites were replaced by the sons of Esau:

> "The Horites also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead."[279]

In other words, the children of Esau, who was also known as Edom, committed acts of genocide by killing the male inhabitants, taking possession of their lands, and taking their women for wives and concubines. They thereafter took on the names of the families which they possessed. Those Edomites who conquered the Seirites became known as Seirites (var.

[276] ARE Vol. 2, p.187, §.436.
[277] See ARE Vol. 2 footnotes d on page 186 and c and g on page 187.
[278] Compare Gen. 36 verse 20 with verse 22.
[279] Deut. 2:12.

Sitrae or Satyrs). This means that the Carians, who were also known as Caphtorim, were Edomites!

The Tanakh (Hebrew Bible) does not tell us who the Horites were, but from the available information, it seems that they are descended from Lotan son of Seir who must have been descended from Caphtorim, one of the sons of Mitsraim.[280] The Talmudists called Cappadocia in Asia Minor Caphtor,[281] which suggests that some of these Caphtorim either came from or settled in this region. This land of Caphtor was called Keftiu in the Egyptian records, and in *Legacy of Edom*, I demonstrate that Keftiu-Caphtor has to be looked for somewhere in North Syria. Caphtor was ***not*** an island and was most certainly not Crete as some have argued.[282]

The Carians settled on the Pelusium branch of the Nile, the most easterly branch which protects Egypt from invasion from the north. John Lightfoot, quoting from Talmudic sources, informs us:

> "And here, for the sake of learners, let me observe, that Pelusium is called in the Talmudists, קפוטקיא; which who would not presently interpret *Cappadocia*?
>
> "נשא אשה בקפוטקיא וגירשה בקפוטקיא נותן להו ממעות קפוטקיא: Would not any render the words thus, 'If a man marries a wife in Cappadocia and divorces her in Cappadocia, let him give her the money of Cappadocia.'' But hear Rambam upon the place; בקפוטקיא saith he, 'is Caphtor, and is called by the Arabians טמיאטי *Damiata*: which all know is the same with Pelusium.
>
> "Hence the Targums of Jerusalem and Jonathan, and the Syriac interpreter upon Gen. x. 14, for כפתורים *Caphtorim*, read קפודקאי *Cappadocia*; but the Arabic reads Damiatenos; and the Seventy, upon Deut. ii. 23, for 'The Caphtorim going out of Caphtor,' read Οἱ Καπάδοκες ἐξελθόντες ἐκ Καπαδοκίας, 'The Cappadocians going out of Cappadocia.'
>
> "The Targum upon Jer. xlvii.4, for שְׁאֵרִית אִי כַּפְתּוֹר 'The remnant of the country of Caphtor,' hath שאר נגות קפוטקאי 'of Kapotokia.' Where Kimchi saith, 'R. Saadias interprets Caphtor *Damiata*.'"[283]

This identifies the Carians who dwelt in the region of Pelusium from the time of Psammetichus I alias Seti IB onwards as Caphtorim. (Note that Damiata is also a phonetic congnate of the name Edom.) As already pointed out, the descendants of Esau destroyed the Horites who dwelt in Mount Seir (i.e. the Zagros Mountains) and dwelt in their stead. In other words, the Carians, who were taken to Crete by Israel,[284] were Caphtorim who came from Cappadocia in Anatolia.

The name Egypt dates from around the time these Carians arrived in the land of Mitsraim. It therefore makes sense if the name Egypt, which is written Qubta by the Arabs (the name Copt is from the same root), is derived from the word Keftiu, this being a variant spelling of Caphtor, which in turn is a variant spelling of Crete. As already stated, the name Carian is employed by Herodotus whilst other Greek writers employed the name Curetes (var. Kuretes). The Latin writers called them Corybantes (var. Korybantes). Today, the Egyptians are a mixed people, many of whom are descended from these Carians-Kuretes who settled

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280 Gen. 10:13-4.
281 Entry under *Caphtor* in *The Jewish Encyclopedia* Vol. 3, pp.553-4, Isidore Singer et al, New York & London 1911.
282 See the Section *Carians and Kuretes* in my paper *Legacy of Edom*.
283 *From the Talmud and Hebraica* Vol. 1, pp.203-4, John Lightfoot, Cosimo, New York 2007. (ISBN: 978-1-60206-406-5.)
284 See the Section *Carians and Kuretes* in my paper *Legacy of Edom*.

there during the time of Psammetichus I. The suggestion by Sir Alan H. Gardiner that the name Egypt is derived from *Hikuptah*, the Egyptian name for Memphis, does not make sense. He tells us that *Hikuptah* means "Mansion of the Soul of (the god) Ptaḥ" and "may have furnished Homer with the word *Aigyptos* (Egypt), used by him to designate both the river Nile and the country which it watered."[285] This interpretation is nothing more than an assumption on his part.

Egypt proper was designated Kemi (*var*. Kemet or Kemit), meaning 'the Black Land' whilst the desert is "sometimes described as Dashre 'the Red Land'".[286] Notice that it was only ***sometimes*** described as the Red Land! Hatshepsut seems to imply in her inscription at Karnak that Upper Egypt was known as the Black Land and Lower Egypt as the Red Land:

> "I come to thee, lord of gods; I do obeisance [before] thee, in return for this that [thou hast put] the Black and the Red Land under (the dominion of) my daughter, the King of Upper and Lower Egypt, Makere (Hatshepsut), who lives forever, just as thou didst put (it) under (the dominion of) my majesty . . . . . Thou hast given to me the kingdom of every land in the presence of the Two Lands, exalting my beauty while I was a youth . . . . [the Black Land] and the Red Land are under my dominion."[287]

I would suggest that the desert to the east of the Nile Delta was probably more correctly historically known as the Red Land because it was at one time controlled by the Amu, who we have identified as Amalekites, who were Edomites. The name Edom means 'red' and, as already stated, the Carians likewise were Edomites. The Egyptians were black and the name Kemi, which is equivalent to the Hebrew Cham or Ham, means black.

The Egyptian kings and queens often styled themselves king or queen "of Upper and Lower Egypt" and ruler "of the two lands".[288] Since the invasion of the Amalekites, Egypt was split into two parts. Hatshepsut ruled from Thebes in the south (in Upper Egypt) and her brother Amenemhat II ruled from Lisht in the north.

Hatshepsut records:

> "I have restored that which was in ruins, I have raised up that which was still unfinished since the Asiatics [i.e. Amu] were in the midst of Avaris of the Northland ....."[289]

Rameses II is likewise on record as saying:

> "...every city [should know] that thou art the god of all people, that they may awake, to give to thee incense at the command of thy father, Atum; that Egypt as well as the Red Land may adore thee."[290]

Note that the Red Land is now regarded as outside of Egypt. He also clarifies this by saying:

> "Black land (Egypt) and Red land (desert) are under thy sandals; Palestine and Kush [Ethiopia] are in thy grasp."[291]

Note that the Egyptians were descended from Mitsraim (AV Mizraim) son of Kush, so the placement of Palestine alongside Kush suggests that Palestine (or at least part of it) was considered the 'Red land'. (NB: The understanding that the Red Land was a 'desert' is an

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285 EOP pp.1-2.
286 EOP p.27.
287 ARE Vol. 2, p.101, §.245.
288 See for example ARE Vol. 2, p.112, §.271.
289 ARE Vol. 2, p.125, §.303.
290 ARE Vol. 3, p.112, §.270.
291 ARE Vol. 3, pp.201-2, §.471.

interpretation by Breasted and other archaeologists.) This places the Red Land to the east of Egypt, which is also where Hatshepsut seems to place it when she says in a broken part of her inscription at the Speos Artemidos:

> "She hath made excellent the records of her might over the Red Land of the Goddess of the Mountain as far as the rising [*sun...] set his flame behind the two hill-countries.[292]

Henu, a minister for the 11th Dynasty king Mentuhotep III, also places the Red Land in the east:

> "[My lord, life, prosperity], health! sent me to dispatch a ship to Punt [i.e. Phoenicia-Israel] to bring for him fresh myrrh from the sheiks over the Red Land..."[293]

Notice that the Red Land at that time was under the control of the inhabitants of the Land of Punt (i.e. Phoenicia, better known to us as Israel). The only passage I can find where the Red Land is used for the country to the west of Egypt (i.e. Libya) is in an inscription by Merneptah when he talks about turning the camps of the Libyans into "wastes of the Red Land".[294] This, however, is only saying that he has made their land ***like*** the Red Land – not that it ***is*** the Red Land.

If the Red Land is only that country to the ***east*** of Egypt, then it negates any argument that the Red Land refers to the desert on either side of the Nile! It makes more sense if, for 'Red Land', we read 'Land of Edom', and for 'Black Land', i.e. Kemi or Kemit, we read 'Land of Cham [AV Ham]'. On this score, it is interesting to note that Deshret (red land) is associated with Seth:

> "The conflict focuses on the two brother Osiris and Seth. Seth slays Osiris and dismembers his body, scattering the parts throughout Egypt (a narrative feature that provides an etiological explanation for old scattered cult centers and perhaps an imperative for the construction of new shrines). Isis, the devoted sister-wife of Osiris, collects and reassembles the parts of Osiris's body, and he is revived long enough to engender a son and avenger, Horus. In a variety of episodes, Horus contends with his uncle Seth, losing an eye but eventually triumphing.
>
> "On one level of meaning, the struggle between Osiris and Seth represents a conflict in nature – between the fertile Nile Valley (Kemet, the black land) and the infertile desert (Deshret, the red land) or between the consistent, beneficial inundation of the Nile (Osiris) and the unpredictable, generally undesirable storm (Seth). On another level, reflected in later texts, the struggle represents a conflict between two anthropomorphic heirs contending for the rule of their father, the earth, clearly symbolizing the struggle between kings of the north and south for control of the country."[295]

Ignoring the rationalized assumptions made by the author of the above passage, it does not take much to realise that Seth, who is described as an "undesirable storm", represents the tribes of Amalek which invaded Egypt when Israel left. The name Seth is a variant spelling of Setiu, the name applied by the Egyptians to the inhabitants of the land of Israel and surrounding countries. In the Assyrian records, the Setiu appear as Suteans, a people who inhabited the regions to the east of the River Jordan.[296] When Amalek invaded Egypt, the Egyptians themselves (and by Egyptians, we here mean the descendants of Mitsraim who

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[292] ARE Vol. 2, p.123, §.297. *The interpolation of 'sun' is my interpretation.

[293] ARE Vol. 1, p.209, §.429.

[294] ARE Vol. 3, p.254, §.598.

[295] *Religion in Ancient Egypt: Gods, Myths, and Personal Practice* pp.92-93, John Baines, Leonard H. Lesko and David P. Silver, Edited by Byron E. Shafer, Cornell University Press, New York 1991. (ISBN: 0-8014-2550-6 or 0-8014-9786-8 paperback.)

[296] Called Sutî. See for example ARAB Vol. 1, p.28, §.73, Vol. 2, p.31, §.60, p.35, §.68 etc.

were the original inhabitants of Egypt) were forced south and scattered into what became known as Upper Egypt.

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that Osiris, which in Egyptian is written *wsjr* and can be transliterated a number of different ways,[297] is the tribe of Yetser (יֶצֶר AV Jezer), the third born son of Naphtali.[298] "Hathor, Mistress of Dendera, who lives in Byblos"[299] is the tribe of Asher (אָשֵׁר). Here the Hebrew letter שׁ *shin* has been transliterated as *th*. We have already provided evidence of this sort of transliteration earlier in this current work. Meanwhile, Isis appears to be a transliteration of the name Esau.

The Egyptians started recovering the land in the Delta during the time of Mentuhotep I, alias Amenemhat I alias Amenhotep I. When it came to recording their history, the Egyptians were just as unreliable as the Greeks. The Egyptians appear not to have differentiated between Israelites and Amalekites, both of whom in their eyes will have been responsible for the destruction of Egypt and the subsequent dispersal of its people.

[297] *Osiris and the Egyptian Resurrection* Vol. 1, p.24, Edgar. A. Wallis Budge, London and New York 1911. Variations on this name include Asar, Asari, Usari, User, Usri and Ausares.

[298] Gen. 46:24, Num. 26:49 & 1 Chron. 7:13.

[299] *Hathor and Isis in Byblos in the Second and First Millennia BCE* p.1, Susan Tower Hollis, Journal of Ancient Egyptian Interconnections Vol. 1, No.2, 2009.

CHAPTER 10 - THE THIRD INTERMEDIATE PERIOD

With the veritable wealth of material available for the 21st and 22nd Dynasties, one would have thought that this period of history would be easy to sort out. The truth of the matter is that there are more difficulties than there are solutions.

The main problem is that kings and queens often bore the same names.

> "…the establishment of flawless genealogies has thus far proved a baffling task, and it has to be admitted that research on this topic is still in its infancy. A perplexing feature of the problem is that the same female name was often borne by several different individuals".[1]

Whilst this comment by Gardiner was made regarding Egyptian women, the same holds true also for the Egyptian kings.

> "Egyptologists... …have found it necessary to distinguish no less than five Shoshenks, four Osorkons and three Takelots. The period is one of great obscurity...".[2]

What is even more disconcerting is the fact that the French archaeologist, Pierre Montet, discovered the mummy of a Shoshenk whose place in history is still not entirely certain.

> "Provisionally this king may be reckoned as Shoshenk II in place of the very problematic king previously so numbered – unless indeed he is actually Shoshenk I".[3]

This Shoshenk II has been placed by Montet as immediate successor to Osorkon I.[4] Kitchen, on the other hand, argues that he died before his father Osorkon I, hence not accrediting him with any chronological significance.[5] It should be noted, however, that the son of Osorkon I called himself Shoshenk Meriamen,[6] whilst the Shoshenk whom Montet discovered at Tanis was called Hekakheperra Shoshenk.[7] The body of this latter king was actually found buried at Tanis in the tomb of Psebkhanu I who is usually identified as Manetho's Psusennes I of the 21st Dynasty. As we shall shortly see, Psebkhanu I was buried *after* Osorkon II, which means that Osorkon II actually preceded Osorkon I.

The difficulty is that we have a whole dynasty containing names which are constantly repeated. In the 1960's, Kenneth Kitchen did an excellent job of arranging the order of these kings in his *Third Intermediate Period*. David Aston, however, has since made emendations to Kitchen's efforts.[8] Aston realised that Prince Osorkon, high prest of Amon during the time of Pedubast I, was the future Osorkon III and has demonstrated how this period should be reduced by about 50 years.

The Genealogical Witness

With Aston's emendations, we need to reconsider the accuracy of the genealogical records in which Kenneth Kitchen has placed so much trust. Before we look at these genealogies, it is worth stating the words of Peter James who noticed that the ancient Greeks and Egyptians

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1 EOP p.318.
2 EOP p.325.
3 EOP p.448.
4 *Ibid*.
5 TIP p.120, §.94.
6 TIP p.119, §.94.
7 TIP p.117, §.93.
8 *Takeloth II - A King of the 'Theban Twenty-Third Dynasty'?* pp.139-153, David Aston, JEA Vol. 75, 1989.

were competing in trying to prove whose race was the oldest, as this (he argues) "highlights a factor frequently overlooked in modern studies of ancient historiography – the desire to claim and demonstrate a venerable antiquity".[9]

As an example of this, we have already demonstrated that the 12th and 18th Dynasties were one and the same period of history. One therefore immediately has to question the validity of what is known as The Memphite Genealogy which traces the lineage of a certain High Priest of Ptah in Memphis by the name of Asakhet.[10] The genealogy carries back through the Ramesside period, back through the 18th Dynasty, preceded by an extremely short Hyksos period and then through the 12th Dynasty! We have demonstrated that the 12th Dynasty is merely the 18th in a different form. This geneaology is therefore clearly fabricated!

I wish to make it perfectly clear before going any further with this investigation that it is not my intention to belittle or discredit the excellent work which Kitchen has done. One must bear in mind that Kitchen was merely adhering to the widely accepted belief that Shoshenk I was the Biblical Shishak, the latter being a contemporary of Rehoboam king of Judah some 300 years earlier. Ever since 1828 when Jean François Champollion discovered Shoshenk I's triumphal scene depicted on the Bubastite Portal at the Great Temple at Karnak, Shoshenk I has been identified as the Biblical Shishak. Despite a warning by Immanuel Velikovsky in the 1950's[11] and again in 1978,[12] this identification has gone unchallenged. It is only recently that David Rohl has suggested that Shoshenk I and his son Osorkon I were actually contemporaries of the Assyrian king, Tiglathpileser III.[13] Velikovsky identified Shoshenk as the Biblical So, King of Egypt, of the time of King Hezekiah of Judah, which would roughly fit in with Rohl's suggestion, though, as we shall see, there are one or two obstacles which stand in the way of this identification.

The Family of Djed-Thut-ef-Ankh

Bearing in mind that Aston has recently corrected Kitchen's chronology, in so far as the High Priest of Amun Osorkon has now been clearly identified as the future King Osorkon III, we are faced with an interesting dilemma. A statue (Cairo Catalogue 42229) of a vizier Nakhtefmut (C) was erected by his 'son' Hor (x) under Osorkon III and traces his ancestry back to Osorkon II. The problem is that we are required to fit three or four generations into a period of about 30 years at the most! By comparing Hor's ancestry with two other sources, it would appear at first sight that there were two different Djedkhonsefankhs and two Hors all officiating in the temple of Amun at Thebes during the time of Osorkon III as well as another High Priest of Amun by the name of Pediamennebnestaui (B) who was father-in-law of another Hor (x). This gives us the impression that there was an abundance of priests with the same name during this short period of history!

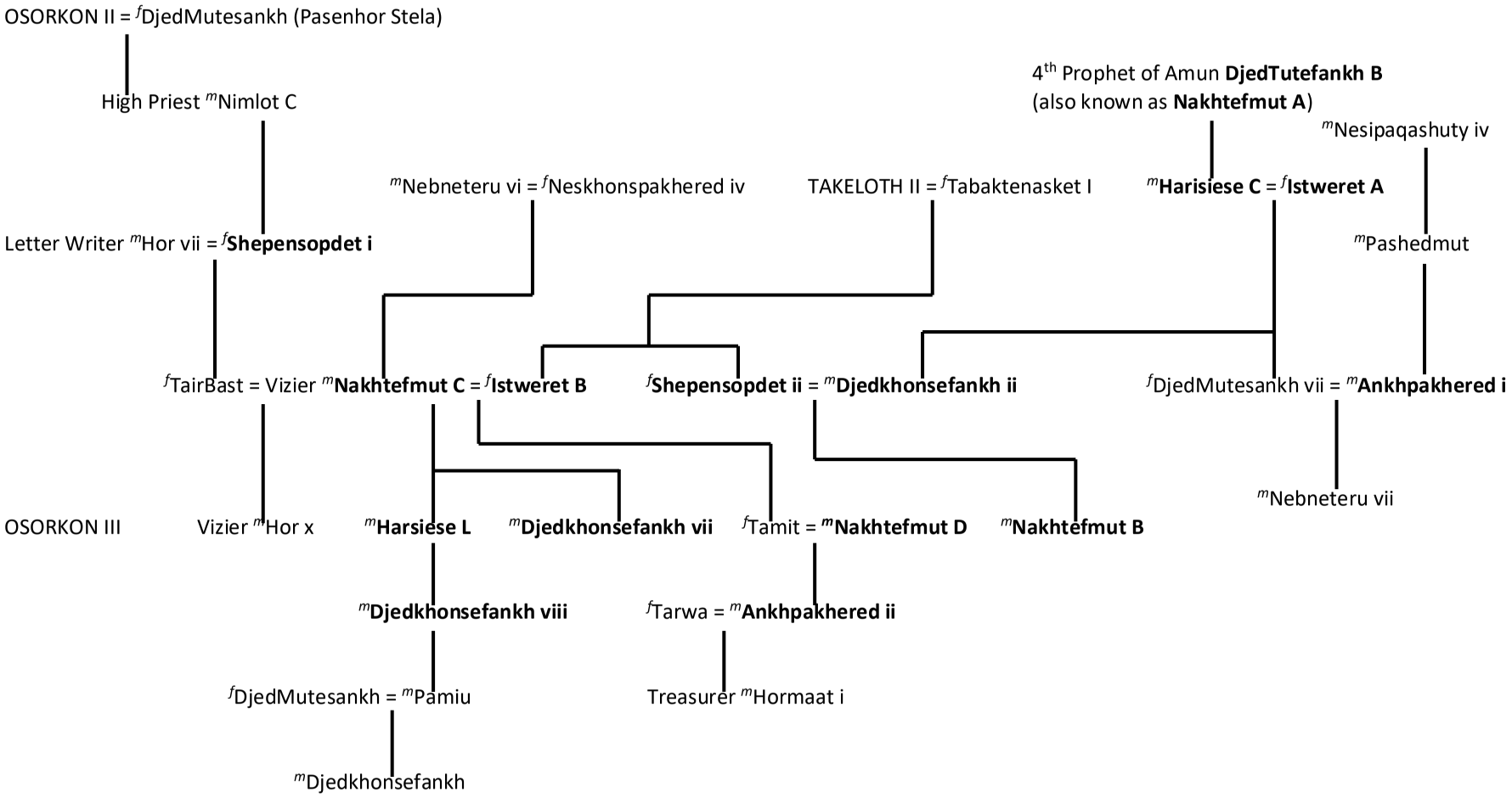
However, there is a simpler alternative explanation which no one seems to have considered. It is only when you review these three different genealogies side by side that we can see where everything has gone wrong. These are presented below in Table 9 on the next page.

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9 COD p.290 - Chapter 12 The Exaggeration of Antiquity.
10 ATOT p.381 - Appendix B.
11 AIC p.174-6.
12 RT p.24-5.
13 ATOT p.370-8, Appendix A - 'Dating Shoshenk I'.

Table 9

The Nakhtefmut/Djed-Thut-ef-ankh Family



Basically, when *n* tells us that he is son of *a,* son of *b,* son of *c* etc., we have erroneously assumed that c was the great-grandfather of *n*. This is far from the truth. All *n* is doing is telling us that he is related to *a*, *b* and *c*. The word '*son*' is often used both in the sense of 'descendant' and 'relation', as has been demonstrated on more than one occasion throughout this current work. With this in mind, we discover that Kitchen's carefully constructed genealogies start to fall apart.

In the example shown in the geneaology on the previous page (i.e. Table 9 **The Nakhtefmut/Djed-Thut-ef-ankh Family Tree**, this being a list of dignitaries during the time of Osorkon II and Osorkon III), Istweret A, who is assumed to be the wife of Nakhtefmut, is the same as Istweret B, who is assumed to be the wife of Harsiese. In reality, we cannot be certain whose wife she actually was, only that she was one of Hor's ancestors. It is possible that she was neither wife of Nakhtefmut nor or Harsiese, but rather of some other descent. Consequently, Djedkhonsefankh ii, son of Istweret A, would therefore be identifiable as Djedkhonsefankh vii, son of Istweret B.

It should also be noted that Shepensopdet is often assumed to be the daughter of Takeloth II. If so, then Takeloth II should be placed between her and her 'father' Nimlot C in Cairo Cat. 42229 above cited. In other words, Shepensopdet i, 'daughter' of Nimlot C, is the same as Shepensopdet ii, 'daughter' of Takeloth II. It should be stressed that Takeloth II called himself 'son' of Nimlot C, with Kitchen calling him Takeloth F. In the second edition of his work, Kitchen assumed that he was nothing more than a son of the high priest Nimlot C, affording him no royal status,[14] an error which he corrected in the third edition of his work.[15] This then makes it very likely that Shepensopdet 'daughter' of Nimlot C was the Shepensopdet who was both 'daughter' of Takeloth II and 'daughter' of Nimlot C.

It likewise appears that DjedKhonsefankh ii, vii & viii are all one and the same person. Harsiese C and Harsiese L likewise. (Other repetitions of names have been highlighted in bold in Table 9 on the previous page.) The whole of this chronological framework is therefore very shaky.

In Cairo Catalogue No. 42217 it is Istweret who seems to be regarded as daughter of Takeloth II. This could mean that Istweret may have been an alternative name for Shepensopdet. Who knows! Basically, the vizier Nakhtefmut C in the geneaological chart on the previous page appears to be the same as Nakhtefmut A (who was also known as DjedTutefankh B[16]) of the time of Osorkon II.

Kitchen experienced a problem with his Djed-Thut-ef-ankh family. Note that Djed-Thut-ef-ank was also known as Nakhtefmut. (Note that even priests had more than the one name!) Kitchen writes:

> ''All this construction [of the Nakhtefmut family tree] rests ultimately *and solely* upon the assumption that there was *one* lady called Nes-Khons-pakehered in the main genealogy. This assumption requires another: that this lady married two husbands in succession, both a Bakenkhons (giving him a son Djed-Khons-ef-ankh) and the 4th prophet of Amun Djed-Khons-ef-ankh (bearing him our Nakhtefmut A). This is all *theoretically* possible, but totally unnecessary. It is perhaps curious that Kees's 'Nakhtefmut I' and early Shepenese are never mentioned or commemorated elsewhere on family monuments. In fact, it is simpler by far to

[14] TIP p.196, §.157.
[15] TIP pp.565, §.485 & 581, §.521.
[16] TIP p.216, §.182.

> identify the 4th prophet Nakhtefmut and his daughter Shepenese with the two people we already know, and to assume two ladies called Nes-Khons-pakhared, rather than to extrapolate a new 4th prophet, a new wife of a high priest, and two marriages for a supposedly unitary Nes-Khons-pakhared."[17]

Kitchen has ***assumed*** that these genealogical lists are linear. He has interpreted the family trees according to our westernised way of thinking and he has made this mistake consistently throughout his work, thereby overinflating the family lineages.

The succession of High Priests of Amun therefore seems to be Nakhtefmut, Harsiese, Pediamunnebnestaui, Hor and then DjedKhonsefankh, the latter being 'son' of Nakhtefmut, but even this reconstruction is not one hundred per cent certain!

The Neseramun and Nebneteru Families

The same problem occurs with the Neseramun and Nebneteru families. Kitchen has worked out an extensive genealogy extending back five generations of Nebneteru iv, part of which is shown in Table 10 on the next page. Bearing in mind that this genealogy has been produced from amalgamating five different sources, it becomes quite apparent that Hor ix 'son' of Neseramun viii and DjedMutesankh iii, and son-in-law of Nebneteru v, is the same as Hor viii 'son'(-in-law) of Nebneteru iii and son of DjedMutesankh ii and (grand)'son' of Neseramun vii. What a mess! Nebneteru v and iii were one and the same person, DjedMutesankh ii and iii were one and the same person and Neseramun vii and viii were also one and the same person. This demonstrates how a simple family tree can be blown out of all proportion by a simple misunderstanding of how the Egyptians claimed their ancestry.

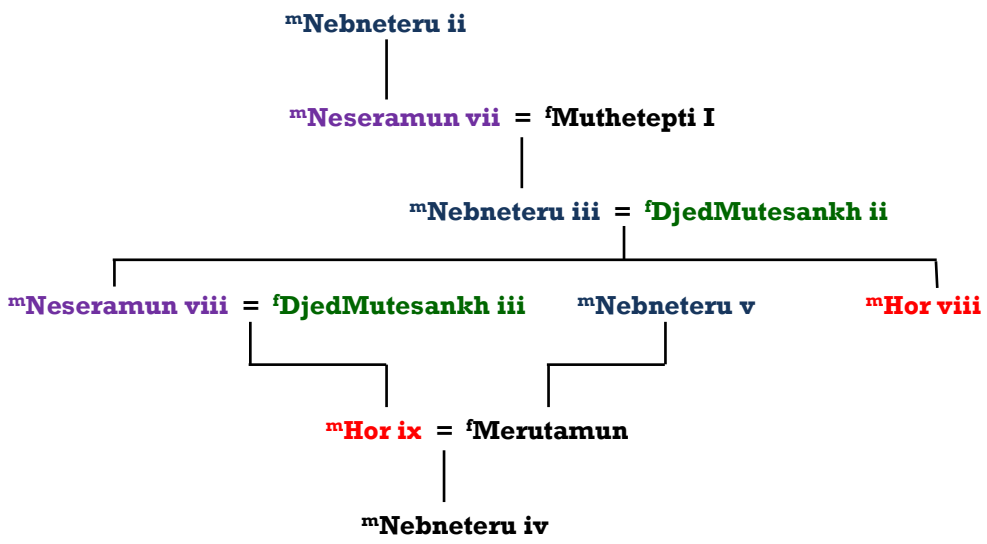
Hor son of DjedMutesankh has received similar treatment in Kitchen's evaluation of the Neseramun family tree.[18] There Hor vi is called 'son' of Neseramun iv, but, as can be seen from the genealogical table below (Table 10 on next page), he will probably more correctly have been Hor viii grandson of Neseramun vii. Even this is not so straightforward though. In another text, this same Hor called himself grandson of Nebneteru.[19] Was he perhaps 'grandson' on his mother's side? This raises the question as to how reliable these genealogies really are. We cannot even be sure if either Nebneteru or Neseramun was married to DjedMutesankh, especially bearing in mind that the Pasenhor Stele makes DjedMutesankh Osorkon II's queen, and bearing in mind the contemporaneity of these two personages, it seems to me unlikely (though admittedly not impossible) that there would have been two important people with the same name.

Notice in Table 10 on the next page how Hor ix is both son of Neseramun and son-in-law of Nebneteru. We have previously mentioned that in ancient times there was no special word for 'son-in-law', the word 'son' being used indiscriminately. When therefore Hor ix claimed to be "son of Neseramun [viii], son of Nebneteru [v]", he is actually claiming descent from both sides of his family. Nebneteru iii is therefore spurious as he is already represented as Hor ix's father-in-law. He ***did not*** marry a futher DjedMutesankh [ii] and Hor viii turns out to be Hor ix in another guise. With this in mind, it soons becomes clear how a simple family tree quickly gets distorted beyond recognition.

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17 TIP p.218, §.183.
18 TIP p.202, §.166.
19 TIP p.212, §.178 & p.213, §.179.

TABLE 10



The Neseramun and Nebneteru Family Tree

This means that the extremely long Neseramun genealogy presented by Kitchen in his *Third Intermediate Period*[20] is near enough worthless in its present form. For this reason, I have not presented the genealogy in full here. For one thing, there are currently too many generations between Takeloth II and Osorkon III which cannot now be supported.

The Pasenhor Stele

One of the best-known records on which the archaeologists rely for the order of the 22nd Dynasty is the "stele of Pasenhor", known in older works as "stele of Horpasen". The stele is dated to year 37 of Shoshenk V[21] and is intended to show Pasenhor's descendancy from many of the 22nd Dynasty kings.

I have to admit that I am extremely suspicious of long genealogies and the above examples of the DjedThutefankh, Neseramun and Nebneteru genealogies serve to strengthen my distrust. One of the problems with the Pasenhor Stele is that the kings are called merely Shoshenk, Osorkon, etc. without any clarification as to which of the kings are being referred to. Consequently, it is impossible to rely heavily on its order to any great extent. One or two of the names are not even written in cartouches which suggests that they may not actually have been kings.

In addition, the stele contains difficulties which cannot be easily explained:

[20] TIP p.202, §.166.
[21] TIP p.105, §.85.

> "This stele of Horpasen [i.e. Pasenhor] is very valuable for the royal geneaology; but it has had an origin of the dynasty deduced from it baselessly, by the supposititious insertion of a descendive 'son of', which does not exist in the original".[22]

By this Petrie argued that Nimlot son of Osorkon II and his wife Tentspeh appeared twice. Kitchen, on the other hand, ignored this suggestion and, in his reconstruction, has assumed a second Nimlot and wife Tentspeh. There is, however, serious problems with Kitchen's assumption.

If we accept Rohl's arguments that Osorkon I added to the temple of Osorkon II at Bubastis[23] it means that Osorkon I was either still alive during the reign of Osorkon II or actually ruled later than him. This makes Nimlot, father of Shoshenk I, and his wife Tentspeh near enough contemporaries of the second named Nimlot, son of Osorkon II, and his wife Tentspeh. It would then be hard to accept that two couples with the same names would be living in the same period of history. If Rohl is correct, then we are certainly hard pressed to explain why Pasenhor should place Osorkon I two generations prior to Osorkon II.

This leads me on to the next point. If we accept the Pasenhor Stele at face value, how can we explain the fact that Osorkon I was still alive during his grandson's day, this being confirmed by the alterations to the Bubastite temple, a mere decade prior to the time that the future Osorkon III, great-grandson of Osorkon II, was officiating as High Priest of Amun at Thebes! This means that Osorkon I must have witnessed the birth of his great-great-great-grandson, Osorkon III! This is far too incredible to believe.

As already demonstrated, the Pasenhor Stele is not to be taken as a linear genealogy as has been assumed. It is possible that the king identified in Pasenhor's list as Shoshenk I, son of Nimlot, was Rohl's Shoshenk IB who, he suggests, may have been a contemporary of Shoshenk V.[24] Such an assumption on my part is nevertheless nothing more than speculation at this present moment in time.

Bearing all of these comments concerning geneaological tables in mind, it is now time to start looking for the missing links in the chronological chain.

Psamtek I and Osorkon III

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

We have already identified Seti I of the 19th Dynasty as Psammetichus I, which means that we need to find an alternative date for Uahabra-Psamtek I. Our first clue to the position of

[22] AHEP Vol. 3, p.229.
[23] ATOT p.377.
[24] ATOT p.378.

Psamtek I in history is provided by the fact that a certain Pediamen-neb-nestaui and his 'son' (or more correctly 'son-in-law') Hor are mentioned both during the time of Osorkon III and Psamtek I. Kitchen rejected the suggestion that these two people (Pediamen-neb-nestaui and Hor) were one and the same on the grounds that a period of about 100 years is supposed to separate Psamtek I from Osorkon III.[25] This objection will shortly be removed.

As stated above, David Aston has demonstrated that the crown prince Osorkon, who is dated to the time of Pedubast I, was the very same person who was to become king Osorkon III and that he began ruling shortly after Pedubast I.[26] The "label texts" over the scenes on prince Osorkon's inscriptions includes an interesting use of Egyptian characters which point to a late (possibly Persian) date for the texts in question.[27] It is possible, however, that the "label texts" may have been a later addition to the inscriptions. The fact that there is a suggestion of Persian influence in the inscriptions should, nevertheless, be noted. In other parts of the same inscriptions, there are similarities to the Old Kingdom texts which we have already redated to coincide with the 25th Dynasty. The same style has already been compared to the Piankhy Stela[28] on which we shall have much to say shortly.

In the 23rd year of Pedubast I's reign a certain priest by the name of Harkhebi erected a donation-stela at Bubastis.[29] This Harkhebi seems to be the same Harkhebi who was High Priest of Amon during the 9th year of Psamtek I.[30] Following David Aston's emendations to the dating of Osorkon III, Pedubast I will probably have finished his 25 years of reign at Thebes just 7 to 8 years prior to the first year of Osorkon III's official year as king. Psamtek I therefore seems to have been both a contemporary of Pedubast I and 'ruled' during the early years of Osorkon III.

Osorkon III co-ruled with his son Takeloth III from the 24th year of his reign.[31] At this time a certain Pefdudubast was installed as king of Henensuten. According to Petrie, this Pefdudubast was a son of king Rudamen who in turn was a son of an Osorkon. Petrie assumed that Rudamen was a son of Akheperre-Osorkon IV,[32] whilst Kitchen has assumed that Rudamen was another son of Osorkon III who succeeded Takeloth III.[33]

Pefdudubast also claimed to have been a 'son' of Pediese who in turn was a contemporary of Pedubast I, king of Thebes, being year 28 of Shoshenk III.[34] It is unlikely (though admittedly not impossible) that there were two kings with the unusual name of Pefdudubast during this period. If Kitchen is right, Menabra-Nekau I made a marriage alliance with a certain "Pediese of Heracleopolis".[35] In other words, Pediese "Great Chief of the Ma" under Pedubast I may have been the same as Pediese ruler of Heracleopolis who supposedly lived some 50 years later under Menabra-Nekau I. This will also bridge the gap in our knowledge of the Heracleopolitan rulers between the time of Pediese and Pefdudubast which Kitchen could

25 TIP p.226-7, §.192.
26 *Takeloth II - A King of the 'Theban Twenty-Third Dynasty'?* p.139-153, David A. Aston, JEA Vol. 75, 1989.
27 COPO p.19 note b suggests a date during the Persian Period & p.20 note d also suggests a Late Period.
28 COPO p.21-22 note a.
29 TIP p.341, §.301 (iv).
30 ARE Vol. 5, p.485, §.952.
31 TIP p.356, §.317.
32 AHEP Vol. 3, p.265.
33 TIP p.360, §.322.
34 TIP p.193, §.155 - According to Rohl's calculations Year 28 of Shosehnk III = Year 21 of Psamtek I.
35 TIP p.236, §.201.

not fill.[36] It should here be borne in mind that the king identified as Nekau I (i.e. Menabra-Nekau) is not to be confused with Necho I of Manetho's 26th Dynasty who we have identified as Rameses I. This reign of Nekau I therefore seems to also fall within the reign of Pedubast I, ruling shortly before Psamtek I.

As already stated, Pef-dudu-bast claimed to be son of both Pediese and Rudamen. First of all, Pediese claimed to be a descendant of Osorkon II, possibly through Tjestbastperu daughter of Osorkon II.[37] One should bear in mind the simple fact that if we accept Kitchen's reconstructed genealogy, we are compelled to fit two generations between Pediese and his great-grandfather Osorkon II. Pediese is depicted in a stela dated to the 28th Year of Shoshenk III with his son Pefdudubast as high priest.[38] According to Rohl's calculations, Shoshenk III started ruling immediately after the death of Osorkon II. In view of the fact that only about 28 years separate Pediese's stela from the death of Osorkon II, and bearing in mind that Pediese himself will not have been very young at that time seeing as he appears with his son in priestly office, it is a strain to fit more than a generation in between him and Osorkon II. If we accept that Pediese's mother was Tjesbastperu daughter of Osorkon II[39] then Pediese will have been grandson of Osorkon II, not great-grandson!

One of Psamtek I's monuments, referred to as the 'Nitocris Adoption Stela', describes the appointment of Psamtek's daughter Nitocris as successor to Shepenapt as Divine Consort at Thebes. This Shepenapt must undoubtedly have been the same Shepenapt who is called 'daughter' of Osorkon III.

Amenardus and Shepenapt

At Karnak there is a temple which was dedicated to Osiris which depicts Osorkon III, his co-regent Takelot III, his 'son' Rudamen and the 'God's Wife' Shepenapt and the 'God's Wife' Amenardis. Rohl called Amenardis the 'adopted' God's Wife though I would suggest that she may even have been mother-in-law. This is almost certainly the very same Amenardis who is called 'Great Daughter' in Psamtek's stela.[40] Is it likely then that both Shepenapt and Amenardis should both be mentioned in the Osiris temple and in Psamtek's Stela and yet be dated some 100 years apart when the presence of Pediamen-neb-nestaui, his son-in-law Hor and the priest Harkhebi all suggest that Psamtek I was a contemporary of Osorkon III?

Interestingly, in one of the scenes on the Osiris Temple, this same Amenardis appears with Shabataka, 'son' of Shabaka.[41] Rohl commented:

> "this is a small temple which would not have taken more than a few years to build, yet the interval between the co-regency of Osorkon III and Takelot III and the reign of Shabataka is calculated as 50 years. This seems far too long for the construction work unless there was a long cessation in the building operations. This is of course possible, but equally likely is that the building was completed within five years and that Shabataka therefore soon followed Takelot as the recognised pharaoh in Thebes".[42]

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36 TIP p.234, §.199.
37 TIP p.101, §.81.
38 TIP p.193, §.155.
39 TIP p.101, §.81.
40 ARE Vol. IV, p.484, §.946.
41 ATOT p.372.
42 ATOT p.372 – Appendix A.

In making the above observation, Rohl seems to be saying that this temple was built just prior to the time of Shabataka and his successor Taharka and has identified Shepenapt and Amenardis who are depicted therein as Shepenapt I and Amenardis I of the time of Osorkon III. The truth of the matter is that Shabataka, who has been accepted as being a son of Shabaka of the Ethiopian period, had nothing to do with Shabaka, as will be demonstrated shortly.

First of all, we should bear in mind that, because someone appears in the texts with the title of 'royal daughter' or 'royal mother', it does not necessarily mean that they were the daughter, queen or whatever of the person that she is portrayed with. To better demonstrate what I mean, let us imagine for a moment that Prince Charles was to become king during Queen Elizabeth's lifetime. If a monument was erected depicting King Charles with Queen Elizabeth, we would be wrong to assume that Queen Elizabeth was Charles' wife. Similarly, would we assume that the Queen Mother was prince William's mother because she is depicted with her great grandchildren? Nevertheless, this is precisely what has happened in our consideration of the Egyptian monuments.

We have already seen how dangerously misleading such assumptions can be. For example, we discovered that Queen Nefert was Senusert II's mother. The fact that she was Queen during the time of Senusert II has been taken to mean that she was his wife. For the same reason, contrary to popular belief, Hatshepsut was unlikely to have been Thutmose II's wife even though she is depicted with him as Queen.

This is particularly relevant to our next argument. We have it on the authority of a stele of Psamtek I that Queen Shepenapt was the sister of Taharka,[43] though I would stress that the name Taharka does not actually appear in the said stele. The name in the cartouche has been obliterated so that only the Horus name *Kaha* gives us any indication that Taharka is intended.

Shepenapt supposedly appears in various inscriptions as:

daughter of Piankhy[44]

Piankhy's mother[45]

Shabaka's sister[46]

daughter of Osorkon III[47]

Kashta's queen[48]

daughter of Amenardus[49]

The relationship of Amenardus is just as confusing:

daughter of Kashta[50]

sister of Shabaka[51]

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43 AHEP Vol. 3, p.296 & TIP p.149, §.120.
44 AHEP Vol. 3, p.290 & p.296 & TIP p.149, §.120.
45 AHEP Vol. 3, p.280.
46 TIP p.149, §.120.
47 TIP p.477, Table 10.
48 AHEP Vol. 3, p.280.
49 AHEP Vol.3, p.290.
50 AHEP Vol. 3, p.280.
51 AHEP Vol.3, p.280.

sister of Piankhy[52]
Shabaka's queen[53]
Piankhy's queen[54]
daughter of Piankhy[55]
daughter of Taharka[56]

From this, it is easy to see how confused the records can become, especially when a lot of the family connections are based on assumptions. Kitchen was similarly confused by the Wadi Gasus inscription which depicts Psamtek I with the God's Wives of Amun, Nitocris and Shepenapt with mention of Amenardis as "Adoratitrix of the God".[57] Kitchen was unable to decide whether this referred to Amenardis I or II. Similarly, he could not decide whether it was Shepenapt II who was depicted or whether it was not in fact Shepenapt I, daughter of Osorkon III.[58]

Evaluating all of the evidence, there can be no question that the Shepenapt who is portrayed in the Wadi Gasus inscription is none other than the Shepenapt who is depicted in the Osiris Temple with Osorkon III. This means that Psamtek I will have ruled subsequent to and possibly even concurrently with Osorkon III.

Inaros and the Story-Cycle of Pedubastis

A number of Demotic stories have come to light over the years which revolve around such people as King Pedubastis, Tefnakhte, Inaros and others who are "reminiscent of historical figures of the late-Libyan, Nubian, and early-Saite period".[59] One such story, known as the *Contest for the Breastplate of Inaros*:

> "…reflects remarkably the period about 665 B.C. plus some earlier and later retouches. Thus, the collocation of Sais plus Busiris and as far as Medum (all on the side of Pemu of Heliopolis) reminds one of the Kingdom of the West under Tefnakht, and the expansion of that nucleus-kingdom under Psammetichus I *before* he took over the realm of Pedubast II of Tanis-with-Bubastis. Here, in the Cycle as in the late 7th century B.C., Bubastis plays *no* role independently of Tanis (to which it was politically attached), Tanis being the capital of the 22nd Dynasty and its descendants. Similarly, the association of Athribis (plus Heliopolis) with the enlarged Kingdom of the West, including the Memphite region to Medum, recalls the realm of Psammetichus I who, as the son, then successor, of Necho I, was given Athribis by the Assyrians. The other particularly striking comparison in the Cycle is between its Chief of Pi-Sopd, Pekrur, with the Pekrur of Pi-Sopd who was a contemporary of Ashurbanipal and Tantamani".[60]

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

> "These include the Median soldiers serving Montu-Baal from Syria, and the reference to Pedikhons and his Amazon queen Serpot invading India. Combined with a reference to

52 AHEP Vol. 3, p.280.
53 AHEP Vol. 3, p.281.
54 AHEP Vol. 3, p.290.
55 AHEP Vol. 3, p.281.
56 AHEP Vol. 3, p.295.
57 TIP p.175, §.143.
58 TIP p.176, §.143.
59 TIP p.455, §.423.
60 TIP p.456-8, §.425.

> Ahuramazda, these come down to the Persian period, and in the latter case conceivably to the Greek period, if the Egyptian form of the name were really based on the Greek form as Bresciani thought. Reference to Meroe (and not Napata) could reflect conditions from as early as the 6th century B.C., but makes good sense from the 4th century B.C., when Napata finally lost its importance and Meroe became supreme".[61]

Strangely enough, one of the main characters of these stories, Inaros, belongs to the Persian period and is only known to us from the Greek writers. He is dated to the time of the Persian king Artaxerxes, son of Xerxes I.[62] Both Thucydides[63] and Herodotus[64] called him a Libyan king and he was said to have been the son of Psammetichus.[65] Even stranger is the fact that our above-mentioned Psamtek, who has been wrongly identified as Psammetichus I, also belongs to this late period – specifically to the time of Artaxerxes I. Pedubast I will therefore also have been a contemporary of the Persian king Artaxerxes I. In Chapter 13 of this book, we shall demonstrate that Artaxerxes I, the successor to Xerxes son of Darius I, is to be identified as Artaxerxes II Arsaces and that Artaxerxes II Arsaces also appears in the Achaemenid king list as Artaxerxes V Bessus, being the last king of Persia before the invasion of the Greeks under Alexander the Great. (You will not find the name Bessus in any of the Persian or Babylonian records for the simple reason that Bessus is ***not*** a Persian word.)

As already stated by Kitchen, during the Persian Period the Egyptians were deliberately confusing two periods of history. The stories of Pedubast and Inaros belong to the Persian Period yet there are elements which belong to the time of the Assyrian conquest under Esarhaddon and Ashurbanipal. This pretty well typifies the period under consideration. Having said that, I would stress that we will shortly demonstrate that the Rassam Cylinder, which is our main source for the dating of these kings to the time of Ashurbanipal, is a forgery. The acquisition by Osorkon III and his son Takeloth III of the Osiris Temple at Karnak belongs to this general deception. It is as if the Egyptians were trying to relive the glories of their past conquests.

In Chapter 5, we demonstrated to what extent the 21st Dynasty kings were corrupting the ancient monuments, even appropriating them for their own glory. The greatest deception was concerning Menkheperre-Thutmose who appropriated the texts of his 18th Dynasty counterpart, thus giving us the false impression that the texts and restorations belonged to the 18th Dynasty. We have provided evidence to show that this later Menkheperre-Thutmose was the one known as Menkheperre, son of Pinudjem/Penozem I. The 22nd and 23rd Dynasties supposedly succeeded the 21st Dynasty though, as we shall shortly see, the 21st Dynasty actually ***succeeded*** the 23rd!

A Twist to the Tale

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

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61 TIP p.460-1, §.430.
62 EOP p.370.
63 Diodorus, *Library* 1.104.
64 Herodotus, *Histories* 3.12.
65 EOP p.370 and Herodotus, *Histories* 7.7.

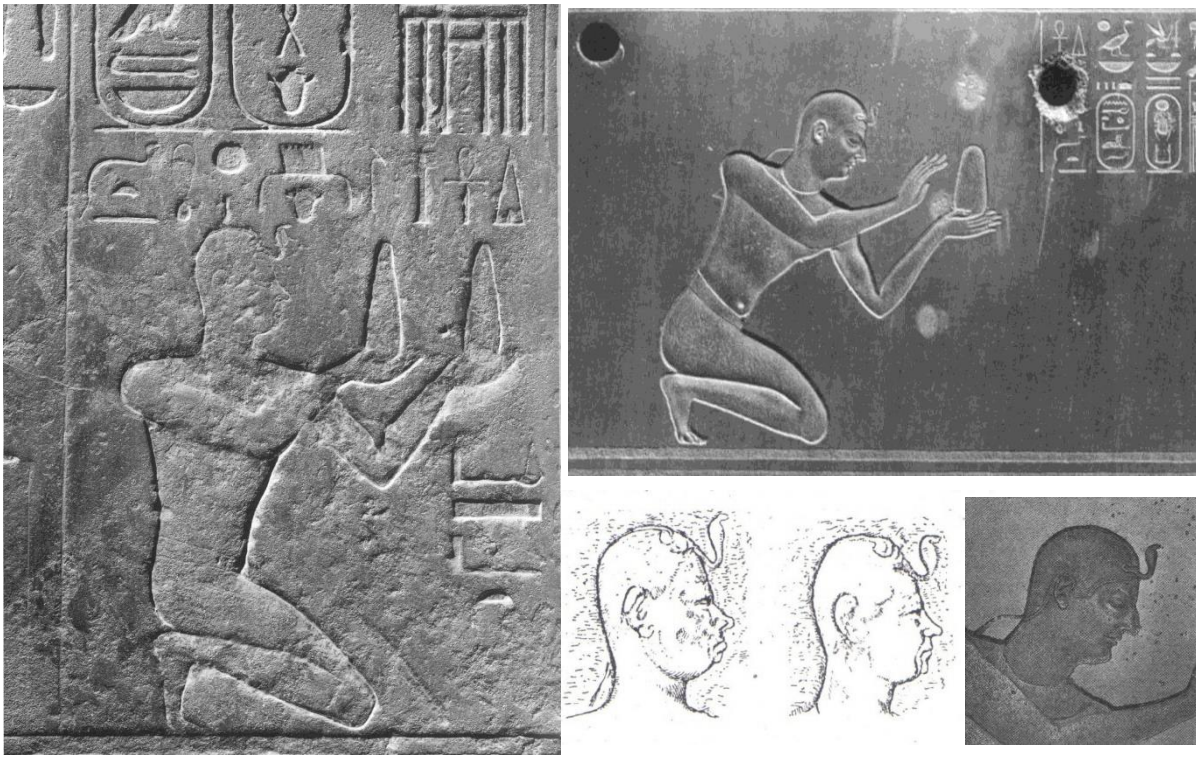
Inaros, who was called "son of Psammetichus, a Libyan king of the Libyans on the Egyptian border" by Thucydides,[66] despite being called a Libyan king, was probably a son of Psammetichus III, who was a contemporary of the Persian king Cambyses. As Inaros was a contemporary of Pedubast I, he seems to be the person responsible for the civil war which broke out between the 6th to 15th years of that king's reign, this coinciding with the 13th to 22nd years of Shoshenk III's reign.[67]

Psamtek I seems to have 'ruled' Egypt shortly after Inaros. For the record, according to Diodorus, there was a further Psammetichus, "who was a descendant of the famous Psammetichus", who was king of Egypt during the time of Artaxerxes II.[68] As we can see, the name Psammetichus was a common name for Egyptian kings even during the Persian Period.

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

> "Strange portraits of two kings, Psamtik I and Nectanebo I [i.e. Nekhtnebef], are to be found in royal reliefs, and these seem to indicate that the taste for representing individual characteristics had not disappeared in the time between early Dynasty XXVI and the Ptolemaic Period. They appear on basalt slabs, 4 feet in height, which seem to have formed a ballustrade for a single monument. It is not easy to visualize the original appearance of this monument or to explain how a large part of it came to be left uninscribed for over 200 years until Nectanebo [Nekhtnebef] took up the work again".[69]

The striking similarity in style between the portraits of Psamtek I and Nekhtnebef should not



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

[66] Thucydides, *The History of the Peloponnesian Wars* 1.104. See also comments by Sir Alan Gardiner EOP p.370.
[67] ATOT p.374.
[68] Diodorus, *Library* 14.35.
[69] AAAE p.416.

be dismissed lightly. The style is unusual (even for the periods to which they are ascribed) and neither of the two people look remotely Egyptian.

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

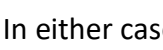
> "From Arsham to Nekhthor (Nehtihur): And now previously, when the Egyptians rebelled, then Psamshek the previous pekida [governor] took strict care of our staff and property which were [are] in Egypt, so that my estate suffered no sort of loss; he also sought out enough staff of craftsmen of various races and other property and made them over to my estate...".[70]

Apart from the fact that this letter and similar correspondence from this period is dated to the Persian Period, the actual date to which they are to be assigned is unknown. Immanuel Velikovsky has aptly demonstrated in his book *People's of the Sea* that it should be dated to the time of Artaxerxes I.[71] (As will shortly be demonstrated, the Artaxerxes who succeeded Xerxes son of Darius I was the king known to us as Artaxerxes II Arsaces.) Velikovsky also demonstrates that Nekhthorheb, the father of Nektnebef, likewise appears in the above-quoted letter as Nekhthor, this being an abbreviated form of Nekhthorheb.

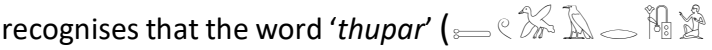
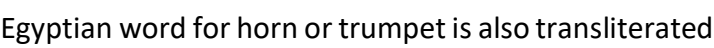
It should be noted from the above that Psamshek (or Psamtek) is here called a 'governor'. The fact that governors of Egypt sometimes set themselves up as pharaohs should not come as a surprise to us. A certain Khababash is known to have done just that during the reign of Ptolemy I Soter.[72] In Chapter 4, we demonstrated that the Hebrew letter *Shin* when transliterated into Egyptian becomes a *tau*. The name Psamshek therefore likewise becomes Psamtek.

Psamtek or Psamshek?

We have already encountered the problems which can occur when transliterating from one language to another. The Greeks have no letter in their alphabet which is equivalent to our *sh* sound. In the case of Bardiyah, the successor to Cambyses king of Persia, the Greeks called him Smerdes (Σμέρδιν *Smerdin* or Σμέρδιος *Smerdios*) and it is evident that the Sigma + Mu combination (Σμ) is intended to be read as a letter *b* in a similar way that, in modern Greek, the letters Mu + Pi (μπ) are combined at the beginning of a word to produce a *b* sound. We have also commented that the Egyptians did not have a letter *l* in their alphabet. The fact that the Akkadian letters of this period shows Psamtek's name as Psamshek should therefore not come as a surprise.

The name read as Psamtek comprises of the following hieroglyphs – either  or  . In either case, the hieroglyphic sign which is read as *t* () was read as *th* by Sir Edgar Wallis Budge, but he also makes the comment that this is sometimes equivalent to the Hebrew samekh (ס)[73] which is pronounced as an *s*. The Egyptian word which Budge read as *Tharef* () and interpreted as the name of a magical serpent[74] is unmistakably

[70] *History of the Persian Empire*, p.116-7, A. T. Olmstead, Chicago 1948.
[71] POS pp.89-98.
[72] EOP p.380.
[73] *Hieroglyphic Dictionary* Vol. 2, p.848a, Sir Edgar A. Wallis Budge, Dover Publications, New York 1978.
[74] *Hieroglyphic Dictionary* Vol. 2, p.852b.

the Hebrew 'fiery-serpent' which appears in the Bible as '*saraf* ' (שָׂרָף). Budge already recognises that the word '*thupar*' ( meaning scribe)[75] is equivalent to the Hebrew word '*sofer*' (סוֹפֵר), which likewise means scribe, but more importantly for us, the Egyptian word for horn or trumpet is also transliterated as '*thupar*' ()[76] which, as Gardiner correctly points out, is equivalent to the Hebrew word for [ram's] horn which is '*shofar*' (שׁוֹפָר).

This confirms that the name read as Psamtek in Egyptian hieroglyphs *can* be read as Psamshek!

Psamtek II

It transpires that all of the kings who have been identified as 26th Dynasty rulers in fact belong to the Persian Period. Nekau-Uahemabra, Uahabra-Haabra and Ahmes-si-Neith have all been wrongly identified as Necho II, Apries and Amasis II respectively. This is despite the fact that any monumental evidence of their achievements is pitifully lacking.

Where then did the Greeks obtain their information about the exploits of Pharaohs Necho, Apries and Amasis when there is such a blatant lack of monumental evidence from these kings? More importantly, what small amount of information we do have of these kings Nekau, Uahabra and Ahmes actually does little to support the written evidence provided by the Greek writers! Contrary to the information we have received of the Greeks concerning the revolt of Amasis against Apries and the bad feelings between them, we learn from the monumental evidence that Uahabra and Ahmes were both co-ruling peaceably, and when Uahabra died:

> "Ahmes seeing his friend (!) slain, interred him, and pardoned his sin to the gods".[77]

This is hardly what one would have expected Ahmes to have said about his enemy! Nevertheless, all the evidence points to the fact that these kings belong to the Persian Period and that the 'Saite' style is nothing more than a Persian influence.

Nekau-Uahemabra (Nekau II) seems to have succeeded the Persian satrap Psamshek who has been called Psamtek I. A scarab dated to the time of Psamtek I and bearing the inscription "Nekau, priest of Psamtek"[78] sems to confirm this succession. A red granite statue dedicated to Nekau-Uahemabra by Psamtek II confirms that Psamtek II succeeded Nekau-Uahemabra. Seals of wine jars bearing the names of Psamtek I, Nekau and Psamtek II were discovered together in some outbuildings at Tahpanhes,[79] and this seems to confirm the generally accepted succession of these kings. Uahabra and Ahmes likewise succeeded Psamtek II. A plaque belonging to Uahabra and sealings of Ahmes were discovered at Tahpanhes in Psamtek I's palace.[80]

Having already uncovered a deception involving the 21st Dynasty kings who were trying to imitate the 18th Dynasty succession, even appropriating the 18th Dynasty monuments for

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75 *Hieroglyphic Dictionary* Vol. 2, p.853a.
76 *Hieroglyphic Dictionary* Vol. 2, p.853a.
77 AHEP Vol. 3, p.352.
78 AHEP Vol. 3, p.327.
79 AHEP Vol. 3, p.330.
80 Tanis II, p.51.

their own glory (Penozem I even usurped the coffin of Thutmose I), we now find that these Persian kings, whom we have wrongly identified as 26th Dynasty rulers, were likewise living off the memory of the 26th Dynasty kings. As mentioned above, Psamtek I (***not*** Psammetichus I) was a contemporary of Pedubast I and Artaxerxes I/II. This means that Psamtek I, Nekau-Uahemabra and Psamtek II also belongs to this period of history. It is almost certain that Psamtek II was the king being referred to by Diodorus who, he informs us, was a contemporary of Artaxerxes II.[81] Gardiner assumed that Diodorus was mistaken with his identification:

> "The Greek historians make only one doubtful allusion to the new Pharaoh, Diodorus (xiv.35), who is here responsible, mistakenly calling him 'Psammetichus, a descendent of the (famous) Psammetichus'".[82]

Can we possibly ignore the obvious conclusion that Psamtek II will have been the Psammetichus mentioned by Diodorus? This then means that Psamtek II needs to be renumbered Psammetichus V, but to save confusion, I shall continue calling him Psamtek II whilst referring to the son of Necho II (alias Rameses II) as Psammetichus II. (It should be pointed out that this Psammetichus mentioned by Diodorus could also more justifiably be identified as Seti IIB, the father of Setnakhte.)

The number of monuments left to us by Psamtek II "is considerably greater than that of his two predecessors".[83] Considering that Psammetichus II supposedly ruled for only 6 years (compared to the 16 years of Necho II's reign), this ought to be questioned. Having said that, the only known inscriptions of Psamtek II record a campaign into Nubia. Knowledge of this expedition is mainly derived from a Greek inscription which was carved upon one of the colossi of Rameses II at Abu Simbel:

> "When King Psammetichus came to Elephantine, this was written by those who sailed with Psammetichus the son of Theocles, and they came beyond Kerkis as far as the river permits. Those who spoke foreign tongues were led by Potasimto, the Egyptians by Amasis".[84]

The mention of Psammetichus and a general by the name of Amasis along with Greek mercenaries could theoretically refer to the time of Psammetichus (II), son of Necho II, who who lived around 150 years prior to Psamtek II. The problem with this argument is in the claim that Psammetichus was the "son of Theocles". Why would the Greeks refer to Necho II as Theocles? Conversely, why did not Psamtek II himself leave any monument to record this expedition? Why do we once more have to rely solely on the Greek sources? The answers to these questions could be down to the fact that the Persians were the true rulers of Egypt and any monument by an Egyptian king claiming to have undertaken any campaign would be seen as an act of rebellion. Alternatively, there is absolutely no reason to assume that Theocles could not have been an alternative name for Pharaoh Necho II, thereby making the Psammetichus mentioned in the above inscription Seti IIA, son of Rameses II alias Necho II. If we can recall, Seti IIA was the king who appears in Manetho's 26th Dynasty as Psammis or Psammetichus. In short, we just do not have enough data to be able to say one way or the other! Herodotus mentions that, "in the reign of Psammetichus [father of Necho] there were watchposts at Elephantine facing Ethopia", but adds that the Persians continued to hold this

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81 Diodorus, *Library* 14.35.
82 EOP p.372.
83 EOP p.359.
84 *Ibid*.

post even during his day.[85] Bearing in mind that the above inscription at Abu Simbel was carved on one of the colossi of Rameses II alias Necho II, the inscription therefore dates to sometime after that date. The reference to Amasis would seem to tie the inscription to the time of Seti IIB alias Psammethicus. As already stated above, Psamtek II lived around 150 years later.

Alternatively, it is possible that Theocles is a Greek transliteration of the Egyptian name Takelos, or Takelot. If Psamtek II succeeded Nekau-Uahemabra, then he would likewise have succeeded Osorkon III. We know that Osorkon III, who was already well advanced in age when he started ruling, was co-ruling with his son Takeloth III from the 24th year of his reign. Could Psamtek II have therefore been a son of Takeloth III?

If Psamtek II was a contemporary of Artaxerxes II, then the mention of Greek mercenaries would not be unexpected. Admittedly the Greeks were expelled from Egypt by Amasis,[86] but we are told that the Athenians came to the assistance of Inaros during the time of Artaxerxes, son of Xerxes I.[87] This expedition into Ethiopia could therefore have occurred any time during the Persian Period.

Manetho's 23rd Dynasty is said to have comprised Pedubast [I] followed by Osorkon [III] and then by someone called Psammus. It should be noted that Psammus is merely an alternative spelling for Psammetichus or Psamtek. This is in the same way that Herodotus tells us that Necho II "was succeeded by his son Psammis",[88] Psammis here being, of course, Psammetichus II. The 23rd Dynasty king by the name of Psammus remains a mystery to archaeologists. Even Petrie had to confess that "no trace has been found [of Psammus], and it seems that the name may be a transposal of Psamtek".[89] By Psamtek, he of course meant Psammetichus I of the 26th Dynasty, this being the person we are claiming was more correctly a Persian Satrap who we have called Psamtek I. According to these revisions, the Psammis who succeeded Osorkon III might be the king identified as Psamtek I or it might be Psamtek II (alias Seti IIB?).

This reconstruction reveals that Psamtek I was a contemporary of, as well as successor to, Osorkon III. Psamtek I, who was a Persian satrap, may well have been regarded as a 23rd Dynasty king.

Tell Defenneh - The Biblical Tahpanhes

When Petrie excavated the mound at Defenneh (Tahpanhes), he was surprised to learn that the place was known to the local Arabs as 'Kasr el Bint el Yehudi', which translates as 'The Palace of the Jew's Daughter'. What he excavated was a palace whose foundation stones reveal to have been built by Uahabra-Psamtek I.

The reason why the mound was called 'The Palace of the Jew's Daughter' is because, when Jerusalem was captured by Nebuchadnezzar, king of Babylon, whilst Zedekiah and his sons were deported to Babylon, his daughters were taken by the prophet Jeremiah to Tahpanhes:

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85 Herodotus, *Histories* 2.30.2-3.
86 Herodotus, *Histories* 2.154 - See also comments by Petrie; Tanis II, p.51-2.
87 Thucydides, *The Peloponnesian War* 1.104.
88 Herodotus, *Histories* 2.159.
89 AHEP Vol. 3, p.265.

> "Johanan the son of Kareah, and all the captains of the forces, took all the remnanat of Judah, that were returned (from all nations whither they had been driven), to sojourn in the land of Judah; the men, and the women, and the children, ***and the king's daughters***, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah; and they came into the land of Egypt; for they obeyed not the LORD; and they came even to Tahpanhes".[90]

Tradition has it that Jeremiah, who was chosen to "build and to plant",[91] also took the throne of David with him so that the House of David could continue ruling over Israel.[92] One of Zedekiah's daughters was to fulfill this task, though the palace at Tahpanhes was just a temporary residence. During the time of Amasis, there was a mass exodus from Tahpanhes in view of this king's determination to rid the country of foreigners. Zedekiah's daughter would, however, be regarded in later times as an 'Egyptian princess' and her descendants were to become rulers of what would become a powerful kingdom. (This is covered in my paper *Ancient Irish History Reconsidered*.)

The city of Defenneh was supposedly built in about 665 BCE when the Greeks arrived in Egypt, which event occurred during the reign of Psammetichus I, hence Petrie's immediate assumption that the palace of Psamtek I belonged to that period. (With the corrections I am about to make to the Persian Achaemenid Period, this 665 BCE date needs to be moved forward to around 515 BCE.) The mention by Herodotus that Psammetichus I built a garrison at Defenneh[93] (he called it the Pelusian Daphnae) seemed to support Petrie's identification. The fact that this very place was being used as a Persian garrison when Herodotus visited Egypt[94] suggests, however, that many of the items which Petrie recovered from the palace ought to be dated to this later period.

When we examine the Persian chronology, we shall demonstrate that Herodotus was still alive in 320 BCE, which means that he must have written his book sometime towards the latter half of the 4th Century BCE, though the accepted view has it that he makes no mention of anything that took place after 425 BCE.[95] As we shall see, many of the items uncovered from Tell Defenneh suggest either a Ptolemaic or Roman date.

As demonstrated above, Psamtek I lived during the Persian Period, some 200 years later than is usually accepted for this king. Many of the items discovered by Petrie at Defenneh were of a style previously assumed to be of late date.

> "Before leaving the painted pottery, it may be just noted how a single example may correct our apprehension, and warn us against relying too much on designs. The Fikellura vase is almost identical in the upper part with the Polemarchos vase of Naukratis, the birds and fret forbidding us to suppose any great interval between them. Yet the lower part has a pattern which might be otherwise supposed to be half a century or even a century later".[96]

Much of the pottery is very Egyptian in character and the designs are "in some cases of Egyptian origin"[97] which was not expected. Some of the tools discovered were clearly datable

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90 Jer. 43:5-7.
91 Jer. 1:10.
92 Jer. 33:20 – 22.
93 Herodotus, *Histories* 2.30.
94 *Ibid*.
95 Herodotus, *Histories* Introduction xi in *A new translation by Robin Waterfield*, Oxford World's Classics series, Oxford University Press 1998.
96 Nebesheh & Defenneh p.63.
97 Nebesheh & Defenneh p.62.

to the Ptolemaic era, but instead of questioning the date for Psamtek I, Petrie merely adjusted the dating of such tools: "the models of tools, however, give the deposits of Ptolemaic age a different interest",[98] he wrote.

Petrie likewise comments:

> "One bottle is very peculiar: it is of a dark greenish-grey, with a band of bright, thick, green glaze around the wreath and around the edge; it is thin and small, but such thick glaze is rarely, if ever, seen before Roman times".[99]

Fragments of rough pottery were found in another part of the palace "which might at first be almost mistaken for the roughest later Roman painting".[100]

All of these factors suggest a later date for the palace than that currently attributed to it. That the palace was constructed by Psamtek I is clear because of the foundation deposits and plaques all bearing the cartouche of Uahabra-Psamtek I. The site was only occupied by the Jews for a short period of about 23 years, yet of this period, "no material [Jewish] remains have been found in the excavation of the palace".[101] This is not surprising considering that the palace must have been constructed nearly 100 years after the Jews abandoned the city!

According to this reconstruction, Psamtek I will have succeeded Pedubast I and Osorkon III. This means that he was co-ruling for a short space of time with Akheperre-Shoshenk IV who is known to have succeeded Osorkon III. A scarab bearing the name of Akheperre-Shoshenk IV was discovered at Defenneh, though by this time the 'heirloom theory', where scarabs were supposedly kept for centuries as heirlooms, had already been accepted by most archaeologists. Petrie was fed up with finding scarabs in strata to which, in his opinion, they did not belong. "The scarabæi are not important",[102] he wrote in exasperation. This reconstruction shows that the scarabs ***are*** important! It should be noted that, in respect of one scarab bearing the name *nefer-ankh*, Petrie made the comment that it "is of a new king, probably of the thirteenth dynasty"![103] This is yet a further example of how the 13th Dynasty has become a 'dumping ground' for names which do not fit elsewhere.

According to the conventional chronology, the Ramesside Period ceased some 500 years prior to the establishment of Defenneh. Excavation of the palace disclosed some rebuilding work which had been done, and in the base of one of the lower chambers; "some pieces of pottery which cannot be referred to Ramesside, but rather to Psametic times, were found in the bottom of it".[104] One of the scarabs was likewise Ramesside in style, and despite the establishment of Defenneh in about 665 BCE (this being the conventionally accepted date), Petrie had to admit that:

> "The earliest remains found here are a part of the foundation of a building of red bricks remaining beneath the pavement or platform in front of the entrance. From the occurrence of similar red bricks in the tombs of Ramesside age at Nebesheh, and from this being shown to be older than the twenty-sixth dynasty, it is clear that some buildings existed here in the nineteenth or twentieth dynasty".[105]

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98 Nebesheh & Defenneh p.55.
99 Nebesheh & Defenneh p.75.
100 Nebesheh & Defenneh p.54.
101 Nebesheh & Defenneh p.50.
102 Nebesheh & Defenneh p.73.
103 *Ibid*.
104 Nebesheh & Defenneh p.54.
105 Nebesheh & Defenneh p.47.

All of these 'anomalies' disappear only when we accept that Psamtek I lived during the Persian Period and that Rameses II is to be identified as Necho II. In fact, the Greek influences noted by Petrie at Defenneh and Naukratis are to be attributed to the Ptolemaic (i.e. late Greek) era.

Shabaka I and II and Taharka I and II

Shabaka I, who was called Sabacos by Herodotus,[106] was a contemporary of Necho I and his son Psammetichus IB. Shabaka II, who was called Sabakes, viceroy of Egypt by Arrian,[107] was a contemporary of Alexander the Great. Taharka I, who appears in the Bible as Tirhaka,[108] was king of Egypt during the time of King Hezekiah of Judah and ruled at the end of Sennacherib's reign and on into the reign of Esarhaddon. Taharka II, who was called Etearchus by Herodotus,[109] lived during the Persian Period. We find the same story over again with the same problems and the same chronological difficulties. This is because archaeologists are looking at the monuments of the later kings and attempting to apply to them the textual evidence for the earlier kings of that name. Every commentator on this period has had to fall back on the Greek writings for any details of this 'obscure' period.

As Alan H. Gardiner recorded:

> "The absence of the names of Shabako and Shebitku from the Assyrian and Assyrian records is no less remarkable than the scarcity of their monuments in the lands over which they extended their sway."[110]

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

Piankhy the Ethiopian

According to the Greek writers, Egypt was invaded by the Ethiopian king Shabaka, said to have been the first king of the 25th Dynasty. Archaeological evidence, however, seems to show that the Greeks, as well as Manetho the Egyptian priest-historian, were mistaken. The general concensus of opinion nowadays is that Piankhy, and not Shabaka, was the Ethiopian conquerer of Egypt. However, as demonstrated by Peter James in his *Centuries of Darkness*,[111] in arriving at this conclusion the archaeologists have made two assumptions: that Kashta, the father of Shabaka, and Alara, the father of Piankhy, were brothers and that Shabaka and Piankhy themselves were likewise related. Peter James has shown that the evidence for making these assumptions is somewhat lacking.

Furthermore, Manetho makes it clear that the 25th Dynasty consisted of Shabaka, Shabataka and Taharka. No mention is made of any other Ethiopian rulers! Admittedly, the Rassam Cylinder tells us that Taharka was succeded by Urdamane who is referred to as "son of Shabaka", but Taharka's successor is known from the monuments to have been Tanuateman,

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106 Herodotus, *Histories* 2.152.
107 Arrian, *Anabasis of Alexander* 2.11.8.
108 2 Kings 19:9 & Isa. 37:9.
109 Herodotus, *Histories* 2.32-3.
110 EOP p.344.
111 COD p.208-216.

"son of his [Taharka's] sister".[112] This contradiction in itself, considering all that we have so far disclosed, is not unusual. It should be pointed out, however, that Urdamane is probably a variant spelling of the name which Petrie read as Rudamen. At present, the only Rudamen which we know of is the son of Osorkon III of this name.

The invasion of Egypt by Piankhy is recorded in what is known as the "Invasion Stela of Piye [Piankhy]". (It is generally agreed that Piye is the correct reading of the name which appears in many books as Piankhy). This stela, which was unearthed by Auguste Mariette, records his supposed 'conquest' of Egypt and the submission of the Delta dynasts. The stela is obviously written to give the impression that the events occurred in the time of Esarhaddon king of Assyria. In fact, Petrie as good as confirms this when, in discussing the names mentioned in the Rassam cylinder, he tells us:

> "The country [of Egypt] was divided among twenty petty rulers, who had been established by Esarhaddon; these so closely parallel the chiefs subject to Piankhy I that it seems the country had continued to be divided in the same way throughout the couple of generations of the Ethiopian rule".[113]

The problem mainly lies with the accepted date for Piankhy. Petrie tells us that there was a Piankhy who was co-ruling with Taharka as is evident by the discovery of a scarab bearing both the names of these two kings. However, Petrie called him Piankhy II.[114] In the 1960's, Reisner suggested that Piankhy I and II were one and the same person.[115] Even Kitchen seems to agree with this.[116] No one appears to have yet given proper consideration to the implications that Reisner's amendments have on the chronology of this period, and, bearing in mind the aforesaid comments about the extent of deception during the Persian period, it seems that we once more have further evidence of intentional misrepresentation of the facts.

The realisation that a Piankhy actually co-ruled with Taharka causes complications for the accepted Piankhy-Shabaka-Shebitku-Taharka succession. It means, for example, that Piankhy cannot possibly have preceded Shabaka because, depending on the length of reign adopted for Shabaka's rule, this would separate Piankhy from Taharka by more than twenty years thereby ruling out any possibility of a co-regency.

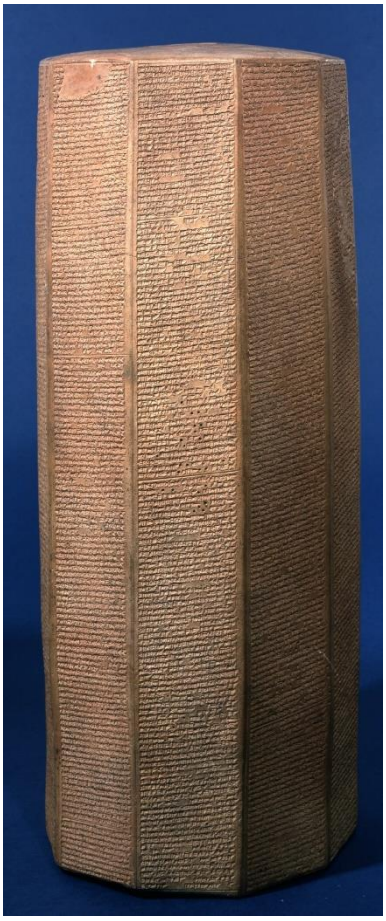
The biggest surprise comes if we compare the names found in Piankhy's Stela with those found in the list of 'petty rulers', as Petrie called them, who are mentioned in Ashurbanipal's texts as recorded on what is known as the Rassam Cylinder discovered in the North Palace at Kouyunjik (Nineveh). As we can see below, there is an extraordinary correlation:

Piankhy Stela	**Rassam Cylinder**
Shoshenk of Busiris	Susinku of Busiris
Pama of Busiris	Buama of Pindidi
Tefnakhte "chief of the West"	Tapnakhti of Bunubu Captured Sais and Memphis?[117]

[112] TIP p.150, §.121.
[113] AHEP Vol. 3, pp.298-9.
[114] AHEP Vol.3, p.291.
[115] Zeitschrift für Ägyptische Sprache und Altertumskunde Vol. 66, p.94, *Inscribed Monuments from Gebel al Barkai*, George A. Reisner, Dec 1931.
[116] TIP p.152, §.123.
[117] EOP p.337 – He became king of Sais *Ibid*. p. 340.

Bekenrinef	Bukurninip of of Pakhnuti
Bekennefi of Xois	Bukkunanipi of Akhni One of Tefnakhte's allies[118]
Nekhthornashenu of Leontopolis	Nakhtikhuruanshini of Pishabdi'a (Shbenti?)
Nemart of Hermopolis	Lamentu (Nemart) of Khimuni (Hermopolis)

Whilst it is accepted that there is a repetition of names during this period of history, the recurrence of so many names in the above list is clearly too much of a coincidence to ignore. It should be noted that some of the kings have changed their district of rule. This should not be too surprising as Rohl himself noticed that the 22nd Dynasty kings similarly moved around. Osorkon II, for example, was king first of Tanis and later of Bubastis and Shoshenk II was likewise king first of Thebes and then Heracleopolis.[119] If Ashurbanipal reinstated the above kings on their thrones, it is very unlikely that he reinstated them all over their original domains. A lot would depend on how much territory Assyria had reclaimed from Taharka's troups.



Rassam Cylinder.

Before we are able to make any progress, it is necessary to consider the authenticity of the Rassam Cylinder. This is one of five cylinders (labelled A to E, with the Rassam Cylinder being A) which record the campaigns of Ashurbanipal king of Assyria, though the Rassam Cylinder does not include two expeditions which are included in the other four cyclinders.[120] There are also some significant differences between the texts of these cylinders, as noted by George Smith. Comparing them to a stone tablet (labelled Tablet K), Smith writes:

> "These texts differ in some important points; the earliest one, K, 2675, does not mention either the submission of Tyre, the tribute of Sandasarmi of Cilicia, or the revolt of Gyges and Psammitichus. Cylinder B, which was written during the war with Saulmugina, describes the submission of Tyre, but omits the Cilician tribute and revolt of Gyges and Psammitichus. All these events are narrated on Cylinder A, which was written later than either of the other texts...
>
> "On Tablet K, 3402, the two Egyptian wars having been given as one, the war with Bahal [i.e. Baal] of Tyre is called the second expedition, instead of the third."[121]

And again:

> "The expedition to Gambuli, is given as part of the fifth expedition (which was against Teumman), in Cylinder A; but in Cylinder B, while the war with Teumman is called the

[118] TIP p.365, fn.702.
[119] ATOT p.376, Appendix A.
[120] *History of Assurbanipal Translated from the Cuneiform* Inscriptions p.1, George Smith, Williams & Norgate, London and Edinburgh 1871.
[121] *History of Assurbanipal op. cit.* p.78.

> seventh expedition, the war with Gambuli is separated from it by the usual divisional line, and called the eighth expedition."[122]

Remember that Cylinder A is the Rassam Cylinder. Smith also wrote as a footnote to the previous comment:

> "The contempt of chronology in the Assyrian records is well show by the fact that in Cylinder A, the account of the revolt of Psammitichus is given under the third expedition, while the general account of the rebellion of Saulmugina is given under the sixth expedition, the affair of Nebobelzikri under the eighth expedition, and the Arabian and Syrian events in connexion are given under the ninth expedition."[123]

Smith even had to admit that:

> "The chronology of the reign of Assurbanipal is imperfect, from two causes – first, the fragmentary state of that part of the eponym canon which refers to this reign; and second, because the arrangement of the historical inscriptions of Assurbanipal appears to be geographical rather than chronological."[124]

Expanding on this further:

> "On the other hand, some of the events mentioned under the third expedition in Cylinder A (the revolt of Psammitichus, death of Gyges, and submission of Ardys), which are not in the earlier copies (Cylinders B and C), evidently belong to a much later period in the history. These events are out of place attached to the third campaign, because in the next campaign (the fourth expedition of Cylinder B) the conquered people were transported to Egypt, which shows that Psammitichus had not yet revolted."[125]

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

> "In my ninth campaign I mustered my armies against Uaite', king of Arabia... ...All the people of Arabia who had gone forth with him I cut down with the sword. But he [Uaite] made his escape before the mighty weapons of Assur and fled to distant (parts)."[126]

The person who compiled this cylinder seemed to be unaware that the first part of this campaign dated to the time of Esarhaddon:

> "When Uaite', son of Hazael, king of Arabia, in the reign of Esarhaddon, king of Assyria, the slave, the creature of thy hands, became unfriendly and cast off the yoke of his sovereignty, with thy sure (*lit.,* great) support and in thy exalted might, Esarhaddon, king of Assyria, the father who begot me, mobilized his armies and sent (them) against him. In open battle he

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122 *Ibid.* p.150.
123 *Ibid.* p.202, fn. *.
124 *Ibid.* p.320.
125 *Ibid.* p.322.
126 ARAB Vol. 2, pp.313-4, §.817-8.

> defeated him, and they carried off his gods. Uaite', to save his life, forsook his camp, and, fleeing alone, escaped to distant (parts)."[127]

Although the next part of the text is badly broken, it clearly describes how Uaite son of Hazael returned and submitted to Ashurbanipal.

Despite the long list of names of Egyptian kings, these cylinders are clearly late forgeries. The truth of the matter is that Piankhy lived during the Persian Period. The other kings in these inscriptions, which have been ascribed to the time of Ashurbanipal, also belong to this late period, as demonstrated by the story of the *Contest for the Breastplate of Inaros* which was discussed earlier in this chapter.

Immanuel Velikovsky suggested that Rameses XI was Inaros of the Greek records.[128] This being so, his general Piankh[129] is to be identified as our mysterious King Piankhy. Piankh is just one of the many variant spellings of the name of Piankhy. The same Piankh may have been the son of Nodjmet, the queen who was still alive when Pinudjem I (i.e. Penozem I of the 21st Dynasty) was king.[130] Penozem I was the father of Menkheperre who we have dated to the time of Alexander the Great. At Tanis, we find Queen Mutnodjmet closely associated with Pasibkhanu I (i.e. Psusennes I of the 21st Dynasty), the son of Pinudjem I.[131] We have demonstrated earlier that Queen Mut Nefert is more correctly Queen Mother Nefert. We can similarly read 'Queen Mutnodjmet' as 'Queen Mother Nodjmet'. Seeing that Piankh, the son of Nodjmet, is referred to posthumously during the reign of Pinudjem I,[132] it suggests that Piankh (i.e. Piankhy) assisted Inaros in his wars against the Persians. Piankh[y] must therefore have been killed during the time of Artaxerxes II Arsaces.

Psamtek I was appointed governor of southern Egypt by Arsham, this usually being dated to 450 BCE. Piankh is attested during the reigns of Rameses XI, Herihor and 'Smendes' (more correctly Nesanebded).[133] According to Velikovsky, Herihor was appointed High Priest in 438 BCE and Nesanebded in 430 BCE.[134] (For expediency, I shall continue to adopt the accepted dates, but it should be borne in mind that we will shortly reduce the Persian Achaemenid Period by around 150 years, thereby throwing all these dates out.) What we are saying is that this General Piankh, who became King Piankhy, is to be dated to the time of Psamtek I, Osorkon III and Psamtek II.

Further confusion is thrown on the subject by the fact that Haremkhet was the son of king Shabaka by Tabaktenamun. Haremkhet's son Harkhebi is attested in Years 9 (Nitocris stela) and 14 (oracle papyrus) of Psamtek I.[135] This is further evidence that there were further kings with similar names (i.e. Shabaka, Shabataka and Taharka) living during this later (Persian) period. On a sistrum handle from Bubastis and a frieze of a shrine from Arthribis, Shabaka's cartouche is written alongside that of *Ra-uah-ab*, this being a variant spelling of *Uahabra*, the prenomen of Psamtek I, "though no reason can be given for associating the name of a dead king of another line with that of a new ruler"[136] Petrie assures us. According to this

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127 ARAB Vol. 2, p.367, §.946.
128 POS p.134. This identification will be challenged as we put forward arguments for identifying Inaros as Rameses III.
129 TIP p.17, §.14.
130 TIP pp.41-42, §.37 (iii).
131 TIP pp.45-46, §.40.
132 TIP p.41, §.37 (iii).
133 TIP p.17, §.15 & 27, §.24.
134 POS p.197.
135 TIP p.197, §157 Nos 14 & 15.
136 AHEP Vol. 3, p.284.

reconstruction, Psamtek I and Shabaka both belong to the same era, namely the Persian Period. As already stated, Arrian mentions a "Sabaces, viceroy of Egypt" who lived during the time of Alexander the Great.[137] This Sabaces is the king Shabaka who has been wrongly assigned to the 25th Dynasty and is the cause of all the confusion.

Further confusion has been added to the study of this period "by a forged stele at Turin; the relation between the personages shown there has no foundation".[138] This supposedly shows Shabataka seated behind his 'father' Shabaka from which some have assumed co-regency between these two kings.[139] Furthermore, there is absolutely no evidence for Shabataka being a son of Shabaka or that he even succeeded Shabaka. According to Kenneth Kitchen, Shabataka, who he calls Shebitku, was actually the son of Piankhy.[140] This again is based purely on an assumption. This revised chronology shows that Shabaka II actually ruled ***after*** Taharka II. I would also mention that:

> "The statue [i.e. the stele depicting Shabaka and Shabataka] found at Memphis has a resemblance to some of the statues of [the 4th Dynasty king] Khafra: this suggests that it is one of the statues of Khafra reworked on the sides of the throne, though the opposite conclusion has been drawn, that such statues of Khafra are all of late date".[141]

Again, not only are we looking at the wrong period, but we are also dealing with forgeries.

We have already demonstrated in Chapter 8 that Khufu and Khafre were alternative names for Akhenaten and Ay (**Khafre**-Khafre-Ra Itnute-Ay) of the Egyptian 18th Dynasty and that the statuette of Khufu discovered at Abydos was of late manufacture. Similarly, Taharka's list of conquered towns, which he recorded in the great court of Karnak, "is a mere copy of that of Sety" (i.e. Seti I) and similarly on his statuette is a long list of captured cities which "is only a copy – with a few blunders – of the list on the colossus of Ramessu II".[142] This demonstrates quite well the extent of the deception which was being orchestrated during this late period.

> "Unfortunately, as in the case of the statues, we cannot be sure without more dated monuments how long the elements of the older style lingered on. Traces of the costume and type of figure favoured by the Kushite-Theban school still survived in the carefully executed sunk reliefs of the temple which Darius I built in the Oasis of Khargeh, although the work in raised relief is not comparable in quality to that of the Saite Theban tombs. A cruder reflection of the figure style of the Brooklyn papyrus appears in the interesting series of painting of the Dynasty XXVI tombs in the Bahrieh Oasis. It is not yet possible to gain a clear impression of the use of colour in these gradually accumulating examples of late painting, but the pink flesh of a woman in one of the Bahrieh tombs and the combination of pink and blue in the Darius relief of Horus spearing Apophis begin to suggest the new tonality of the painted reliefs of Petosiris which anticipate what we think of as a characteristic Alexandrian [i.e. Greek ca 4th Century BC] colour scheme."[143]

I would reiterate that what the archaeologists are calling the Saite Period actually dates to the Persian and Hellenistic Periods. The reliefs of the temple which Darius I built in the Oasis of Khargeh actually ***preceded*** this 'Saite' period, which means that the above similarities

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137 Arrian, *Anabasis of Alexander* 2.11.8.

138 AHEP Vol. 3, p.287.

139 Robert Morkot and Stephen Quirke, "Inventing the 25th Dynasty: Turin stela 1467 and the construction of history", *Begegnungen — Antike Kulturen im Niltal Festgabe für Erika Endesfelder, Karl-Heinz Priese, Walter Friedrich Reineke, Steffen Wenig* (Leipzig 2001), pp.349-363.

140 TIP p.150, §.121.

141 Morkot and Quirke, *Inventing the 25th Dynasty* op cit.

142 AHEP Vol. 3, p.297.

143 AAAE p.418.

noted between these two supposedly distinct periods becomes relevant. Having identified the king Heb-hor-em (usually read as Horemheb) as Bocchoris, it means that Bakenranef needs to be disassociated from the Assyrian Period to which he has been attached. In fact, Bakenranef belongs to the period under consideration and needs to be slotted somewhere into the time currently under consideration, namely the Persian Period.

We are told by the Piankhy Stela that Piankhy's army attacked Henensuten, a town in the Egyptian Delta.[144] A certain Nemart of Hermopolis is said to have provided assistance to the Egyptian army in an endeavour to withstand the advance of the Ethiopian army under the leadership of Piankhy. This Nemart may well have been the son of Osorkon II who, according to Petrie, was "high priest, and commander of the army in Henensuten".[145] Nevertheless, it should be stressed that Nemart was a name which was popular among the 22nd Dynasty kings.

The name Nemart can also be written as Ramentu. In the Rassam cylinder, he appears as Lamentu king of Himuni (Hermopolis). As there is no letter *l* in the Egyptian alphabet, the Lamentu of the Rassam Cylinder should be read as Ramentu. Petrie realised this when he discussed the probable forms of the names in Egyptian and transliterated the name Lamentu as Armentu.[146] Even Kitchen recognised that Lamentu of the Rassam Cylinder is to be identified as one of the Nemarts but he assumed that this Nemart was nothing other than a local ruler calling him Nimlot [Nemart] E.[147]

Another name from Piankhy's list is a certain Akunosh of Sebennytos. Akunosh was king of Sebennytos during the time of Psamtek I[148] which would have the effect of dating the Piankhy Stela to the time of Psamtek I and Osorkon III. Such a date would also be required if Nemart of Hermopolis of Piankhy's monument is to be identified as the son of Osorkon II of this name.

Another of Piankhy's adversaries was a certain Pemay, or Pama of Busiris. Scarabs bearing this name are well known. He was called "Hereditary chief of the Mashawash"[149] a title which was used frequently by the 22nd Dynasty kings.[150] Pemay appears in another text as Pemay (or Pemu) of Heliopolis, again from this period.[151]

The Piankhy Stela also mentions a "King Osorkon in Bubastis".[152] Both Petrie and Kitchen have argued that the Osorkon in question was Akheperre-Osorkon IV.[153] Breasted was of the opinion that "This Osorkon can be no other than Osorkon III of the 23rd Dynasty for the invasion of Piankhi was later than Pedibast".[154] Even Peter James is of the opinion that the Osorkon in question was Osorkon III.[155] There are certainly more than the normal number of connections, as demonstrated above. The only drawback is that Osorkon III was king of

144 AHEP Vol. 3, p.273.
145 AHEP Vol. 3, p.244.
146 AHEP Vol. 3, p.299.
147 TIP p.397, §.358.
148 TIP p.396, §.356.
149 AHEP Vol. 3, p.272.
150 AHEP Vol. 3, p.232.
151 TIP p.458, §.426.
152 EOP p.337 and ARE Vol. 4, p.439, §.878. See also ARE Vol. 4, p.437, §.872 where we are told that he came to Heliopolis to see Piankhi.
153 AHEP Vol.3, p.270 – Osorkon III of Petrie's work now renumbered by Kitchen as Akheperre-Osorkon IV & TIP p.116, §.92.
154 ARE Vol. 4, p.437, fn. d.
155 COD p.255.

Thebes and is not known to have had any connections with Bubastis. On this basis, Akheperre-Osorkon IV seems the most likely candidate for Piankhy's King Osorkon, but even this is not without its problems. Iuput was king during the reign of Pedubast I, and Osorkon II's son Nemart of Henensuten would have ruled about this same time. This would then place Piankhy's campaign at too late a date if he were a contemporary of Osorkon IV. There is, in my opinion, a possibility that the king in question was Osorkon II, provided that the campaign occurred sometime during the last few years of his reign. The appropriation of the monuments of Osorkon II by Osorkon III will be discussed shortly.

It should be borne in mind that Amenardus (I) who is called "wife of Kashta" was installed as Great Wife of Amun by Piankhy. She must therefore have been the same as Amenardus (II) "daughter of Taharka" who was a contemporary of Osorkon III. Similarly, Shepenapt I and II were probably also one and the same person. If so, Shepenapt cannot have been Taharka's queen even though she is depicted as "Gods Wife Shepenapt" with Taharka at Karnak.[156] She is also mentioned as "royal daughter" during the time of Osorkon III.[157]

It seems that, like the *Breastplate of Inaros* and the *Story-cycle of Pedubastis*, which contains an admixture of events occurring both in the Assyrian and Persian periods of history, the Piankhy Stela seems to also play on the names of these two distinct periods. Everything strongly suggests that Piankhy belongs to the Persian period, yet he is consistently placed at a date some 50 years earlier than the time of Ashurbanipal and around 300 years earlier than his true date. Such an early date should now be abandoned in favour of this later one. That Piankhy was a contemporary of Taharka is demonstrated by the scarab bearing both of their names. Taharka's daughter, Shepenapt, is also well attested during this later period. This strongly suggests that there were also two kings with the name Taharka: the former having lived during the Assyrian/Ethiopian Period, the latter having lived during the Persian Period.

On this score, it should be noted that, according to Herodotus, there was a king which the men of Cyrene visited at the oracle of Ammon in Egypt, at the oasis of Siwa in the Libyan desert, with the name Etearchus.[158] This occurred at a relatively late date, and could only have been a short time prior to Herodotus writing his *Histories*. It is not difficult to see that Etearchus is but a variant spelling of Taharka.

The same problem occurs with Tanutamen who is called both 'son' of Shabaka and 'son' of Taharka's wife.[159] From this, it has been assumed that Shepenapt, wife of Shabaka, remarried Taharka. This demonstrates the confusion which enshrouds not only this period, but all periods of ancient history.

As a kiosk dedicated to Shabaka was erected in front of the First Pylon at Luxor, and as that First Pylon was built by Rameses II, the evidence shows that he succeeded Rameses II alias Necho II, which effectively means that there were two kings with the name Shabaka. As already stated, there was a second Shabaka who, according to Arrian, lived during the time of Alexander the Great. The earlier Shabaka, who lived during the time of Sennacherib king of Assyria, this being when Hezekiah was king of Judah, was also known as Meryra-Pepy I and has been dated to the Egyptian 6th Dynasty.

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156 EOP p.349 See also AHEP Vol. 3, p.301.
157 AHEP Vol. 3, p.264.
158 Herodotus, *Histories* 2.32.
159 AHEP Vol. 3, p.306.

Pediamun-neb-nestaui

According to the Piankhy Stele, when Piankhy arrived at Thebes, he was greeted by the High Priest Pediamun-neb-nestaui.[160] A person of this name, designated Pediamen-neb-nestaui A, is said to have been a "son of (King) Takeloth", assumed to be Takeloth II.[161] This being so then he must have been a contemporary of Pedubast I. In fact, his 'son' Mentuhotep is attested during the reign of Shoshenk III, Pedubast's successor.[162]

A further Pediamen-neb-nestaui (B) is attested under Osorkon III.[163] Seeing that Osorkon III was a contemporary of Shoshenk III, it now seems inevitable that Pediamen-neb-nestaui A and B were one and the same person. Pediamen-neb-nestaui B had a son-in-law by the name of Hor. A further Pediamen-neb-nestaui (C) is attested during the 9th year of Psamtek I though he had been replaced by his 'son' (more correctly son-in-law) Hor by Psamtek's 14th year.[164] Kitchen rejected any connection between Pediamen-neb-nestaui B and C on account of the period of time which supposedly separated Osorkon III and Psamtek I as well as the fact that the latter Hor is called 'son' rather than 'son-in-law'. We have now removed any obstacle for rejecting this identification, which means that Kitchen's objections can be ignored. Psamtek I must have ruled about the same time as Osorkon III and their reigns seem to have overlapped!

This provides further evidence that Piankhy must be dated roughly to the time of Psamtek I. It is not possible to be more precise because it is difficult to imagine when precisely his 'conquest' took place. If we are talking of Piankhy meeting Osorkon II, then we are talking of a period sometime towards the beginning of Pedubast I's reign. If Osorkon III is intended then we are talking of dating the conquest to the time of Shoshenk III. This would seem the most appropriate setting for this conquest provided that Osorkon III also ruled from Bubastis!

Somtu-Tefnakhte

Somtu-Tefnakhte, mayor of the Heracleopolitan nome, is mentioned in Psamtek I's "Adoption Stela of Nitocris" as the 'Master of Shipping'. Another Somtu-Tefnakhte having the same position and title is attested at a much later date and "show him to have belonged to a family mentioned several times already",[165] remarked Gardiner. There is a debate as to whether this later Somtu-Tefnakhte lived during the Persian or the Ptolemaic period. Because he is clearly dated to a period which is significantly later than the Somtu-Tefnakhte of the time of Psamtek I, it has been assumed that there were two such people.

In his prayer to his god, this later Somtu-Tefnakhte declares:

> "I am thy servant and my heart is loyal to thee. I filled my heart with thee and did not cultivate any town except thy town. I refrained not from exalting it to everyone, my heart seeking after right in thy house both day and night. Thou didst unto me things better than it a million times. Thou enlargedst my steps in the palace, the heart of the goodly god being pleased with what I said. Thou didst raise me out of millions when thou turnedst thy back to Egypt and placedst the love of me in the heart of the Prince of Asia, his courtiers thanking god for me. He made

160 ARE Vol. 4, p.442, §.881.
161 TIP p.227-8, §.193.
162 TIP p.335, §.296.
163 TIP p.226, §.192.
164 TIP p.228, §.193.
165 EOP p.379.

> for me the post of overseer of the priests of Sakhme (i.e. as physician) in place of my mother's brother the overseer of the priests of Sakhme for Upper and Lower Egypt Nekhtheneb. Thou didst protect me in the fighting of the Greeks when thou repelledst Asia and they slew millions beside me, and none raised his arm against me. My eyes followed Thy Majesty in my sleep, thou saying to me 'Hie thee to Herclaopolis, behold I am with thee'. I traversed foreign countries alone and I crossed the sea and feared not, remembering thee. I disobeyed not what thou saidst and I reached Hercleopolis and not a hair was taken from my head".[166]

Nekhtheneb appears to be a shortened version of the name Nekhtnebef, who appears on the same monument as Psamtek I, which monument has already been discussed. The explanation of the phrase "Thou enlargedst my steps in the palace" can be explained in the light of Somtu-Tefnakhte's appearance in the aforesaid '*Nitocris Adoption Stela*' where he plays an important part in the ceremony. The reference to the "Prince of Asia" and the "fighting of the Greeks", however, caused a little confusion. Erman argued in favour of the Battle of Marathon during the time of Xerxes I whereas Tresson identified "the battle betweeen Greeks and Persians as that won by Alexander at Gaugamela".[167] Now that we have redated Psamtek I to the time of Ataxerxes I, we can resolve this dispute once and for all. The Battle of Marathon will have occurred only a matter of a few years previous to the beginning of Psamtek I's reign. Erman's assumption will therefore have been the correct one. Somtu-Tefnakhte will have been a contemporary of Xerxes I, son of Darius I, which is when the Battle of Marathon took place.

Somtu-Tefnakhte also appears on what is known as the "Piankhy blocks" located in the temple of Mut at Karnak where he is described as a naval commander and prince of Heracleopolis. This is dated to the reign of the Ethiopian king Piankhy.[168]

> "A Heracleopolitan of the same name and the same office appears under Piankhi after the conquest, at Thebes; as the ninth year of Psamtik is some seventy-five years later, the two men are not the same, but probably father and son".[169]

Kitchen rejected any association with Piankhy saying that the mention of a "ship of Piankhy" does not necessarily imply contemporaneity with that king.[170] Whilst Piankhy himself is not depicted, Shepenapt, who is said to have been daughter of Piankhy, is. If our calculations are correct, Piankhy was not only still alive at this time but actually continued in power until the time of king Psebkhanu some 20 years later. Psamtek I (called Psamtik by Kitchen) and Piankhy were near enough contemporaries – ***not*** separated by some 75 years as claimed by Kitchen.

Osorkon I

One of the problems we are faced with, and which both Peter James and David Rohl could not resolve, is when precisely Osorkon I ruled. On this score, it is of interest to note the contents of an inscription dated to the 36th year of Sekhemkheperra-Osorkon I of the 22nd Dynasty which mentions a certain "4th prophet of Amenra, king of the gods, royal son of Rameses, chief of the Mahasa, prince, Pashedbast, *maakheru* [i.e. justified]……".[171] This same

166 EOP p. 379-80.
167 EOP. p.380.
168 ARE Vol. IV, p.415, fn.(a).
169 ARE Vol. 4, p.483, fn. a.
170 TIP p.236, §.202.
171 AHEP Vol. 3, p.241.

Pashedbast may even be mentioned on objects discovered in the tomb of Osorkon II's son Harnakht where Pashedbast is once more called "King's son of Rameses".[172] This same Harnakht (son of Osorkon II) was buried in his father's tomb with objects bearing the name of the 21st Dynasty King Amenemope.[173] He may even be the same Pashedbast from whom Penozem II of the 21st Dynasty claimed descent.[174]

One wonders also whether this is the same Pashedbast who called himself "Generalissimo and Army-leader, Pashedbast, king's Son of Shoshenk III",[175] as he now belongs to the same general period of history. Note especially that the title "Generalissimo and Army-Leader" was used extensively during the 21st Dynasty:

> "The high-priesthood was held successively by Payonkh, Pinudjem I, Masaharta, Menkheperre, and Pinudjem II, passing from father to son except in the case of Menkheperre who was preceded by his brother. Together with their sacerdotal title all these pontiffs assumed that of 'Great Commander of the Army' or even 'Great Commander of the Army of the entire land', clearly indicating the unsettled state of the country".[176]

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

One of Osorkon I's sons by the name of Shoshenk claimed that his mother's name was Maatkare, daughter of a 21st Dynasty king by the name of Har-Psebkhanu, assumed to be Psebkhanu II.[177] This, along with a statue of Psebkhanu II which was 'renewed' by Hedjkheperre-Shoshenk I,[178] the father of Osorkon I, is supposed to provide the 'missing link' between the 21st and the 22nd Dynasty which followed it. This would mean that Shoshenk I and Osorkon I must have ***succeeded*** Psebkhanu II.

The problem here is the identification of Psebkhanu II (often called Psusennes II) who, it is assumed, was the son of Siamun, a later king.[179] I would stress, however, that this connection is purely speculative and the truth of the matter is that Psebkhanu II is only placed at the end of the 21st Dynasty to provide us with the appropriate link with the 22nd Dynasty which supposedly followed it.

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

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172 TIP p.118, §.93.
173 COD p.245.
174 AHEP Vol.3, p.189.
175 TIP p.339, §.299.
176 EOP p.317.
177 TIP p.60, §.49.
178 TIP p.8, §.5.
179 TIP p.283, §.237.

and II were one and the same person. Of Psebkhanu II, Petrie had to admit that, "Scarcely anything of this king is known".[180]

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

> "Statue which Elibaal, king of Byblos, son of Yehi[milk, king of Byblus], made [for Ba]alath-Gebal, his lady. May Baalath[-Gebal] prolong [the days of E]libaal and his years over [Byblos]".[181]

In 1894, a further statue was discovered, this time of Shoshenk I, brought to Byblos (Gubla) by Abibaal, king of Byblos, in person.[182]

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

> "The wall which Shipit-ba'al, king of Byblus, son of Elibaal, king of Byblus, son of Yehimilk, king of Byblus, built for Baalath-Gebal, his lady. May Baalath-Gebal prolong the days of Shipit-ba'al and his years over Byblus!".[183]

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

Yehimelek (called Yehimilk by Albright)		
Abibaal	----------	Shoshenk I
Elibaal (son of Yehimelek)	----------	Osorkon I
Shepitbaal (son of Elibaal)		

Note that the placement of Abibaal between Yehimelek and his son Elibaal is conjectural based on the ***assumption*** that Osorkon I was the son of Shoshenk I. Peter James was rightly of the opinion that these two kings of Byblos (i.e. Abibaal and Elibaal) must have been contemporaries of the Egyptian kings whose statues they dedicated.[184] The question is, when did these kings of Byblos rule?

There was a king of Byblos known as Shepitbaal [II] during the time of Tiglathpileser III.[185] From this, Peter James and David Rohl have both assumed that the Shepitbaal of the time of Tiglathpileser III is the same as that mentioned above. Consequently, Shoshenk I and Osorkon I were dated by them shortly before this time. To accommodate this identification, a drastic reduction in the dates for the 22nd Dynasty rulers needs to be accomplished. Rohl has gone some way towards achieving this reduction, but there are still serious problems with his calculations.

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180 AHEP Vol. 3, p.225.
181 *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* p.158, W. F. Albright in *Journal of the American Oriental Society* Vol. 67 (No. 3, 1947).
182 *Ibid*. p.157.
183 *Ibid*. p.158.
184 COD p.249.
185 Sibitti-bi'li of Gubla – ARAB Vol. 1, p.276, §.772.

Their argument is, to say the least, tenuous. It relies purely on the identification of the ***one*** name (i.e. the mention of Shepitbaal during the time of Tiglathpileser III) combined with their refusal to accept that the Ramesside period could possibly be dated so late as that being proposed here. This work, however, demonstrates the extent of deception inherent in Manetho's overly-inflated Egyptian king list, a chronology which is being relied on far too heavily by archaeologists. The revisions being put forward here call for a much later date for these two Egyptian kings as well as the kings of Byblos with whom they are being compared chronologically.

The truth of the matter is that, like the name Ahiram (or Hiram), the names Abibaal, Elibaal, Ahimelek and Shipitbaal were common among the Phoenicians. There was, for example, an Abibaal, an Ahimelek (a variant spelling of Yehimelek) and a Shipitbaal who were all sons of Iakinlu, king of Arvad, during the time of Ashurbanipal.[186] Bearing in mind that the Phoenician kings had a habit of changing roles during these troubled times, it is possible that Abibaal king of Arvad could have taken over control of Byblos at some time either prior to or after the death of Ashurbanipal.

The problem is that, for Byblos, the period prior to the invasion of the Assyrians under Tiglathpileser III is a dark one insofar as we have no records to compare apart from the above-mentioned inscriptions. We do not know whether or not the Shipitbaal of Tiglathpileser's texts was son of an Elibaal, let alone whether or not Yehimelek, Abibaal or Elibaal belong to this period of history! Furthermore, we do not know when Abibaal ruled in relation to Elibaal and his son Shipitbaal. In the absence of any written evidence to the contrary, it is therefore purely a matter of conjecture to fit the Shoshenk and Osorkon statues into this period.

Having demonstrated that Rameses II was the pharaoh known in the Bible as Necho II, this means that the sarcophagus of Ahiram at Byblos, which archaeologists have been too quick to identify as the king of this name mentioned in the Bible who lived during the time of David and Solomon, needs to be moved forward in time by at least four centuries. We have already demonstrated in Chapter 9 that this later Hiram, as well as his son and successor Ethbaal, lived during the time of Nebuchadnezzar II.[187] This then means that Shoshenk I and Osorkon I must have lived after the time of Nebuchadnezzar II.

This reconstruction shows that Osorkon I lived either late in the Persian Period or early in the Ptolemaic Period. This means that the statue of Osorkon I belongs to the time of Shipitbaal III who is said to have ruled about 500 BCE,[188] though, by reducing the Persian chronology by 150 years, I believe that the true date for Shipitbaal III should be nearer 300 BCE. Yeḥaw-milk (son of Yiḥar-Ba'al) and El-pa'al (usually dated ca.450 BCE and ca.360 BCE respectively) also both belong to this later period,[189] these names being variant spellings of Yehimelek and Elibaal respectively. Bear in mind that the odds of getting such a tight correspondence of names in the correct chronological sequence at more than one period of history are extremely slim. Even if we accept the dates proposed by Albright for Yeḥaw-milk and El-pa'al, this is still a reduction of over 200 years in the date proposed by both James and Rohl.

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186 ARAB Vol.2, p.297, §.783.
187 Section entitled *Byblos* in Section 9 of this current work.
188 *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.160 (W. F. Albright).
189 *Ibid*.

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

> "The results of excavations at Byblos have shown a curious fact which has been a source of discussion among scholars. In the excavated area at Byblos there is a complete absence of stratified levels of the Iron Age, that is for the period 1200-600 B.C."[190]

Albright also could not understand why Shipitbaal III was using an "archaic script" similar to that employed by Elibaal and Yehimelek.[191] If, however, the aforesaid statues of Shoshenk I and Osorkon I belong to the time of Shipitbaal III, then Elibaal and Yehimelek both belong to this later date and the argument as to whether or not Shipitbaal III was using an archaic script will then prove to be academic.

An inscription ascribed to Yehimelek reads:

> "The temple which Yehimilk, king of Byblus, built – it was he who restored the ruins of these temples."[192]

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

As for the dating of Shipitbaal III, who is currently tentatively placed around 140 years ***before*** Yehaw-milk (i.e. Yehimelek), there is nothing to suggest whether his reign came before Yehimelek or after El-pa'al (i.e. Elibaal).[193] If the inscription from Byblos ascribed to Shipitbaal I son of Elibaal belongs to Shipitbaal III, then Shipitbaal III will more correctly have been a son of El-pa'al and needs to be moved forward in time to this later date. The suggestion that Abibaal belongs somewhere in this period is also conjectural. The one inscription we have does not actually show the name of Abibaal's father. (That part of the text is missing.) As Albright points out, "Abibaal may have been an older brother of Elibaal, or possibly a younger brother of Yehimilk; other possibilities are not excluded".[194] Every attempt at fitting Abibaal into this period ***assumes*** that Hedjkheperre-Shoshenk I was the ***father*** of Osorkon I.

David Rohl has come to the realisation that there were actually two kings by the name of Hedjkheperre-Shoshenk, the latter possibly ruling during the reign of Shoshenk V.[195] This is assuming, of course, that Hedjkheperre-Shoshenk is not simply an alternative name for Shoshenk V, as already suggested by Rohl. The problem is, that two canopic jars, both ascribed to Hedjkheperre-Shoshenk, were discovered in the tomb of Shoshenk III at Tanis. These are clearly too large to fit into the canopic chest of Hedjkheperre-Shoshenk I which is in the Staatliche Museum in Berlin. Rohl also argues that a stela of the Chieftain of the Libu (Lybians) by the name of Niumateped, now in the St Petersburg Museum, is dated to the 10th year of Hedjkheperre-Shoshenk I. Rohl records that Niumateped also appears during the 8th

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190 *Byblos Through the Ages* p.57, Nina Jidejian, Beirut 1968.
191 *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.159 (W. F. Albright).
192 *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus* op. cit., p.157 (W. F. Albright).
193 The one inscription of Shipitbaal III presented by Maurice Dunand on pp.31-2 in *Fouilles de Byblos* Vol. 1, 1926-1932, Paris 1939 does not give any clue as to its date or of Shipitbaal's chronological place in the history of this period.
194 *The Phoenician Inscriptions of the Tenth Century B.C. from Byblus op. cit.*, p.157, fn 39 (W. F. Albright).
195 *A Test of Time (The Bible - From Myth to History)* p.378, David Rohl, Century Limited, London 1995.

year of Shoshenk V.[196] This means that the statue of Shoshenk I might belong to this later Shoshenk, in which case, Abibaal might also belong to this later period. If he was king of Byblos at some later period, then this would also explain why Abibaal is not mentioned in Shipitbaal's inscription, which lists his father and grandfather as being kings of Byblos before him.

Osorkon II

Over the past century there have been a number of debates as to the origin of the 22nd Dynasty. Petrie argued for an Assyrian origin based on the similarity of the names with Akkadian prototypes such as Shoshenk being derived from Shushanqu – "a man of Shushan", Takerat from the Zend word tighri, 'the tiger', or perhaps from tuklat, meaning 'help' a word which is already familiar to us in the name Tiglathpileser (sometimes written Tuklatpalisharra). Even the name Nemart, he argues, is derived from the Akkadian 'nemar', meaning 'leopard'.[197]

Most scholars nowadays, however, accept that the 22nd Dynasty is Libyan.[198] This is despite the fact that the 22nd Dynasty is consistently dated some 300 years prior to the arrival of the Libyans in Egypt as recorded by the Greek writers who date their arrival to the time of Psammetichus I, conventionally dated to around 665 BCE.

With our revised reconstruction, we are compelled to move Osorkon II forward in time to the Early Persian period of history, specifically to the time of Darius I. It is tempting to identify Osorkon II as the Ethiopian king, Shabaka because, if we read Herodotus correctly, Shabaka was a prolific builder:

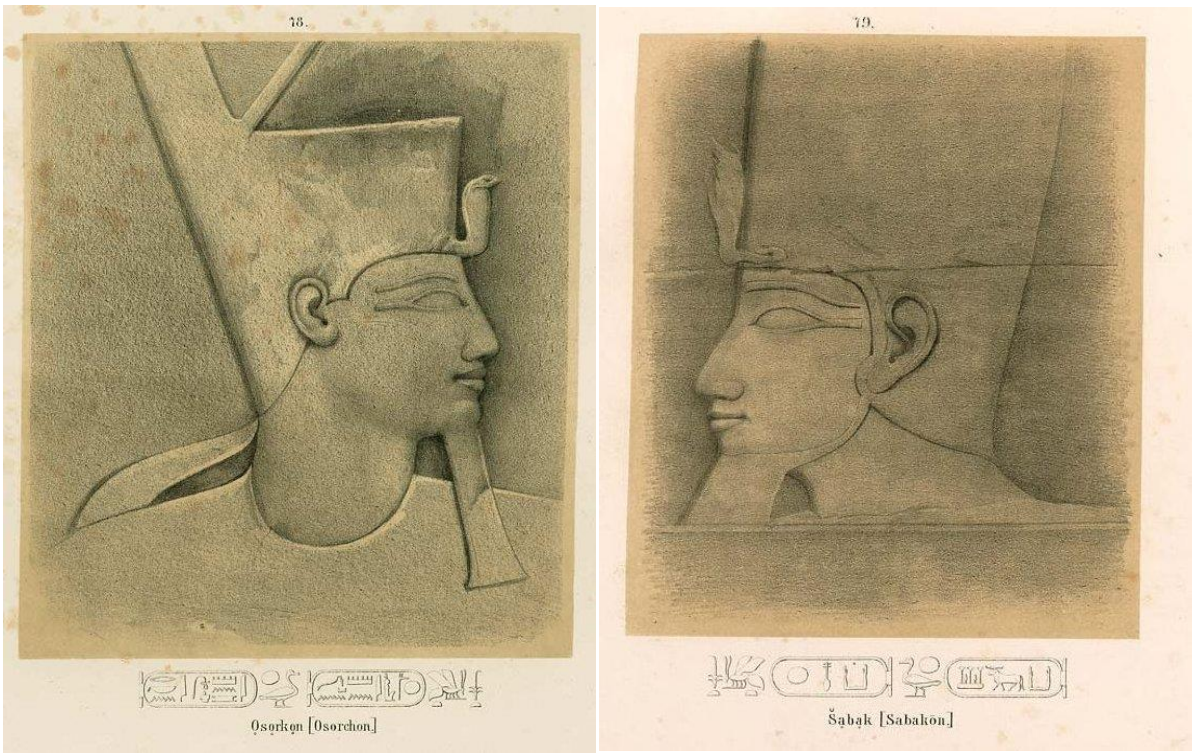
> "…the Ethiopian ruled Egypt for fifty years, during which he [i.e. Sabacos or Shabaka] distinguished himself for the following: he would never put to death any Egyptian wrongdoer but sentenced all, according to the severity of their offenses, to raise embankments in their native towns. Thus the towns came to stand yet higher than before; for after first being built on embankments made by the excavators of the canals in the reign of Sesostris, they were yet further raised in the reign of the Ethiopian. Of the towns in Egypt that were raised, in my opinion, Bubastis is especially prominent, where there is also a temple of Bubastis, a building most worthy of note. Other temples are greater and more costly, but none more pleasing to the eye than this. Bubastis is, in the Greek language, Artemis".199

There is no doubt that the "temple of Bubastis" referred to by Herodotus is the Bubastite Temple:

> "At present it is still easy to recognise the correctness of the statement of Herodotus, when he says that the whole building was an island, for the beds of the canals which surrounded it are still traceable".[200]

Why would Herodotus seemingly detract in the middle of his discourse on the works of Shabaka to discuss the Bubastite Temple unless he is trying to connect the building of this temple to Shabaka? Bearing in mind that Osorkon II's inscriptions are all over this temple, this question needs reconsideration. We should also bear in mind that, apart from one

196 *Ibid*. p.378 & TIP p. 351, §.311.
197 See AHEP Vol. 3, p.232 for all of these suggested associations.
198 Kitchen divided the Third Intermediate Period into Tanite, Libyan and Nubian – TIP Preface xii.
199 Herodotus, *Histories* 2.137.
200 BUBASTIS p.3.



Representations of Osorkon II (left) and Neferkare-Shabaka II (right).

sistrum containing the name of Shabaka,[201] nothing has been found to show that Shabaka undertook any building activities at Bubastis.

The most striking part of the Bubastite Temple was the Festival Hall of Osorkon II. This hall must have been the one which Herodotus saw and was impressed with when he says "The gateway is sixty feet high and is decorated with remarkable carved figures some nine feet in height".[202] As we have already identified Meryra-Pepi I as Shabaka, it should come as no surprise to find that Osorkon II's "Festival Hall dates from the time of Pepi I"[203] as a lintel bears witness.

The question that now arises is whether Osorkon was an alternative name for Shabaka. Diodorus called Shabaka "Actisanes, the king of the Ethiopians".[204] Actisanes may well be a transliteration of the name Osorkon, which possibly shows that Diodorus has confused the two kings. Nevertheless, the evidence actually shows that Osorkon II has appropriated the temple, which temple originally dates from the time of Pepi I, and attributed the building of it to himself. This is in the same way that Rameses II appropriated many monuments and claimed them as his own and the 21st Dynasty king Menkheperre-Thutmose has similarly appropriated the monuments of his 18th Dynasty counterpart and claimed them as his own.

Long ago Naville commented on the number of Ethiopians which were depicted in Osorkon II's Festival Hall at Bubastis:

201 AHEP Vol. 3, p.281.
202 Herodotus, *Histories* 2.139.
203 Osorkon II p.1.
204 Diodorus, *Library* 1.60.2.

> "Surely there must have been a reason why Osorkon II wished Ethiopians to be present at his festival, and why he allowed them to take part in the ceremonies. It is probable that if he drew from Ethiopia priests and religious attendants, he brought also soldiers from the south. It shows that Osorkon's power may have been greater than was suspected".[205]

We must remember that this reconstruction now makes Shabaka the builder of the Bubastite Temple. If so, then this would provide a satisfactory solution to Naville's queries concerning the large presence of Ethiopians in the reliefs. It might also provide us with a further clue as to why Osorkon III and Takeloth III should be represented with Shabataka, Amenardis and Shepenapt, all of whom were either Ethiopian or related to the Ethiopian monarchy. (Is it possible that the 22nd Dynasty was, at least in part, Ethiopian?) After all, Shabaka is well-attested by the classical Greek writers, but of him and his son Shabatka: "considering the combined length of these two reigns, it is strange how seldom the names of Shabako and Shebitku are encountered".[206] The presence of Ethiopians in 'Osorkon II's reliefs' has, in my opinion, been too quickly dismissed.

We know from Osorkon II's own words that he conquered the land of Israel because, as he himself says:

> "All lands, all countries, the Upper Retennu and the Lower Retennu are trodden under the feet of this good god."[207]

As Edouard Naville commented:

> "The mention of the Retennu shows that Osorkon claimed the dominion over the Syrian nations, but it is obvious that in this case it was mere boasting".[208]

The overwhelming evidence suggests, however, that these words belong not to Osorkon II as has been assumed, but rather to Shabaka I.

In his Festival Hall at Bubastis, Osorkon II is shown celebrating his *Heb Sed* festival. As already stated, Osorkon II must have been king during the reign of Artaxerxes II Arsaces. A pink granite statue of a Ramesside queen dating to the time of Rameses II discovered at Bubastis, which was usurped by Osorkon II who modified the inscription on the dorsal pillar to give his own name and that of his wife Karomama,[209] also bears testimony to the fact that Osorkon II needs to be dated later than Rameses II alias Necho II.

> "The most important part of the inscriptions of the festival, the text from which we derive the clearest information as to the nature of the festival celebrated by Osorkon II., is found on Pl. vi. There we see the king sitting on a throne or litter, a true '*sedia gestatoria*,' carried on the shoulders of six priests belonging to a low rank, and called *a n khent*. The horizontal inscription which runs above the heads of the bearers reads as follows :– 'The carrying of the king resting on his throne; the king is on his way towards his abode.' Below what must be drapery hanging from the bars which support the throne, we read these words :– 'All lands, all countries, the Upper Retennu and the Lower Retennu are trodden under the feet of this good god; all the Rekhin are living.' The mention of the Retennu shows that Osorkon claimed the dominion over the Syrian nations, but it is obvious that in this case it was mere boasting."[210]

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205 Osorkon II p.31.
206 EOP p.342.
207 Osorkon II p.4.
208 *Ibid.*
209 *The Great Temple of Bast at Bubastis* on p.11, article by Daniela Rosenow in *Egyptian Archaeology* Vol. 32 (2008).
210 *Festival Hall of Osorkon II in the Great Temple of Bubastis (1887-1889)* pp.3-4, Edouard Naville, Tenth Memoir of The Egypt Exploration Fund, London 1892.

It is extremely unlikely that Osorkon II could have had any dominion over the Land of Israel during the time of these kings of Persia, which reinforces the argument that this part of the text might actually belong to Shabaka. The fact that a vase has been discovered at Samaria bearing his cartouche[211] does, however, show that he had some sort of presence in northern Israel if only temporary.

The excavator, Edouard Naville, also encountered a problem with the dates given in Osorkon's temple at Bubastis:

> "This festival corresponds to a period which in the titles of Ptolemy Epiphanes, quoted by the Rosetta stone, is translated *τριακοντα-ετηρίς*, a period of thirty years. On this point the inscription discovered at Bubastis raises a difficulty which at present we are not able to explain. The date of the festival at Soleb is destroyed, and as we know that Amenophis III. reigned at least thirty-six years, he may have celebrated his festival in the thirtieth year of his reign. We can understand also Rameses III., who wrote his papyrus in the thirty-second year of his reign, saying that he had celebrated at Memphis his first anniversary of thirty years. But, how can Osorkon II. celebrate it in the twenty-second year of his reign? for it is certain that the date is twenty-two. The signs are all distinct, except the ∩ which is on the left of the column, and there is no room for inserting another ∩ which would make thirty-two."[212]

If the Year 22 referred to is Year 22 of of one of the Ptolemaic kings of Egypt, then this would make sense.

We are told by Herodotus that the entrance to the main Bubastite Temple is "approached by a stone-paved road about four hundred feet wide, running eastward through the market-place and joining the temple of Bubastis to the temple of Hermes".[213] We are now in a position to rectify a mistake which Naville made concerning this temple, for he tells us:

> "The direction of the road is still traceable, although above its level there is an accumulation of several feet of earth...
>
> ...Herodotus seems to have made a mistake when he says that the small temple was dedicated to Hermes. It must have been consecrated to the same divinities as the great temple".[214]

The largest fragment retrieved by Naville from this "Small Temple", as he called it, was an architrave bearing the name of Rameses II. All other fragments from that temple, he continues to inform us, bore the name of Osorkon I. This suggests that Rameses II was responsible for building the temple and Osorkon I subsequently appropriated it to himself. This dates Osorkon I to some time ***after*** Rameses II who we have identified as Necho II.

I would stress that the name "*Rameses*" is our modern attempt at transliterating the Egyptian hieroglyphs. It is important to note that the Greeks, as well as Josephus, called Rameses II "*Armesses*-Miammoun".[215] Herodotus' temple of "*Hermes*" must therefore be taken, in this instance, to mean "temple of *Armesses*[-Miammoun]", viz; Rameses II Meriamun.

By reducing the Achaemenid Period by 150 years, we are able to demonstrate that Herodotus was still alive in 320 BCE. This means that these changes to these two temples at Bubastis by Osorkon I and Osorkon II must have been made not too long before the time of Herodotus if not later. The suggestion that Osorkons I and II appropriated the temple centuries previous

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211 See next Section headed *The Evidence Provided by Excavations at Samaria.*
212 *Festival Hall of Osorkon II op. cit*. p.6.
213 Herodotus, *Histories* 2.138.
214 BUBASTIS p.60.
215 Josephus, *Against Apion* 1.15 (Whiston) or 1.97 (Loeb).

to Herodotus would not make sense, as Herodotus would not then have referred to it as Shabaka's temple. This usurpation of Shabaka's temple by Osorkon would also help to explain why Diodorus called Shabaka Actisanes (i.e. Osorkon). If Osorkon I married the daughter of Psebkhanu I, then this also ties Osorkon I to the Ptolemaic Period.

I should perhaps mention the following fragmentary text from a broken prism has been assigned to Sargon II:

> "...in the region of the town *Nahal-m[usur...]* I made [my army] march [the road] towards sunset... the sheik of the town Laban... Shilkanni, king of Musri, [Egypt] who ... the terror-inspiring glamor of Ashur, my lord, overwhelmed him and he brought as *tâmartu* -present 12 fine (lit: big) horses from Musri which have not their equals in this country".[216]

Nahal-musur means "River of Egypt", which means that the word 'town' has been wrongly interpolated. Shilkanni is here a variant spelling of the name Osorkon. Again, we do not know how reliable this text is or whether it truly belongs to Sargon II. It is strange, however, that this is the only mention of the defeat of an Egyptian king by Sargon II apart from "Sib'u turtan of Egypt" who supposedly came to the aid of Hanno, king of Gaza, in Sargon's 2nd Year.[217]

The only other mention by Sargon II of any battle with the Egyptian front is with an unnamed king of Ethiopia:

> "The king of Meluhha (Ethiopia), who in the midst of ...., an inapproachable region, a .... road (path) ... (dwelt), whose fathers since the far-off days of the moon-god's time (era), had not sent messengers to the kings my fathers, to bring their greetings, - (that Ethiopian king) heard from afar of the might of Assur, Nabû and Marduk and the terrifying splendor of my royalty overpowered (*lit.,* was poured upon) him and fright overcame (*lit.,* was poured upon) him, in fetters, shackles and bonds of iron, he cast him (the fugitive Iamanî) and they brought him before me into Assyria".[218]

This event is dated sometime after Sargon's 11th year as this is the year that he first mentions Iamani (variant Iatna).[219] The king of Ethiopia encountered by Sargon II mentioned here is most likely Taharka who is mentioned in the Bible as having been a contemporary of Sennacherib's final years.[220]

Bearing in mind that Sargon II is said to have reigned for at least 15 years, which supposedly started in the 6th year of Hezekiah,[221] and Sennacherib's final campaign against the land of Israel occurred 8 years later in the 14th year of Hezekiah,[222] then it follows that there was a degree of co-regency between Sargon II and Sennacherib as well as with Sennacherib's son and successor, Esarhaddon. (The Assyrian chronology will be looked at in the next chapter.) It would appear that the aforesaid mention of 'Shilkanni, king of Egypt' is of late fabrication. As the prism from which the text has been taken is badly broken, it might just possibly be yet another forgery.

The presence of Ethiopians in Osorkon II's reliefs is easy to explain if the original temple at Bubastis was built by Shabaka. What we are unable to do at this present time is fully separate

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216 ANET p.286.
217 ARAB Vol. 2, p.3, §.5 & p.26, §.55.
218 ARAB Vol. 2, p.32, §.63.
219 ARAB Vol. 2, p.13, §.30 & fn.2.
220 2 Kings 19:9.
221 2 Kings 18:10.
222 2 Kings 18:13.

the facts from the lies and deceptions. We simply do not know which parts of the reliefs belong to Shabaka and which parts belong to Osorkon II.

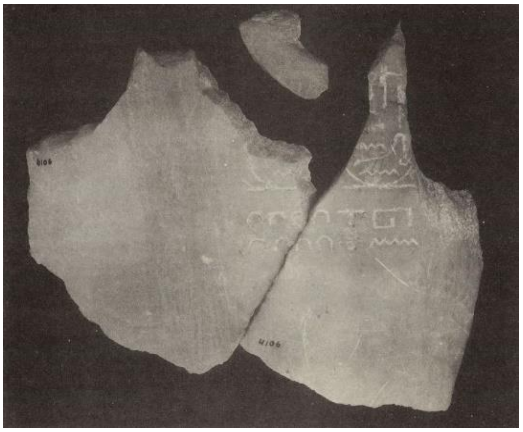
The Evidence Provided by Excavations at Samaria

The Israelite ostraca from Samaria were originally dated by George Reisner to the time of Omri and Ahab king of Israel. William Albright later commented that this date had been changed to that of the time of Jeroboam II:

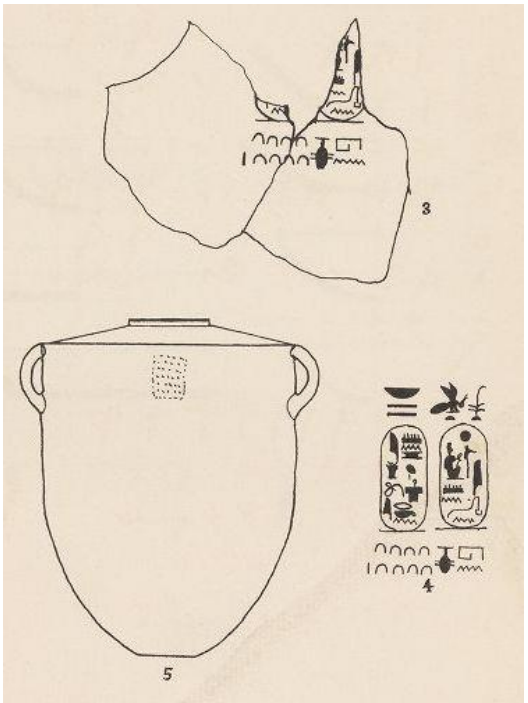
> "Next in chronological order are the Ostraca of Samaria, formerly dated in the reign of Ahab, but now certainly to be attributed to the reign of Jeroboam II, nearly a century later (cir. 778-770 B.C.). These ostraca are invaluable for the light they shed on personal names and political organization in Israel immediately before the time of Amos."[223]

These ostraca are of particular importance because of the discovery of an inscription on a fragment of an alabaster vase bearing the cartouche of User-maat-ra-Sotepenamun-Osorkon II:

> "*The Osorkon House.* Just north of the ostraca house was a later house whose walls broke through all the courtyard strata, whose floor was higher than the courtyard floor. This house was post-Israelite and Pre-Herodian in date. Yet blocks of the courtyard strata were preserved intact in the rooms in this house under the floor. In the Israelite debris of occupation under the floor of one of these rooms, we found the fragments of an alabaster jar together with pieces of the ivory handle of a mirror. The alabaster jar (for restoration of form see Pl. XIX, 5) bore an inscription in Egyptian hieroglyphics given on pl. XIX, No. 3 (restoration No. 4) as follows.
>
> '[King of Upper and Lower Egypt] Ra-wes-maat chosen of Amon; [Lord of the two lands beloved of Amon, son of Bast, Osork]on; hin 81.'
>
> "For the benefit of those unfamiliar with the Egyptian royal names, it may be said that Egyptian kings had in the New Empire (1600–1700 B.C.) five titles each with a distinctive official name attached. For the twenty-fourth dynasty with which we are now dealing the two titles and names most commonly used are here employed – the King of Upper and Lower Egypt N. N., the Lord of the two lands N. N. The one name fully preserved is sufficient to identify the name as that of Osorkon II and the final *n* preserved in the other name is a full



Photograph of the Osorkon ostraca.



What the actual remains of the Osorkon ostraca (3) may have looked like with a reconstruction of the alabaster jar (5) and reconstructed cartouche (4).

[223] *Archaeology and the Religion of Israel*, p.41, William Foxwell Albright (New introduction by Theodore J. Lewis), Westminster John Knox Press, Louisville & London 2006. (ISBN 13:978-0-664-22742-5 & 10:0-664-22742-5.)

> confirmation. Osorkon II is the only Egyptian king with two names ending in n. The words 'hin 81' refer to the capacity of the jar, about 9 or 10 gallons."[224]

Notice the position of the find – directly below a building of Pre-Herodian construction dated sometime post-Israelite occupation. Although found under the floor and mixed within what is being described as "Israelite debris of occupation", the date of the building restricts us to the dating of the Osorkon II jar to sometime shortly prior to its construction. I would even venture to suggest that the "Israelite debris" under the floor of this building should be dated to the time of Ezra and Nehemiah. According to this reconstruction, Osorkon II lived either during the Persian or the Ptolemaic Period.

We have put forward the argument that Pedubast I was a contemporary of Artaxerxes II and Inaros. This means that Osorkon II may have been a contemporary of Darius I king of Persia.

Samaria was occupied during the time of Ezra and Nehemiah:

> "then wrote Rehum the commander, and Shimshai the scribe, and the rest of their companions; the Dinites, and the Apharesattechites, the Tarpelites, the Apharesites, the Archevites, the Babylonians, the Shushanchites, the Dehites, the Elamites, and the rest of the nations whom the great and noble Asenappar brought over, and set in the city of Samaria, and the rest that are in the country beyond the River"[225]

These inhabitants of Samaria were clearly corresponding with the Jews in Jerusalem in the Hebrew tongue. They must therefore have been using the Phoenician-Hebrew, or Paleo-Hebrew script. (The *Mesha Stele* was also written in the Paleo-Hebrew script, showing us that the Moabites were also using the Hebrew script. During the time of Ezra and Nehemiah, Samaria was ruled by Tobiah, who was descended from Moab's sister tribe Ammon.[226]) We are informed that many Jews were allied both to Tobiah[227] and to Sanballat, governor of Samaria.[228] We are also told that the Jews who returned from Babylon and Persia settled in many cities throughout the land, and whilst Samaria is not specifically mentioned, the Bible does refer to Dibon, which was to the east of the River Jordan,[229] and Hazor and Ramah[230] (as in Ramath Gilead), which were both located in the land of Bashan, way up north of the country.

The inscriptions from Samaria were discussed by David G. Lyon:

> "With two exceptions all the ostraca seem to have been dated, though the date is in some cases broken away. This date, composed of the words 'in the year' followed by a numeral, stands nearly always at the beginning. The years mentioned are the ninth and tenth, which are always spelled in full, and two others, apparently the eleventh and the thirteenth, which are always expressed by figures. No day or month is given, nor, from the nature of the case, is any needed, because in stating the age of wine or oil the year alone is sufficient. The king's name also is not given, but doubtless the years of the reigning king are meant. In all probability this was Ahab, as we have already seen."[231]

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[224] *Israelite Ostraca from Samaria*, p.4, George Andrew Reisner, Harvard University Palestinian Expedition, Boston 1920.

[225] Ezra 4:9-10.

[226] See for example Neh. 2:10 and 2:19. In Neh. 4:7, we read: "But it came to pass, that when Sanballat, and Tobiah, and the ***Arabians***, and the ***Ammonites***, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth". Josephus called the "Arabians" Moabites. (*Antiquities of the Jews* 13.13.5 (Whiston) or 13.374 (Loeb).)

[227] Neh. 6:18.

[228] One of Joiada's sons, Joiada being the son of Eliashib the High Priest, was the son-in law of Sanballat. (Neh. 13:28.)

[229] Neh. 11:25.

[230] Neh. 11:33.

[231] *Hebrew Ostraca from Samaria* p.138, in Harvard Theological Review Vol. 4, David Gordon Lyon, Cambridge, USA 1 Jan 1911.

It should be stressed that no inscriptions have been found which mention either Ahab or Jeroboam, or indeed any of the Israelite kings. Also, as already mentioned above, these ostraca have since been redated to the time of Jeroboam II. The truth of the matter is that they need to be dated even later still. The year dates mentioned above might therefore be referring to the year of the ruling Persian monarch, which might then explain why the king is not named. The names in the inscriptions could likewise just as easily belong to the Persian Period as to any earlier period of occupation.

The Bible likewise calls Tobiah the Ammonite, the person who attempted to put a stop to construction work on the temple, simply "Tobiah the servant"[232] without specifying to whom he was a subject. It is obvious from his position of authority, however, that Tobiah was a Persian satrap, operating under the jurisdiction of the king of Persia. Just as the compilers of the Bible did not wish to recognise the authority of the Persian rulers by refusing to name the actual king of Samaria, the inscriptions from Samaria likewise do not mention the king who will ultimately have been in charge.

It should be stressed that the stratigraphic evidence at Samaria is, as usual, greatly confused:

> "The explorers naturally felt particular interest in remains from the Hebrew period. Inasmuch as Omri seems to have been the first to build on the hill, they believed that such remains would be found in the lowest stratum. The evidence was, of course, much confused by the building operations of later periods, which easily transferred small objects, like pottery, from lower to higher levels. Nevertheless, expectation was not disappointed.
>
> "In trench H the builders of the Herodian temple usually laid its foundations on the rock, sometimes cutting through older walls to reach the rock, and sometime using them as part of the foundation... ...In some cases it was believed that these older, massive walls might be Hebrew. The discovery that they were in fact part of the palace of Omri and Ahab was reserved for the subsequent exploration of the site."[233]

Nevertheless, four periods of construction have been identified for the palace area and these have been "tentatively assigned to Omri, Ahab, Jehu and Jeroboam II".[234] The same report informs us that the last of these levels is ***immediately below*** Roman remains!

The problems encountered is demonstrated by the following statement:

> "The main problem at Samaria is the correct identification of the various buildings with those which, from historical records, are known to have existed there. It is necessary, in the first place, to connect the buildings scattered over the site each with some particular period, and, in the second, to determine chronologically the periods represented by them.
>
> "The identification of the buildings belonging to any one period was complicated by the form of the hill, and by the penetration of older strata by later buildings. The slopes of the hill could be used for building sites only by means of terraces, which in certain areas entirely obliterated the older buildings. The penetrations in the older strata placed the foundations of several periods side by side on the rock, and introduced later objects into the lowest levels. It was necessary to rely to a great extent on the types of masonry, the orientation, the relative position of floors, the objects in the undisturbed blocks of debris, and the character of the debris."[235]

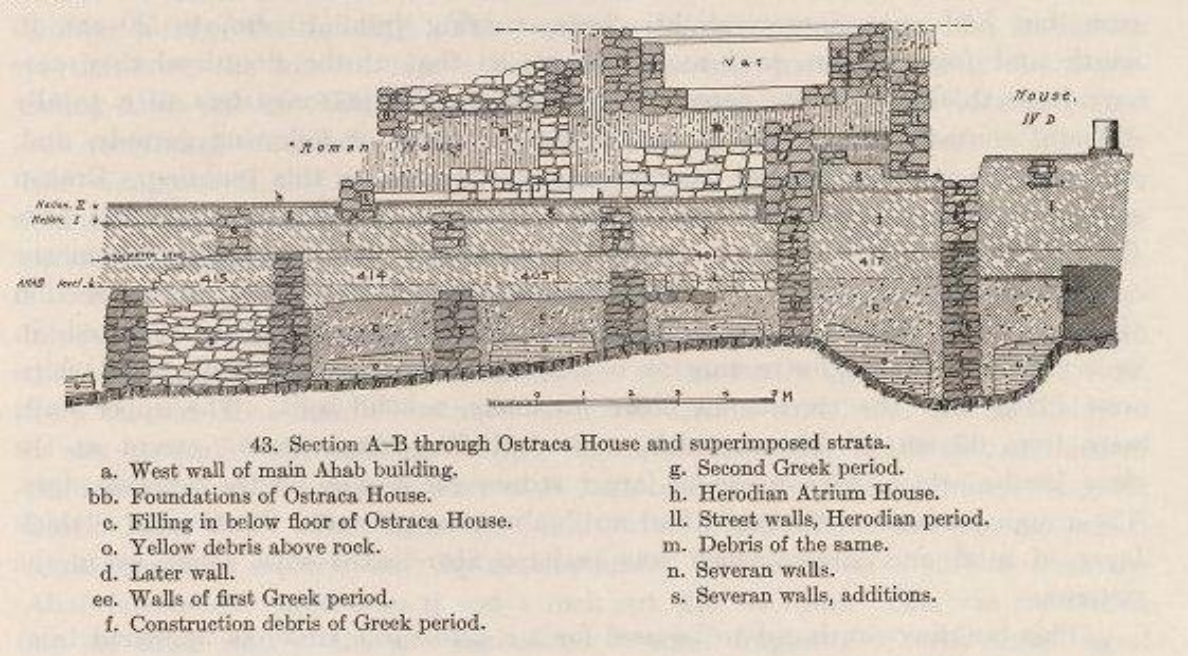
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[232] Neh. 2:10 & 2:19.

[233] *Harvard Excavations at Samaria 1908-1910*, Vol. 1 (Text), pp.11-12, George Andrew Reisner, Clarence Stanley Fisher and David Gordon Lyon, Harvard University Press, Cambridge, USA 1924.

[234] *Hebrew Ostraca from Samaria op. cit.*, p.136.

[235] *Harvard Excavations at Samaria 1908-1910 op. cit.* Vol. 1 (Text), p.46.



43. Section A–B through Ostraca House and superimposed strata.

a. West wall of main Ahab building.
bb. Foundations of Ostraca House.
c. Filling in below floor of Ostraca House.
o. Yellow debris above rock.
d. Later wall.
ee. Walls of first Greek period.
f. Construction debris of Greek period.
g. Second Greek period.
h. Herodian Atrium House.
ll. Street walls, Herodian period.
m. Debris of the same.
n. Severan walls.
s. Severan walls, additions.

Plan showing the various levels of the Ostraca House, where the majority of the inscriptions were found. Notice the absence of constructions dating from the Persian Period.

The buildings most easily identifiable were those of the Herodian period:

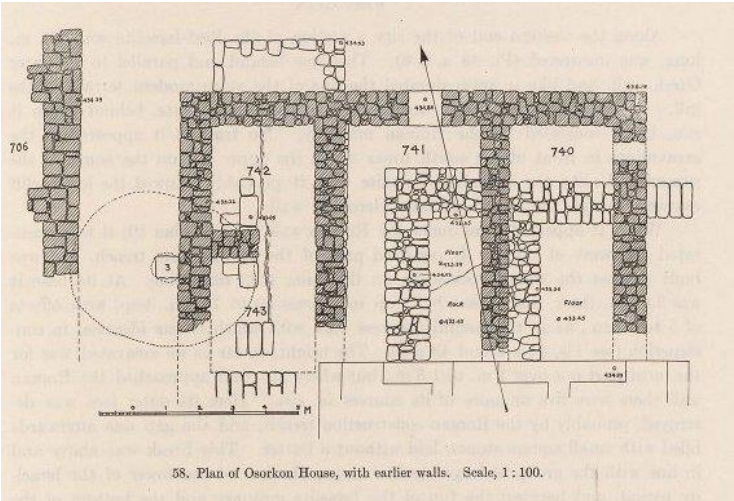
> "The Basilica, clearly dated by the inscription of Annius Rufus... ...and by the contents of the cisterns, gave us the types of masonry and the forms of architectural details used in the Herodian buildings".[236]

The building identified as the Osorkon House was rebuilt during the Greek, Hellenistic Period:

> "Above the floor of the Osorkon House at heights varying from 45 to 70 cm. were the floors of the last Preherodian rooms, 711, 712, and 713. These floors were certified by doorways. The debris under the floors contained a coin of Alexander II Zebina (Reg. No. 4109) and a few other Hellenistic objects."[237]

Alexander Zebinas ruled ca. 128-123 BCE. Furthermore, we learn that:

> "The Osorkon House was built at the northern end of the Ostraca House, over the site of the assumed northern rooms of that house... ...The foundations of the



58. Plan of Osorkon House, with earlier walls. Scale, 1 : 100.

Plan of what has been called the Osorkon House. The fragment of alabaster vase bearing the cartouche of Osorkon II was discovered in the debris under the floor in room 741. The wall on the far left is part of the Greek Fort Wall. The stone corner wall (in white) to the right of the plan is understood to have been part of Ahab's palace and was part of the Ostraca House.

[236] *Harvard Excavations at Samaria 1908-1910 op. cit.* Vol. 1 (Text), p.46.
[237] *Ibid.* p.79.

> northern part of the Ostraca House must have been destroyed previous to the construction of the Osorkon House."[238]

The Ostraca House is said to date from some time after Ahab as it was built above the main Ahab building. (See plan above at top of previous page.) It has been assumed that the destruction of the Ostraca House must have occurred when it was destroyed by Shalmaneser IV. Its destruction could quite easily date, however, from the time of Alexander the Great who captured the city and punished its people for the murder of his governor who he had placed over them. Ptolemy I is said to have demolished its fortifications and Demetrius Poliocertes ravaged the city shortly after that.[239] (It can be shown that the wars of the Diodochi occurred whilst Alexander the Great was still alive, which means that Ptolemy I Lagus destroyed the city when Alexander the Great conquered it.) Coins of Ptolemy I have been found in "the usual Preherodian black debris" in rooms whose floor "was leveled in the hard Israelite debris, removing all except the bottom of the construction trench of the Greek Fort Wall",[240] once again suggesting that the Hellenistic period immediately succeeded what Reisner and his team were regarding as 'Israelite'.

This means that the Osorkon House was probably built sometime after this date, which in turn means that the Osorkon jar, as well as the Israelite ostraca associated therewith, date no earlier than the time of Ezra and Nehemiah when Samaria was being used as a base for Sanballat and Tobiah. There is every possibility that it was built around the same time as the Greek Fort Wall to the west as, "a passage 3 m. wide separated the western wall of the Osorkon House from the row of long parallel chambers built against the Greek Fort Wall on the west".[241]

Furthermore, we are told that the walls were carried down to rock. The fragments of the alabaster jar bearing the cartouche of Osorkon II were found in the debris in room 741, near the north wall.[242]

It is interesting to note that:

> "There are only three coins [from Samaria] which may be previous in date to 300 B.C. – the Athenian silver coin No. 1571 (I i), the Alexander bronze coin No. 2052 (I 2), and the Ptolemaic bronze coin No. 4874 (uncertain date, II 1)".[243]

As for the pottery:

> "The Greek wares of black-figured, and white-ground fabrics gave the clue to the pottery of the Babylonio-Grecian period".[244]

The corrections to the Egyptian, 'Hittite' and Assyrian chronologies being proposed here, and to the Greek chronology proposed in *The Forgotten Tribe of Naphtali & The Phoenicians*, all call for a radical reconsideration of the dating of Greek pottery. Nevertheless, it is interesting to note that the pottery samples and coins obtained from Samaria by Reisner and his team exhibit a peculiar absence of pottery and coins dating to the Persian Period when Samaria was occupied as a base for the Persian satrapy, when "the great and noble Asnappar brought

238 *Ibid*. p.131.
239 *Ibid*. p.60.
240 *Ibid*. p.83.
241 *Ibid*. p.83.
242 *Ibid*. p.132.
243 *Ibid*. p.252.
244 *Ibid*. p.274.

over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time".[245]

To use Reisner's own words:

> "Owing to the destruction of the buildings of the Babylonio-Grecian period, it was not possible to identify a particular sort of debris with this [Persian] period."[246]

The foundation of the Osorkon House seems to date to some period during the Greek Hellenistic Period, which is much later than the date Samaria was destroyed at the hands of Shalmaneser IV. On this basis, is there any justification for dating Osorkon II any earlier than the Greek-Hellenistic Period? Similarly, can we reasonably argue that the ostraca bearing Hebrew names should belong to the period of the Israelite kings rather than the later Persian or Greek periods when the city was known to be a thriving community? It is also extremely unlikely that pottery sherds were kept in any building whilst it was still in use, hence the Osorkon jar fragment must have been introduced either just before the new 'Osorkon' building was erected or sometime towards the end of the life of the building which it replaced.

Amongst this 'Israelite' deposit was an ivory scarab bearing the name Menkheperre – ***assumed*** to be that of Thutmose III. (The name Thutmose does not appear on the scarab.) "I do not know an exact duplicate in Egypt," wrote Reisner, who continues by saying: "This may be a local imitation of an Egyptian scarab".[247] Most importantly, Reisner comments:

> "A number of Egyptian amulets, scarabs, and beads were found, but unfortunately none of them can be exactly dated. Most of these objects are known, however, in Egypt from a period contemporaneous with the Israelite occupation of Samaria. The Egyptian gold scarab ring and the Assyrian letter-sealing are also assumed to be of the Israelite period, on account of their form. The club-shaped pendants ornamented with dotted circles were found in Israelite debris. ***The other objects are for the most part Hellenistic.***"[248]



Crude ivory scarab bearing the name Menkheperre (assumed to be the 18th Dynasty king Thutmose III).

The above-mentioned Egyptian scarab is very crudely inscribed and is hardly representative of the Egyptian 18th Dynasty to which archaeologists are trying to assign it, and as the excavators themselves admit, "all these scarabs may be of the Ptolemaic period quite as well as the Israelite, if their form and fabric is the only evidence to be considered".[249] The evidence presented here suggests that it belongs to Mekheperre-Thutmose of the 21st Dynasty. As previously demonstrated, this king was a contemporary of Alexander the Great. Josephus records that, in the time of Antiochus III, there was a garrison of Egyptians who dwelt in Jerusalem having taken control of the city.[250] The Egyptians therefore had a strong presence in the land of Israel even during the Hellenistic Period. The only reason for the early dating

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245 Ezra 4:10.
246 *Harvard Excavations at Samaria 1908-1910 op. cit.* p.284.
247 *Ibid*. p.377, item 8.
248 *Ibid*. p.376 (emphasis mine).
249 *Ibid*.
250 Josephus, *Antiquities of the Jews* 12.3.3 (Whiston) or 12.129 (Loeb).

of the debris under the Osorkon House is the presence of the aforesaid Osorkon jar.[251] The suggestion that Ahab's palace should contain a scarab belonging to the 18th Dynasty king Menkheperre-Thutmose, a king who supposedly preceded Ahab by around 1,000 years (more correctly around 40 years previous according to the revisions being presented here), cannot be entertained due to the mass of Hellenistic pottery which was found with it. All of this evidence is supporting the claims being made here that Menkheperre and Osorkon II both lived during the Ptolemaic Period.

Shoshenk I and Osorkon I

It has already been demonstrated that Rameses II needs to be brought forward in time so that the 19th Dynasty is to be identified as Manetho's 26th Dynasty but in a different form. We know that Osorkon II appropriated some of the monuments belonging to Rameses II. This then means that the 21st and 22nd Dynasties must have occurred some time *after* the 19th Dynasty, and not, as suggested by Immanuel Velikovsky, just prior to the 25th Dynasty![252]

Petrie commented: "The enormous family of Ramessu II. had doubtless a very widespread posterity, and seem to have largely filled the official berths of the country".[253] According to this reconstruction, the 22nd Dynasty was contemporaneous with the 20th (Ramesside) Dynasty. It should be noted that Psebkhanu I (often referred to as Psusennes I) was called Rameses-Psebkhanu, and his (supposed) son was similarly called Rameses-Ankhefenmut "wholly in the style of those sons and successors of Rameses III in the 20th Dynasty", wrote Kenneth Kitchen.[254] In Chapter 5, we demonstrated that Menkheperre-Thutmose, son of Penozem I, was installed on the throne by Alexander the Great. This means that Psebkhanu I, who was a contemporary of Menkheperre, lived during the latter years of the Persian domination of Egypt. He will have been a contemporary of Rameses (III) Nekt-Aneb[o]-Seti.

We are informed that Hedjkheperra-Shoshenk I was succeeded on the throne by his son Sekhemkheperra-Osorkon I.[255] Up until recently there was confusion as to when precisely Osorkon I started to rule because Iuput (Petrie called him Auput) son of Shoshenk I was still the heir and high priest of Amon in the 21st year of his father's reign. This has caused complications for deciding when Osorkon I took over from Iuput and has led to some long estimates for the length of Shoshenk I's reign. The question arises as to when Iuput gave way to his brother Osorkon or vice versa.

As already stated, when considering the reign of Osorkon I, David Rohl has come to the realization that there were actually two kings by the name of Hedjkheperre-Shoshenk, the latter possibly ruling during the reign of Shoshenk V. This means that the records ascribed to Shoshenk I were the combined efforts of two different kings – the same story all over again! The first of these Shoshenks, Velikovsky identified as the Biblical 'So, king of Egypt'. The identification of Shoshenk I as the Biblical Shishak is very much strained, as already demonstrated in Chapter 5 of this work, and any attempt at associating Shoshenk with Shishak must accordingly be abandoned.

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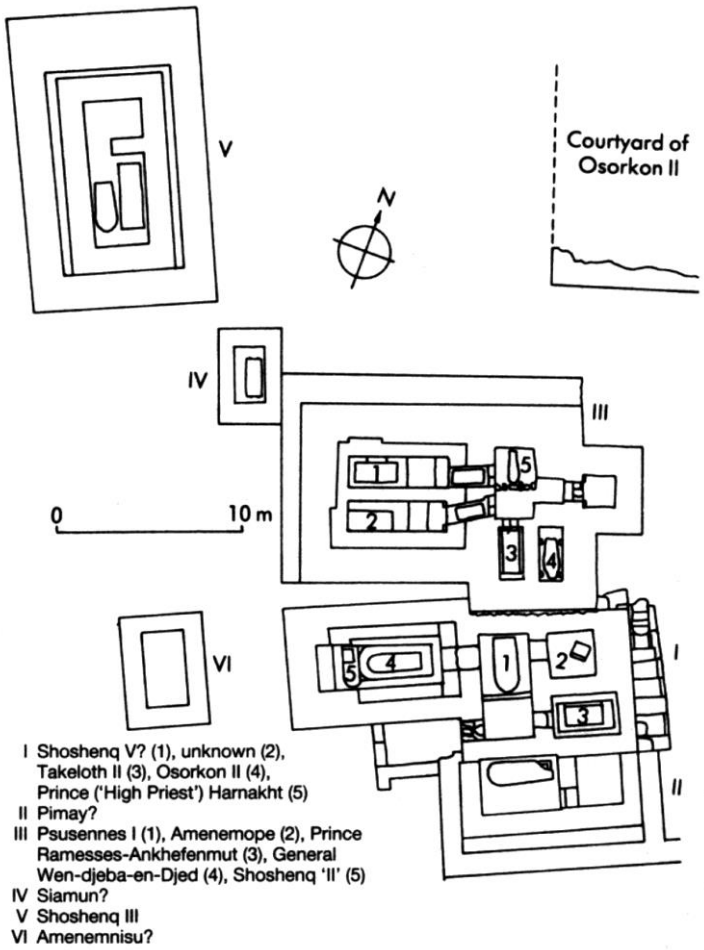
251 *Harvard Excavations at Samaria* op. cit., p.60.
252 POS p.193-4.
253 AHEP Vol. 3, p.242.
254 TIP p.48, §.41.
255 TIP p.195, §.157.

This reconstruction confirms that there were in fact two Hedjkheperra-Shoshenks. Rohl has called them Shoshenk IA and IB respectively.[256] Aston suggests that Shoshenk V ruled after Pemay, the king who was a contemporary of Piankhy. I shall retain Rohl's renumbering of Shoshenk 1A and 1B for the sake of convenience and to keep any confusion to a minimum. In my opinion, Iuput was a 'son' of Shoshenk IA whilst Osorkon I was a son of Shoshenk IB. This being the case, the aforementioned difficulty over when Osorkon I took over from Iuput would not arise as they would not have been contemporaries!

A stele assigned to Shoshenk I discovered at Silsileh records the:

> "quarrying of stone for building at Karnak a great pylon and festival hall. This is doubtless the forecourt leading to the Ramesside great hall, the sides of which are of this reign. Probably the work having been begun late in the reign was left incomplete, and so ***it fell to the Ptolemies*** to finish the great pylon."[257]

Once again, we see evidence of works which fall to be dated to the late Persian and Ptolemaic periods. The Silseleh stele "is the most southern monument. It shows the king, attended by Auput (Iuput), and led by Mut before Amen Horus and Ptah".[258] This would at first seem to indicate that Iuput belongs to the time of the later Shoshenk, but the monument appears in reality to be yet another appropriation of an earlier one.



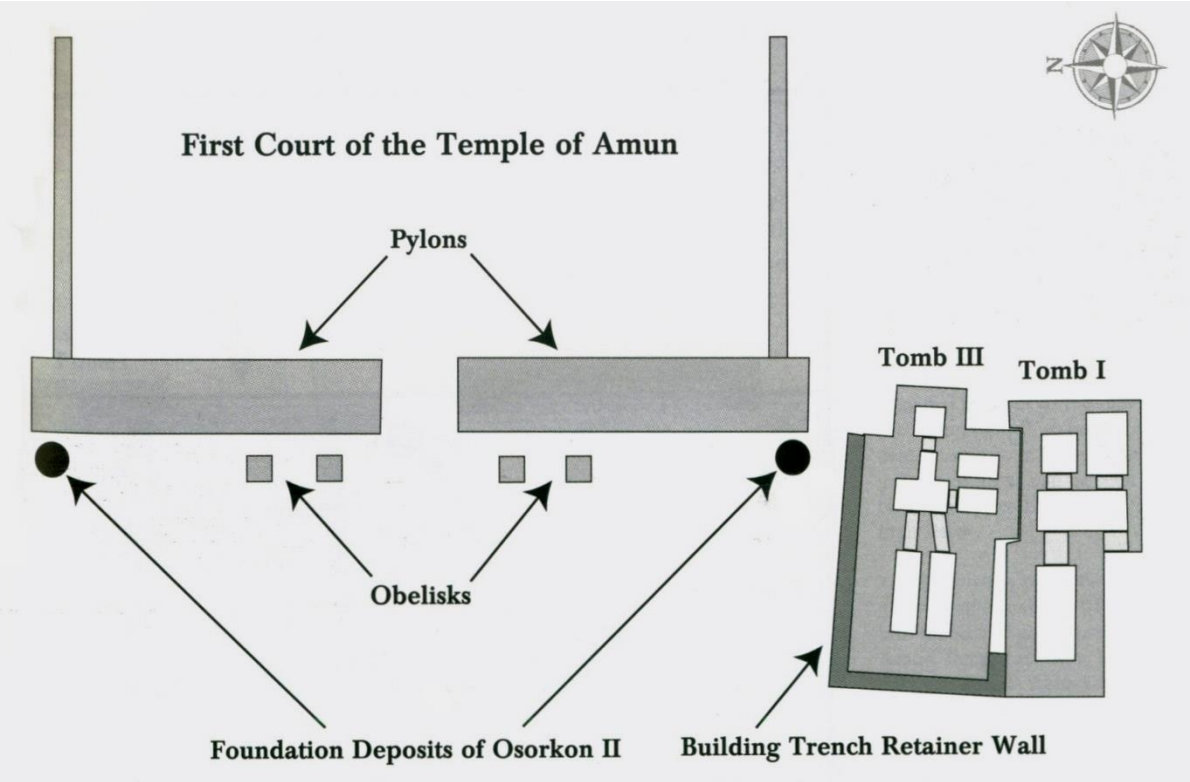
Plan of Royal Burials at Tanis. Note the angle of Tomb III (centre of picture) in relation to Tombs I and II on the one side and the pillars of the Great Temple built by Osorkon II on the other. Note that Psebkhanu is here called Psusennes.

Rohl also noticed that the porch which Osorkon I built to Osorkon II's temple at Bubastis is of later date than the main structure:

> "...how does one explain the fact that the inner hall of the temple of Bubastis was built by Usermaatre Osorkon (II) whilst the first (outer) court was constructed by Sekhemkheperre Osorkon (I)? - the building order is not consistent with the presumed order of the two kings".[259]

He lightly dismissed this by admitting that the order of the first kings of this dynasty were not conclusive. We have actually

[256] ATOT p.378.
[257] AHEP Vol. 3, p.235 (emphasis mine).
[258] *Ibid.* p.236.
[259] ATOT p.377 – Appendix A.



The above plan shows how Tomb III, which was built for Psusennes (Psebkhanu) of the 21st Dynasty, has had to be built at an angle and cut into Tomb I to avoid encroaching on the forecourt of the supposedly later Temple of Amun built by Osorkon II.

demonstrated that the inner hall was built by Shabaka and was appropriated by Osorkon II who claimed it as his own. Nevertheless, it is more likely that Osorkon I will have built the outer court some time after Osorkon II's appropriation. This is borne out by the aforesaid reference to Pashedbast who was active during the 36th year of Osorkon I's reign and that of Osorkon II's son, Harnakht, as well as the evidence which is to follow. We have also previously mentioned the connection between Osorkon I and Maatkare, the daughter of the 21st Dynasty king Har-Psebkhanu, assumed to be Psebkhanu II.

If Osorkon I married the daughter of Psebkhanu I (known to the Greeks as Psusennes), then it follows that Shoshenk IB, the father of Osorkon I, must have been a contemporary of the 21st Dynasty king Psebkhanu I (who we have shown to have been an alias for Menkheperre-Thutmose), hence a contemporary of Ptolemy I Lagos. Bearing in mind that Psebkhanu I is often accredited with a long reign of 48 years[260] and Osorkon I likewise is often accredited with a long reign of perhaps 33-35 years[261] then Velikovsky's suggestion that Psebkhanu I was officiating about 385 BCE, being about 65 years after Psamtek I was appointed to govern southern Egypt,[262] would be a reasonably accurate supposition.

Psebkhanu I was buried at Tanis in a tomb which has been labelled as 'Tomb III' by Pierre Montet. The tomb was built at an angle to and actually cut into the adjoining Tomb I in which Osorkon II was buried! Montet correctly concluded that Tomb III was built *after* Tomb I but then had to offer an explanation as to why Psebkhanu I should have been interred *after*

260 TIP p.271, §.228.
261 TIP p.110-11, §.89.
262 POS p.197 -199.

Osorkon II when, according to the conventional scheme of things, Psebkhanu I supposedly preceded Osorkon II by more than a century!

The angle of Tomb III can be explained by the fact that there is a temple to the north of it, so the tomb had to be constructed to avoid the temple's great courtyard. The problem is that the foundation deposits of this temple show it to have been built by Osorkon II.[263] This then means that structures ascribed to Osorkon II are to be found either side of Psebkhanu's tomb and were clearly the restricting factor in its placement.

It becomes obvious that Psebkhanu I must have lived *after* Osorkon II. Assuming that Psebkhanu I was a near enough contemporary of Osorkon I, then the suggestion that Osorkon I married Psebkhanu I's daughter therefore finds strong support in this set of evidence. It also confirms the claim that Osorkon I would have been a son of Shoshenk IB – not of Shoshenk IA! If, however, Osorkon I's son, Shoshenk, was a son of Maatkare the daughter of Psebkhanu II, then we are talking of another 100 years before the start of Osorkon I's rule which is just not tenable! Osorkon I *cannot* therefore have married a daughter of Psebkhanu II, as suggested by Kitchen.[264] Psebkhanu I and II must therefore have been one and the same person, and Osorkon's son, Shoshenk, was actually a son of Maatkare, daughter of Psebkhanu I. As we shall proceed to demonstrate, further confusion has been wrought by Osorkon III who has usurped the monuments of Osorkon II, claiming them to himself!

So King of Egypt

We now turn to the Biblical "So, king of Egypt" who has caused so much confusion amongst Egyptologists who are divided between identifying him as Shabaka or Osorkon IV. The evidence reveals that Shoshenk IA is the most likely candidate. It was he who will have responded to a call from Hoshea king of Israel to assist in defending Israel against the armies of Shalmaneser king of Assyria.[265] This is why Shoshenk's armies skirted around the hill country of Judea and penetrated directly into the northern country of Samaria.

> "...of the 150 and more places named only a few are well enough preserved to suggest definite routes and these skirt around the hill-country of Samaria without reaching the centre of the Israelite kingdom".[266]

It is assumed by some archaeologists that the Sib'u turtan of Egypt, whom Sargon II encountered, was the very same "So king of Egypt" to whom Hoshea sent messengers.[267] Gardiner, however, was convinced that this person was Shabaka, the Ethiopian king.[268] Such then is the extent of the confusion which we are faced with even when we have a reasonable understanding of the history of the period.

A king by the name of Shoshenk appears in Ashurbanipal's texts as Susinku, which immediately rules out any association of Shoshenk with the Biblical Shishak. 'So' would therefore be an abbreviated form of So-senk. The "So king of Egypt" encountered by

263 COD p.245.
264 TIP p.60, §.49.
265 2 Kings 17:4.
266 EOP p.330.
267 2 Kings 17:4.
268 EOP p.342.

Sargon II[269] will therefore have been Shoshenk [*So-senk*] IA. Having already put forward a case for identifying the Rassam Cylinder of Ashurbanipal as a forgery, the date of which appears to indicate that it was manufactured sometime during the reign of Artaxerxes II king of Persia, it seems reasonable to assume that the Susinku of Ashurbanipal's records is a reference to Shoshenk III of that period.

Sargon tells us that he defeated his officer *(turtan)* at Rapihu[270] which seems to equate to the Raphia of Shosenk I's records.[271] Wherever this place was, it could not have been far from Samaria to which Shoshenk was obviously making his way in response to the messengers which Hoshea king of Israel had sent to him. It must have been somewhere to the north of the Israelite capital.

When Sargon II encountered Shoshenk, the Assyrian king had just taken Samaria.[272] The Egyptian armies had therefore arrived too late to assist the House of Israel who had summoned his assistance.

It becomes clear, therefore, that the Shoshenk who supposedly *conquered* Israel had the ulterior motive of trying to *protect* Israel in an endeavour to prevent the Assyrian advance. The complete absence of any further campaigns by Shoshenk is also to be taken as an indication that, unlike the Biblical Shishak who held control of Israel for many years, Shoshenk IA held no such lasting control over the land.

Mehtienusekht

It is commonly assumed that Mehtienusekht was the wife of Psamtek I. On the basis of the geneaology of Nitocris which is inscribed on her sarcophogus, which is now at Gizeh Museum, it could well be argued that Mehtienusekht was indeed the mother of Psamtek. A bas relief at Medinet-Habu soon convinced Daressy, however, that Mehtienusekht was the wife, not mother, of Psamtek I. Here Shepenapt is depicted offering animal sacrifices. She mentions Mehtienusekht who bears the titles "Mother, Royal Wife, Mehtienusekht". From this it is *assumed* that Mehtienusekht was the mother of Shepenapt consequently Mehtienusekht *must* have been the wife of Psamtek I.[273]

According to the Pasenhor Stela, Mehtienusekht was one of Pasenhor's relatives. She is there called 'King's Mother' a designation which Kenneth Kitchen had difficulty explaining.[274] Kitchen assumed that she was a distant relative, a wife of a Shoshenk. He also assumed that Mehtienusekht and her husband Shoshenk had a son who was to become a 21st Dynasty king.

Kitchen further assumed that Mehtienusekht was the mother-in-law of the 21st Dynasty king Psebkhanu I (Psusennes I),[275] hence providing him with a weak argument for tying the 21st Dynasty with the 22nd. We have demonstrated that Psebkhanu I (Psusennes I) actually succeeded Psamtek I by only a few years. Osorkon I is also called "the child of Mehtienusekht".[276] Could all these references to Mehtienusekht therefore relate to one and

269 ARAB Vol. 2, p.26, §.55.
270 ARAB Vol. 2, p.26, §.55.
271 ANET p.243.
272 ARAB Vol. 2, p. 26, §.55.
273 Recueil de Travaux Vol. 20, p.83 - "Ici, le doute n'est plus permis: Psamétik et Mehit-n-usekht sont les parents réels de Nitocris."
274 TIP p.112, §.90.
275 TIP p.115, §.91.
276 AHEP Vol. 3, p.245.

the same influential person? Was Mehtienusekht perhaps a wife of Shoshenk IB or Shoshenk IV? As mentioned previously, just because someone is depicted or referred to in inscriptions as 'Queen' or 'King's Mother', it does not necessarily mean that she is directly related to the persons with whom she appears.

Up till now it has wrongly been assumed that the 21st Dynasty *preceded* the 22nd Dynasty. As demonstrated, the 21st Dynasty ran alongside and was contemporary with the the 22nd Dynasty, which in turn was contemporary with the Persian and Ptolemaic periods. Psamtek I was a contemporary of Osorkon III, successor to Pedubast I, the latter being a contemporary of Artaxerxes II Arsaces, king of Persia. Psebkhanu I was therefore a contemporary of Seleucus I and ruled shortly after the Egyptian king Nectanebo I, alias Rameses III.

Osorkon II & III

On the face of it, Usimare-Setepenamun-Osorkon III Si-Ese must have lived sometime after Usimare-Setepenamun-Osorkon II Si-Bast (i.e. 'son of Bast or Bastet'). The evidence we have provided, however, shows that Osorkon II must have lived around the time of Alexander the Great. As already stated, Prince Osorkon, who is attested as High Priest of Amun during the time of Pedubast I, became the king known as Osorkon III Si-Ese (i.e. 'son of Isis'). According to the revisions being presented here, however, the Osorkon in question should more correctly be Osorkon II Si-Bast – ***not*** Osorkon III Si-Ese.

I would point out that the only distinction between Usimare-Setepenamun-Osorkon II Si-Bast and Usimare- Setepenamun-Osorkon III Si-Ese is that one was known as Si-Bast (i.e. son of Bast), the other as Si-Ese (i.e. son of Isis). This distinction, however, is arbitrary. Pedubast I, for example, was known both as Usimare-Setepenamun-Pedubast with the epithets Meryamun Si-Bast and Meryamun Si-Ese, both names being used interchangeably.[277]

We have already demonstrated that Seti IIA and Seti IIB used exactly the same name. Here we have two king Osorkons with exactly the same name with archaeologists making an arbitrary distinction between the use of Si-Bast and Si-Ese. Let us start by examining the inscriptions recorded on the interior walls of the Bubastite Gate in the forecourt of the great temple of Amun at Karnak.

According to one inscription:

> "The good god Takelothis beloved-of-Amun son of Isis [i.e. Meryamun Si-Ese] given life, beloved of Amen-Re, the primordial one of the Two Lands.
>
> "The one praised and beloved of him, the first prophet of Amen-Re, king of the gods, the generalissimo and leader of the entire land, king's son, hereditary noble and leader Osorkon, son of King of Upper and Lower Egypt, lord of the Two Lands, Takelothis beloved-of-Amun, son-of-Isis, given life for ever."[278]

It is ***assumed*** that the Takeloth in question was Takeloth II. This seems to be borne out by the following inscription:

> "The King of Upper and Lower Egypt, lord of the Two Lands, lord of the ritual, Hedjekheperre-setpenre, son of Re, lord of diadems, Takelothis beloved-of-Amun son-of-Isis [i.e. Meryamun

[277] TIP p.97, §.78.
[278] COPO p.11.

> Si-Ese], beloved of Amen-Re, lord of the Thrones of the Two Lands, lord of heaven, preeminent in Ipet-esut, given life like Re for ever."[279]

So far so good. But then we read:

> "The first prophet of Amun, generalissimo and leader Osorkon, triumphant, born to the king's great wife Karomama beloved of Mut, may she live, daughter of the first prophet of Amun-Re, king of the gods, the commander of the army of Ninsu, the leader Nimlot, son of the king and lord of the Two Lands Osorkon beloved-of-Amun son-of-Bastet, given life."[280]

Everyone has read this as meaning that Prince Osorkon, the one who became Osorkon III Si-Ese, was a ***great-grandson*** of Osorkon II through Karomama. They have ***assumed*** that Karomama was the name of Takeloth II's queen. ***No one*** has questioned why Osorkon here omits his father Takeloth II in this genealogy, even though Takeloth II was "King of Upper and Lower Egypt".

Karomama is a variant spelling of Karoma who was the wife of Osorkon II. Nimlot is only attested as a 'son' of Osorkon II because of the aforesaid text. In other words, the High Priest Osorkon of this latter text was a son of Osorkon II and his wife Karomama/Karoma, the latter being a daughter of Nimlot.

To complicate matters further, we are faced once again with yet another appropriation, this time by Osorkon III. The first quoted text supposedly relates to the future Osorkon III who was High Priest of Amun during the time of his father Hedjkheperre Takeloth II. As Rohl has pointed out, Hedjkheperre Takeloth was more correctly the name of Osorkon II's father.[281] Rohl, however, ***assumed*** that there were two Hedjkheperre-Takeloths, the first being the father and predecessor of Osorkon II, the other being a successor to Osorkon II, but of the second ephemeral Takeloth [II], there is now very little evidence for his existence. This lack of evidence caused David Aston to postulate that Takeloth II was not a Tanite ruler but rather a king of Upper Egypt, probably based at both Heracleopolis and Thebes,[282] this despite the fact that Takeloth II claimed to be "lord of the Two Lands" and king of both Upper and Lower Egypt. As Aston has also noticed, "the large number of High Priests of Amun attested under Osorkon II suggests a long reign for this king".[283] The alternative interpretation, which no one seems to have even considered, is that the records are the combined efforts of both Osorkons II and III.

The above inscription where Osorkon III claimed descent from Nimlot and Osorkon II can be more correctly interpreted as saying that Osorkon III Si-Ese was a son of Osorkon II Si-Bast, his mother being Karoma/Karomama the daughter of Nimlot, the latter possibly being a son of King Harsiese. The said inscription is the ***only*** evidence that Nimlot was a son of Osorkon II and even this is due to a misinterpretation of the monument. All of this demonstrates the sort of mess which has been made of this period. Osorkon II was the High Priest of Amun during the time of Pedubast I and became king sometime after that date. The Takeloth who is attested as king during the time of Pedubast I is now to be identified as Takeloth I the ***father*** of Osorkon II. Once again, the monuments have been thrown into confusion by the appropriation by a later monarch.

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279 *Ibid.* p.13.
280 *Ibid.* p.15.
281 ATOT pp.94 and 375.
282 *Takeloth II – A King of the 'Theban Twenty-third Dynasty'?* pp.139-153, David A. Aston, JEA Vol. 75, 1989.
283 *Ibid*. p.147.

The Academic Response

It should be said that these amendments which David Aston and David Rohl have proposed to what is called the Third Intermediate Period have been vehemently attacked by the critics. Kenneth Kitchen, for example, with the exception of king Takeloth, who is shown to have been a contemporary of king Pedubast, completely rejects their findings and ignores the fact that the tomb of Psusennes cut into that of Osorkon II, even though the conventional dating of Osorkon II supposedly dates him much later than Psusennes. He dismisses this anomaly by making the suggestion that the later Osorkon II took possession of a tomb originally belonging to either Smendes or Amenemnisu which he re-used.[284] Whilst this is a possibility, we need however to look at the wider picture. The fact still remains that Psusennes' tomb had to be built at an angle to avoid the temple of Osorkon II, which ought not to have been present in the time of Psusennes. The temple is dated by the foundation deposits left by Osorkon II himself.

Nevertheless, let us not be too critical of Kitchen's work. He has done a commendable job of putting together the records from this period, which was no mean feat. The arguments against Aston, Rohl and others are in the main valid, because they, like Kitchen, continue to hold eruditely to the Manethonian tradition. Whilst Kitchen's trust in Manetho's work is commendable, his trust is nevertheless misplaced. Throughout this current work, we have capably demonstrated just how unreliable Manetho was. We have also demonstrated how Kitchen has been misled by the various genealogies.

Kitchen also comments:

> "Equally fatal is the Mesopotamian evidence. From Assyria, we have a continuous list of kings from about 1400 BC down to the end in 608 BC. That continuous list can be precisely dated, reign by reign, from 911 BC onwards, as we have the corresponding year-lists of eponym-holders intact from 911 into the 7th century, and dated by a solar eclipse of 763 BC. Furthermore, the eponym-lists are also partly preserved from *before* 911 BC - sufficiently to show that wherever they are preserved, they correspond closely with the King-list, and back it up. Between 1400 and about 1150 BC, the possible margin of error is not more than 10 years *at most*. Furthermore, we have the stratigraphy of the temples and city of Ashur, in which the rebuilding of temples and palaces is certified stratigraphically for the 18th to 7th centuries BC, with royal inscriptions found at various levels and in successive rebuilds - this kind of evidence cannot be changed at all."[285]

Such erudite faith is regrettably blown apart by this present work which shows that there is no stratigraphic evidence to support the long Assyrian chronology and that unaccountable Dark Ages even exist in the archaeological records for Assyria and Babylonia. We have already gone some way to redressing the balance by demonstrating that Ashur-uballit was an alternative name for Ninurta-apil-Ekur who was also known as Shamshi-Adad, and in the next chapter, we shall demonstrate how the later Assyrian period is also in a mess. Basically, the Assyrian Kings lists and Eponym lists are no more reliable than Manetho's long partially fabricated list of Egyptian kings.

Kitchen also uses as an argument that the absence of Apis bull burials does not signify anything:

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[284] TIP 2009 Edition, 1995 Preface p.xliii & xliv, §.MM.
[285] *Ibid*. p.xlv, §.OO.

> "We know of the 'Running of the Apis' from the 1st Dynasty - but of *no* burials between this 1st-Dynasty mention and the burials under Amenophis III of the 18th Dynasty 16 centuries later. Do we then collapse 16 centuries of Egyptian history merely to close this gap? Of course not; nor, therefore, for the 21st/early 22nd Dynasties."[286]

We have demonstrated that the 1st Egyptian Dynasty is merely a ghost image of the 12th and 18th dynasties with Menes, the first acknowledged king of Egypt, being better known to us from the Greek sources as Amun-Menes, or Amenemnes, the first king of the 12th Dynasty. This king reappears in the 18th Dynasty as Amenhotep I, as we have aptly demonstrated by the comparison of pottery and art as well as stratigraphic evidence and comparison of statues from the two supposedly distinct periods. We have also capably demonstrated that the statues belonging to Thutmose III actually belong to the 21st Dynasty king Menkheperre, son of Penozem I. Kitchen's arguments therefore fall flat on a number of counts.

Also, it is difficult to understand Kitchen's comments concerning Sais:

> "Seventhly, his [i.e. D. L. Christensen's[287]] whole concept of Sais as some kind of powerful capital from 700 BC onwards is riddled with error. Sais was merely the seat of a line of Chiefs of Ma, from a Pimay to Tefnakht in our inscriptional sources, who dated themselves by the years of the 22nd Dynasty until Tefnakht made himself a local king and used his own years. This is *fact* and not an 'assumption', still less a distortion based on 'presuppositions'."[288]

> "His [i.e. John Day's[289]] second error is to imagine that the greater distance of Sais from Palestine was 'more than counterbalanced' by Tefnakht's greater power, and to cite the 26th Dynasty as evidence of 'rulers based in Sais' intervening in Palestine. The difference in distance from Palestine to Tanis and to Sais, and in the facility of getting there, is considerable. It meant an additional 100 miles sail along the north coast of the Delta, followed by a further 50 miles sail up the unfamiliar west branch of the Nile to penetrate to obscure Sais; any land route was, bluntly, impracticable."[290]

We cannot disagree with what Kitchen says here about the distance between Sa el Hagar (i.e. the place wrongly identified as Sais) and the Israelite border, but he completely misses the point in that the 26th Dynasty rulers were actually called Saitic by Manetho! Also, as we have already demonstrated, the written evidence of the Greek writers Herodotus and Strabo both actually locate the city of Sais on the Tanitic arm of the Nile somewhere very close to Tanis. Kitchen's arguments are therefore logical, but his sentiments are once again misplaced.

Kitchen also completely rejects any suggestion by Aston or Rohl that Osorkon III was the same person who was Prince Osorkon during the time of Pedubast I. His main objection is that the uprising which occurred during Prince Osorkon's officiation as High Priest could not have endeared Prince Osorkon to the people to warrant being established as king:

> "The old and long discredited idea that Prince Osorkon *must* somehow have been also King Osorkon III (*e.g., Leahy, Libya & Egypt, 192-3*) really does stretch credulity – and well beyond breaking point. Only by arbitrarily telescoping the reign of Takeloth II into that of Shoshenq III can this be made to work biologically; otherwise his active lifespan becomes incredible. The guesses made by Leahy (pp.192/3) about hiatuses, tentative claims to kingship before becoming king, back-dated years and suchlike desperate expedients condemn themselves. But there is far worse. It is very clear that the Thebans had no qualms whatsoever in accepting either the high-priesthood or the kingship of Osorkon III, wherever he hailed from. That,

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286 *Ibid*. p.xliii, §.MM.

287 *The Identity of 'King So' in Egypt (2 Kings XVII, 4)* pp.140-153, D. L. Christensen, *Vetus Testamentum* Vol. 39, Fasc. 3 (1989).

288 TIP 2009 Edition, 1995 Preface p.xxxv, §.GG.

289 *The Problem of "So, King of Egypt" in 2 Kings XVII, 4* pp.289-301, John Day, *Vetus Testamentum* Vol. 42, Fasc. 3 (Jul 1992), A quarterly journal published by Brill.

290 TIP 2009 Edition, 1995 Preface p.xxxvii, §.HH.

> surely, is agreed. Yet, earlier, they had rebelled against, rejected and refused *Prince* Osorkon at almost every opportunity - typically, on his last known public appearance (Shoshenq III, Year 39), he and a brother descended on Thebes, and "overthrew everyone who fought against them". Yet on Leahy's hypothesis, we are actually asked to believe that, embarrassingly soon afterwards, the Thebans miraculously forgave the murderous old rogue, and clasped him to their bosoms evermore as High Priest, then as King (as Osorkon III)!! Surely, this is fantasy."[291]

To start with, we should not confuse propaganda with fact. Many of the Assyrian and Egyptian monuments are of a propagandist nature. Just because we are told that Osorkon III was accepted by the people does not make it true!

Secondly, we must understand the situation in Egypt at that time. Egypt was under foreign jurisdiction. Prince Osorkon lived during turbulent times, when the Persians were in control of Egypt. According to this timeframe, Prince Osorkon lived during the time of Darius I king of Persia, Xerxes I and his son Artaxerxes. The people who he was responsible for overthrowing were more than likely the corrupt governors (satraps) who had been put in charge of Egypt's affairs. This being so, then Prince Osorkon would most definitely have found favour in the eyes of the oppressed Theban people, and his reward for this slaughter may well have led to his being installed as king.

Time and again, archaeologists look at their own small allotted corner of archaeological research and seem incapable of seeing the bigger picture. It does not help that we have been left a pack of lies and deceptions by the Egyptians and the Assyrians, thereby greatly distorting the evidence. According to this work, the Third Intermediate Period occurred during the Persian and Hellenistic Periods, but due to forgeries and appropriations, two periods of history have become inextricably confused, namely that of the time of the Assyrian kings and that of the time of the Persian and Hellenistic kings.

[291] *Ibid*. p.xxxi, §.BB.

CHAPTER 11 - THE LATE ASSYRIAN PERIOD

We have so far demonstrated that Senusert II alias Thutmose II was a contemporary of King David with names from the Execration Texts being recognisable from the Bible of that period. We have shown Hatshepsut of the 12th/18th Dynasty to be the Queen of Sheba (Thebes) and Senusert III, alias Thutmose III to be the Biblical Shishak king of Egypt. We have subsequently traced the course of history through to the time of Hammurabi aka Kadashman-Harbe aka Burnuburriash, a king who was also known as Shalmaneser (III). We have demonstrated how the events portrayed in the El Amarna correspondence of the time of Amenhotep III (alias Amenemhat III) and his son Akhenaten (alias Orus alias Cheops) correspond to the time of Ahab and Jehoshaphat kings of Israel and Judah respectively. We are now confronted with the problem of explaining how whole dynasties can be resolved by these bold amendments to the historical records. Between the time of Ahab and Ahaz, the latter being a contemporary of Tiglathpileser III, we are allotted a period of between 130 to 150 years. In this time, we are expected to squeeze in about 38 Assyrian kings and one queen! This is ignoring the numerous kings that make up the dynasties between Hammurabi and Burnuburriash even. (The Egyptian chronology calls for an even greater reduction and suggests that we are more correctly looking at around 60 years.)

What at first might seem an impossible task is nevertheless achievable when we persevere and put our minds to it. Regrettably, there is little to assist us with the earlier periods of Assyrian and Babylonian history (those periods that make up the dynasties between Hammurabi and Burnuburriash are poorly documented) and whilst we have a wealth of material for the later periods, it becomes exceedingly more difficult to distinguish the unadulterated monuments from the forgeries. It is surprising just how extensive the appropriations were when we start examining the texts with an open mind.

Much research still needs to be done on this front, research that is regrettably beyond my limited capability to undertake. We should constantly bear in mind, however, that we are dealing with the works of very clever people who were skilled in the art of deception.

Adad-nirari III alias Pul

For some time now, it has been assumed that Tiglathpileser III was the Biblical 'Pul king of Assyria' and Ululaia an alternative name for Shalmaneser V. This is despite the fact that Pul and Tiglathpileser II are mentioned in the Bible as two distinctly separate kings:

> "And the God of Israel stirred up the spirit of Pul king of Assyria and the spirit of Tiglathpilneser king of Assyria, and He [i.e. God] carried them away [or led them into exile]".[1]

There is nothing in this verse to suggest that they were one and the same person. We are told that in the days of Azariah king of Judah, Pul king of Assyria "came against the land". Menahem king of Israel paid one thousand talents of silver to Pul in order to buy the king of Assyria's support.[2]

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1 1 Chron. 5:26.
2 2 Kings 15:19.

It was not until the reign of Ahaz, the next king of Judah, that Tiglathpileser III attacked the land of Israel. This was because Ahaz sent for him:

> "At that time did Ahaz send unto the *kings* of Assyria to help him",[3]

It should not go without notice that Ahaz wrote to the '*kings*' of Assyria – i.e. *kings* in the plural.

Taking all of the factors into consideration, I would suggest that Adad-nirari III was the Biblical "Pul king of Assyria". In one of his inscriptions, he claimed to have subdued "Omriland" (i.e. Israel) as well as Edom and Philistia.[4] No invasion of Israel by Assyria is recorded in the Bible prior to the time of Pul. When the name Adad-nirari was first read by Sir Henry Rawlinson, he read the name as "Vulush" and consequently identified him as the Biblical "Pul king of Assyria" and even presented this king's inscriptions in his *Cuneiform Inscriptions of Western Asia* as "Inscriptions of Pul". Seeing that I have come to the same conclusion but by different means, I would recommend that Rawlinson's reading be reinstated.

It has been assumed from the Assyrian king lists, which were compiled at a relatively late date, that Tiglathpileser was a son of Ashur-nirari, identified as Ashur-nirari V. Nevertheless, Tiglathpileser III himself claimed to have been a son of Adad-nirari, ***not*** Ashur-nirari![5] It is my belief that Adad-nirari III and his son Tiglathpileser III were co-ruling. In a moment, I shall demonstrate that Sennacherib was also co-ruling with Tiglathpileser III. This would explain the Biblical comment that Ahaz wrote to the "kings" of Assyria, that is, kings in the plural.

This placement of Adad-nirari III some 60 years ahead of his current position in the Assyrian chronology is not without its problems. However, before we start looking at the negative impact, it is worth looking at the more positive solutions that this move provides.

First of all, the evidence of art speaks out for itself and requires this later date. Quoting the words of Max Mallowan:

> "The date of the comparable monuments and ivories from Tell Halaf (Guzana) is a controversial problem, but the orthodox view now is that most of them are probably to be dated before the sack by Adad-nirari III, that is to say before the Assyrian occupation of 808 BC. However that may be, the art of Tell Halaf has some traits which do not appear in Assyria till the time of Tiglathpileser III and Sargon, more than 60 years later".[6]

Mallowan could not provide a satisfactory solution for this chronological anomaly. If we were to move Adad-nirari III forwards in time by 60 years, however, it would mean that these problems could be easily resolved. Also, as already mentioned, Tiglathpileser III claimed to have been a "son of Adad-nirari". If Tiglathpileser III was truly a son of Adad-nirari III (as opposed to being a grandson or offspring), then, according to the conventional chronology, Tiglathpileser must have been well over 60 years of age when he ascended the throne!

Using this as a basis for a reconstruction, if Adad-nirari III was the Biblical Pul king of Assyria, it would be presumptious to assume that Tiglathpileser III was the "Ululaia king of Assyria" mentioned in the *Babylonian King List*. It is commonly assumed, on the basis of the Tiglathpileser-Pul connection, that Ululaia was an alternative name for Shalmaneser V. We

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[3] 2 Chron. 28:16-20.
[4] ARAB Vol. 1, p.262, §.739.
[5] ARAB Vol.1, p.294 §.822.
[6] NAR Vol II, p.473.

shall shortly demonstrate, however, that Ululaia was in fact an alternative name for Sennacherib's son Ashur-nâdin-shumi.

By making this correction to the Assyrian chronology, Shalmaneser IV, son of Adad-nirari III, would now be identifiable as Shalmaneser V. At present, Shalmaneser IV and Shalmaneser V are treated as two separate kings who supposedly ruled either side of Tiglathpileser III. Very little textual evidence from either of these two kings currently exists – or so we are led to believe!

The *Babylonian Chronicle* tells us that Tiglathpileser III ascended the throne in Assyria in the third year of Nabu-nasir, king of Babylon.[7] For Nabu-nasir, we should perhaps read either Nabu-nasir[-pal] or Ashur-nasir[-pal]. Ashur was the Assyrian god whilst Nabu was the Babylonian god. This swapping of the name according to the god being honoured has already been commented on in the previous chapter when we looked at the Egyptian 21st Dynasty. Pedubast I, for example, was known both as Usimare-Setepenamun-Pedubast with the epithets Meryamun Si-Bast (i.e. 'son of the god Bast') and Meryamun Si-Ese (i.e. 'son of the god Isis', both names being used interchangeably.[8]

Adad-nirari & Ashur-nasir-pal

I am going to continue by making the bold claim that Ashur-nasir-pal II was an alternative name for Adad-nirari III, hence was a contemporary of Tiglathpileser III. By moving Ashur-nasir-pal II to such a late date means that he is now to be redated later than Shalmaneser III who was supposed to have been his son. I am therefore required to explain the impact this has on the evidence that is being presenting here.

The problem we have is that, the later the appropriation, the more skilled the work, so that it becomes difficult for us to disseminate the truth from the deceptions. Esarhaddon and his son Ashurbanipal were both aware of these practices and it is worth reminding ourselves of what we said in Chapter 3:

> **Esarhaddon:** "But he who blots out my written name ***by means of some clever device***, destroys my memorial, or changes its location, may Ishtar of Erech look upon him in anger, decree an evil destiny for him, blot out his name and seed in the land."[9]
>
> **Ashurbanipal:** "Whoever destroys the memorial on which my name is inscribed and the names of Esarhaddon, my father, blots out (those names) ***through some clever trick***..."[10]

An erasure of a name does not constitute a "clever trick", nor can it be called some "clever device" unless there is some form of deception involved. The erasure must therefore be because someone is intending to change the information contained therein.

Tiglathpileser I makes it even clearer when he warns against such practices:

> "But whosoever shall break my memorial tablets and my prism, or shall deface them, or shall cast them into the water… …***or shall blot out my name which is written (thereon) and shall inscribe his own name (in place thereof)***…"[11]

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7 ABC p.70, col. i, lines 1-2.
8 TIP p.97, §.78.
9 ARAB Vol. 2, p. 282-3, §.741 (emphasis mine).
10 ARAB Vol. 2, p.339, §.872 (emphasis mine).
11 ARAB Vol. 1, p.90, §.266 (emphasis mine).

Evidence of such erasures have been discovered in relation to one of Adad-nirari III's inscriptions and has been commented on by Stephanie Page, but she has assumed that they were done as an act of vindictiveness; an attempt to obliterate the name of Nergal-ereš, one of Adad-nirari's chief governors, from the monument. This reconstruction shows that someone was in the course of changing the texts to suit their own purposes. The stela was discovered, "in position inside the cella of a Late Assyrian shrine, set beside the podium, a placing that is unparalleled among the find spots of other royal stelae".[12] It never occurred to her to question the authenticity of the monument, nor did the late dating of the erasures or find position ring any alarm bells.

Continuing with this school of thought, I would first of all stress that there were two Ashur-nasir-pals. The first *may* have been father (or maybe even father-in-law) of Shalmaneser III, this being the king we know as Ashur-nasir-pal I. The latter Ashur-nasir-pal, according to my calculations, will have been an alternative name for Adad-nirari III alias "Pul king of Assyria". I would even go so far as to suggest that instead of Ashur-nasir-pal we should read Ashur-nasir-***Pul***.

This latter Ashur-nasir-pal, known as Ashur-nasir-pal II, undertook extensive repairs to "the ancient city of Kalach which Shalmaneser built":

> "The ancient city of Kalach which Shalmaneser, king of Assyria, a prince who preceded me, had built – that city had become dilapidated; it lay dormant (and) had turned into ruin hills. I rebuilt that city. I dug out a canal from the Upper Zab (and) called it Babelat-hegalli. *I planted* orchards with all (kinds of) fruit trees in its environs. I pressed wine (and) gave the best to Ashur my lord and the temples of my land. I rebuilt the wall. I built (and) completed it from top to bottom. I founded therein a palace as my royal residence (and) for my lordly leisure for eternity."[13]

It is commonly assumed that the Shalmaneser referred to by Ashur-nasir-pal in this inscription was Shalmaneser I, however, to date, nothing has been discovered at Kalach which can with any certainty be attributed to this 'earlier' Shalmaneser. Nor does Shalmaneser I lay any claim to undertaking any work at Kalach. I am suggesting that the works to which Ashur-nasir-pal was referring were in fact those undertaken by Shalmaneser III – ***not*** Shalmaneser I. Kalach was even known as Fort Shalmaneser after its founder, Shalmaneser III.

It has hereto been a mystery why Shalmaneser III only moved his throne from Nineveh to Kalach in his thirteenth year if his father had already completely rebuilt and restored the city. If, however, Shalmaneser III was the true founder of the city, an explanation is quickly and conveniently provided.

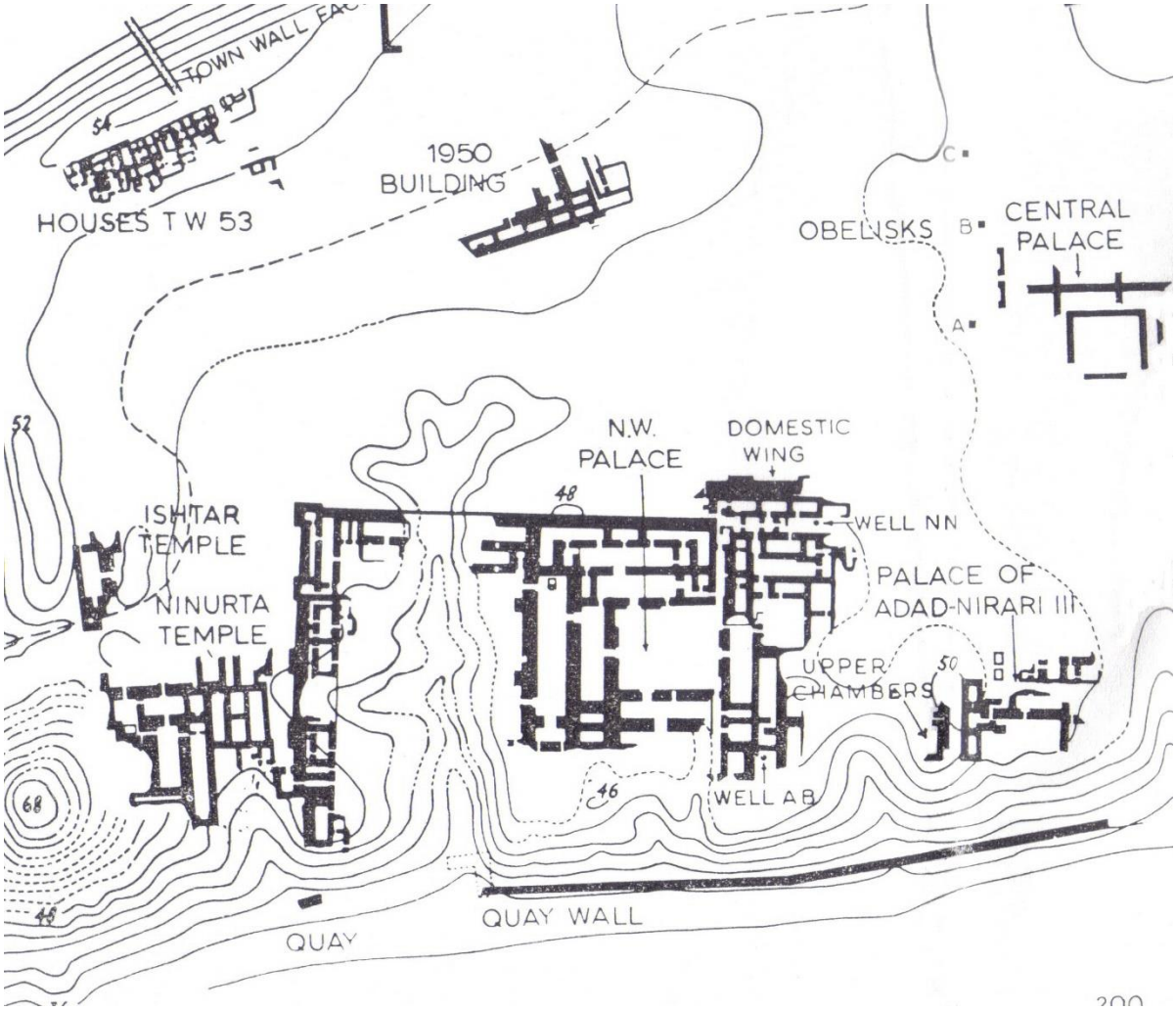
There is very little evidence of Ashur-nasir-pal's handiwork at Kalach which can with any certainty be ascribed to him apart from his palace, which is strange considering his claim that he rebuilt the city. Nevertheless, it is a known fact that Adad-nirari III ***was*** responsible for extensive repairs to Fort Shalmaneser.[14] It is therefore evident, when we take into consideration all the rest of the archaeological data, that Ashur-nasir-pal was another name for Adad-nirari III, and that the rebuilding work to the city "which Shalmaneser built" would

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[12] *A Stela of Adad-nirari III and Nergal-ereš from Tell al Rimah* pp.141 & 152, Stephanie Page, Iraq Vol. 30, No.2 (1968), British School of Archaeology in Iraq pp.141-153, See p.141 & p.152 for inconclusive discussion of erasures.

[13] ARI Vol. 2, p.154, §.619.

[14] *Persia c.1800-1550 B.C.* by Walther Hinz in *Cambridge Ancient History* Vol. 2, Part 1, p.276 (1973).



Map of Kalach showing the location of Adad-nirari III's palace in relation to Ashur-nasir-pal II's palace (marked N.W. Palace) - from *Nimrud and It's Remains* by Max E. L. Mallowan.

have been to Fort Shalmaneser. It is perhaps also relevant that Adad-nirari III's palace at Kalach was built alongside, and may well have formed part of Ashur-nasir-pal's palace. (See map above.) We should ask ourselves, would Ashur-nasir-pal have built his palace before the city had been built?

Ashur-nasir-pal claimed to have built the Nabu temple at Kalach.[15] Adad-nirari III is also accredited with building this temple:

> "Nonetheless, Nabu's position was one of unusual prominence and he enjoyed it as early as the reign of Ashur-nasir-pal II, who, as already noted, had erected a temple to him [in Kalach], of which, however, no remains have been recovered. In contrast, the architectural remains of Adad-nirari III's Nabu temple found at Calah [i.e. Kalach] are impressively preserved".[16]

It is strange that we again have no inscriptions belonging to Adad-nirari III which mention the building of the Nabu temple, neither do we have any evidence of any temple built by Ashur-nasir-pal II. I accept that it could reasonably be argued that Adad-nirari III may have demolished and removed any evidence of the earlier temple, however, these facts should be

[15] ARI Vol. 2, p.174, §.679 & CAH Vol. 2, part 1, p.258.
[16] *Persia c.1800-1550 B.C.* by Walther Hinz in *Cambridge Ancient History* Vol. 2, Part 1, p.275 (1973).

weighed in the light of all other evidence. I would argue that there is every indication that Ashur-nasir-pal II and Adad-nirari III were one and the same person.

In the *Synchronistic History,* which is described as a "concise narration of Assyro-Babylonian relations",[17] there appears an interesting entry concerning Adad-nirari who was supposedly a contemporary of Nabu-shuma-ukin, though in the Chronicle, it is argued that he has been confused with his similarly named predecessor Nabu-shuma-ishkun:

> "Nabu-shuma-ishkun(sic), son of […], Adad-nirari, king of Assyria, fought [with] Nabu-shuma-ishkun(sic!), king of Kard[uniash], (and) defeated him. [...b]anbala, the city HUda[.....] ... his land, he enclosed [him.... he received] from him. They gave their daughters to one another (in marriage). Together they made an entente cordiale. The peoples of Assyria (and) Akkad were joined together. They established a boundary from the city ***Til-Bit-Bari*** which is upstream from the city ***Za[ban]*** to ***Til-sha-Batani*** and ***Til-sha-Zabdani***". [At the tim]e of Shalmaneser (III), king of Assyria, Nabu-apla-iddina (was) the king of Karduniash.[18]

Note that this Adad-nirari (usually identified as Adad-nirari II) appears in the above passage ***immediately before*** Shalmaneser III where one would have expected the name of Ashur-nasir-pal to appear. (Note that there is no room in the text for the insertion of Tukulti-Ninurta II or Ashur-nasir-pal II who supposedly ruled in the intervening period. According to this reconstruction, Nabu-appla-iddina must be the king also known to us as Marduk-appla-iddina.) Bear in mind also that Nabu-shuma-ishkun appears in the *Babylonian King List A* as a contemporary of Tiglathpileser III.

If we compare the above passage with the texts belonging to Ashur-nasir-pal II:

> "I brought within the boundaries of my land Gilzanu, from the opposite bank of the lower Zab to the city ***Til-Bari*** which is upstream from the land ***Zaban***, from the city ***Til-sha-Abtani*** to the city ***Til-sha-Zabtani***, (and) the cities Hirimu (and) Harutu (which are) fortresses of Karduniash".[19]

This statement appears no less than four times in Ashur-nasir-pal's various inscriptions. Til-Bari, Til-sha-Abtani and Til-sha-Zabtani are clearly the Til-Bit-Bari, Til-sha-Batani and Til-sha-Zabdani respectively of the *Synchronistic History*, but there it is Adad-nirari who was the Assyrian king who conquered these cities! These three places are not mentioned together by any other king and were clearly of great importance to Ashur-nasir-pal. With our identification of Ashur-nasir-pal as Adad-nirari, these comments become even more relevant.

As mentioned in the above excerpt from the *Synchronistic History*, the king of Babylon (Karduniash) during the time of Adad-nirari is said to have been Nabu-shuma-ishkun, which is assumed to be an error for Nabu-shuma-ukin. According to the Assyrian King Lists, the Babylonian king during the time of Ashur-nasir-pal II is said to have been Nabu-apla-iddina. According to what is known as the *Eclectic Chronicle*, however, Nabu-shuma-ukin was the king of Babylon during the time of Ashur-nasir-pal's father, Tukulti-Ninurta II.[20] More importantly for this reconstruction, the *Babylonian King List A* makes Nabu-shuma-ukin king of Babylon shortly prior to Pul and Ululaia kings of Assyria. It will shortly be demonstrated that this king (i.e. Nabu-shuma-ukin) was killed by Tiglathpileser III in the first year of that

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17 ARI Vol.1, p.36, §.222.
18 *Chronicle 21* ABC, p.166-7, §.9-23 & ARI Vol.2, p.97, §.459 (emphases mine).
19 ARI Vol.2, p.136, §.575, p.146, §.589, p.166, §.651, & p.172, §.676 (emphases mine).
20 ARI Vol. 2, p.113, §.528.

king's reign. As for Nabu-shuma-ishkun, this is the name of the king who, according to the *Babylonian King List A*, ruled immediately before Nabunasir, likewise making him a contemporary of Tiglathpileser III. I would suggest, however, that the compilers of this King List have made the same mistake as those who compiled the *Synchronistic History* quoted above. Nabu-shuma-ishkun was a son of Marduk-appla-iddina who ruled Babylon during the time of Sennacherib,[21] which means that Nabu-appla-iddina is almost certainly an alternative name for Marduk-appla-iddina. This then shows further confusion by the compilers of these records and shows how unreliable they actually are.

It is interesting to note that, whilst the texts claim that Ashur-nasir-pal defeated the Babylonian king, he does not actually call himself king of Babylon. The reason why Ashur-nasir-pal, alias Adad-nirari, did not claim Babylon as being part of his conquered territory is now explained by the above extract from the *Synchronistic History* which tells us that he came to an arrangement with the king of Babylon over the boundaries, whether the king of Babylon be Nabu-appla-iddina, Nabu-shuma-ukin or whoever. This agreement was sealed by the marriage of their daughters. All of this means that the king who is called Adad-nirari in the above-quoted passage from the *Synchronistic History* is therefore to be identified as Adad-nirari III rather than Adad-nirari II.

It is just as enlightening to look at the conquests of Ashur-nasir-pal II and Adad-nirari III. For example:

- Adad-nirari III informs us that he marched to the Great Sea (the Mediterranean) and erected an 'image' of himself "in the city of Arvad which is in the middle of the sea".[22] He also received tribute from the kings of Tyre and Sidon. Ashur-nasir-pal II likewise received tribute from Tyre, Sidon and Arvad.[23]
- Adad-nirari went up to the mountains of Lebanon and cut down cedar trees which he used "for his palace and temples".[24] Ashur-nasir-pal likewise cut down cedar trees which he transported back to Assyria "and brought (them) to Eshara for/to my house... a joyful house, to the temple of the gods Sin and Shamash, the holy gods".[25]

Plate 15 shows a representation of Adad-nirari III alongside that of Ashur-nasir-pal II. Allowing for artistic variations, the two kings look very similar. Their 'wrist watches' (for want of a better description) are likewise very similar in style. If we compare these 'wrist-watches' with those of other kings, we discover that we rarely find two so remotely alike. In Plate 16, I have shown Tiglathpileser III, Esarhaddon and Sargon II side by side. The only wrist band which closely resembles those of Adad-nirari III and Ashur-nasir-pal is the one worn by Tiglathpileser III, who, according to this reconstruction, was the son of Adad-nirari.

Just like the texts ascribed to Tukulti-Ninurta I and Tiglathpileser I, we find a similar accordance between the texts ascribed to Ashur-nasir-pal II and Adad-nirari III. We even find that the entry in the *Synchronistic History* concerning the achievements of a king by the name of Adad-nirari are reflected in the texts of Ashur-nasir-pal II. The only difference between

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21 ARAB Vol. 2, p.151, §.338

22 *A Stela of Adad-nirari III and Nergal-ereš from Tell al Rimah* p.143, Stephanie Page, Iraq Vol. 30, No.2, British Institute for the Study of Iraq, London 1968.

23 ARI Vol.2, p.143, §.586.

24 *A Stela of Adad-nirari III and Nergal-ereš from Tell al Rimah op. cit.* p.143, Iraq 30, No. 2 (1968).

25 ARI Vol.2, p.143, §.586.

each of the two sets of records is the names used by both the Assyrian and the Babylonian kings.

In the book of Ezra, we read:

> "And the rest of the nations whom the great and noble ***Asnapper*** brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time."[26]

It has been assumed that Asnapper is a transliteration of the name Ashurbanipal, but philologically, this assumption is unsound. Not only is the documentary evidence lacking to support the suggestion that Ashurbanipal was responsible for the settlement of peoples in Samaria, but the Bible clearly states that this occurred during the time of Shalmaneser V:

> "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."[27]

Notice, however, that this passage merely says "king of Assyria". It could therefore be referring either to Shalmaneser V or to his father Ashur-nasir-pal. Although Ashurbanipal is recorded as having obtained gifts from Menashe king of Judah,[28] there is nothing in his texts to indicate that he was responsible for a mass movement of Israelite peoples. In fact, phonetically, Asnapper is much more likely to be a transliteration of the name Ashur-nasir-pal than of Ashurbanipal!

Ia'su of Samaria

By moving Adad-nirari III forward in time, we are now faced with a difficult question, namely, who was "Ia'asu of Samaria" of Adad-nirari's stele discovered at Tell Al Rimah?

> "In (my) first year I made the land of Amurru and the Hatti land in its entirety kneel at my feet; I imposed tribute and regular tax for future days upon them… …He received the tribute of Ia'asu the Samaritan, of the Tyrian (ruler) and of the Sidonian (ruler). I marched to the great sea where the sun sets (i.e. the Mediterranean), and erected a stela ("image") of my royal self in the city of Arvad which is in the middle of the sea."[29]

It is only right that we first of all mention the difficulties which have been encountered by the archaeologists.

Notice, first of all, that the stele mentions the name Ia'asu the Samaritan, but is unusually silent on the names of the rulers of Tyre and Sidon. Note also that he is not called king of Samaria! The find position of this stela also raises serious questions on the integrity of the information it contains. Nevertheless, let us consider the evidence which is provided.

On the grounds of chronology, Adad-nirari III should have been a contemporary of Jehoahaz I son of Jehu king of Israel, in which case "Ia'asu of Samaria" ought to be identified as Jehoahaz. On the basis of the phonetic evidence, however, it is much more likely that Ia'asu of the Assyrian texts should be identified as Joash[30] son of Jehoahaz but this means moving Adad-nirari III forward in time by some 10 to 20 years, but not by enough to satisfy the revised

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[26] Ezra 4:10.
[27] 2 Kings 17:24.
[28] ARAB Vol. 2, p.340, §.876.
[29] *A Stela of Adad-nirari III and Nergal-ereš from Tell al Rimah op. cit.* p.143.
[30] *Ibid.* p.153.

chronology being proposed here. Likewise, the conventional dating does not allow such a move because it creates too big a gap between Shalmaneser III and Adad-nirari III.

According to the Bible, it was Menahem who paid tribute to Pul king of Assyria.[31] Moving Adad-nirari III forward to the time of Menahem, this would mean that Ia'asu was probably an alternative name for Menahem. Alternatively, Joash (Ia'asu) king of Israel might possibly still have been ruling during the time of Adad-nirari III. The Jewish scribes may have got the wrong king when they said that Menahem gave a present to Pul king of Assyria. It should be noted that Ashur-Dan II, who was actually a contemporary of Ashur-nasir-pal II, also makes mention of 'troops of Ia'asu' who were making incursions into the land of Assyria from Syria.[32] This Ashur-dan will have been the enigmatic Ashur-dan who is mentioned in the Eponym lists as ruling between Shalmaneser IV and Tiglathpileser III and is usually referred to as Ashur-dan III.[33]

Ashur-nasir-pal II records:

> "I brought back the enfeebled Assyrians who, because of hunger (and) famine, had gone up to other lands to the land Shubru".[34]

Having declared that Ashur-dan (II/III) was a contemporary of Ashur-nasir-pal II, alias Adad-nirari III, it should therefore come as no surprise to find that this famine is also recorded in texts ascribed to Ashur-dan II:

> "I brought back the exhausted [people] of Assyria [who] had abandoned [their cities (and) houses in the face of] want, hunger, (and) famine (and) [had gone up] to other lands. [I settled] them in cities (and) houses [which were suitable] (and) they dwelt in peace."[35]

The self-same famine according to the *Synchronistic History* seems to have occurred during the reign of Adad-nirari III:

> "Adad-nirari (III), king of Assyria, (and) [… king of Karduniash], … [a number of lines are here missing] … his *craftsmen* the gods […]. He brought [back] the abducted peoples [*and*] laid upon them an income, a regular contribution (and) barley rations. The peoples of Assyria (and) Karduniash were joined together. They f[ixed] the boundary-line by mutual consent."[36]

Although this particular text does not mention a famine, it nonetheless talks of bringing the people back from other lands and providing them with "a regular contribution" and "barley rations".

One other candidate for Ia'asu of the Assyrian records is Hoshea who was called Ausi in Tiglathpileser III's texts.[37] In those days, names were written as heard. We have already encountered variant spellings of names throughout this book. The lands of Nairi were, for example, sometimes called Namri (pronounced Nauri). The troops of Ia'asu could then refer to the army of Hoshea (*Ausi*) before he became king of Israel. This then means that Adad-nirari II/III alias Ashur-nasir-pal II was ruling alongside Tiglathpileser III, which fits nicely into the revised chronological framework being presented here. The only problem is that this would then date Ashur-nasir-pal II alias Adad-nirari III at far too late a period as it would mean

[31] 2 Kings 15:19.
[32] ARI Vol.2, p.75, §.361.
[33] ARAB Vol. 2, p.434, §.771.
[34] ARI Vol. 2, p.127, §.550.
[35] ARI Vol. 2, p.77, §.368.
[36] Chronicle 21, ABC p.169, §.15-22.
[37] ARAB Vol.1, p.293, §.816.

that Pul king of Assyria would not have been a contemporary of Menahem king of Samaria. The only satisfactory solution I can offer is that either Ia'asu was an alternative name for Menahem or that the name Ia'asu has been added to the Assyrian monuments by some cunning scribe at some later date. The fact that the kings of Tyre and Sidon are not mentioned in the stela seems to support this latter hypothesis. Otherwise, how do we explain that Ia'asu is the only one who is mentioned by name?

The White Obelisk

We cannot leave the discussion of Ashur-nasir-pal II without mentioning the 'White Obelisk', an inscription which has caused a lot of speculation since its discovery. In my opinion, Grayson, following Sollberger's arguments, has quite correctly identified the inscription as belonging to the same series as the other texts which have been ascribed to Ashur-nasir-pal II. In it, the unnamed king claims to have marched against the lands Harira and Halhalaush in the first year of his reign being "the eponym of Ashur-nasir-pal"[38] which can be either Ashur-nasir-pal I or II. He goes on to mention "Lords [.....] who [*had fled*] to the land Shubru which [.....]".[39] This broken piece of text is completed for us in another of Ashur-nasir-pal's texts as "I brought back the enfeebled Assyrians who, because of hunger (and) famine, had gone up to other lands to the land Shubru".[40]

In both texts, the king marched against the land which is in the region of Mount Kashiari, received tribute from Gilzanu in his first year of reign, and both make mention of a people who had fled to the land of Shubru. Furthermore, as Reade comments:

> "We are left with one substantial piece of evidence in favour of Ashur-nasir-pal II: both he and the W[hite] O[belisk] king mention the *bit nathi*. It would be remarkable, as Sollberger says, if our only two references to this building should happen to date from two different kings of the same name".[41]

Reade later rectifies this comment by adding that Shalmaneser II also mentions the *bit nathi*.[42]



The White Obelisk of Ashur-nasir-pal.

The problem is, that the obelisk is of a similar style to that employed in the '13th century' BCE,[43] some 400 years prior to the date assumed for Ashur-nasir-pal II. On the basis of the phraseology of the text and iconography of the scenes which are depicted on the obelisk, Reade strongly believes that the obelisk belongs to Ashur-nasir-pal I.[44] The fact that the only other reference to the *bit-nathi* comes from the time of Shalmaneser II, son of Ashur-nasir-

38 ARI Vol. 2, p.157, §.626
39 *Ibid*.
40 ARI Vol. 2, p.127, §.550.
41 *The White Obelisk of Assur-nasir-pal I*, p.142, Julian E. Reade, Iraq 37, No. 2 (1975).
42 *Ibid*. p.150.
43 *Ibid*. p.150.
44 *Ibid*. p.129-50.

pal I, is seen as further evidence that the White Obelisk comes from this earlier period of history. I believe that Grayson and Sollberger are right. The true state of things is that Ashur-nasir-pal II, alias Adad-nirari III, has made it appear more ancient than it actually is!

It is also relevant to include the following comment:

> "Mallowan's proposal that some sculptors, especially at Nineveh, were still working in an outdated style in the reign of Assur-nasir-pal II is by its very nature irrefutable".[45]

By recognising that Ashur-nasir-pal II was guilty of deception, the reason why he was purportedly "still working in an outdated style" can now be easily explained.

Sennacherib

Ever since the discovery of Sennacherib's monuments, there has been much scholarly debate over the record of a campaign against Hezekiah king of Judah in Sennacherib's third campaign, which campaign, as we shall proceed to demonstrate, should have occurred in the third year of Sennacherib's reign. Opinions are divided between whether there were in fact one or two campaigns against Jerusalem. This topic was discussed in great detail by Siegfried H. Horn in his article "*Did Sennacherib Campaign Once or Twice Against Hezekiah?*",[46] but all arguments end up going round in circles. The simple answer is that there was only the one campaign.

Those who have studied Sennacherib's annals all seem to have abandoned the Biblical chronology in favour of the contrived chronology provided by the Assyrian and *Babylonian King List*s and Chronicles. It appears that no one is prepared to question or challenge the accuracy of these extra-biblical records. Consequently, when any study is undertaken of the monumental evidence, it is always with the fervent adherence to that chronology whilst rejecting the one provided by the Bible.



Sennacherib as king from Khorsabad.

Basically, what we shall find is that we have put far too much trust in these ancient records without challenging them, testing them or questioning why they were made. At best, it can be shown that these ancient scribes and chroniclers were none the wiser than we are concerning their own history. In fact, we can demonstrate that many of the monuments are in fact forgeries, dating to a late period (possibly the Persian Period), and, if not done deliberately to mislead us, are clearly of a propagandist nature. What we shall attempt to demonstrate here is that the majority of Sennacherib's inscriptions fall within this category of fraudulent.

Sennacherib's final campaign was a disaster. He suffered a heavy defeat 'at the hand of the Almighty'. We are told that the angel of the LORD smote the Assyrian host and Sennacherib was forced to return to Assyria where he was

[45] *Ibid*. p.148.
[46] HORN p.13.

murdered in the house of his gods by his sons, and that Esarhaddon then reigned in his stead.[47] All the nations knew about his defeat. Knowing this, the scribes have cunningly moved his last campaign to fall in the third year of his reign.

A similar practice has been noted in Ashurbanipal's texts:

> '...some of the events mentioned under the third expedition in Cylinder A (the revolt of Psammetichus, death of Gyges, and submission of Ardys), which are not in the earlier copies (Cylinders B and C), evidently belong to a much later period in the history. These events are out of place attached to the third campaign, because in the next campaign (the fourth expedition of Cylinder B) the conquered people were transported to Egypt, which shows that Psammetichus had not yet revolted.'[48]

And yet, no one questions why these contradictions exist.

Sennacherib's third campaign, which was supposedly against Jerusalem, occurs between numerous campaigns against Babylonia. His first campaign was against Babylon. His second campaign was against the Kassites (Kushites) who dwelt in Babylonia, and his fourth, fifth and sixth campaigns were likewise against the regions around Babylonia. It can be shown that his fourth campaign occurred in the fourth year of his reign. How likely is it then, that this third campaign, which would have been in the third year of his reign, would have been directed at Tyre, Sidon, all the lands of Judah, as well as the lands of Ammon, Moab and Edom? This, all in one year, is just too incredible to believe. Furthermore, we shall proceed to demonstrate that this is the very year when the compilers of the *Babylonian Chronicle* would have us believe that Sennacherib deposed Bêl-ibni from the throne of Babylon!

It is worth here quoting the words of Otto Weber:

> ''All official historical literature of the Assyrians culminates in the excessive praise of the king, and has as its only aim the transmission of this praise to posterity. It is clear that under these circumstances the credibility of royal inscriptions is subject to suspicion. Not one royal inscription admits a failure in clear words; instead we know of cases in which an obvious defeat has been converted into a brilliant victory by the accommodating historiographer. In most cases, however, it was common practice to pass in silence over any enterprises of which the king had little reason to boast. Even when the king was successful, one must not fail to deduce much from the enthusiastic battle reports, and one should not forget to remain critical toward unexpected transitions or sudden breaks in the narrative where the reader hoped to hear much more.''[49]

According to the Bible, Sennacherib king of Assyria died in the 14th year of Hezekiah.[50] Esarhaddon became king in that self-same year.[51] We are told by the Babylonian chroniclers that Sennacherib reigned for 24 years, though I would stress that we only have their word for this. It would effectively mean that Sennacherib started reigning ***ten years before*** Hezekiah became king. Assuming that Hezekiah started reigning immediately after Ahaz, then Sennacherib's first year would have coincided with the 6th year of Ahaz. If we are to believe what we are told, this campaign against Judah in his third year would have occurred ***before*** that of Shalmaneser V and ***seven years before*** Hezekiah became king of Judah! It

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47 2 Kings 19:37.

48 *History of Ashurbanipal Translated from the Cuneiform Inscriptions* p.322, George Smith, Williams and Norgate, London and Edinburgh 1871.

49 *Die Literatur der Babylonier und Assyrer* pp.227-8, Otto Weber, Leipzig 1907 as quoted in HORN p.13.

50 2 Kings 18:13 & Isa. 36:1.

51 2 Kings 19:37 & Isa. 37:38.

should once again be stressed, that according to the *Babylonian Chronicle*, this third campaign should have been directed against Bêl-ibni king of Babylon.

This also means that Sennacherib's first year of reign in Assyria roughly coincided with the sixth year of Tiglathpileser III, who was also king of Assyria, and his reign continued through that of Shalmaneser V and Sargon II! (In a moment it will be shown that there was a co-regency of around two years between Tiglathpileser III and Shalmaneser V, meaning that Sennacherib's reign more correctly began around the ***fourth*** year of Tiglathpileser!) To many scholars, this might seem somewhat radical and might even be considered by some purists to be preposterous, but we shall soon discover that the rewards of making such adjustments to the Assyrian and Babylonian chronologies will far outweigh any criticism. Difficulties over the blind acceptance of the Limmu Lists will also need to be addressed, but let us tackle one thing at a time!

Sargon II and Esarhaddon

Following these arguments through to their logical conclusion, Sargon II, who was supposedly the father of Sennacherib, even though the Assyrian King Lists would have us believe that he reigned ***before*** Sennacherib, would have actually started his reign ***in the seventeenth year*** of Sennacherib's. This might then explain the reason why Sennacherib broke from tradition by not naming his father in his texts.[52]

Actually, Sargon II does not mention his parentage either. In the prism texts, Esarhaddon is generally silent about his parentage, but he does claim to be "son of Sennacherib, king of the universe, king of Assyria, (grand)son of Sargon, king of Assyria, viceroy of Babylon, king of Sumer and Akkad" on a number of monuments.[53] This descendancy from Sargon II is also echoed by Ashurbanipal and his son Sin-shar-ishkun.[54] Note that Sargon II is not called 'king of the universe' and that he was only 'viceroy' of Babylon. A viceroy is someone acting on behalf of a sovereign. Note also that we have ***assumed*** that Sargon II was the father of Sennacherib. Whilst Luckenbill has translated "(grand)son of Sargon", a reading of "son(-in-law) of Sargon" would be just as permissible. Remember that Sargon II came to power towards the end of Sennacherib's reign.

Sargon II's first year saw the fall of Samaria at his hands.[55] Following this deportation of the House of Israel, he repopulated Samaria with Arabs from the tribes of Tamud (i.e. the Tamudic tribes from north-west Saudi Arabia), Ibâdid, Marsimani and Haiapâ, "distant Arabs, who inhabit the desert".[56] He could only have done this ***after*** Israel had been taken into captivity!

The first year of Sargon's reign therefore coincided with the ***sixth year*** of Hezekiah,[57] which means, that if Sennacherib ruled for 24 years and died in Hezekiah's 14th year, as stated in the Bible, then Sargon II must have started his reign in the 17th year of his son's reign. If Sargon II reigned for 17 years (as suggested by the *Babylonian King List A*), then this means

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52 "Sennacherib was the son of Sargon the king of Assyria, but it is remarkable that in all these inscriptions he is silent as to his genealogy." *History of Sennacherib* p.8, George Smith, Williams and Norgate, London & Edinburgh 1878.

53 ARAB Vol. 2, p.277, §.721.

54 ARAB Vol. 2, p.413, §.1153.

55 ARAB Vol. 2, p.2, §.4.

56 ARAB Vol. 2, p.7, §.17.

57 2 Kings 18:10.

that he continued to reign until the ***twenty-second year*** of Hezekiah, which would also have been the ***eighth year*** of Esarhaddon's reign. This straight away reveals that there were a lot of co-regencies, something that is not made evident in the Assyrian and Babylonian records.

In the book of Isaiah, we read:

> "In the year that ***Tartan*** came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it."

In the second book of Kings, we read:

> "And the king of Assyria sent ***Tartan*** and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem."[58]

The king of Assyria being referred to in this second passage is Sennacherib. It is not clear when Tartan took Ashdod, but we learn from Sargon II that "Azuru, king of Ashdod, plotted in his heart to withhold (his) tribute", following which Sargon conquered the city and set his official over them as governor.[59] This was in Sargon's eleventh year, which equates to the sixteenth year of Hezekiah, which was two years after the death of Sennacherib. Tartan will have subdued Ashdod sometime before that date.

For the first twelve years of Sargon II's reign, Marduk-appla-iddina (Merodach-baladan) ruled Babylon. This would have been that self-same Merodach-baladan (var. Berodach-baladan) who "sent letters and a present to Hezekiah, for he had heard that Hezekiah had been sick".[60] According to the Bible, Merodach-baladan was a son of Baladan.[61] There was a Bêl-dân who was purportedly governor of Calah (Kalach) who held the position of Eponym in the 10th year of Tiglathpileser III as well as the year prior to when Tiglathpileser purportedly took the throne.[62] He may also have been "chief cup-bearer" six years earlier still.[63] Whether or not this is the same person (i.e. Marduk-appla-iddina) who was deposed by Sennacherib in the first year of his reign is questionable, especially as we are now dating Sennacherib's first year to the fourth year of Tiglathpileser III's reign.

When Sargon II defeated Marduk-appla-iddina, we are told by the Babylonian Chronicles and King Lists that Sargon became ***king*** of Babylon for five years. According to this revised chronology, which follows the Biblical chronology rather than the pseudo-Babylonian chronology, Sargon II became 'king' of Babylon around the same time that Esarhaddon became 'king' of Babylon. I would here point out that we have ***no monumental evidence*** to show that Sargon II ever, at any time, claimed to be ***king*** of Babylon!

The titles typically used by these two kings are:

> **Sargon II:** "Sargon, the great king, [the mighty king], king of the universe, king of Assyria, ***viceroy of [Babylon]***, king of Sumer and Akkad, king of the [four] regions (of the earth)...".[64]
>
> **Esarhaddon:** "Esarhaddon, the great king, the mighty king, king of the universe, king of Assyria, ***viceroy of Babylon***, king of Sumer and Akkad, king of Karduniash (Babylonia)..."[65]

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58 2 Kings 18:17.
59 ARAB Vol. 2, pp.13-14, §.30.
60 2 Kings 20:12 & Isa. 39:1.
61 Isa. 39:1.
62 ARAB Vol. 2, p.436, §.1196 (see year entries 744 BC and 734 BC).
63 ARAB Vol. 2, p.435, §.1196 (See year entry 750 BC)
64 ARAB Vol. 2, p.101, §.181 (emphasis mine).
65 ARAB Vol. 2, p.224, §.575, p.228, §.583 etc (emphasis mine).

As stated earlier, a viceroy is someone exercising authority on behalf of a sovereign. According to this reconstruction, Sargon was viceroy whilst Esarhaddon was king of Assyria. The fact that Esarhaddon was also a viceroy suggests that they were possibly joint rulers of Babylon. Only one inscription records Esarhaddon as being king of Babylon, and this dates from the end of Esarhaddon's reign,[66] which is after Sargon had died.

Knowing all of this, it is not difficult to see that there were a number of Assyrian kings all ruling at the same time. Having established a chronological framework from the Bible, let us now put this revised understanding to the test.

The Annals of Sennacherib

With these thoughts in mind, let us now start analysing what Sennacherib's monuments are actually telling us. We shall start with the overthrow of someone called Shuzubi, a person who is also variously called Shuzubu, Nergal-ushezib and Musheshib-Marduk. He was deposed during Sennacherib's fourth campaign, which we shall proceed to demonstrate occurred in Sennacherib's fourth year:

> "In the course of my [fourth] campaign I accomplished the overthrow of Shuzubi, the Chaldean, – who sat ***in the midst of the swamps***, – in the city of Bitûtu. That one, – the terror (*lit.,* ague, chills) of my battle fell upon him, and broke his courage (*lit.,* tore his heart); like a criminal(?) he fled alone, and ***his place was seen no more***."[67]

This same person is mentioned in Sennacherib's sixth campaign. This time, Shuzubu did not escape:

> "On my return march Shuzubu, the Babylonian, who during an uprising in the land had turned to himself the rule of Sumer and Akkad, – I accomplished his defeat in a battle of the plain (open battle). I seized him alive with my (own) hands, ***I threw him into bonds and fetters of iron and brought him to Assyria***. The king of Elam, who had gone over to his side and had aided him, I defeated. His forces I scattered and I shattered his host."[68]

This, however, was purportedly not the complete story:

> "In my eighth campaign, after Shuzubu had revolted, and the Babylonians, wicked devils, had closed the city gates, – their hearts planning resistance; Shuzubu, the Chaldean, a weakling hero, who had no knees, a slave, subject to the governor of the city of Lahiri, – about him there gathered the fugitive Arameans, the runaway, the murderer, the robber. ***Into the marshes they descended*** and made rebellion. But I surrounded him completely. I pressed him to the life. Through fear and hunger ***he fled to Elam***. When plotting and treachery were (hatched) against him (there), he hastened from Elam and entered Shuanna [the sacred precinct of Babylon]. The Babylonians placed him on the throne, – for which he was not fitted, and intrusted to him the government of Sumer and Akkad..."[69]

It should be stressed that this passage incorporates the details of a number of campaigns in a form of a resumé or flash-back. The fleeing to the marshes by Shuzubu took place in Sennacherib's ***fourth*** campaign. After deposing Shuzubu, Sennacherib placed his son Ashur-nâdin-shumi on the throne. Shuzubu at that time esacaped and "fled to Elam". The second insurgence took place ***after*** Ashur-nâdin-shumi's five to six year reign. According to this scenario, Sennacherib's ***sixth*** campaign must have taken place in the ***fourteenth*** year of his

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66 *The Black Stone of Esarhaddon* p.168, Daniel David Luckenbill, *The American Journal of Semitic Studies*, Vol. 41, No. 3 (Apr 1925).
67 ARAB Vol. 2, p.121, §.241 (emphases mine).
68 ARAB Vol. 2, pp.123-4, §.247.
69 ARAB Vol. 2, p.125, §.252.

reign, that is, at the end of Ashur-nâdin-shumi's five to six year reign and after Ushezib-Marduk's four to five year reign.

This effectively means that Shuzubu reigned twice. As noticed by Albert Grayson, the names Nergal-***ushezib*** and M***ushezib***-Marduk (var. Ushezib-Marduk in the *Babylonian King List* A) are both variations on the name Shuzubu.[70] The trouble is, their reigns are shown as successive, meaning that Mushezib-Marduk's five year reign is placed immediately after that of Nergal-Ushezib's one year reign. This means that, in all of the *Babylonian King List*s and chronicles, Shuzubu's initial one year reign is wrongly placed ***after*** that of Ashur-nâdin-shumi. Amazingly, Grayson took his observations no further, whilst Brinkman, refusing to let go of what the Babylonian Chronicles and King Lists inform us, argues that there were in fact two kings by the name of Shuzubu, and assumes that Shuzubu alias Mushezib-Marduk immediately followed Shuzubu alias Negal-Ushezib on the throne:

> "Nergal-ušēzib's career as supplanter of the Assyrian prince was brief. Within a few months he had been defeated and taken captive to Assyria. In view of the picturesque and unpleasant ends met by many anti-Assyrian rebels, Nergal-ušēzib's fate is mercifully veiled in silence.
>
> "Though the rebel king had been captured, Babylonia itself remained independent. Its next king was a Chaldean, Mušēzib-Marduk, a minor opponent known from Sennacherib's campaign of 700. Mušēzib-Marduk formed an alliance of Chaldeans, Babylonians, Arameans, Elamites, and other Iranians."[71]

In the *Synchronistic King List*, Nergal-ushezib is called "son of Gahul".[72] Shuzubu, the one Brinkman identifies as Mushezib-Marduk, is likewise called "son of Gahul" by Sennacherib.[73] In fact, we have a letter from the archives at Nineveh mentioning that Mushezib-Marduk (alias Shuzubu) retreated to Elam.[74] This can only refer to his retreat following Sennacherib's fourth campaign, as we are told that he was thrown "into bonds and fetters of iron" and taken to Assyria following Sennacherib's sixth campaign. There is therefore no question that the two names belong to one and the same person and that whoever was responsible for compiling the *Babylonian King List* A has made an error. As we shall proceed to demonstrate, this is not the only error they have made.

(iv)

(destroyed)

[. . .] Nabushumishkun [his] s[on]
[. . .] Nabun[asir]
2 (years) Nabunadinzeri, his son,
1 month 12 days Nabushumukin, his son,
22 (years or kings?), dynasty of E.

3 (years) Ukinzer, dynasty of Shashi
2 Pulu[3]
5 Ululaia,[4] dynasty of Bal-til[5]
12 Mardukaplaiddin, dynasty of the Sea Country,
5 Sargon
2 Sennacherib, dynasty of Habigal,
1 month Mardukzakirshumi, son of Ardu,
9 months Mardukaplaiddin, a native of Habi,
3 (years) Belibni, dynasty of E,
6 Ashurnadinshumi, dynasty of Habigal,
1 Nergalushezib
5 Ushezib-Marduk, dynasty of E,
8 Sennacherib
[. . .] Esarhaddon
[. . .] Shamashshum[6]
[. . .] Kandal[7]

(destroyed)

Extract from Babylonian King List A

According to the *Babylonian King List* A (see insert on the right), Sennacherib ruled for

[70] This has already been noticed by Grayson, but he does not seem to have considered the consequences of this realization. See entry under Nergal-ushezib in ABC p.232.

[71] *Sennacherib's Babylonian Problem: An Interpretation*, p.92, John Anthony Brinkman, *Journal of Cuneiform Studies*, Vol. 25, No. 2 (Apr. 1973).

[72] ANET p.273.

[73] ARAB Vol. 2, p.155, §.351.

[74] *Babylonian Correspondence of Sargon and Sennacherib* Introduction p.xxxii, Manfried Dietrich, Helsinki University Press 2003.

two years before Mardukzakirshumi, who was then succeeded by Marduk-appla-iddina for 9 months and then by Bêl-ibni, yet Sennacherib's annals clearly state that he deposed Marduk-appla-iddina in his first campaign and placed Bêl-ibni on the throne.[75] Sennacherib's first campaign against Marduk-appla-iddina occurred ***in the beginning of his reign***,[76] and he is said to have set out from Assyria on the 20th day of *Shabâtu*,[77] which would have been around January/February time. This means that Bêl-ibni, who was placed on the throne that self-same year, immediately after Marduk-appla-iddina was deposed,[78] became king of Babylon in the ***first year*** of Sennacherib's reign! The suggestion that Sennacherib ruled for two years ***previous*** to Bêl-ibni is therefore shown to be false!

Eusebius, who starts by quoting an earlier writer by the name of Polyhistor, records:

> "After the reign of the brother of Sennacherib, and after the reign of Akises over the Babylonians, before he had ruled thirty days, he was slain by Merodach-baladan. Merodach-baladan maintained himself as ruler six months, and he was slain by one, whose name was Elibos, and he became king. And in the third year of his reign, Sennacherib, king of the Assyrians, levied an army against the Babylonians and appointed his son Asordanias as king over them; but he [i.e. Sennacherib] himself withdrew unto the land of the Assyrians...
>
> "...And after enumerating the various exploits of Sennacherib (Sinecherim) he adds he reigned 18 years, and met his end in a conspiracy which was formed against him by his son, Ardumuzan.
>
> "So far Polyhistor.
>
> "After Phul his brother Sennacherib reigned. He marched against Babylon with an army. He was victorious, captured Sarnelibos alive, and sent him to Assyria. After he had become master of Babylon, he set his son Asordanisos as king over Babylon, and himself returned to Assyria... ...He ruled 18 years, and was slain by his son. This one reigned 8 years, and after him Hamugios 21 years, and his brother 21."[79]

Asordanias is clearly a phonetic variation of Ashur-nâdin-shumi. The suggestion above that Ashur-nâdin-shumi was placed on the Babylonian throne in the third year of Sennacherib's reign is also clearly suspect as it does not allow for the one year reign of Shuzubu. Note that Sennacherib is here only credited with an 18 year reign. By the process of elimination, Akises must be the person otherwise known as Marduk-zakir-shumi who is here placed ***before*** the reign of Bêl-ibni. Notice that Pul is called 'brother' of Sennacherib. If Tiglathpileser III was the Biblical Pul king of Assyria, how do we explain, using the accepted chronology, the fact that Sennacherib was the brother of Tiglathpileser if he supposedly lived two generations later? Elibos, who is also called Sarnelibos, is clearly the person known from Sennacherib's monuments as Bêl-ibni. (Note the metathesis.) The statement that Elibos killed Merodach-baladan is not supported by Sennacherib's inscriptions which tell us that Marduk-appla-iddina fled to Elam and that Elibos (Bêl-ibni) was placed on the throne by Sennacherib himself.

None of these accounts lead us to believe that Sennacherib ruled for two years prior to establishing his son Ashur-nâdin-shumi (Asordanias) on the throne, which brings the entry in the *Synchronistic Chronicle* into question:

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75 ARAB Vol. 2, p.132, §.263 & p.134, §.273.
76 ARAB Vol. 2, p.121, §.257.
77 ARAB Vol. 2, p.129-130, §.258.
78 ARAB Vol. 2, p.132, §.263.
79 *The Annals of Sennacherib* p.162.

"[for two] years Sennacherib was king of Akkad; then the inhabitants of Akkad revolted and Ashurnadinshumi, the father [ceded] him the throne."[80]

First of all, notice that this chronicle leads us to believe that Sennacherib ruled for two years immediately before placing his son Ashur-nadin-shumi on the throne. This simply does not accord with what we are told by the king lists which would have us believe that Sennacherib was king of Babylon prior to Bêl-ibni's three year reign.

More importantly, we currently have no inscription to confirm that Sennacherib ever became king of Akkad (i.e. Babylon). He styled himself "Sennacherib, the great king, the mighty king of the universe, king of Assyria, king of the four quarters (of the world)."[81] No mention is made of Babylon or Akkad. Compare this with the titles used by Esarhaddon who styled himself "Esarhaddon, the great king, the mighty king, king of the universe, king of Assyria, viceroy of Babylon, king of Sumer and Akkad, king of Karduniash (Babylonia)..."[82]

(iv)

Sennacherib ([*Sín*]*aḫḫēríba*), king of Assyria	[and of Babylon]
Nabuaplaiddin [his] vizier	(anepigraph)
	[for two] years Sennacherib was king of Akkad; then the inhabitants of Akkad revolted and Ashurnadinshumi, the father [ceded] him the throne,[2]
Sennacherib	Nergalushezib, son of Gahul,
	Mushezib-Marduk, a native[3] of Bit-Dakkuri
	were the kings of [Ak]kad.
Sennacherib, king of Assyria	and of Babylon,
Belupahhir (and)	Kalbu, his viziers;

[2] cf. for this passage E. F. Weidner in *AfO*, III (1926), 75 f.
[3] cf. below p. 308, n.9 for a possible different interpretation of the phrase *mâr Bit Dakkúri*.

Extract from Synchronistic Chronicle, as reproduced from *Ancient Near Eastern Texts.*

It should be noted that Bêl-ibni is omitted from what is known as the *Synchronistic Chronicle*! A two year reign by Sennacherib immediately before Ashur-nâdin-shumi is simply untenable. The chroniclers have therefore clearly taken Bêl-ibni's two to three year reign as belonging to Sennacherib and then added both to the list in an attempt at making us believe in a long Assyrian history.

According to the *Babylonian Chronicle*, Bêl-ibni was immediately succeeded by Sennacherib's son Ashur-nâdin-shumi:

"The third year of Bel-ibni: Sennacherib went down to Akkad. He led away to Assyria Bel-ibni and his officers. For three years Bel-ibni ruled Babylon. Sennacherib put Ashur-nadin-shumi, his son, on the throne in Babylon."[83]

This accords with what Eusebius recorded. A completely different story, however, is given in Sennacherib's records where we are told that Ashur-nâdin-shumi was placed on the throne of Babylon during Sennacherib's ***fourth*** (undated) campaign.[84] The insurgent was someone called Shuzubu – ***not*** Bel-ibni. In fact, this capture and transportation to Assyria of Bêl-ibni recorded in the *Babylonian Chronicle* is reminiscent of the story of Shuzubu's imprisonment as related by Sennacherib's texts. I would therefore suggest that the chroniclers have confused the two reports.

80 ANET p.273.
81 ARAB Vol. 2, p.173, §.407, p.183, §.435 etc.
82 ARAB Vol. 2, p.224, §.575, p.228, §.583 etc.
83 ABC p.77, lines 26-31.
84 ARAB Vol. 2, p.122, §.243 and p.144, §.315.

Furthermore, from Sennacherib's annals, we learn that Nabu-shum-ishkun was the son of Marduk-appla-iddina who was ruling Babylon towards the latter half of Sennacherib's reign and was defeated in his eighth campaign.

> "The chieftains of the king of Elam, together with Nabû-shum-ishkun, son of Merodach-baladan, king of Babylonia, my hands took alive in that battle. As for the king of Elam and the king of Babylonia, the dread of my terrible onslaught overcame them, they forsook their chariots, and they fled from their lands to save their lives. And they did not come back."[85]

Remember that Shuzubu/Mushezib-Marduk was captured and taken in chains to Assyria during Sennacherib's earlier (sixth) campaign. This means that Nabu-shuma-ishkun, who is placed ***before*** Pul and Ululaia, around 50 years before Sennacherib even became king, is also misplaced in the King List!

The *Babylonian King List*s also place a similarly named king Nabu-shuma-ukin (var. Shum-ukin) immediately before Nabu-mukin-zeri (var. Ukinzer, Kinzer and Mukin-zeri), calling him son of either Nabunasir or Nabu-nadin-zeri, depending on how you interpret what is written by the chroniclers.

Frederick Fales, quoting J. A. Brinkman, who likewise follows the *Babylonian Chronicle*, tells us that this Nabu-mukin-zeri, who ruled for three years, deposed Nabu-shuma-ukin (II).[86] We have absolutely no evidence, however, to support this assumption! To the contrary, in the autumn season of 1973, excavations at the ancient city of Nippur in Babylonia uncovered 113 Babylonian letters and 15 other tablets from the West Mound of the ancient city.[87] One of the main correspondents in the letters was a person called Mukīn-zēri, who is recognized as being the Nabu-mukin-zeri of the *Babylonian King List*s and Chronicles, this being the person known as Kînzêr in Tiglathpileser III's texts.

According to one letter, we learn the name of Nabu-mukin-zeri's son:

> "Mukīn-zēri has been defeated/killed; his son Šum-ukīn has been defeated/killed; the whole city has been taken; may the king, my lord, rejoice. May the king, my lord, give audience to our messenger."[88]

As Fales points out, the verb *duāku/dâku* in the Assyrian "means 'to defeat' (especially with the internal object *diktu*, as used in the passage quoted above), but can also mean 'to kill,' with a certain indifference of use, both in Neo-Assyrian and in Standard Babylonian". This is why Fales cautiously translates as 'defeated/killed'. Just as Mukin-zeri is an abbreviation for Nabu-mukin-zeri, so Shum-ukin is an abbreviation for Nabu-shuma-ukin![89] In other words, Nabu-shuma-ukin was a son of Nabu-mukin-zeri and was clearly co-ruling with him at the time of their deaths/defeat. Once again, the King Lists are shown to be misleading as they have placed Nabu-shuma-ukin immediately prior to Nabu-mukin-zeri whereas the documentary evidence shows that father and son were co-ruling.

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85 ARAB Vol. 2, p.151, §.338. See also Vol. 2, p.127, §.254, p.156, §.352, p.158, §.357.

86 *Moving Around Babylon: On the Aramean and Chaldean Presence in Southern Mesopotamia* p.98, Frederick M. Fales, *Babylon: Wissenskultur in Orient und Okzident*, Eva Cancik-Kirschbaum, Margarete van Ess and Joachim Marzahn, TOPOI, Berlin Studies of the Ancient World, Germany 2011. (ISBN: 978-3-11-022211-1.)

87 *Nippur IV: The Early Neo-Babylonian Governor's Archive from Nippur* p.1, Steven W. Cole, Oriental Institute Publications, Vol. 114, University of Chicago, Illinois 1996.

88 *Moving Around Babylon op. cit.* p.109.

89 "The full form of this royal name [i.e. Nabu-shuma-ukin II] appears only in Kinglist A; The Babylonian Chronicle gives the abbreviated form *Šuma-ukīn*" – *A Political History of Post-Kassite Babylonia 1158-722 BC* p.60, J.A. Brinkman, Italy 1968.

Also, we are told:

> "Mukīn-zēri is not called king in any of the letters of the Governor's Archive in which he appears. In fact, he is addressed as 'brother' in the single letter that is known to have been dispatched to him from Nippur."[90]

In actual fact, he is not called king in any surviving correspondence![91] From this, it has been ***assumed*** that the letters date prior to his seizure of the throne. Likewise, Nabu-nasir, who is also called a king of Babylon by the chroniclers, is only called governor of Babylon in the correspondence from Nippur, from which it has once again been ***assumed*** that the letters in question date prior to his investiture on the throne:

> "The content of the correspondence points to the identification of this man as Nabonassar, who ruled Babylon from 747 to 734. The fact that the *šandabakku* addressed him as 'brother', and not as 'king,' may indicate that Nabonassar did not occupy the throne at the time."[92]

Yet some of the letters clearly date to when Mukinzeri was 'king' in his royal city Sapie!

That Nabu-mukin-zeri took control of Babylon is confirmed by correspondence from Kuyunjik (Nineveh), but the letters in our possession do not suggest the three to four years reign with which this king is usually accredited. Admittedly, one letter gives the number of years of his reign as "four years, three months, and twenty six days",[93] but I would suggest that this includes the time he was ruling in Sapie (var. Sapia). The fact that he was king of Babylon at the time he was conquered by Tiglathpileser III is difficult to reconcile with the idea that he was ruling from Sapie in the south. We shall also shortly be challenging the suggestion that Nabu-mukin-zeri was defeated in Tiglathpileser III's fifteenth year.

Pul and Ululaia

Now that we have moved Sennacherib to his rightful place in the chronological framework, we can more accurately state who Pul and Ululaia really were.

Sennacherib described Bêl-ibni as "son of a master-builder, a scion of Shuanna [Babylon], who had grown up in my palace like a young hound".[94] Although he was of Babylonian extraction, having been brought up in the Assyrian palace, he could effectively be regarded as an Assyrian king. The name Bêl-ibni can also be read as Pul-ibni. The fact that Bêl-ibni is accredited with a reign of ***three*** years, whilst Pul is only accredited with a reign of ***two*** years, could be explained by the way the Babylonians counted regnal years:

> "*Regnal Years and Accession Years.* The Eg[yptian]s used a non-Accession Year system whereas the Babylonians always, and the Hebrew normally, employed an Accession-Year scheme, i.e. if a king came to the throne in the 11th month of Regnal Year *x*, the Egyptians could count that as his Regnal Year 1 so that the Accession Year and Regnal Year 1 coincide; the Babylonians always regarded such an incomplete year as the Accession Year and considered that Regnal Year 1 began on the first day of the following calendar year. i.e. the Accession Year and Regnal Year 1 are different; the Hebrews generally followed the Babylonian practice but *II Kings* and derivatives can be anomalous in that they also show clear traces of a non-Accession scheme of the Eg[yptian]. type. All systems, however, were agreed

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90 *Nippur IV: The Early Neo-Babylonian Governor's Archive from Nippur* op. cit. p.3.
91 *Moving Around Babylon op. cit.* p.106.
92 *Nippur IV: The Early Neo-Babylonian Governor's Archive op. cit.* p.5.
93 *Babylonian Records in the Library of J. Pierpoint Morgan* Vol. 1, *Babylonian Business Transactions of the First Millenium B.C.* p.10, Albert T. Clay, Yale University Press New York 1912.
94 ARAB Vol. 2, p.132, §.263 & p.134, §.273.

> that the period of a king's reign after the penultimate year, however short, should be regarded as a complete year."[95]

This difference in dating systems is also remarked on by Grayson when he tells us that the four years of Humban-nimena's reign, "since he ascended the throne in Mushezib-Marduk's first year and died in Mushezib-Marduk's fourth year, he reigned only three years according to normal Babylonian reckoning."[96]

Following this argument to its natural conclusion, Sennacherib's son, Ashur-nâdin-shumi, must have been the king known as Ululaia. Again, the difference between the ***six*** years accredited to Ashur-nâdin-shumi and the ***five*** years assigned to Ululaia would be down to the way the Babylonians calculated the regnal years.

With this realisation, the following facts emerge:

- The compilers of the Chronicles and King Lists did not appreciate that Bêl-ibni and Ashur-nâdin-shumi were Pul and Ululaia, hence have included them twice in their lists.
- Bêl-ibni was considered to be of Babylonian royal blood, a "scion of Shuanna", who was brought up in the Assyrian royal household, hence, if Bêl-ibni is to be identified as Ashur-nasir-pal II, then Ashur-nasir-pal was not a true Assyrian.
- Sennacherib's supposed two year reign of Babylon proposed by the *Babylonian King List A* is clearly an error, as this two year reign actually relates to the two to three year reign of Bêl-ibni. It seems that the chroniclers have treated Bêl-ibni's reign as belonging to Sennacherib, presumably because he was responsible for placing Bêl-ibni on the throne.
- The Chroniclers have confused the reports, attributing the capture and transportation in chains to Assyria of the insurgent Shuzubu to Bêl-ibni.
- As already pointed out, Sennacherib does not call himself king of Babylon and even Sargon II, whom the chroniclers claim ruled Babylon for five years, is only styled 'viceroy of Babylon' in his inscriptions.[97] In fact, immediately after deposing Merodach-baladan, we are told that Sargon II placed it "under the hand of my official, the viceroy of Babylon, and my official, the viceroy of Gambulu".[98] This viceroy is not mentioned in the *Babylonian King List* or the Chronicles! According to these revisions to the chronology, Sargon II and Esarhaddon became joint rulers of Babylon.
- Nabu-shum-ishkun, who is placed ***before*** Pul and Ululaia in the *Babylonian King List*s, was the son of Marduk-appla-iddina who was ruling Babylonia during the time of Sennacherib.[99] This was during Sennacherib's eighth campaign,[100] hence was relatively

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95 *Herodotus Book II Commentary 99-182*, Appendix - *The Chronology of Egyptian and Near Eastern History During the Saite Period* on p.243, Alan B. Lloyd, E.J. Brill, Leiden, The Netherlands 1993. (ISBN: 90-04-04179-6.)

96 ABC p.221, entry under Humban-nimena (Menanu) Elamite king.

97 ARAB Vol. 2, p.67, §.126-7 and p.68, §.129.

98 ARAB Vol. 2, p.21, §.41.

99 ARAB Vol. 2, p.151, §.338.

100 ARAB Vol. 2, p.127, §.254 and p.156, §.352.

Table 11

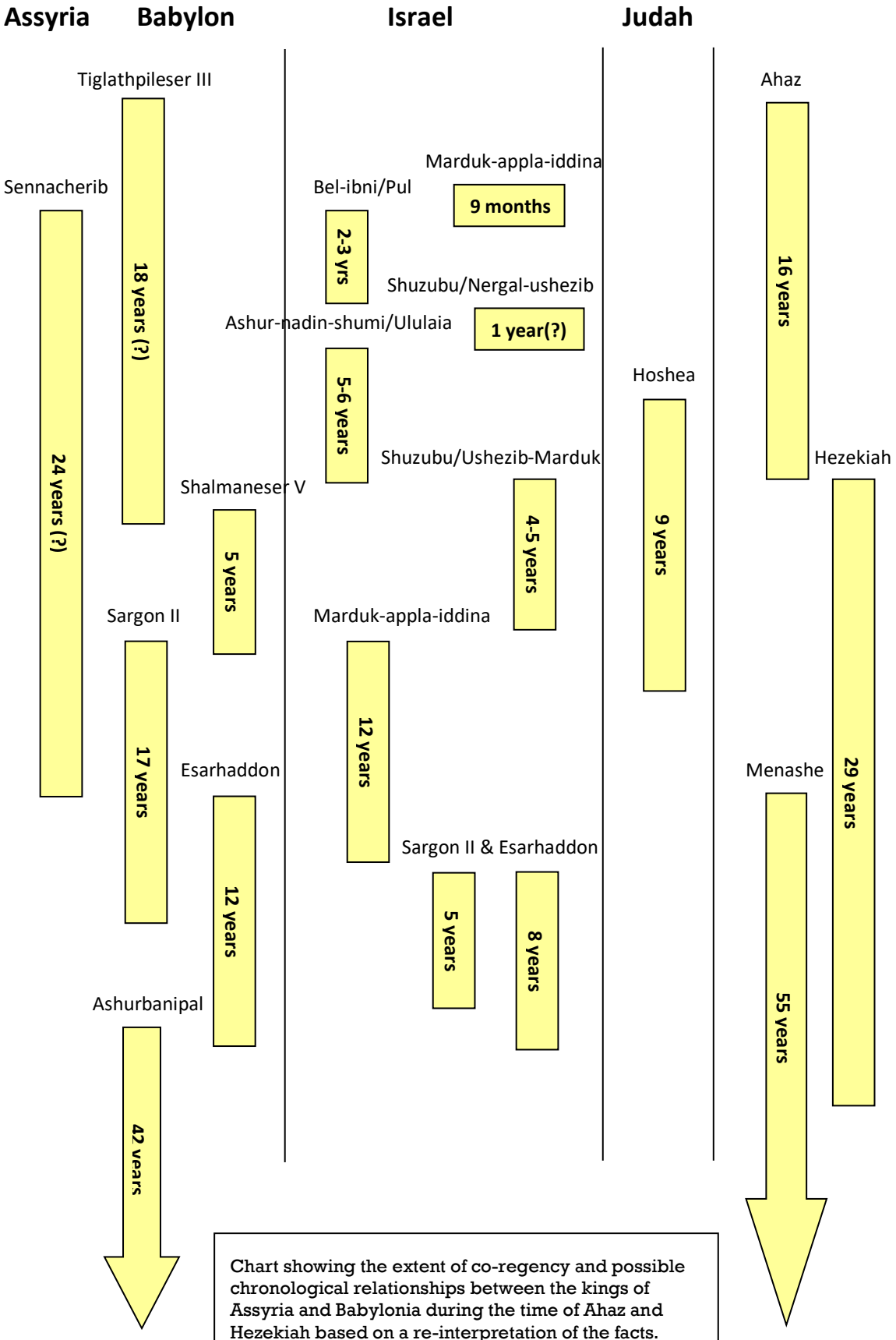


Chart showing the extent of co-regency and possible chronological relationships between the kings of Assyria and Babylonia during the time of Ahaz and Hezekiah based on a re-interpretation of the facts.

late in his reign. This eighth campaign took place ***after*** "Shuzubu had revolted".[101] This means that he was king of Babylon ***after*** Sennacherib deposed Mushezib-Marduk who in turn overthrew Sennacherib's son Ashur-nâdin-shumi.

According to this reconstruction, Nabu-shum-ishkun was co-ruling with his father Marduk-appla-iddina, who became king of Babylon immediately after Shuzubu was deposed by Sennacherib and ruled for 12 years. This is the self-same Marduk-appla-iddina who is attested in the first year of Sargon II's reign. Note that the Marduk-appla-iddina, who was defeated by Sennacherib in the first year of his reign, cannot possibly have been the king of Babylon who sent "letters and a present" to Hezekiah king of Judah.[102] This can only have been the Marduk-appla-iddina who was defeated by Sargon II.

As to whether this was the same Marduk-appla-iddina who was earlier defeated by Sennacherib during Sennacherib's first year is difficult to say. Although Sennacherib claimed that he fled to Elam where he died,[103] another text records that ***the same*** Marduk-appla-iddina assisted Shuzubu during Sennacherib's ***fourth*** campaign.[104] For the purposes of this discussion, it would probably be wise to refer to these two separate periods of reign as belonging to Marduk-appla-iddina I and II respectively, but to bear in mind that they were probably one and the same person. Note that it was Marduk-appla-iddina II who sent the letters and present to King Hezekiah.

- Nabu-shuma-ukin was the son of Nabu-mukin-zeri, yet the chroniclers have reversed the order of these two kings. They clearly did not appreciate the extent of co-regency which existed between any of the kings of this period.

All of this demonstrates how shaky the carefully constructed Assyrian and Babylonian chronologies actually are. The chart on the previous page (Table 11) is an attempt at a reconstruction so that we can more clearly see how things are supposed to roughly align.

Tiglathpileser III

Although Tiglathpileser III called himself king of Babylon and records that he "entered Babylon" and offered "[holy (pure) sacrifices]"[105] before the Babylonian god Marduk, he never once mentions an assault on the city of Babylon itself. Many of the places he lists appear to be located in southern Babylonia. Nabu-mukin-zeri and his son were apparently ruling southern Babylonia, their royal city being Sapie (vars. Sapia or Sapiya) to the south of Babylon, though for some strange reason, Tiglathpileser only mentions Ukinzer (i.e. Nabu-mukin-zeri) and not his son Nabu-shuma-ukin. "Kînzêr, son of Amukkâni, I shut up in Sapie, his royal city", he records,[106] the name Amukkâni being a tribal name (i.e. Bît-Amukkâni) rather than the name of his actual father. If Nabu-mukin-zeri was king of Babylon, then why was his royal city in southern Babylonia rather than Babylon itself?

We are told by the Babylonian Chronicle that Tiglathpileser III became king of Assyria in the

[101] ARAB Vol. 2, p.125, §.252.
[102] 2 Kings 20:12 and Isa. 39:1. Called Merodachbaladan by Isaiah but Berodachbaladan in the second book of Kings.
[103] ARAB Vol. 2, p.153, §.345.
[104] ARAB Vol. 2, p.121, §.242.
[105] ARAB p.291, §.810.
[106] ARAB Vol. 1, p.285, §.792.



Tiglathpileser III

third year of Nabunasir king of Babylon.[107] Tiglathpileser records that in his first year:

"The [Babylonian] cities of Dûr-Kurigalzu, Sippar of Shamash... ...cities of Karduniash, as far as the Uknû-River, [on the shore of the lower sea], I brought under my sway. Within the Assyrian border I brought them. My official I ⌜set over them as governor]"[108]

That this was in his first year is confirmed by the following inscription:

"Since the beginning of my rule I have brought under my sway, ***beginning*** with Dûr-Kurigalzu, Sippar of Shamash (and) Pasitu of the Dunanu, (and going) as far as Nippur, the Itu' and the Rubu' (tribes), all of the Arameans (living) on the banks of the Tigris and Surapi, as far as the Uknû, by the shore of the lower sea."[109]

This shows that Tiglathpileser III was effectively king of Babylonia as early as the first year of his reign. It is therefore highly likely that the campaign against Nabu-mukin-zeri [Ukinzer] took place in this very year. Otherwise, how do we explain the fact that Nabu-nasir continued to rule Babylon unscathed by this invasion?

As J.A. Brinkman aptly puts it:

> "Accordingly, Tiglath-Pileser's first two campaigns, dating to his accession year (745) and to his first year (744), were directed against Babylonia and Namri.
>
> "In his campaign which began in [the month of] Tashrit 745, Tiglath-Pileser did not come to subjugate Babylonia to the Assyrian yoke; and there is no record of hostilities with the Babylonian administration. Rather, he came chiefly to aid the Babylonian king, who was unable to keep order in his own land, in repressing the Aramean and Chaldean tribesmen. The Assyrian campaign attacked many areas in northern, southern, and eastern Babylonia."[110]

Tiglathpileser III 'came chiefly to aid the Babylonian king'. This was Brinkman's ***assumption***! He also ***assumes*** that Nabu-nasir (Nabonassar) must have been loyal to the Assyrian throne, an assumption which is not borne out by the documentary evidence from this period, as Brinkman himself admits:

> "We have no explicit statement from either the Babylonian or the Assyrian side concerning Tiglath-Pileser's relations with Nabonassar. It seems that the Assyrian king did not visit Babylon itself at this time, nor did he attempt to depose the Babylonian king. Yet, if we can believe the official Assyrian accounts of his campaign of 745, Tiglath-Pileser must have travelled through much territory that nominally belonged to Nabonassar. Furthermore, the Assyrian king claimed to have become master of the land of Karduniash and of all the Arameans who lived along the Tigris and Surappi rivers as far south as the Uknu and the Persian Gulf; and, shortly after his first campaign, he adopted the title 'King of Sumer and Akkad,' implying some claim to suzerainty over Babylonia."[111]

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107 ABC p.70, col. i, line 1.
108 ARAB Vol. 1, p.270, §.764.
109 ARAB Vol. 1, p.280, §.782 (emphasis mine).
110 *Political History of Post Kassite Babylonia (1158-722 B.C.)* pp.228-9, John A. Brinkman, Italy 1968. The month of Tashrit, a variant spelling of Tishri, falls around September-October.
111 *Ibid.* p.231.

He continues by saying that "Nippur, mentioned as terminus of one of his thrusts into Babylonia, continued under at least nominal Babylonian administration".[112] He is able to say this because he ***assumes*** that correspondence dating to the time of Nabu-mukin-zeri is dated to the ***fifteenth*** year of Tiglathpileser's reign. This is when the Limmu Lists claim that Tiglathpileser conquered the city of Sapia. We should bear in mind, however, that just because someone has written something down on a clay tablet or other monument, it does not necessarily mean that what they have recorded is true! When Tiglathpileser III conquered the whole of Babylonia in his first year of reign, it is unlikely that the city of Sapia would have been unaffected by this invasion. It is much more likely that Nabu-mukin-zeri was defeated in this first campaign and that Tiglathpileser's entry into Babylon, as recorded in his inscriptions, including his rule over Babylon, should be more correctly dated to his first year rather than his fifteenth year when, according to these revisions, Ashur-nadin-shumi would have been king of Babylon. If Nabu-mukin-zeri was defeated in Tiglathpileser III's first year, then, bearing in mind that Nabu-mukin-zeri was considered king of Babylon, then Tiglathpileser III would have effectively become king of Babylon from that time on.

"My official I ⌜set over them as governor]",[113] we are told following Tiglathpileser's first campaign, a statement which is repeated following his defeat of Ukinzer.[114] There is nothing to suggest that he made a second incursion into Babylonia later in his reign to reinstate his authority. In fact, in what has been called the *Nimrûd Tablet*, Tiglathpileser recounts his conquests from the ***first*** year of his reign right up to the ***seventeenth*** year of his reign.[115] In that tablet, there is only mention of ***the one conquest*** of Babylonia! This second incursion into Babylonia is an ***assumption*** based purely on the Limmu Lists which would have us believe that the subjugation of the city of Sapia occurred in the ***fifteenth*** year of the king's reign. Take that misleading piece of information away from the equation and you arrive at a more sensible solution to the problem. Basically, we have put far too much trust in these Chronicles, King Lists and Limmu Lists without challenging them.

The Limmu or Eponym Lists

The *Limmu*, or Eponym [var. Eponymy] lists as they are also known, are supposed to be lists of people who held the position of chief magistrate or *Eponym* in Assyria for a period of one year. It is argued that the Assyrians dated their years by these eponyms, however, things are not as straightforward as we would like to believe. We do not yet know the role of the eponym or why he was chosen. Was it bestowed on certain high officials to give them some extra authority over and above their usual status, some religious function or what?

Quoting from Ernst F. Weidner and Emil Forrer, who both believed that the role was chosen by the throwing of dice, James B Pritchard informs us:

> "In contradistinction to the Babylonian custom (attested from the time of the kings of Agade to that of the Kassite rulers) of naming each year after an important event, the Assyrians used the names of certain high officials for the same purpose. The first (full) year of the reign of a king is always named after himself, the following years have originally been named after that official who won when lots were thrown to determine the eponym. Later on, the position of the

[112] *Ibid.* pp.231-2.
[113] ARAB Vol. 1, p.270, §.764.
[114] ARAB Vol. 1, p.286, §.795, p.291, §.809.
[115] ARAB Vol. 1, p.283, §.788.

> official within the hierarchy was decisive for the sequence, the highest official (*tartanu*) following the king immediately, while important palace officers (such as, e.g. the *nãgir ekalli* 'overseer of the royal property,' the chief cupbearer, etc.) and the governors of the foremost provinces took their turn in well-established order. After the exhaustion of all eligible candidates for the office of the *lîmu*, within the rule of one and the same king, the sequence of officials started anew, beginning with the king."[116]

All of this, however, is pure conjecture on their part.

Most of the tablets from which the Limmu lists are taken are in such a poor condition that they have had to be reconstructed from comparison with other sources. Whilst archaeologists place so much trust in their reconstructed lists, I personally am not convinced that these attempts are any better than the King Lists which have already been discussed and discredited above. In fact, by showing that Tiglathpileser III conquered Nabu-mukin-zeri in the first year of his reign, then it reveals just how unreliable the Limmu Lists actually are, as they would date this event to Tiglathpileser III's ***fifteenth*** year.

This is not the only problem noted with these lists. J.E. Reade, for example, has noticed that, during the time of Ashurbanipal, the "basic problem is that there are too many eponyms recorded".[117] There are also difficulties with the eponyms during the time of Nabu-nasir:

> "E. Forrer suggested that Balaṭu [var. Balasu] was originally intended to be eponym in 786, but was replaced by Nabû-šarru-uṣur. Alternatively Balaṭu could have been substituted as second eponym rather than first, but if so his name is misplaced on the list."[118]

Basically, the evidence shows that there could have been more than one eponym at any one time. The lists make no allowance for any co-regencies either.

According to Luckenbill's version of the Eponym list, Shalmaneser V came up against Samaria in 723 BCE[119] whilst Sennacherib is mentioned as king of Assyria ***forty years later*** in 687 BCE.[120] This simply is not tenable, yet the authenticity of the Eponym lists is accepted without question. We have also demonstrated that Sennacherib's final year occurred in the 14th year of Hezekiah, which is conventionally dated to around 710 BCE. His reign therefore extends back through that of Shalmaneser V and well into the reign of Tiglathpileser III. Sargon II's first year of reign likewise coincided with Shalmaneser V's final year, which is equivalent to Hezekiah's sixth year of reign.[121] Sargon II is said to have ruled for 17 years,[122] which means that his last year coincided with Hezekiah's twenty-second year, Esarhaddon being at that time king of Assyria! All of this demonstrates that these *Eponym Lists* are as good as worthless for the purposes of determining a firm chronology, yet we have wrongly assumed that they are an accurate record of the Assyrian and Babylonian chronologies, even to the extent of rejecting the Biblical chronology in their favour.

Consider also the Eponyms during the time of Tiglathpileser III. This Assyrian king tells us in his monumental records that he went up against Rezin king of Syria and Azariah king of Judah in the third year of his reign.[123] He placed Hoshea on the throne of Israel sometime later in

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116 Intro to *Excerpts from the Lists of Assyrian Eponyms* in ANET p.274.
117 *Assyrian Eponyms, Kings and Pretenders 648-605 BC* p.255, Julian E. Reade, *Orientalia*, Nova Series, Vol. 67, Fasc. 2 (1998).
118 *Ibid.* p.250.
119 ARAB Vol. 2, p.437.
120 ARAB Vol. 2, p.438.
121 2 Kings 18:10.
122 ABC p.76 (Chronicle 1).
123 ARAB Vol. 1, pp.272-3, §.769. (Rezin king of Syria is there called Rasunni [of Aram].)

Year 1	Tiglathpileser took his seat on the throne. In the month of Tashritu he marched to the territory between the rivers (i.e. Mesopotamia)
Year 2	Against namri (i.e. Mesopotamia)
Year 3	In the city of Arpadda. A massacre took place in the land of Urartu (Armenia).
Year 4	Against Arpadda.
Year 5	Against Arpadda. After three years it was conquered.
Year 6	Against Arpadda.
Year 7	Against Ulluba. The fortress was taken.
Year 8	Kullani was captured.
Year 9	Against Madai.
Year 10	To the foot of Mount Nâl.
Year 11	Against Urarti.
Year 12	Against Philistia.
Year 13	Against the land of Damascus
Year 14	Against the land of Damascus
Year 15	Against Sapia
Year 16	in the land [of Assyria]
Year 17	The king took the hand of Bêl.
Year 18	The king took the hand of Bêl
Year 19	Against Damascus – Shalmaneser took his seat on the throne.

The eponyms of Tiglathpileser III.

his reign.[124] We do not know what year this would have been, but according to the Eponym lists, in his third year, Tiglathpileser was "in the city of Arpadda. A massacre took place in the land of Urartu (Armenia)".[125] For the next three years, he was supposedly tied up sorting out the affairs of the city of Arpadda (Tell Rifaat) in north Syria. He did not purportedly attack Damascus until ***his 13th year***, which is not concordant with the facts as presented in his monuments.

According to the same Limmu/Eponym lists, it was not until his 12th year that he went up against the land of Philistia, which is presumably when he assisted Ahaz king of Judah to recover the cities taken by the Philistines,[126] his campaigns previous to that being directed against the regions in Armenia. According to this scenario, Tiglathpileser could not have campaigned against the land of Israel prior to his 12th year.

Tiglathpileser tells us:

"The land of Bit-Humria [Omri-land or land of Israel] ... ... all of its people, together with their goods I carried off to Assyria. Pakaha [Pekah], their king they deposed and I placed Ausi' (Hoshea) over them as king".[127]

If we are to believe these Limmu Lists, Tiglathpileser III must have placed Hoshea on the throne in Samaria sometime during or after his 12th year. If we take the 12th year as the year Hoshea was invested on the throne of Samaria, it means that Hoshea's 7th year, which is when Shalmaneser V laid siege to Samaria, would have occurred in the first year of Shalmaneser V's five year reign, but we are told that the siege took three years.[128] If Shalmaneser V died at the end of those three years of besieging Samaria, then that would then mean that the siege of Samaria must have started in Shalmaneser's ***third year*** of reign, which immediately reveals that there must have been a period of co-regency between him and Tiglathpileser III. A co-regency might be supported by a certain official by the name of Bêl-harran-bêl-usur who was high chamberlain under Shalmaneser V and Tiglathpileser III, though the name Tiglathpileser was actually written over an erasure, the erased name being Shalmaneser. It has been ***assumed*** that the Shalmaneser in question was Shalmaneser IV who supposedly reigned shortly before the time of Tiglathpileser,[129] but we can demonstrate

[124] ARAB Vol. 1, p.293, §.816.
[125] ARAB Vol. 2, p.436 – year 743.
[126] "At that time did king Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the lowlands, and of the south of Judah, and had taken Beth-shemesh, and Aijalon, and Gederoth, and Soco with the towns thereof; and they dwelt there." 2 Chron. 28:16-18.
[127] ARAB Vol. 1, p.293, §.816.
[128] 2 Kings 18:10.
[129] ARAB Vol. 1, p.295. §.823-4.

that Shalmaneser IV of the King Lists is actually identifiable as Shalmaneser V. There was no Shalmaneser IV ruling immediately prior to Tiglathpileser III.

It is during the time of Tiglathpileser that Marduk-appla-iddina (Merodach-baladan) first makes an appearance:

> Merodach-baladan, son of Iakina, king of the sea (land), who had not come before (*i.e.*, submitted to) any of the kings, my fathers, and had not kissed their feet, the terror of the awful splendor of Assur, my lord, overwhelmed him and he came to the city of Sapia, into my presence, and kissed my feet."[130]

Note that Iakina was a family name rather than the name of his father. He was a Chaldean, a descendant of Bît-Iakin (i.e. House of Iakin) – better known to us a Iakin (יַעֲקִן Yaakin[131] var עָקָן Akan[132]) son of Etser son of Seir. The "sea (land)" here appears to be referring to that part of southern Babylonia on the Persian Gulf. Having demonstrated that Tiglathpileser III conquered the city of Sapia in the first year of his reign, this event is clearly also to be dated to that point in time. This means that Sennacherib's first year, which I calculate to have occurred in the fourth year of Tiglathpileser III's reign, will have fallen shortly after this conquest of Babylonia by Tiglathpileser.

It has been assumed that this is the Marduk-appla-iddina who became king during the time of Sargon II. This reconstruction calls for this assumption to be overturned and actually makes the Marduk-appla-iddina in question, even though they are both called "son of Iakini [var. Iakinu]",[133] the one who ruled for nine months before being deposed by Sennacherib.

Quoting from Jewish sources, Ginzberg informs us that the Merodach-baladan of the time of Hezekiah had the same name as his father.

> "Baladan, it should be said by the way, was not the real king of Babylon. The throne was occupied by his father, whose face had changed to that of a dog. Therefore the son had to administer the affairs of state, and he was known by his father's name as well as his own".[134]

Note particularly that father and son bore the same name and that this tradition relates that father and son were both ruling at the same time. As already stated, assuming that we can believe what we read, Sennacherib tells us that the first Merodach-baladan, when he fled to Elam, died there.[135] This was purportedly in Sennacherib's ***first*** campaign, which statement conflicts with another text which records Marduk-appla-iddina as assisting Shuzubu during Sennacherib's ***fourth*** campaign.

> "That (same) Merodach-baladan, whose defeat I had brought about ***in the course of my first campaign***, and whose forces I had shattered, – the roar of my mighty arms and the onset of my terrible battle he feared and he gathered together the gods of his whole land in their shrines, and loaded them into ships and fled like a bird to the city of Nagite-rakki, which is in the midst of the sea."[136]

Nagite-rakki is elsewhere called "Nagîtu which is in the midst of the sea."[137] Nagitu is also described as being one of the cities of Elam "on the other side of the Bitter Sea (Persian

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130 ARAB Vol. 1, p.285, §.794.
131 1 Chron. 1:42.
132 Gen. 36:27.
133 ARAB Vol. 2, p.14, §.31, p.33, §.66 etc.
134 *Legends of the Jews*: *from Joshua to Esther* Vol. 4, p.275, Louis Ginzberg, translated by Boaz Cohen, Philadelphia 1913.
135 ARAB Vol. 2, p.153, §.345.
136 ARAB Vol. 2, p.121, §.242.
137 ARAB Vol. 2, p.144, §.314.

Gulf)."[138] This is where Marduk-appla-iddina is said to have fled to. Unless this is referring to Marduk-appla-iddina II, son of Marduk-appla-iddina I, who must have fled to Elam with his father, he therefore could not have died in Senacherib's first campaign as we are led to believe.

Marduk-appla-iddina must have been invested on the throne of Babylon shortly after the time of Nabu-mukin-zeri. It is even possible that Marduk-appla-iddina was the Nabu-appla-iddina of the King Lists who lived during the time of Sennacherib, having been placed on the throne of Babylon as viceroy or *umman* (i.e. general) by Tiglathpileser himself. The fact that the *Babylonian King List A* places Pul and Ululaia immediately after Ukinzer (i.e. Nabu-mukin-zeri) suggests that something of this nature must have occurred. The revisions being presented here, however, show that Pul (aka Bêl-ibni) must have been placed on the throne of Babylon (depending on the extent of co-regency between Tiglathpileser III and his successor Shalmaneser V) around about the fourth year of Tiglathpileser, which means that there is a period of around three years between the deposing of Ukinzer in Tiglathpileser's first year and the accession of Pul. Those three years can be accounted for by the fact that Tiglathpileser ruled over Babylon for two years and he would then have been succeeded by Marduk-appla-iddina for 9 months. As to when the enigmatic Nabunasir ruled Babylon is, at this stage, uncertain.

These revisions show just how untrustworthy the King Lists are. We have put far too much trust in them for accuracy. The Limmu Lists, which purportedly provide a precise stable chronology for the kings of Assyria, fare no better. By pulling the King Lists apart, we have completely destroyed any credibility that the Limmu Lists may have had.

According to the King Lists, Marduk-zakir-shumi, who is called 'son of a slave',[139] has to fit, somewhere, into this period. The *Babylonian King List A* says that he ruled for ***one month*** immediately after Sennacherib's two year reign and before Merodach-baladan's nine month reign, which in turn was followed by Bêl-ibni's three year reign. It is possible, therefore, that Marduk-zakir-shumi ruled Babylon immediately after Tiglathpileser III and immediately before Marduk-appla-iddina. It is also possible that Marduk-zakir-shumi is to be identified as Shuzubu, alias Nergal-ushezib, alias Mushezib-Marduk! The following comment in Sennacherib's inscriptions needs no explanation:

> "Shuzubu, the Chaldean, a weakling hero, who had no knees, ***a slave***..."[140]

Shuzubu the slave might therefore be identifiable as Marduk-zakir-shumi the 'son of a slave'.

In actual fact, in correspondence from Nippur dating to the time of Tiglathpileser III, we learn that Mushezib (a variant spelling of Shuzubu) was actually a slave trader rather than slave.[141] Another of the letters refers to "Šūzubu [i.e. Shuzubu] at Bābdūri" with Steven Cole informing us:

> "According to the inscriptions of Sargon II, Babdūri was one of the strongholds in the chain of fortresses set up by Šutur-Naḫḫunte on the border between Elam and the trans-Tigris region

[138] ARAB Vol. 2, p.145, §.318.
[139] *The Annals of Sennacherib* p.10.
[140] ARAB Vol. 2, p.125, §.252.
[141] *Nippur IV: The Early Neo-Babylonian Governor's Archive from Nippur* p.70 (Text 17), Steven W. Cole, Oriental Institute Publications, Vol. 114, University of Chicago, Illinois 1996.

of Babylonia that was called Yadburu''.[142]

This reminds us of Shuzubu's involvement with Elam, having been established on the Babylonian throne by Kudur-nahundu,[143] a name which can also be written Kutur-Naḫḫunte. (There is the strong possibility that Shutur-Nahhunte of the time of Sargon II and Kudur-Nahundu of the time of Sennacherib were one and the same person!)

Many of the aforesaid letters from Nippur mention Kudurru, an influential trader of the time who was clearly on level speaking terms with Nabu-mukin-zeri:

> ''The bulk of the letters stem from the correspondence of one of the prominent political figures of the age. His name was Kudurru, a contemporary of Mukīn-zēri, the shaykh of the powerful Bīt-Amukāni Chaldeans and his political equal. This man Kudurru once wrote to Mukīn-zēri as a 'brother' to ask his help in gaining the return of four Nippurians who had been taken captive by a band from Bīt-Yakīn (since Mukīn-zēri was apparently on friendly terms with the leader of this tribe). Kudurru sent eight letters in all and received three others. The concerns expressed in these letters indicate that he was an important merchant, who traded in slaves, wool, and textiles. Kudurru was also a ruler of considerable influence. He had the authority to make decisions about building and repair work planned for [the city of] Dēr. He encourages Nabû-nāṣir (Nabonassar [king (?) of Babylon]) to accept an alliance with, and provide for, a kin-group of forty men and their families and mentioned the possibility that an additional two thousand(?) families might also come.''[144]

Kudurru was therefore a very influential person. Unless I am greatly mistaken, this will be the person Ashur-nasir-pal II later deposed:

> ''The city of Sûru, the stronghold of Kudurru, the governor of the land of Suhi, I stormed. In the widespreading hosts of the Kassites he trusted, and came forth against me, offering battle and combat.''[145]

We are told that he threw himself into the river Euphrates to save his life. His city along with the troops provided for him by Nabû-appla-iddina, king of Karduniash (Babylonia), and his brother Sabdânu, were captured by the Assyrian king. Nabû-appla-iddina was probably another name for Marduk-appla-iddina. (See Plate 17 for a comparison of the two kings.) In one letter, Kudurru is allied to Mušēzib (a variant spelling of Mushezib), who we are identifying as Mushezib-Marduk (alias Shuzubu, alias Nergal-ushezib).

Bahianu, who is mentioned in another letter, "was undoubtedly the namesake of the eponymous ancestor of the Aramean tribe of Bīt-Baḫiāni, which was centered on the upper Khābūr".[146] This person is mentioned both by Adad-nirari II, who recorded, "The Habur I crossed; against Guzânu [the Gozan of the Bible[147]] which Abisalamu, son of Bahiani, held, I marched",[148] and by Ashur-nasir-pal II, who received tribute from "the son of Bahiani of the land of Hatti".[149] Tiglathpileser III also erected a statue in the city of Bît-Ishtar, "in the province of Bahianu(?)".[150] Luckenbill could not understand the meaning of this phrase. The city of Bît-Ishtar is enumerated amongst the lands confiscated in the ninth year of his reign

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142 *Ibid.* p.154 (Text 69). See especially the Comments in respect of line 8.
143 ARAB Vol. 2, p.124, §.249.
144 *Nippur IV: The Early Neo-Babylonian Governor's Archive op. cit.* p.6.
145 ARAB Vol. 1, p.160, §.470.
146 *Nippur IV: The Early Neo-Babylonian Governor's Archive op. cit.* p.63 (Text 13), Comments to line 1.
147 Gozan is both the name of the river (as in 2 Kings 17:6 & 1 Chron. 5:26) and the name of a city (as in 2 Kings 19:12 & Isa. 37:12).
148 ARAB Vol. 1, p.115, §.373.
149 ARAB Vol. 1, p.148, §.447.
150 ARAB Vol. 1, p.277, §.774.

when, according to the Limmu Lists, he went up against the lands of the Medes.[151] Madai (Media) is actually included in the list of cities conquered, as well as Bît-Sangibuti, all of which were located in the west rather than the Medea of later times which was located to the north. Note that Sargon II places Bît-Sangibuti between "the upper and lower rivers", that is the Tigris and Euphrates, in Armenia.[152]

One thing which is interesting about the *Eponym Lists*, however, is the appearance of Shalmaneser, king of Assyria, shortly before Ashur-Dan, king of Assyria. It is assumed that the kings in question are Shalmaneser IV and Ashur-Dan III respectively though no record for either of these two kings has to date been found. For four years, this Shalmaneser is recorded as being "against Urarti" (or Uruatri). This in fact appears to be more correctly referring to Shalmaneser I:

> "...at that time, in my accession year, the land Uruatri rebelled against me. I prayed to the god Ashur and the great gods, my lords. I mustered my troops (and) marched up to the base of their mighty mountain".[153]

By identifying him as Shalmaneser I rather than Shalmaneser IV, who is otherwise unattested, it serves to confirm the statement made earlier that Shalmaneser I was a contemporary of Azariah king of Judah. Ashur-Dan III will therefore be identifiable as Ashur-Dan II.

The name Tak-lak-ana-bêl-ia is an unusual name. In the *Eponym Lists* he appears as eponym immediately after that of "Tukulti-Ninurta (II), the king"[154] as well as "governor of Nazibina" during the time of Sargon II.[155] A seal impression is recorded by Luckenbill:

> "Month of *Tebetu*, twenty-fifth day, the (feudal) dues which Sargon [II], king of Assyria, received from(?) the governor of (a province). The eponymy of Taklak-ana-Bêl."[156]

If Tukulti-Ninurta II was a close contemporary of Tiglathpileser III, as being suggested here, then there is a very strong possibility that he could be the self-same Taklak-ana-Bêl who was a contemporary of Sargon II. It was not unusual for someone to hold the title of eponymy more than once.

We consider the words of Donald J. Wiseman:

> "The cuneiform texts belonging to the class known as Babylonian Chronicles are a unique and reliable source of knowledge of the history of Babylonia. Unfortunately, however, only a few of these compilations have survived, but these show that a chronicle of the principal national events was kept at Babylon from at least as early as the Kassite period (*c.* sixteenth to fourteenth centuries B.C.) until the end of the Seleucid era."[157]

> "The late Babylonians had a deep interest in their own past and a number of texts reveal knowledge of their early history, both secular and religious. It has been suggested that the 'Babylonian Chronicle' tablet was but the first chapter of an official history of which the remaining Chronicles are recognisable extracts. It is, however, evident that some chronicle

[151] ARAB Vol. 2, p.436.

[152] ARAB Vol. 2, p.7, §.14. Compare with p.8, §.20 which places Bît-Sangibuti in Armenia along with the lands of Manneans and Zikruti. The "cities of Aiâid, a district on the shore of the sea" (p.9, §.20) refers to the region around and pertaining to the city of Aia, which was located in the land of Colchis on the Black (Euxine) Sea.

[153] ARI Vol.1, p.81, §.527.

[154] ARAB Vol. 2, p.430, §.1197 – year 888.

[155] ARAB Vol. 2, p.437, §.1197 – year 715.

[156] ARAB Vol. 2, p.114, §.229.

[157] *Chronicles of Chaldean Kings (626-556 B.C.) in the British Museum*, Introduction p. 1, D. J. Wiseman, British Museum, London 1956.

> tablets bear fuller details than the 'Babylonian Chronicle' which cannot therefore be regarded as a specimen of their original."[158]

We have hopefully demonstrated that these assumptions are unfounded. They are neither 'reliable', nor do they show that the chroniclers had a good understanding of their history. We are faced with two possible scenarios: Either the chroniclers were ignorant of their history, or that they were deliberately misrepresenting the facts in an attempt to deceive the people of their time. I would suggest that it is a combination of both. Basically, archaeologists have abandoned the Biblical chronology in favour of contrived Babylonian and Assyrian king lists and chronicles!

The Assyrian Annals Recorded on Prisms

We are told that Samaria was taken by Shalmaneser V in the 6th year of Hezekiah, king of Judah.[159] In the 14th year of Hezekiah, Sennacherib came against the cities of Judah.[160] This final campaign of Sennacherib's saw the destruction of his army – hence the record of the battle was destined never to be committed by him to stone. Sennacherib himself purportedly tells us that he also came against Jerusalem in his 3rd campaign,[161] though we have put forward valid arguments to show that this simply is not true. Nor does the Bible give any indication of any earlier invasion of Jerusalem or Judah by Sennacherib prior to Hezekiah's 14th year, unless it formed part of the assault on the land of Israel by Shalmaneser V and Sargon II which took place in Hezekiah's 4th year.[162] Whichever way you look at it, the suggestion that Hezekiah was king of Judah in Sennacherib's third year, this being around seven years before Hezekiah actually became king, is simply not tenable!

I feel that mention should be made here of certain assumptions which are being made by scholars concerning the relationship between Sargon II and his son Sennacherib. We are told that letters from Sennacherib addressed to his father Sargon have been found at Kuyunjik. This, however, is not strictly true. The translators have ***assumed*** that the addressee is Sargon simply because they ***assume*** that Sargon II preceded Sennacherib on the throne and they ***assume*** that Merodach-baladan, who was defeated by Sargon II, was the same king who tried to recover the throne of Babylon in the beginning of Sennacherib's reign. The letters from Sennacherib take the form of, "To the king, my lord: your servant Sin-ahhe-riba. Good health to the king, my lord!",[163] which is not the way one would expect a son to address his father! The king of Assyria to whom he is writing is not actually recorded, and, with this reconstruction, is more likely to have been either Tiglathpileser III or Shalmaneser V.

The bulk of the correspondence was found at Nineveh. Manfried Dietrich ***assumed*** that Sennacherib moved his residence to Nineveh, including the transportation of a large collection of letters, ***after*** abandoning Dur-Sharrukin, Sargon's city at Khorsabad.[164] The evidence being presented here shows that Sennacherib actually dwelt at Nineveh from the ***beginning*** of his reign and that Dur-Sharrukin did not at that time exist for the simple reason

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158 *Ibid.* p.3.
159 2 Kings 18:10
160 2 Kings 18:13
161 ARAB Vol. 2, p.143, §.312
162 2 Kings 18:9
163 Letters SAA 01 029 & SAA 01 031 in the British Museum Collection – so labelled in *The Correspondence of Sargon II, Part I: Letters from Assyria and the West (State Archives of Assyria 1)*, Simo Parpola, Helsinki 1987.
164 *The Babylonian Correspondence of Sargon and Sennacherib* Introduction p.xix, Manfried Dietrich, Helsinki University Press 2003.

that it had yet been built by Sargon. The inscriptions at Dur-Sharrukin depicting Sennacherib's campaigns against Judah were clearly done posthumously, possibly when Sargon II was king.

Another tablet which is worthy of mention is what has been called *The Sin of Sargon*, a neo-Assyrian tale wherein Sennacherib purportedly tries to find a divine explanation for the death of his father Sargon. This tablet has been translated independently by Haim Tadmor, Benno Landsberger and Simo Parpola. Each of the translators have ***assumed*** that Sennacherib was the son of Sargon II being referred to in the tablet and have restored the missing lines accordingly. The name Sennacherib only purportedly appears at the beginning of the text. I say purportedly because only the very last part of his name has been preserved and has been restored ideographically as "[^{Id}30-PAB-^{M}]$^{EŠ!}$-^{r}SU$^{!}$"[165] (The ideographic values of the characters in square brackets are those which the translators have ***assumed***.) This then is the only supposed appearance of the name of Sennacherib in the whole of that tablet. This is very flimsy evidence on which to claim that Sennacherib was the author.

Having demonstrated that Sennacherib died before his father, this text needs to be re-evaluated. Sennacherib could not possibly be mourning the death of his father who died sometime after him. There is the possibility that the text could belong to another of Sargon II's sons. We should not ***assume*** that Sennacherib was Sargon's one and only offspring. If, however, the name is to be restored as Sennacherib, then I am inclined to agree with Landsberger's assessment that it is a "*post-mortem* fake", with him adding that "the author, in spite of all his onslaughts on the credulity of his readers, had *šipir nikilti* [Assyrian words which roughly translate as 'technical skill'] to imitate the style of Sennacherib".[166]

We should bear in mind that the majority of the Assyrian texts are of a propagandist nature. As pointed out by Daniel David Luckenbill, Sennacherib's battle at Halule against Elam is described by him as a victory, but the Babylonian chronicler recorded it as a defeat:

> "The Babylonian chronicler's report of the battle is brief: 'In an unknown year [it was 691], Menanu mustered the armies of Elam and Akkad, made an attack upon Assyria at Halulê and defeated Assyria.'
>
> "It was a drawn battle. The Elamites must have suffered frightful losses. Sennacherib boasts of the capture of an Elamite general and the son of Merodach-baladan. But Umman-menanu was still at large, and Mushêzib-Marduk still on the Babylonian throne, when Sennacherib returned to Nineveh."[167]

We must not forget, however, that the inscriptions are mainly of a propagandist nature and one wonders just how much trust we should be placing in them.

> "As for Hezekiah, the Jew, who did not submit to my yoke, 46 of his strong, walled cities, as well as the small cities in their neighborhood, which were without number, – by escalade and by bringing up siege engines(?), by attacking and storming on foot, by mines, tunnels and breaches(?), I besieged and took (those cities)."[168]
>
> "As for Hezekiah, the Jew, who had not submitted to my yoke, 46 of his strong, walled cities and the cities of their environs, which were numberless, I besieged, I captured, I plundered,

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[165] *The Sin of Sargon and Sennacherib's Last Will* p.10, Hayim Tadmor, Benno Landsberger and SimoParpola in *State Archives of Assyria Bulletin* Vol. III, Part 1 (1989). Sennacherib's name is written ideographically as 30-PAB-$^{MEŠ!}$-^{r}SU$^{!}$.

[166] *Ibid.* p.37. The date in brackets is the author's own insertion, not mine.

[167] *The Annals of Sennacherib* p.17.

[168] ARAB Vol. 2, p.120, §.240.

> as booty I counted them. Him, like a caged bird, in Jerusalem, his royal city, I shut up."[169]

These events are clearly describing Sennacherib's final campaign against Jerusalem. It was common knowledge amongst the various peoples of the time that, in this final campaign, Sennacherib suffered a humiliating defeat at the hands of 'the angel of the LORD'. The Greek writer Herodotus was even to record his defeat in his *Histories* more than a couple of centuries later. If the Assyrian or Babylonian scribes were to have placed the details concerning this final campaign in its rightful chronological place, then everyone would have recognised it as being a lie and a deception, so they cleverly promoted the campaign to become Sennacherib's ***third*** campaign, thereby moving it to the third year of his reign.

As already demonstrated, Sennacherib's first campaign was directed at Babylon, his second against the Kassites, who dwelt in Babylonia, his fourth, fifth and sixth campaigns were likewise against the regions around Babylonia. In his fourth campaign, he overthrew the Babylonian king Shuzubu,[170] whose reign of one year(?) succeeded the two to three years of Bêl-ibni's. (Bear in mind that, if Sennacherib removed Bêl-ibni, as argued by the Babylonian chroniclers,[171] then this must have occurred in the third year of his reign when we are told he was purportedly attacking the land of Judah!) All things considered, can we then honestly believe that Sennacherib dropped his campaigns against the lands of Babylonia to spend a year (his third campaign) attacking the lands of Israel and Judah? Such campaigns take a lot of planning and preparation. Bear in mind also that, if dated to Sennacherib's third year, this campaign must have occurred ***before*** Shalmaneser V's campaign against the House of Israel and seven years ***before*** Hezekiah even became king! We should also take into consideration that, included in this third campaign against Judah, Sennacherib first conquered Tyre and Sidon, placing Tuba'lu (Ethbaal) on the throne in place of its previous king, Lulî,[172] and then conquered the land of Amurru to the east of the River Jordan, including Ammon, Moab and Edom – all in the same year![173] This is just not credible.

A similar discrepancy has been noted in connection with Sennacherib's campaign against Cilicia. Luckenbill wrote:

> "So ended the fourth campaign. A period of comparative quiet now set in. But royal vanity demanded royal campaigns to be recorded in high-sounding phrases on dedicatory cylinders and prisms or on the walls of the steadily growing palace at Nineveh. So a raid against the villages on the slopes of Mount Nipur (the modern Jûdî Dâgh) northeast of Nineveh, becomes a fifth campaign (699[BCE]). But a real military undertaking conducted the following year by his generals against Kirua, governor of Kue (Cilicia), who had risen in revolt, though recorded on a recently discovered cylinder which was inscribed in 694[BCE], was later ***passed over by the scribes who composed the royal annals***."[174]

This campaign against Cilicia has been recorded by the Greeks, but is curiously 'overlooked' by the Assyrian scribes! The Greeks tell us that Sennacherib built the city of Tarsus in Cilicia,[175] which feat must surely have been one for the Assyrians to have gloated over. This in itself should be enough to bring the so-called annals into disrepute.

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169 ARAB Vol. 2, p.143, §.312. NB: Luckenbill incorrectly records that Sennacherib took 46 cities of Elam (*Annals of Sennacherib* p.15), but Sennacherib actually claimed 34 cities (ARAB Vol. 2, p.124, §.248).
170 ARAB Vol. 2, p.121, §.241.
171 ABC p.77, col. ii, lines 26-29.
172 ARAB Vol. 2, pp.118-9, §.239, p.142, §.309 & pp.147-8, §.326.
173 ARAB Vol. 2, p.119, §.239.
174 *Annals of Sennacherib* p.14 (emphasis mine).
175 *Annals of Sennacherib* p.162.

> "Strangely enough, no annals have so far been found which contain a record of Sennacherib's destruction of Babylon, the most violent act of his reign, which is known only from a rock inscription at Bavian and from a foundation stela found at Assur. Furthermore, of the last seven years of Sennacherib (689-681) no historical records have come to light except a fragmentary report of an undated campaign against the Arabs mentioned on an alabaster slab in the Berlin Museum."[176]

The campaign against the Arabs mentioned here ***is*** recorded – but it has been promoted to Sennacherib's third campaign!

Because of this deception, scholars have been divided between whether Sennacherib conducted two separate campaigns against Jerusalem (in which case, the one in Sennacherib's third year has not been recorded in the Bible), or whether there was just the one campaign. In either case, it is argued that the Bible is untrustworthy. No one has even considered the possibility that the Assyrian records might be at fault.

I should perhaps here add the following comments made by Siegfried Horn concerning the Ethiopian king Taharka:

> "The connection between the first king of the 26th Dynasty and the Ethiopian King Tirhakah is made by the 'First Serapeum Stela,' known for more than a century. This stela, being the tombstone of a deceased Apis bull, is now in the Louvre, Paris (No. 190). It contains the valuable chronological information that the animal was born in the 26th regnal year of Tirhakah, and that after having lived for 21 years and 2 months, it died in its 22nd year on the 21st day of the 12th month in Psamtik's 20th year. This means that Tirhakah's 27th year was the year which preceded Psamtik's first year. Since Psamtik I's first year was 663/662, Tirhakah's 27th regnal year was 664/663 B.C., which leads back to 690/689 as Tirhakah's first regnal year."[177]

Siegfried concludes from this that Taharka could not possibly have been king of Egypt in Sennacherib's third year. Such argument is, however, unnecessary, because the campaign in question, which has been cleverly moved by the scribes to become his third year, actually occurred in Sennacherib's final year, which is when Taharka is known to have been king of Ethiopia. Even when armed with this knowledge, Siegfried does not question or challenge the Assyrian chronology but rather assumes that Sennacherib must have encountered some other Ethiopian king!

Returning to the annals, one also wonders about the mention of a king of Samaria in Sennacherib's third campaign by the name of Menahem who, according to what is known as the Taylor Prism, was a contemporary of both Sennacherib and Hezekiah.[178] According to the Bible, Menahem king of Israel "slept with his fathers" and Pekahiah his son took the throne.[179] This was said to have been around ***thirty years before*** Hezekiah took the throne. It is strange that both the Bible and other records are silent about this 'later' king Menahem. Having said that, Menahem is also mentioned in a ***fragmentary text*** assigned to Tiglathpileser III who purportedly encountered him sometime around the third year of the Assyrian king's reign.[180] This was that Menahem who gave Pul king of Assyria "a thousand talents of silver".[181] As we have identified Pul king of Assyria as Adad-nirari III aka Ashur-

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176 HORN p.12.
177 HORN pp.4-5.
178 ARAB Vol. 2, p.119, §.239. Hezekiah was encountered in the same campaign - *ibid.* §.240.
179 2 Kings 15:22.
180 ARAB Vol. 1, p.293, §.815. (The city of Hatarikka mentioned therein was conquered in the third year of the king's reign – Vol. 1, p.275, §.770.)
181 2 Kings 15:19.

nasir-pal II and have identified him as the "father" of Shalmaneser V, it would suggest that there might be an error in the Bible. (Were Pekah and Pekahiah perhaps the same person? Was Pekah perhaps already ruling alongside Menahem and Pekahiah before claiming the throne for himself?) Due to the confusion exhibited in the Bible for this period (see the section *Biblical Chronology* later in this chapter), there is no straightforward answer to this question.

Sennacherib's inscriptions also make mention of the lands of Sidka king of Ashkelon:

> "But Sidka, king of Ashkelon, who had not submitted to my yoke, – the gods of his father's house, himself, his wife, his sons, his daughters, his brother, the seed of his father's house, I tore away and brought to Assyria. Sharru-lu-dâri, son of Rukibti, their former king, I set over the people of Ashkelon and I imposed upon him the payment of tribute (in the form of) presents to my majesty. He accepted (*lit.*, bore) my yoke. In the course of my campaign, Beth-Dagon, Joppa, Banaibarka, Asuru, cities of Sidka, who had not speedily bowed in submission at my feet, I besieged, I conquered, I carried off their spoil."[182]

Sidka is the Assyrian spelling of the Hebrew name Tsidkiyahu (צִדְקִיָּהוּ), which is transliterated in the Authorised Version as Zedekiah and in the Septuagint as Σεδεκία Sedekia. The cities spoken of here all belonged to Judah and should, by rights, have at that time been under the control of Hezekiah king of Jerusalem. They were lands which were taken from Judah by the Philistines in the time of Hezekiah's father Ahaz,[183] who paid Tiglathpileser III to assist him in recovering those lands. By contrast, the reliefs at Sennacherib's Palace in Kuyunjik show him conquering Lachish, a city which is not mentioned in his so-called annals. Even the Bible confirms that Sennacherib conquered Lachish, albeit late in his reign,[184] but the prisms are once again curiously silent about the conquest of this important city. This also ought to be enough to throw doubt on the authenticity of these monuments. In my opinion, this is further evidence to show that these annals are late forgeries.

Hezekiah continued the assault on the Philistines and captured the cities of the south:

> "And the LORD was with him [i.e. Hezekiah]: whithersoever he went forth he prospered; and he rebelled against the king of Assyria, and served him not. He smote the Philistines unto Gaza and the borders thereof, from the tower of the watchmen to the fortified city."[185]

Admittedly, it is possible that Hezekiah placed a governor by the name of Zedekiah in charge of Ashkelon. This person could then later have been removed by Sennacherib, who proceeded to place Sharru-lu-dâri, son of the previous king, Rukibti, on the throne,[186] though whether or not this governor of Ashkelon would have had the authority to control all of the cities of Judah mentioned by Sennacherib is debatable. If, however, the lands of Zedekiah mentioned here in the Taylor Prism and in other related inscriptions relate to the time of Zedekiah king of Jerusalem, then it shows that they are all of late manufacture, which prompts us also to question the reason for them being made.

It should perhaps be mentioned that Sargon II also claimed to have conquered Hanno king of Gaza in his second year of reign,[187] which would have been when Hezekiah was king of Judah.

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182 ARAB Vol. 2, p.119, §.239.
183 2 Chron. 28:18.
184 2 Kings 18:14-17 & 2 Chron. 32:9.
185 2 Kings 18:7-8.
186 ARAB Vol. 2, p.142, §.310.
187 ARAB Vol. 2, p.3, §.5, p.41, §.80, p.46, §.92, p.51, §.99 & p.61, §.118.

This is despite the fact that a ***fragmentary text*** which has been ascribed to Tiglathpileser III (assuming that the inscription belongs to him!) states that, "Hanûnû (Hanno) of Gaza fled before my weapons and ***escaped to Egypt***".[188]

It should be noted that the capture of Ashkelon by Sennacherib echoes that related by the chroniclers concerning Nebuchadnezzar's early years:

> "The first year of Nebuchadnezzar (II): In the month Sivan he mustered his army and marched to Hattu. Until the month Kislev he marched about victoriously in Hattu. All the kings of Hattu came into his presence and he received their vast tribute. He marched to *Ashkelon* and in the month Kislev he captured it, seized its king, plundered [and sac]ked it. He turned the city into a ruin heap."[189]

Is it perhaps just a coincidence, that according to Berosus, as recorded by Josephus, Ethbaal was the king of Tyre during the time of Nebuchadnezzar II?[190] Ethbaal was also purportedly the name of the king of Tyre during the time of Sennacherib.[191] This, and the mention of the 'lands of Zedekiah', suggest that the scribes have fabricated the evidence, drawing on information dating to the time of Nebuchadnezzar II.

There are similar problems inherent in the records of Sargon II. It should be noted that, in one inscription, Sargon II claimed to be "subduer of the land of Iaudu (Judah), which lies far away".[192] It is strange how his other records are unusually silent about this campaign against the land of Judah! (NB: Sargon II seems only to have conquered the northern tribes of Israel.) Amazingly, the king of Judah is not named. If such a campaign occurred, it might have been the same one undertaken by Sennacherib, though Sennacherib records the name of the king of Gaza as Silli-bêl[193] rather than Hanûnû (Hanno).

Sargon II actually tells us:

> "To the kings of the lands of Piliste (Philistia), Iaudi (Judah), Edom, Moab, who dwell by the sea, payers of tribute [and] tax to Assur, my lord, (they sent) numberless inflammatory and disdainful (messages) to set them at enmity with me, to Pir'u, king of Egypt, a prince who could not save them, they sent their presents (bribes) and attempted to gain him as an ally."[194]

It is again the prisms which furnish us with this questionable information. Note that campaigns against Edom and Moab are recorded in Sennacherib's annals. We have argued that these campaigns will have occurred towards the end of Sennacherib's reign, which is when Sargon II will also have been king.

It is interesting to note that the king of Ashkelon during the time of Tiglathpileser III was Mitinti,[195] but Tiglathpileser placed his son Rukibtu on the throne in his place.[196] Rukibtu is the person Sennacherib refers to above as "former king" when he recorded that, "Sharru-lu-dâri, son of Rukibti, their former king, I set over the people of Ashkelon".[197] There was a

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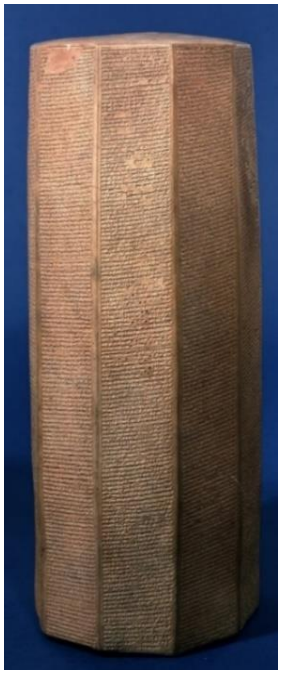
188 ARAB Vol. 1, p.292, §.815 (emphasis mine).
189 ABC p.100, obverse lines 15-20.
190 Josephus, *Antiquities of the Jews* 10.11.1 (Whiston) or 10.220 (Loeb – refer to fn. 4 on p.278 and fn. b on p.279 of Vol. 6).
191 ARAB Vol. 2, p.119, §.239. Sennacherib is said to have deposed Lulê (Elulæus) and placed Tuba'lu (Ethbaal) on the throne. Ethbaal might therefore be the king called both Ba'li and Ba'lu in Esarhaddon's and Ashurbanipal's inscriptions, thereby leading the scribes into error.
192 ARAB Vol. 2, p.72, §.137.
193 ARAB Vol. 2, p.120, §.240.
194 ARAB Vol. 2, p.105, §.195.
195 ARAB Vol. 1, p.287, §.801.
196 ARAB Vol. 1, p.280, §.779.
197 ARAB Vol. 2, p.142, §.310.

Metinti (a variant spelling of Mitinti) ruling Ashkelon during the time of Esarhaddon[198] and continued to rule Ashkelon well into the reign of Ashurbanipal.[199] Admittedly, this could be a different Mitinti, a grandson of the one who lived during the time of Tiglathpileser III, but is nevertheless worth mentioning. If, as I suspect, Sennacherib's annals are drawn from records dating to the time of Nebuchadnezzar II, then Sharru-lu-dâri may have been king of Ashkelon during the time of Nebuchadnezzar II, whilst Rukibti would have been king during the time of Ashurbanipal and Metinti during the time of Esarhaddon and Ashurbanipal.

We have already demonstrated that the Rassam Cylinder includes names of Egyptian kings from the time of Artaxerxes II king of Persia, which is why the story of the *Contest for the Breastplate of Inaros* discussed in Chapter 10 appears to provide us with a confused picture of historical events. It has been assumed that the story is a contrived tale involving two distinct periods of history separated by a couple of hundred years, hence throwing confusion on the historical details of these two periods of history.

Doubts should be expressed about the authenticity of all of these cylinders and prisms. They are all likely to be of late fabrication, though it should be stressed that the scribes could not afford to stray too far from the truth, hence must have relied to a great extent on actual monuments for their sources. What we do not know is to what extent the information contained in those original monuments has been tampered with.

Like the Rassam Cylinder, the Taylor Prism is a mere 38.5 cms high (just over 15 inches) and 16.5 cms wide (6.5 inches). The Oriental Institute Prism, which also contains a record





Left: Rassam Cylinder recording Ashurbanipal's campaigns.

Right: Taylor Prism recording Sennacherib's campaigns.





Left: Jerusalem Prism (Sennacherib's campaigns).

Right: Oriental Institute Prism (Sennacherib's campaigns).

[198] ARAB Vol. 2, pp.265-6, §.690.
[199] ARAB Vol. 2, p.340, §.876.

of Sennacherib's campaigns, is likewise just 38 cms high and 14 cms wide. They are hardly the sorts of objects that a vainglorious egotistical king of Assyria would use to record his campaigns. Another similar prism, which has recently come to light, is the Jerusalem Prism.[200] Why then were so many prisms recording Sennacherib's annals made?

The British Museum describes the Taylor Prism as a foundation record. (A foundation record or deposit is an artefact which was buried in the foundation of a building, usually a temple, in honour of its dedication.[201]) This simply does not make sense, especially if it includes Sennacherib's final unsuccessful campaign against Jerusalem. Sennacherib himself would not have lived long enough to have recorded this last campaign, which means that the prisms, as well as his inscriptions at Dur-Sharrukin, would have been made posthumously. The fact that the lands of Judah were called lands of Zedekiah also suggests that the prisms might have been manufactured sometime during or after the time of Zedekiah king of Judah. The evidence suggests that they were all made either during the Chaldean Period or the Persian Achaemenid Period.

Something is therefore fundamentally wrong with these records. Despite these glaring anomalies, we have put far too much trust in these Chronicles and cylinder texts without giving them sufficient scrutiny. The evidence shows that these prisms were made posthumously and possibly many years (if not a century or more) after the events they purport to record. The scribes may have used actual monumental inscriptions as a basis for these prisms, but have clearly manipulated the information to suit their purposes.

Nabu-nasir, who was purportedly king of Babylon when Tiglathpileser III was made king of Assyria, might be Ashur-nasir-pal II. Bear in mind that Ashur was the god of Assyria whilst Nabu was the god of Bablyon, consequently, Ashur-nasir-pal would become Nabu-nasir-pal, a name which could easily have become abbreviated to Nabu-nasir! If Bêl-ibni is another name for Pul king of Assyria, then he only became king of Babylon in the first year of Sennacherib, which roughly equates to the fourth year of Tiglathpileser III. It is possible that Ashur-nasir-pal became king of Babylon ***after*** he became "king of Assyria".

There is also the possibility that Nergil-nâsir, who appears in the Taylor Prism, in a record which dates to Sennacherib's first year, is the same person who is recorded as a contemporary of Tiglathpileser III. With the aid of the Elamites, Nergil-Nâsir was assisting the Babylonians in their rebellion against the Assyrian monarch, this being Sennacherib. Nergil-Nâsir is called a Sutean.[202] This might be the very same Nergal-nâsir who is recorded as "(governor) of Nasibina" in the Eponym Lists in the year immediately prior to the year of Tiglathpileser III's investiture on the throne of Assyria. It is recorded against this Eponym that a revolt took place "in the city of Calah".[203] (If we can recall, the city of Calah [var. Kalach] was rebuilt by Ashur-nasir-pal II.) Maybe Nergal-nâsir was behind this revolt.

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200 *Bar-Ilan studies in Assyriology: Dedicated to Pinhas Artzi* pp.213-47, article titled *The Sennacherib Prism in the Israel Museum - Jerusalem* by P. Ling-Israel, Bar-Ilan University Press 1990.

201 "Formally, inscribed foundation deposits are considered a sub-category of the building inscription corpus. The event that occasioned the ceremonial interment of the foundation deposit was the building or rebuilding of a public structure, typically a temple. Here a ruler would inscribe some sort of ritually meaningful item in order to commemorate the building of the edifice at hand, and then he would install the item either into the soil beneath the temple or into the foundations themselves." *The Deuteronomistic History and the Neam Theology: lʿšakkēn šʿmô šām in the Bible and the Ancient Near East* p.144, Sandra L. Richter, Walter de Gruyter, New York and Berlin 2002.

202 ARAB Vol. 2, pp.129-130, §.257-259.

203 ARAB Vol. 2, p.436.

We should bear in mind, however, that I am showing this prism, which is ascribed to Sennacherib, to be a forgery, so we cannot put too much reliance on what we are told. I would also stress that Nabu-nâsir's fourteen year reign, the last eleven of which supposedly overlapped with the first eleven of years of Tiglathpileser III's reign, just does not stand up to scrutiny unless, of course, he was king of Assyria for the first eleven to twelve of those years ruling as Ashur-nasir-pal and then, under the name Bêl-ibni, ruled Babylonia for the last two to three years.

Sargon II

There are also serious contradictions in the inscriptions of Sargon II, as the following extract from one of the Chronicles reveals:

> "On the twelfth day of the month Tebet Sargon (II) ascended the throne in Assyria. In the month Nisan Merodach-baladan (II) ascended the throne in Babylon. The second year of Merodach-baladan (II): Humban-nikash (I), king of Elam, did battle against Sargon (II), king of Assyria, in the district of Der....."[204]

We should bear in mind that, "the best preserved copy (A) comes from Babylon ***and is dated in the twenty-second year of Darius***".[205] The late date of these chronicles also suggests that they are forgeries. At best, they are attempts by later generations to record that nation's history. They seem to have been none the wiser than we are today!

Sargon II confirms that Merodach-baladan ascended the throne of Babylon in his first year of reign.[206] According to the above passage, Humban-nikash would then have encountered Sargon II in his second year of reign. According to Sargon II's inscriptions at his palace in Dûr-Sharrukîn (Khorsabad), this battle against Humbanikash (var. Humanigash) is not mentioned in the accounts of the campaign which took place in his second year. The battle at Der is recorded as occurring in the ***first*** year of his reign when he went up against Merodach-baladan, but Humbanikash is not mentioned until the ***twelfth*** year of his reign!

> "In my twelfth year of reign, Marduk-apal-iddina (Merodach-baladan), son of Iakini, king of Kaldu (Chaldea), whose settlements are situated on the secluded (shore) of the sea of the east (the Persian Gulf), put his trust in the Bitter Sea and (its) mighty waves, and violated the oath and curse (invoked in the name of) the great gods, and withheld his tribute. Humbanigash, the Elamite, came to his aid."[207]

The Bible tells us that it took three years for Shalmaneser V to take Samaria.[208] Sargon merely seems to have come in at the end of the work and claimed the victory as his own. It would seem that he was only a general in Shalmaneser's army at the start of the siege.

Sargon does not name his father in any of his monuments. Although he claimed to be of the "stock (seed) of Ashur",[209] he does not appear to have been of royal blood. The fact that he claimed to be "the rightful king"[210] suggests that he was a usurper. Esarhaddon, if we may believe what he tells us, claimed to be "(of) the eternal seed of priesthood, of (the line) of

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[204] ABC p.73, §.31-34.
[205] ABC p.69.
[206] ARAB Vol.2, p.2, §.4.
[207] ARAB Vol. 2, p.14-15, §.31.
[208] 2 Kings 18:9-10.
[209] ARAB Vol. 2, p.80, §.153.
[210] *Ibid.*



Sargon II from his palace at Khorsabad.

Bêl-bâni, son of Adasi, who established the kingdom of Assyria...".[211] The use of the word 'priesthood' is interesting in so much that it suggests that his inheritance was through the priestly line rather than the official royal line. I would suggest, however, that this claim is false. It should be noted that Bêl-bâni is a variant spelling of the name Bêl-ibni. Could it be that Adasi was an alternative name for Tukulti-Ninurta I/II?

According to the *Assyrian Kings' List*, Bêl-ibni, who was placed on the throne of Babylon by Sennacherib, was preceded by two kings who both ruled Babylon whilst Sennacherib was king of Assyria. Luckenbill has restored the two names as Marduk-zakir-shumi and Marduk-apal-iddin (i.e. Marduk-appla-iddina).[212] This is the Marduk-appla-iddina who is assumed to have been king of Babylon during the time of Sargon II and who is understood to have ruled for 12 years. The same *Assyrian Kings' List* also informs us that Sennacherib was succeeded on the Assyrian throne by someone called Belupahhir.[213] No such king by the name of Belupahhir (var. Bêl-upahir) is attested as ruling Assyria immediately after Sennacherib, and we know that Esarhaddon ascended the throne straight after his father's death. From this it should be obvious that the Assyrian Kings' List is unreliable.

The above-mentioned Chronicle quoted at the beginning of this section tells us that Shalmaneser V died in the month Tebet in his fifth year of reign and that Sargon II took the throne on the 12th day of that same month.[214] The following comment by Sargon II is therefore extremely interesting:

> "In the ***second year of my reign***, when I had seated myself upon the royal throne and had been [crowned] with the lordly tiara, I shattered the might of Humbanigash, king of Elam, and defeated Ilu-bi'di of Hamath...".[215]

This tells us that Sargon II was not actually crowned king of Assyria until his second year of reign. How did this work? Who was controlling the Assyrian throne in the meantime?

Note that he was crowned the year after taking the House of Israel into captivity. It is also interesting to note that, in this particular inscription, taken from a monument which is dated relatively late in the king's reign, Sargon II's war with Humbanigash has been promoted to become his second year. It should be stressed that, in the Khorsabad Inscriptions, he is

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211 ARAB Vol. 2, p.225, §.576.

212 ARAB Vol. 2, p.425. Note that Luckenbill has included Bel-ibni in line 3 on p.424 after Marduk-zakir-shumi and Mardu-apal-iddin , this despite the fact that Bel-ibni was placed on the Babylonian throne in Sennacherib's first year of reign.

213 ARAB Vol. 2, p.425.

214 ABC p.73, §.29-31.

215 ARAB Vol. 2, p.70, §.134 (emphasis mine).

recorded as campaigning in Hamath in northern Syria in his second year and campaigning against the land of Urartu (Ararat) in the west in his third year.[216] This being the case, there would have been no time to conduct a separate campaign against Humbanigash king of Elam and Merodachbaladan king of Chaldea at the Persian Gulf in the east.

Similarly, we know of a minor expedition in the accession year of Ashurbanipal's reign against Kirbit on the Elamite frontier by one of the Assyrian governors. In a later text, this became the king's "fourth campaign", with two campaigns against Egypt and one against Tyre preceding it.[217] With these sorts of irregularities, it is difficult to put any firm trust in the records of these Assyrian kings, and yet archaeologists are quick to criticise and refute the authority of the Bible whilst putting their full faith in these Assyrian monuments. At present, we do not know in which year of Shalmaneser V's reign his siege against Samaria started, but it is likely to have been his third, in which case Samaria would have been taken in his last (fifth) year, this being Sargon II's 'first' year.

Max Mallowan tells us:

> "Equally interesting were many other tablets, particularly historic, economic and administrative texts written in the reigns of Tiglathpileser III and Sargon... One of the most illuminating was a text vividly illustrating the difficulties which confronted His Assyrian Majesty's Commissioners of Inland Revenue in Tyre and Sidon, especially over the collection of timber and wine".[218]

It is probably significant that Mallowan does not make mention of any texts belonging to the reign of Shalmaneser V, especially as Josephus tells us that Tyre and Sidon rebelled against Assyria during his reign.[219] One would therefore expect any difficulties with Tyre and Sidon to have been greater during the reign of Shalmaneser. This strengthens the argument that Sargon was with Shalmaneser at the time of this campaign into northern Israel.

Both Sennacherib's and Sargon II's texts, as preserved in the prisms, have been written specially to give the impression that Sennacherib ruled after Sargon. Even the campaign against Marduk-appla-iddina and the assistance they each received from the king of Elam appear to be borrowed from the same sources, even down to the mention of Ispabâra king of Ellipi, who, according to Sargon II, after claiming the throne for himself, called upon the Assyrian king to help him against Shutur-Nahundu king of Elam.[220] Sennacherib purportedly conquered the land of Ellipi, and burnt Ispabâra's cities, Marubishti and Akkuddu, to the ground, with Ispabâra fleeing "to distant (parts)".[221] If Sennacherib succeeded Sargon II, then there is no logical explanation why Ispabâra, who is treated preferentially by Sargon II, should have been turned upon by Sennacherib.

More importantly, Tiglathpileser III and Sargon II both claim to have conquered the very same lands,[222] namely, Itu', Rubu', Hamrani (var. Hamranu), Harilum (var. Harilu), Ubulum (var. Ubulu), Gambulum, Hindaru (var. Hindiru), Ru'ua (var. Ru'a), Litau (var. Li'tâu), Rapiku and Damunu. (NB: Sennacherib also claimed to have conquered many of these places.[223])

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216 ARAB Vol. 2, p.3, §.5-6.
217 ARAB Vol.2, p.290 §.762.
218 *Nimrud and its Remains* Vol. 2, p.606, Max E.L. Mallowan, Collins 1966.
219 Josephus, *Antiquities of the Jews* 9.14.2 (Whiston) or 9.283-6 (Loeb).
220 ARAB Vol. 2, p.33, §.66.
221 ARAB Vol. 2, p.118, §.237.
222 Compare ARAB Vol. 1, p.283, §.788 (Tiglathpileser) with Vol. 2, p.52, §.99 (Sargon II).
223 ARAB Vol. 2, p.116, §.234 & p.129, §.257.

Admittedly, it is remotely possible that they both conquered the same territories, in which case, it could be argued that they also had to conquer the same cities, but it is extremely unlikely that they would have conquered ***the exact same ones***! This correlation is unique in the Assyrian and Egyptian records. I know of only two similar examples where two kings have conquered the same cities; the one being Adad-nirari I and his son Shalmaneser I, the other being Adad-nirari II and his son Tukulti-Ninurta II. In both instances, it can be shown that father and son were co-ruling and that the places they conquered were part of the same campaign. This cannot be said of Sargon II who started his reign after Tiglathpileser III had died. In short, one of the texts (most likely that of Sargon II) is fabricated.

Shalmaneser III

It has consistently been demonstrated that the ancient scribes were guilty of misrepresenting the truth, even distorting the records of their ancestors in the process. We have already provided suitable evidence to show that restoration work undertaken by Ashur-nasir-pal II at "the city of Kalach which Shalmaneser built" was to the city built by Shalmaneser III. Kalach was even known as 'Fort Shalmaneser' because the city was ***built*** by him. The suggestion that Ashur-nasir-pal undertook work on repairing the city before the city was even constructed is one of those many anachronisms which we are forced to accept when we place our steadfast trust in these records and monuments.

Ashur-nasir-pal's reference to '*Bit-Adini*'[224] – 'House of Adini' – must likewise be dated to a time ***later*** than Shalmaneser III for the simple reason that Shalmaneser encountered Adini, son of Dakkuri,[225] and his son, Ahuni,[226] during his campaigns. Is it therefore possible that the 'House of Adini' could have been established in the time of Ashur-nasir-pal ***before*** the time of Shalmaneser III? 'House of Adini' is clearly a later terminology in the same way that the 'House of Omri' mentioned in the Bible (called Bit-Humria in the Assyrian texts) was used after the time of Omri king of Israel.

Notice that the *Synchronistic King List* ends in Column III with:

> Assur-nasir-pal and his Babylonian contemporary, Nabu-apal-iddin
>
> his *"umman"*, Gabbi-ilani-eresh
>
> Shalmanu-asharidu and his Babylonian contemporary, Marduk-zakir-shumi
>
> his *"umman"*, Meluhha

'Shalmanu-asharidu' is here understood to be Shalmaneser III, but appears more correctly to be Shalmaneser V. It is not known how many lines are missing at the bottom of this column (III), nor how many lines are lost at the top of the next column (IV). The interesting thing to note, however, is that Column IV begins with Sennacherib and the name of his Babylonian contemporary has been restored by Daniel Luckenbill as Marduk-zakir-shumi, the very name of the king who was supposedly a contemporary of Shalmaneser III some few hundred years earlier! (Professor Pritchard, however, omits this king in his Assyrian King List, even though he is attested in the *Babylonian King List A*.)

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224 ARI Vol. 1, p.147, §.590.
225 ARAB Vol. 1, p.232, §.625.
226 ARAB Vol. 1, p.216, §.601.

Now admittedly this evidence is extremely thin and we are probably justified in calling these two Babylonian kings Marduk-zakir-shumi I and II respectively. Having made a case for dating Ashur-nasir-pal II to the time of Tiglathpileser III, however, this 'coincidence' is merely another in a long string of coincidences which provide sufficient reason for doubting the accuracy of the King Lists.

The point that needs to be made, however, is that the ancient chroniclers may well have believed that the texts appertaining to Shalmaneser III actually belonged to this later period of history. As demonstrated earlier in this paper, it is possible that Marduk-zakir-shumi was the person also known variously as Shuzubu, Nergal-ushezib and Mushezib-Marduk. This king was a contemporary of both Sennacherib and Shalmaneser V. We should keep this thought in mind for the next stage of the argument.

I have demonstrated that a lot of the Assyrian and Babylonian monuments have been tampered with by later generations. Bearing this in mind, let us consider the following facts:

COLUMN III

1)	Eriba-Adad, king of ⌜Assyria⌝		[Shimmashshipak, king of Babylon]	
2)			[. . . . . his *umman*	]
3)	Shamshi-Adad	"	Ea-⌜mukin-shumi⌝	"]
4)	Assur-nâsir-apli	"	Kashshu-[nadin-ahi	"]
5)	Shulmanu-asharidu	"	Ulmash-[shakin-shumi	"]
6)	Assur-nirâri	"	Urta-⌜kudur-usur	"]
7)	Assur-râbi	"	Shiriktu-[Shukamuna	"]
8)	Assur-rêsh-ishi	"	Mâr-bîti-[apal-usur	"]
9)	Tukulti-apal-esharra	"	[Nabû-mukîn]-apli	["]
10)	"	["	Urta-kudur]-usur	["]
11)	"	["	Mâr-bîti-ahi⌝-iddin	["]
12)			. . . . . his *umman*	
13)	Assur-dân	"	Shamash-mudammik	["]
14)	Adad-nirâri	"	"	
15)			Kaliâai [his *umman*	]
16)	Tukulti-Urta	"	Nabû-shum-[ukîn	"]
17)	⌜Gabbi⌝-ilâni-eresh		his *umman*	
18)	Assur-nâsir-apli	"	Nabû-apal-iddin	["]
19)	⌜Gabbi⌝-ilâni-eresh	"	his *umman*	
20)	Shulmanu-asharidu	"	[Marduk-zakir-shumi	"]
21)	Meluhhâ		⌜his *umman*]	

COLUMN IV

1)	[Sin]-ahê-eriba, king of Assyria	[Marduk-zakir-shumi, king of Babylon]	
2)	Nabû-apal-iddin, his *umman*	[Marduk-apal-iddin]	"
3)		Bêl-[ibni]	"

An extract from the Synchronistic King List showing that Nabû-shum-ukin was a contemporary of Tukulti-Ninurta (II) and how the bottom of Column III runs neatly into the top of Column IV without any requirement to insert a lot of missing names. (Luckenbill, Ancient Records of Assyria and Babylonia.)

Shalmaneser (III) tells us:

> "To the cities of Mutalli, the Gugumean, I drew near. The tribute of Mutalli, the Gurgumean, - silver, gold, cattle, wines, his daughter, with her costly (large) dowry, I received".[227]

Sargon II tells us:

> "Tarhulara of Gurgum, whom his son, Mutallum, slew with the sword, and without my permission seated himself on the throne, and ruled his land".[228]

Mutallum also appears in Sargon's texts as Mutallu.[229] I accept that Mutallu/ Mutalli, which is equivalent to the Hittite Muwatillis, was a common enough name and that this could just be yet another coincidence. But...

[227] ARAB Vol. 1, p.215, §.599.
[228] ARAB Vol.2, p.31, §.61.
[229] ARAB Vol. 2., p.13, §.29.

Shalmaneser (III) tells us:

> "Marduk-mudammik, king of Namri [i.e. Nairi], went (up into the mountains) to save his life. His goods, his armies, his gods, I carried to Assyria. Ianzu, son of Hanban, I set up as king over them".[230]

Sargon II tells us:

> "From Ianzu, king of the Nairi-land, I received tribute in Hubushkia, his strong city".[231]

It is recognised that 'Namri' (pronounced Nauri?) and 'Nairi' are both variations of the same name. Again, we have Ianzu who is mentioned both by Shalmaneser III and by Sargon II who were supposedly separated by some 200 years!

According to the above text of Shalmaneser, the ruler of Nairi prior to Ianzu was someone called Marduk-mudammik, though this same king is called "Kakia, king of the Nairi-land" in Shalmaneser's *'Monolith Inscription'*.[232] This alone suggests that the *Monolith Inscription* may have been tampered with by the later Shalmaneser. In another of Shalmaneser's inscriptions Kakia is called "king of Hubushkia",[233] the region over which Ianzu of the time of Sargon II is said to have ruled. There was also a king by the name of Kakî who was captured by Tiglathpileser III in his Nairi campaign[234] as well as a Kiakki who was king of Shinuhtu during the time of Sargon II.[235] Sargon also called him "king of Tabal".[236] It is highly probable that Kakia of Shalmaneser's texts was one and the same as the Kiakki of Sargon's texts. The exact location of Hubushkia is unknown, but the Assyrian records place it somewhere in the region of the Black Sea. According to Shalmaneser III, the land of Tabal was somewhere *en route* from Assyria to the Taurus mountains in Anatolia.[237] Both Hubushkia and Tabal were therefore located approximately in the same geographic region.

Shalmaneser also makes mention of an Armenian by the name of Arame:

> "From Hubushkia I departed. To Sugunia, the royal city of Arame, the Urartian (Armenian), I drew near. The city I stormed (and) captured. Multitudes of his warriors I slew".[238]

Sargon II likewise makes mention of 'the lands of Arame'.[239] It seems strange that this appellation should exist some 200 years after first being mentioned by Shalmaneser III, and even stranger when one considers the other 'coincidences' mentioned above. The "land of Arame" is also mentioned by Adad-nirari II who tells us that Kadashman-Buriash (another name for Shalmaneser III) "during an expedition against the land of Arime, (in) the city of Pausa, which lies at the foot of Mount Kasiari(?), he fought (a battle)".[240]

Adad-nirari III mentions a certain Fortress (Dur) of king Sangari. Stephanie Page commented:

> "If the reading Sangari is correct, this place appears to be named after Sangara, who was king of Carchemish during the reigns of Assur-nasir-pal II and Shalmaneser III. The name has no

[230] ARAB Vol. 1, p.205, §.573.
[231] ARAB Vol. 2, p.9, §.21.
[232] ARAB Vol. 1, p.213, §.598.
[233] ARAB Vol. 1, p.220, §.607.
[234] ARAB Vol. 1, p.271, §.766.
[235] ARAB Vol. 2, p.4, §.7.
[236] ARAB Vol. 1, p.72, §.137.
[237] ARAB Vol. 1, §.580.
[238] ARAB Vol. 1, p.213, §.598.
[239] ARAB Vol.2, p.18, §.36.
[240] ARAB Vol. 1, p.120, §.390.

> determinative, however; and it would be unusual for the Assyrians to continue using the name of a king who had resisted them; therefore this is a very tentative reading".[241]

It could not possibly have occurred to her that Sangara could have been a contemporary of Adad-nirari III because of the period of time which was supposed to have separated him from Ashur-nasir-pal and Shalmaneser III. This difficulty is removed when we realise that Ashur-nasir-pal II and Adad-nirari III were one and the same person and that the records ascribed to Shalmaneser III have been appropriated by Shalmaneser V.

The same problem is encountered with a text which Luckenbill accredited to Adad-nirari II but which Grayson accredited to Ashur-bel-kala:

> "In that year, in the same month, [he plundered the Arame]ans opposite the city Sangaritu [which is on] the Euphrates".[242]

In this instance, the city which seems to be named *after* the king of Carchemish appears in a text currently dated (assuming the text is ascribed to Ashur-bel-kala) some two hundred years *previous* to Sangara! This anomaly no longer becomes problematic, however, if the text in question is reassigned to Adad-nirari III. As proposed above, Adad-nirari III tried to style himself on Ashur-nasir-pal I, even naming himself Ashur-nasir-pal (II).

Dr Irving Finkel has recently commented that inscriptions on two bricks from Rabat in Iran mention the names Arzizu and Ata, and proceeds to explain that there was an Ata king of Arzizu mentioned in the annals of Ashur-nasir-pal II:

> "Ashurnasirpal's Ata belonged in the Iranian Iron Age II period. The excavations (Kargar – Binandeh 2009, 114 –115) identified what was probably a defensive wall at Rabat, and the site did have Iron Age II occupation. Either this Ata or another ruler of the same name, in the ninth or eighth century, could have been responsible for the brick inscription. Ashurnasirpal's Ata, however, is too early to have been the ruler responsible for the mosaic pavement. Another ruler of Arzizu, who was a vassal of the Assyrian Sargon II, bore the name of *Da-da-a* (Lanfranchi – Parpola 1990, 175; Mattila 1999). Heidari (2010, 150) has pointed out that the kingdom of Ada, ruler of Shurda, was also somewhere in this general area of the Zagros; Ada, too, became a vassal of Sargon II (Fuchs 1998)."[243]

We have demonstrated that Ashur-nasir-pal II was king of Assyria a few years before Sargon II, so these comments by Dr Finkel provide further evidence to support the arguments being presented here. Yet again, evidence shows that two separate periods of history are in fact separated only by our misinterpretation of the archaeological evidence.

One further interesting point is the mention by Shalmaneser III of a city called 'Nikku of the land of Tukliash'[244] which makes a reappearance during the time of Tiglathpileser III as 'Niku of Tupliash'.[245] Apart from the fact that this demonstrates that our reading of the Assyrian characters is far from certain (it is difficult to explain how the *k* in Tukliash can change its form to the *p* in Tupliash[246]), Nikku of the land of Tukliash/Tupliash does not appear to be mentioned other than by these two kings. Tiglathpileser III lived just prior to Shalmaneser V

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241 *A Stela of Adad-nirari III and Nergal-ereš from Tell al Rimah* p.146, Stephanie Page, Iraq Vol. 30, No.2, London 1968.

242 ARI Vol. 2, p.54, §.244 & ARAB Vol. 1, p.121, §.391.

243 *Between Carchemish and Pasargadae: Recent Iranian Discoveries at Rabat* p.593, Julian Reade and Irving Finkel in *From Source to History Studies on Ancient Near Eastern Worlds and Beyond*, edited by Salvatore Gaspa, Alessandro Greco, Daniele Morandi Bonacossi, Simonetta Ponchia and Robert Rollinger, Hubert und Co, Göttingen, Germany 2014. (ISBN: 978-3-86835-101-9)

244 ARAB Vol. 1, p.235, §.637.

245 ARAB Vol. 1, p.281, §.784.

246 Compare the confusion which exists between the *p* and *k* in the so-called P-Celtic and Q-Keltic languages.

hence the reoccurrence of this name is just another of those many 'coincidences' which we are confronted with.

It cannot be stressed strongly enough that we have very little archaeological information dating from Shalmaneser V's reign. As J. A. Brinkman aptly put it:

> "After Tiglath-pileser's death in 727, his son Shalmaneser V succeeded to the dual monarchy and reigned for five years. His reign is poorly documented, and the only known major activity relating to Babylonia is his deportation of Chaldaeans from Bit-Adini (probably a section of Bit-Dakkuri)".[247]

Note that Shalmaneser III likewise was engaged with the Chaldeans from Bit-Adini and Bit-Dakkuri. Shalmaneser V was obviously trying to re-enact the achievements of Shalmaneser III, though in respect of Tyre and Sidon, whilst Shalmaneser III may have succeeded in subjecting these cities, Shalmaneser V failed!

There are clearly a lot of coincidental similarities in names during these two periods. If we were to take each of these in isolation, then I admit that the evidence being presented here is somewhat thin. One could still argue that the repetition of names was a common occurrence and that it is not impossible that there were kings with the same names during both the periods in question. When we take all of the arguments together, however, and bearing in mind that there are so many of these 'coincidences', it does seem as though there is something seriously wrong with the texts. It has already been noted that the Assyrian's interest in history "was prompted by the belief in the periodic recurrence of historical events".[248] The reality of the situation is that the Assyrians were tampering with the archaeological record and feeding the world with their forgeries. The Greeks merely soaked it all up and spread these deceptions to an unsuspecting public. It is therefore my firm opinion that the texts ascribed to Shalmaneser III have been tampered with, either by Shalmaneser V or by the scribes of a later era, and are the combined efforts of both of these kings.

What we have revealed here is yet another deliberate attempt to distort history. It is difficult to see, however, from just reading the copies, how this deception has been achieved, as the texts are well and truly integrated. Unless a proper scientific investigation is undertaken,



Israelite ambassadors bowing down before Shalmaneser III (2nd from left) during the time of Jehu king of Israel.

[247] *Babylonia in the Shadow of Assyria (747-626 B.C.)* p.25, John Anthony Brinkman, *Cambridge Ancient History* Vol. 3, Part 2, Cambridge University Press 1991.

[248] COD p.294.

I cannot see how we are likely to get very far with disentangling the information between the various true periods. We will only be able to accomplish this by carefully examining the original monuments for erasures.

Ashur-nirari and Sennacherib

We have now moved Adad-nirari III forward in time by some 60 years. By doing so, we have removed Shalmaneser IV from the King List for whom the textual evidence is somewhat lacking. Shalmaneser, son of Adad-nirari III, is now to be identified as Shalmaneser V. However, at least one other king still needs to be accounted for. This is Ashur-nirari V, son of Shalmaneser, whom the Kings Lists wrongly claimed was the father of Tiglathpileser III.

Following the above amendments through to its natural conclusion, Ashur-nirari V must have been either an alternative name for Sargon II, or, as is more likely, for Sennacherib. Max Mallowan was of the opinion that Ashur-nirari was murdered in his palace.[249] This assumption is presumably based on an entry in the Limmu Lists which states that a revolt took place in the city of Kalach in the end of Ashur-nirari's reign, just before Tiglathpileser (presumed to be Tiglathpileser III) took the throne.[250]

First of all, let me explain that Kalach was probably a suburb of Nineveh. Layard identified the place as Nineveh due to the fact that the Arabs who were living in that region called the place Nimroud. According to their tradition, a great city once existed on the spot and that that city was built by Nimrod. Seeing that Nimrod son of Kush was accredited with building Nineveh, and seeing that no other site in the region even approached the size of this particular site, Layard was under no misapprehension that the city he was excavating was anything other than that famous ancient city of Nineveh. Whilst subsequent archaeological evidence may suggest otherwise, I would nevertheless maintain that Kalach was a fortress that protected the boundary of the city.

Like Babylon, Nineveh had artificial canals intersecting the city. These canals were used both for defence as well as for watering and irrigating the land within. The Assyrian texts, for example, speak of orchards within the inner city of Ashur.[251] At Kalach, Ashur-nasir-pal II dug out a canal which irrigated the city's gardens:

> "I dug out a canal from the Upper Zab, cutting through a mountain at its peak, (and) called it Patt-hegalli [i.e. Canal of Abundance]. I irrigated the meadows of the Tigris (and) planted orchards with all (kinds of) fruit trees in its [Kalach's] environs...The canal crashes from above into the gardens. Fragrance *pervades* the walkways. Streams of water (as numerous) as the stars of heaven flow in the pleasure garden. Pomegranites which like grape vines... in the garden...[I], Ashur-nasir-apli, in the delightful garden pick fruit like a mouse...".[252]

Sargon II did the same to the city of Dur-Sharrukin turning part of the city into a large 'park' with orchards and a canal to irrigate it.[253]

Lieut. Colonel Lane has capably demonstrated in his book '*Babylonian Problems*'[254] that archaeologists have grossly underestimated the size of Babylon and how Sippar, Opis and

[249] NAR Vol.1, p.109.
[250] ARAB Vol.2, p.437.
[251] ARI Vol. 1, p.65, §.427.
[252] ARI Vol. 2, p.173-4, §.678.
[253] ARAB Vol. 2, p.42, §.83.
[254] *Babylonian Problems*, Lieut.-Colonel William Horsburgh. Lane, William Clowes & Sons Ltd., London 1923.

Hillah, to name but a few, were suburbs located within the city walls. It is not unknown for city walls to enclose cultivated land,[255] so that in times of siege, which could last for a number of years, the city dwellers would have a source of food readily available. Strabo tells us that Nineveh was much larger than Babylon.[256] This being the case, it reinforces the statement above that Kalach will have formed part of the city of Nineveh.

Mallowan's comment that Ashur-nirari was murdered[257] is significant because Sennacherib was also murdered. According to Josephus, however, Sennacherib was killed in his *temple* called Araske at Nineveh,[258] whereas Sir Mallowan tells us that Ashur-nirari was murdered in his *palace* without explaining how he arrived at this conclusion or where his information came from. When I queried the matter with the British Museum, they were unable to ascertain the source of Mallowan's information. The only comment that I can make here is that the Hebrew word for '*palace*' is הֵיכַל (*hekal*), a word which can also mean '*temple*'.[259] It is interesting to note that the Assyrian word for temple is likewise '*ekkal*' which suggests that it had a similar meaning to the Hebrew. Was Ashur-nirari therefore murdered in his *temple*? We can but surmise as to where Mallowan obtained his information, but the identification of Ashur-nirari as Sennacherib seems to confirm his statement.

Shamshi-Adad V

Shamshi-Adad V claimed to have been "son of Shalmaneser, king of the four regions (of the world) ... grandson of Ashur-nasir-pal, who received tribute and gifts from all the (four) regions (of the world)".[260] Little else is known about this king and it is assumed that he succeeded Shalmaneser III who in turn succeeded Ashur-nasir-pal II. The question is, was he referring to the earlier kings of these names (i.e. Ashur-nasir-pal I and Shalmaneser III) or the later (i.e. Ashur-nasir-pal II and Shalmaneser IV/V)?

We are told by Shamshi-Adad V that:

> "Ashur-danin-apli, in the time of Shalmaneser, his father, acted wickedly, bringing about sedition, rebellion (and) wicked plotting, caused the land to rise in revolt, prepared for war, brought the people of Assyria, north and south, to his side...".[261]

He goes on to relate how the cities revolted under Shalmaneser his father and how he brought them back into submission. Notice that this occurred ***during*** the time that his father Shalmaneser was king. This demonstrates a fight for possession of the throne between a number of contenders.

Of the cities mentioned by Shamshi-Adad V, Tidu (variant *Taidu*), Kahat and Nabula in particular were cities conquered by Adad-nirari I where we are told that they were cities belonging to Shattuara king of Hanibalgat (this being the land of Matiene of the Greek records).[262] Shamshi-Adad V could therefore have been a 'son' of Shalmaneser I – not of Shalmaneser III as is commonly assumed. It should also be noted that Shamshi-Adad V styled

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255 *Ibid*. p.161 - quoting Quintus Curtius Rufus, we are told that the area inside the walls of Babylon was ploughed and sowed.
256 Strabo, *Geography* 16.1.3.
257 NAR Vol.1, p.109.
258 Josephus, *Antiquities of the Jews* 10.1.5 (Whiston) or 10.21-3 (Loeb). The Bible calls the temple Nisroch, a variant spelling of Araske (2 Kings 19:37). Note the dropping of the initial letter *nun*.
259 Translated as palace in 1 Kings 21:1, 2 Kings 20:18, Ezra 4:14 etc and as temple 1 Sam. 1:9, 2 Sam. 22:7, 1 Kings 6:3 etc.
260 ARAB Vol. 1, p.254, §.714.
261 ARAB Vol. 1, p.254, §.715.
262 Compare ARAB Vol. 1, p.254, §.715 with ARI Vol. 1, p.60, §.393.

himself "viceroy of Enlil, priest of Ashur, son of Shalmaneser, priest of Ashur..."[263] the form of which belongs to the time of Shalmaneser I. Shamshi-Adad V therefore seems to have been a son of Shalmaneser I.

Tukulti-Ninurta II

The following entry appears in the *Synchronous History*:

> "Tiglathpileser, king of Assyria, (and) Marduk-nadin-ahhe, king of Karduniash .... twice he (Tiglathpileser I) drew up a battle array of chariots, as many as (were) **by the lower Zab** opposite Arzuhina, (and) in the second year he defeated (Marduk-nadin-ahhe) in Gurmarriti which (is) **upstream** from Akkad. He captured **Dur-Karigalzu**, **Sippar-sha-Shamash, Sippar-sha-Anunitu**, Babylon, (and) Upe, the great urban centres, together with their forts. At that time he plundered Ugarsallu as far as Lubdi. [He ruled] every part of **Suhi as far as Rafiqu**".[264]

Comparing this with a text ascribed to Tukulti-Ninurta II:

> "...the king who from the other side of the Tigris to the land Hatti [.....] the lands Nairi entirely, **the land Suhu to [*the city Rapiqu*...from the passes of]** Mount Kirruru to the land Gilzanu, Apa king of the city Hubushkia [....] he [i.e. Tukulti-Ninurta II] captured. From the passes of Mount Babitu to [....] entirely, **from the Lower Zab** [to the city Ti]l-Bari which is **upstream along the Zab**, the lands Hirimu (and) Harutu, [fortresses of Kar]duniash, from the city Susu which is upon the Tigris to [....] **Dur-Karigalzu** to the cities **Sippar-of-Shamash (and) Sippar-of**-[....] he conquered".[265]

Comment has already been made in Chapter 3 of how Tukulti-Ninurta II has amended part of Ashur-dan's texts. We now find that an inscription, which has been assigned to Tukulti-Ninurta II, more correctly belongs to Tiglathpileser I. It is therefore anybody's guess as to which monuments have been affected by these appropriations. As already stated, Tukulti-Ninurta was an alias used by Tiglathpileser I. The aforesaid inscription therefore clearly belongs to Tiglathpileser I, alias Tukulti-Ninurta I, but has been assigned to Tukulti-Ninurta II. We here have evidence that the Assyrians were just as guilty as the Egyptians in appropriating the monuments of their predecessors and using them to their own ends.

Kings of the Sea-land

Mention is often made in the Assyrian texts of "kings of the sea-land". Many of the Babylonian kings have this title. Shalmaneser III tells us that he received tribute from "Iakinu, king of the sea-land"[266] and it is quite clear from a study of the texts that the lands which comprised the land of Nairi (or Namri) were regarded as the sea-lands. More importantly, the sea-land was a Chaldean stronghold during the time of Sennacherib.[267] (Notice that, according to the Prophet Yechezekel [AV Ezekiel], his family, which comprised Jewish priests, were dwelling by the River Chebar in this very same district, having been placed there by Nebuchadnezzar. Ezekiel called this region "the land of the Chaldeans".)[268]

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263 ARAB Vol.1, p.260, §.728.
264 ABC p.165 (emphases mine).
265 ARI Vol. 2, p.110, §.498 (emphases mine).
266 ARAB Vol. 1, p.232, §.625.
267 ARI Vol. 2, p.121, §.241.
268 Ezek. 1:1-3.

A mace head of diorite "belonging to Ulubarias [Ulamburriash], son of Burnubarias [Burnuburriash] the king, the king of the sea land" was discovered at Babylon by the German excavator Robert Koldewey.[269] This designation "king of the sea-land" is not to be taken lightly. We know that Burnuburriash was regarded as a Kushite (Kassite) king of Babylon therefore the title of "king of the sea-land" must have been earned. In other words, he must have conquered those regions! Immanuel Velikovsky made a very strong case for identifying Burnuburriash as Shalmaneser III,[270] and judging from the evidence we have at hand, it would appear that he is right. Shalmaneser III conquered the whole of the land of Nairi including the houses of Adini and Iakinu, this being the seat of the kings of the sea-land. Shalmaneser was therefore entitled to call himself "king of the sea-land".

The designation 'Kings of the Sealand' seems to have confused everyone to the extent that we do not know precisely who they were. According to the Kings Lists, the 'Kings of the Sealand' comprised two supposedly separate dynasties of Isin as well as another third dynastic period simply referred to as the Dynasty of the 'Kings of the Sealand'. Each dynasty was purportedly separated in time by a few hundred years. In reality, now that we have reconstructed the Assyrian history, the first two of these 'periods' (i.e. the two dynasties of Isin) can be shown to belong to one and the same epoch! It should also be borne in mind that Marduk-appla-iddina (the Merodach-Baladan of the Bible) of the time of Tiglathpileser III was a sealand king.[271]

The sealand kings, in general, refer to the branch of Chaldeans who occupied north Syria and Anatolia. Among the various tribes and places mentioned by the Assyrian texts, we have:

Adini, son of Dakuri, the Chaldean.[272]

Bit-Dakkuri, which is in Chaldea.[273]

The Sea-land - Chaldean principality.[274]

Iakinu, king of the sea-land.[275]

Dabigu, the city of Ahuni, son of Adini.[276]

Dabigu, a fortified city of Hatti.[277]

Carchemish in the land of Hatte.[278]

Sangara, king of the land of Hatte.[279]

Burnuburriash II may have styled himself 'King of the Sea-land', though in this instance his claim was probably one of conquest rather than by inheritance. This is no different to Ben Hadad calling himself "King of Hazor" even though he was a Syrian king ruling from Damascus. Hammurabi similarly styled himself "king of Hana".

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269 *The Excavations at Babylon* p.264 Robert Koldewey, London 1914.
270 AIC pp.320-323.
271 ARAB Vol. 1, p.285, §.794.
272 ARAB Vol. 1, p.226, §.614.
273 ARAB Vol. 2, p.213.
274 *Ibid*.
275 ARAB Vol. 1, p.232, §.625.
276 ARAB Vol. 1, p.226.
277 ARAB Vol. 1, p.201.
278 ARAB Vol. 1, p.164.
279 ARAB Vol. 1, p.165.

The *Babylonian Chronicle P* tells us that Kadashman-Harbe "ordered the overthrow of the Suteans from east to west and *annihilated* their *extensive* forces".[280] The Suteans of the Assyrian records were the Setiu of the Egyptian records. It was the name by which Israel and Edom were known to her neighbours during this early period, the designation most likely being derived from the name Esau (i.e. Esau-ti which, with the dropping of the initial syllable, has become Sau-ti or Setiu). This tells us that Kadashman-Harbe, who we have identified as Burnuburriash, invaded Syria and northern Israel. The only king to have left us with any evidence of such an incursion at this early period comes to us from Shalmaneser III who, being a son of Ashur-nasir-pal, must have been a son of Ashur-nasir-pal I, who, as we have already stated, was a son of Eriba-Adad I, alias Tukulti-Ninurta.

I have already demonstrated that the Black Sea was known to the Assyrians as the Sea of Nairi, with the "inner sea" of Zamua (i.e. [A]zavua) being identified as the Sea of Azov. These Chaldean tribes were therefore widespread. Bît-Dakkuri means "house of Dakkuri". In the Assyrian records, the House of Omri (this referring to Omri king of Israel) was likewise called either Bît-Humri (with an aspirated *H*) or Bît-Khumri. The Dakkuri were Teucrians, the Ammukani were both Mycenaeans and Mycians, a people who were known as both Mekanoi (Μυκηναίων) and Mukoi (Μύκοι) to the Greeks. All of these were originally considered Chaldean tribes who went on to become nations in their own right. The Mycenaeans settled in Greece whilst the Teucrians, after the fall of Troy, were dispersed throughout Macedonia, Thrace and Anatolia, whereas the Mycians seem to be a splinter group who stayed in the region of the Zagros Mountains.[281] Likewise, a tribe variously called Bît-Shilâni,[282] Bît-Silâni[283] and Bît-Sillana[284] in the Assyrian records were the people called Silenes by the Greeks. In *Legacy of Edom*, I demonstrate that these Silenes were also known as Seirites.

According to Herodotus, the Paeonians were Teucrian emigrants from Troy.[285] The Paeonians, who were called Pannonians by Strabo[286] and Pliny,[287] were Edomite descendants of Duke Pinon.[288] Virgil informs us that the Teucrians at one time had a navy:

> "He saw the Teucrian navy scattered far along the waters; and Aeneas' men o'erwhelmed in mingling shock of wave and sky."[289]

In a separate paper entitled *The Legacy of Edom*, I demonstrate that Aeneas is Duke Anah, or, to be more precise, the tribe of people who were descended from Duke Anah.[290] All of these tribes had their own navies. They were 'Sea Peoples' who, to use the Assyrian terminology, were ruled by 'Sea-land Kings'.

Strabo likewise confirms that the Mycenaeans once had a naval force:

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280 ARI Vol. 1, p.50, §.324.
281 Herodotus, *Histories* 7.68.
282 ARAB Vol. 1, p.281, §.783 & p.285, §.792, Vol. 2, p.26, §.54 & p.52, §.99.
283 ARAB Vol. 1, p.291, §.810.
284 ARAB Vol. 2, p.126, §.252.
285 Herodotus, *Histories* 5.13.
286 Strabo, *Geography* 7.5.3.
287 Pliny, *Natural History* 3.25 (147).
288 See Section *Edom in Macedonia and Thrace* in *Legacy of Edom*.
289 Virgil, *Aeneid* 1.124.
290 See Section *Edom in Italy* in *Legacy of Edom.*

> "Eïones [in Arcadia in Greece] was a kind of village which the Mycenæi depopulated, and converted into a station for vessels. It was afterwards destroyed, and is no longer a naval station."[291]

He also informs us that the city of Mycenae in Greece was founded by Perseus son of Danaus.[292] Herodotus informs us that the Persian kings were likewise descended from Perses, son of Perseus, son of Danaus,[293] as were the Dorians.[294] Danaus is the generic name the Greeks gave to northern Israel, a name which is derived from the tribe of Dan. Perseus appears to be Peresh son of Machir of the tribe of Menashe.[295] The close inter-relationships between Israel and Edom are covered in my separate works *The Legacy of Edom* and *The Forgotten Tribe of Naphtali and the Phoenicians*. We shall look at the Mycenaeans in a little more detail in the next chapter.

The Bît [i.e. House of] Iakin of the Assyrian texts,[296] a people who were also called Chaldeans, were descended from Iakin (יַעֲקָן AV Jaakan[297] or עָקָן AV Akan[298]) son of Etser (AV Ezer) son of Seir. In the time of Tiglathpileser III and Sargon II kings of Assyria, these people were located around what the Assyrians called "The Bitter Sea". Sargon II claimed to have conquered "Bît-Iakin on the shore of the Bitter Sea as far as the border of Dilmun".[299] He goes on to inform us that Dilmun was located somewhere "in the sea of the east", meaning the Persian Gulf, and that the king of Dilmun's abode "is situated in the midst of the sea".[300] This is also described elsewhere as being "in the midst of the sea of the rising sun".[301]

As already mentioned, Merodach-baladan "king of Babylon" of the time of King Hezekiah was likewise of the tribe of Yaakan[302] and his dominion included most of Babylonia at least up to the city of Carchemish on the Euphrates. The "River Okeanus" referred to by the Greek writers was the river Euphrates, which runs through Mesopotamia and discharges itself into the Persian Gulf, a river which takes its name from this tribe of Iakin.

According to Homer

> "for Zeus went yesterday to Oceanus, to the blameless Ethiopians for a feast, and all the gods followed with him."[303]

The Ethiopians to which Homer is referring when he talks about the River Okeanus were the Babylonians, these being the Eastern Ethiopians mentioned by Herodotus,[304] even those Ethiopians (as contradistinct from the Western Ethiopians) which Josephus tells us were descended from Nimrod son of Kush.[305]

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[291] Strabo, *Geography* 8.6.13.
[292] Strabo, *Geography* 8.6.19.
[293] Herodotus, *Histories* 7.150.
[294] Herodotus, *Histories* 6.53.
[295] See Section *Spartans & Lacedaemonians* in *Legacy of Edom* and *The Forgotten Tribe of Naphtali & the Phoenicians* for further information.
[296] See for example ARAB Vol. 1, p.283, §.787, Vol. 2, p.21, §.41, p.23, §.45-46, p.26, §.54 etc.
[297] 1 Chron. 1:42.
[298] Gen. 36:27.
[299] ARAB Vol. 2, p.26, §.54.
[300] ARAB Vol. 2, p22, §.43.
[301] ARAB Vol. 2, p.36, §.70.
[302] ARAB Vol. 2, pp.14, §.31, 19, §.38 & 33, §.66.
[303] Homer, *Iliad* Book 1, Lines 423-4.
[304] Herodotus, *Histories* 7.70.
[305] Josephus, *Antiquities of the Jews* 1.6.2 (Whiston) or 1.135 (Loeb where he is called Ναβρώδης Nabrodés).

According to Hesiod, the River Okeanus gave birth to around 3,000 'daughters' and an innumerable number of 'sons'.[306] No one seems to realise that this is allegory. These 'sons' and 'daughters' of Okeanus were tribes who emerged from this region through which the River Euphrates flows. This is where many from of the Ten Tribes were placed by the Assyrians after they deported them from their land. Further east, the Euphrates traversed the land of the house of Iakan and continued through the ancient region of Bablyonia where the Kassites once dwelt. This then was the River Okeanus!

Nemesis, the 'son' of Okeanus, is more correctly the tribe of Menashe, Nemesis being a Metathesis of this name. Nemesis was also known as Rhamnusia,[307] this being more correctly Rho-Menashe. The Greeks, as usual, have provided us with a completely garbled version of history.

The Ellenes who settled in Greece were likewise descended from the Lulluvi/Lullubi of the Assyrian records. They in turn were descended from Duke Elah. All of these tribes came from the Zagros region. They were predominantly Israelite and Edomite tribes. In Chapter 7, we demonstrated that the Zagros Mountains are the Biblical Mount Seir. Knowing this, the use of the expression 'sealands' by the Assyrians now takes on a whole new meaning!

Shalmaneser I

To recap, we are suggesting that the records assigned to Shalmaneser III are the joint efforts of two kings, the first of whom was a contemporary of Ashur-uballit and was in fact either son or son-in-law of Ashur-nasir-pal son of Tukulti-Ninurta/Eriba-Adad/ Puzur-Ashur. The latter Shalmaneser, who has appropriated the monuments of Shalmaneser III, is to be identified as Shalmaneser IV alias Shalmaneser V. To put this into perspective, it means that Shalmaneser III will have *preceded* Shalmaneser I, the latter having been a contemporary of Uzziah (alias Azariah) king of Judah. We are told that in the days of Shalmaneser I a great earthquake occurred![308] This will have been the great earthquake which is mentioned in the Bible as having occurred during the time of Uzziah king of Judah.[309]

Before going much further, I would suggest that Shalmaneser I was not even a true king of Assyria! This may come as a shock to many students, yet I do not make the statement lightly. Shalmaneser I's inscriptions appear to have been tampered with by some later king, the most likely candidate being Shalmaneser V. Apart from the fact that he does not appear in any extant king list, Shalmaneser I is nearly always described as "prefect of Enlil, priest of Ashur" or, as Grayson prefers, "governor of the god Enlil, vice-regent of Ashur",[310] designations which Poebel and others have assumed to indicate that he was acting on behalf of his heavenly god.

Shalmaneser I himself claims:

> "When Ashur, the lord, faithfully chose me for his worshipper, gave me the sceptre, weapon, and staff to (rule) properly the black-headed people, and granted me the true crown of

[306] Hesiod, *Theogony* 360-370.
[307] *Dictionary of Greek and Roman Biology and Mythology* Vol. 3, Entry under Rhamnusia on p.646. Various contributors. Edited by William Smith, Boston 1870.
[308] ARI Vol 1, p.92 §.595 & p.93 §.601.
[309] Zech. 14:5.
[310] Compare for example ARAB Vol. 1, p.45, §.127 and ARI Vol. 1, p.85, §.543.

lordship; at that time in my accession year, the land Uruatri rebelled against me."[311]

The "black-headed people" were the Babylonians! This means that Shalmaneser I was made ruler of Babylon. He must therefore have ruled from Babylon whilst his father, Adad-nirari I, ruled from Nineveh.

The fact of the matter is that Adad-nirari I and Shalmaneser I ruled during a dark period of Assyria's history when Assyria and Babylonia were invaded on all sides by various factions including Elamites and the "Kings of the Sea-land" and many of the Assyrian and Babylonian kings may well have been acting under the auspices of some overlord. It is not until the time of Tiglathpileser I alias Tukulti-Ninurta IB that we see some semblance of order being restored. It is possible that nearly all records and documents from the earlier periods will have been destroyed by the invading forces, which is why later kings and classical historians alike have been unable to satisfactorily piece together the history of this obscure period. It certainly has not helped that the later texts show clear evidence of having been tampered with.

We should bear in mind that Shalmaneser V was a son of Adad-nirari III alias Ashur-nasir-pal II, so texts which refer to Shalmaneser as "king of the universe", son of Adad-nirari could just as easily belong to Shalmaneser V.

Family ties

So far, we have not considered the lineages of either Adad-nirari III or Ashur-nasir-pal II. We have on more than one occasion seen that the Egyptian and Assyrian kings claimed descent from kings to whom they were not directly related. This has caused no end of confusion. Also, they have freely used the word 'son' when 'descendant' or 'relation' would be more amenable to our western ears.

The main problem with this part of the reconstruction is that Adad-nirari III gives his genealogy as shown in the insert on the right.[312] Enlil-kapkapi of the said list is a variant spelling of the name Ilukabkabu who was the father of Shamshi-Adad I. Luckenbill transliterated the name as Bel-kapkapi, but, as already explained, the name originally read as Bel is nowadays transliterated as Enlil.

This list fits the generally accepted chronology almost to perfection. In fact, this is one of the longest genealogies that we have from any of the Assyrian kings, which in itself is suspicious, more especially in view of all of the deceptions we have so far uncovered. Like Shamshi-Adad I before him,[313] either Adad-nirari was trying to fabricate a

Adad-nirari III's genealogy:

Adad-nirari
↓
Son of Shamshi-Adad
↓
Son of Shalmaneser
↓
Grandson of Ashur-nasir-pal
↓
Offspring of Adad-nirari
↓
Descendent of Tukulti-Ninurta
↓
Of the line of Shalmaneser
↓
Of the line of Enlil-kapkapi
(i.e. Ilukabkabu)

311 ARI Vol. 1, p.81, §.527.
312 *Cuneiform Inscriptions of Western Asia* Vol.1, plate 35, No.3.
313 COD p.296.

false genealogy to justify his royal position, or this is the fabricated work of some later scribe. The only other long genealogy that we possess is of Ashur-uballit I, but even that is a forgery, the clay tablets on which it is written being clearly dated to the Late Assyrian Period:

> "The script is Neo-Assyrian which means that the inscription is certainly not contemporary. Von Soden has pointed out that there are several grammatical and orthographical peculiarities in the text which must stem from the Neo-Assyrian period. He concludes that ***the inscription is an ancient forgery*** composed to draw the king's attention to the restoration of some ancient structure. Borger, however, thinks it is simply a poorly done, late copy."[314]

Another difficulty that we are faced with is that we do not know which of the kings Adad-nirari III is referring to. I have already amply demonstrated in the previous chapter the dangers of assuming a linear genealogy. I would therefore suggest that what we have here is either a forgery, or a claim by Adad-nirari to descendency from more than one different royal family. Adad-nirari actually claimed to be "son of Shamshi-Adad..., *son* of Shalmaneser..., grandson of Ashur-nasir-pal...., offspring of Adad-nirari..., etc.".[315] Note the double use of the word *son*. One therefore wonders what the actual relationships were and whether the Shamshi-Adad in question belonged to one family line and Shalmaneser to another. If Adad-nirari was merely spouting off a list of names in no specific order, such as we have noticed in the Djed-thut-ef-ankh and Neseramun genealogies in the previous chapter, then it is anyone's guess as to what order we are to place these kings.

Admittedly this is very slim evidence but one has to consider all of the facts and not allow oneself to be blinkered into accepting the errors and lies of past generations whose only reason for producing such chronologies seems to have been for proving the antiquity of their nation. I appreciate that most of the evidence for rejecting these inflated genealogies has come from Egypt, but can we honestly believe that Assyria was not likewise guilty of such deceptions? Throughout this book it has been demonstrated time and again how we have been misled by forgeries and falsely inflated genealogies.

Ashur-resha-ishi

Regrettably, as already stated, the later the inscriptions, the harder it becomes to separate the lies and deceptions from the truth. Whilst I have made reasonable inroads in this respect, I have to concede that there is still much research still to be done. Nevertheless, we shall start by examining the facts at our disposal.

Let us start from where we left off in Chapter 3. We know that Ashur-dan I was a son of Ninurta-apil-Ekur alias Ashur-uballit. He cannot possibly be identified as Enlil-nirari son of Ashur-uballit, nor his successor Arik-din-ilu, neither of whom are known to have reigned anywhere near the 46 (variant 36) years attributed to Ashur-dan.[316] We must therefore either find a match for Ashur-dan either with Adad-nirari I or his son Shalmaneser I or assume a secondary royal line running concurrently with the first.

It is when we look at the records of Ashur-resha-ishi I that we encounter our first major problem. He was (we are told) the father of Tiglathpileser I, hence a contemporary, one

[314] ARI Vol. 1, p.44, §.279 (emphasis mine).
[315] ARAB Vol.1, p.263, §.743.
[316] ANET p.565.

would assume, of Shalmaneser I. If we can recall, Tiglathpileser I was also called Tukulti-Ninurta, who in turn was a son of Shalmaneser I.

Tiglathpileser I informs us that:

> "When the *bît-namiru* [i.e. the temple of the goddess Ishtar of Nineveh], which ... had built and which in the reign of Shalmaneser [I], king of Assyria, had fallen to ruins, into the square (*or*, boulevard), ... the king, who lived before me, restored its ruins, ... of my father entered their *namiru* [i.e. lions]."[317]

From this, we can gather what poor state these particular inscriptions were in. The restoration being referred to in this passage was either done by Ashur-dan I or by Ashur-resha-ishi I. So far, this comment is tenable. If Ashur-resha-ishi I was a contemporary of Shalmaneser I, then the reference to that king's reign would not pose a problem. It is when we look at Grayson's attempts at reconstruction, however, that we encounter difficulties. The following text which is ascribed to Ashur-resha-ishi I is just not tenable:

> "At that time the tower gates of the great gate at the front of [the (monumental) lions] in the main forecourt of the temple of the goddess Ishtar of [Nineveh], my mistress - (the tower-gates) which previously, at the time of Shalmaneser (I) king of Assyria, had been damaged in an earthquake (and) which Shalmaneser (I), a king who preceded me, restored; a second time they were shaken by an earthquake [at the time of Ashur-d]an (I), [king] of Assyria, my grandfather, those tower-gates had been weakened and become dilapidated."[318]

Taking this at face value, we must accept that Ashur-dan *succeeded* Shalmaneser I, which causes serious complications for the revised chronology being presented here.

Having made such excellent progress, we must not allow ourselves to be detracted from our objective. It does not take much investigation to realise that Grayson's reconstruction is based on "numerous clay cone fragments found at Nineveh".[319] Many of these fragments are in such poor condition that it would be an easy matter to confuse the authors. Of one of these texts, Grayson remarks:

> "This text is reconstructed from two clay cone fragments in the British Museum. The only indication of the specific structure to which the inscription refers is "*hinter house*" (*bit kutalli*), a term used for a royal storehouse connected with ***Sennacherib's palace*** in the Neo-Assyrian period."

Can we then ignore this reference to a later structure?

According to a text ascribed to Ashur-bel-kala, which text is clearly a mishmash of various king's annals, the following comment is preserved:

> "I constructed a palace in the city *Sikkatu* which is at the *head* of the road to Inner City (Ashur). I built a new palace in [the city *S*]aqa. The palace of the city Apqu, which [A]shur-resha-ishi (I) [*my father*] had built (but) not [completed], the wall …. (Lacuna)".[320]

This palace was said to have been built by Adad-nirari II:

> "The ancient city Apqu, which kings who preceded me had built, had become dilapidated and turned into ruin hills. I rebuilt that city, reconstructed it from top to bottom, completed

[317] ARAB Vol. 1, p.70, §.210.
[318] ARI Vol. 1, p.148, §.951.
[319] ARI Vol. 1, p.147, §.949.
[320] ARI Vol. 2, p.56, §.252.

> (it), decorated (it) in a splendid fashion, (and) made it bigger than before. I constructed therein my enormous lordly palace."[321]

This being the case, assuming that this record of Adad-nirari II is not itself an appropriation, Adad-nirari II was probably an alternative name for Ashur-resha-ishi. If so, then Tiglathpileser III, who called himself "son of Adad-nirari", could also have legitimately styled himself "son of Ashur-resha-ishi". (Note that Tiglathpileser I is said specifically to have been a son of Ashur-resha-ishi I.) Ashur-nasir-pal II is also accredited with the building of this temple in the city of Apqu,[322] which further strengthens the argument that Ashur-nasir-pal II was another name for Adad-nirari, though it is my strong contention that a good proportion of the records which have been ascribed to Adad-nirari II are the appropriations of a later king.

We know that a great earthquake occurred during the time of Shalmaneser I, as he himself declares:

> "At that time the temple of the goddess Ishtar, mistress of Nineveh, my mistress, [which] Shamshi-Adad (I), the king, my predecessor, had previously built (and which, when) it became dilapidated, Ashur-uballit (I), my forefather, later restored - that temple had been damaged in an earthquake and was in ruin."[323]

As already stressed, this will have been the great earthquake which is mentioned in the Bible as having occurred during the time of Uzziah king of Judah.[324] According to these revisions being presented here, Ashur-uballit was an alternative name for Shamshi-Adad I. This being the case, it would suggest that Shalmaneser I did not know his own ancestry! The truth of the matter is that the archaeologists themselves may have reconstructed the texts incorrectly. Alternatively, the texts are contrived efforts of later Assyrian scribes (if not the kings themselves) with the intention of misleading us, their goal being to prove that their nation was the most ancient. It should be stressed that debates as to which was the oldest nation were still raging in Josephus' day.[325]

We know that Shalmaneser I undertook repair work on the Ishtar temple at Nineveh.[326] This part of Ashur-resha-ishi's text quoted above is therefore correct. Of the inscriptions preserved of Ashur-dan I and Ashur-dan II, however, no mention is made either of any earthquake nor of any work undertaken by either of these two people on this particular temple. This raises the question, how did Ashur-resha-ishi know about this second earthquake if it was not recorded?

In the case of the Ashur temple, which was rebuilt by Shalmaneser I, we know that Esarhaddon restored that temple when it fell into decay – supposedly 586 years later. He also alludes to restoration of other temples, including work on the palace at Nineveh.[327] We have already discussed in Chapter 8 the significance of Esarhaddon's texts and have come to the inevitable conclusion that a great calamity befell Assyria during both his and his father's reigns. This was when the sun went down ten degrees as a sign to King Hezekiah; when, according to Esarhaddon, the stars went out of alignment and the planet Mars, a planet which should *not* by today's reckoning have come between the earth and the sun, drew near

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321 ARI Vol. 2, p.87, §.423.
322 ARI Vol. 2, p.51, §.227.
323 ARI Vol 1, p.93, §.601.
324 Zech. 14:5.
325 See Chapter 12, *The Exaggeration of Antiquity*, COD.
326 ARI Vol. 1, p.92-93, §.592-602.
327 ARAB Vol. 2, p.265, §.689.

to the station of the sun and stood still in the sky. "The stars of heaven proceeded to their stations, took up the proper course and kept (*lit.,* left) the improper path",[328] he recorded. With these awesome occurrences, an earthquake will have been inevitable. "Marduk was angry" we are told.[329]

Bearing in mind that the name read as Esarhaddon is actually written *Ashur-aha-iddina* in the Assyrian language, one wonders whether the reference to the "earthquake which occurred in the time of Ashur-dan" in Ashur-resha-ishi's text quoted above might in fact be a reference to this earthquake which occurred during the time of ***Ashur-aha-iddina***. This being the case, Ashur-resha-ishi (presumably Ashur-resha-ishi II) must have reigned ***after*** the time of Esarhaddon king of Assyria.

From the time of Tiglathpileser I onwards, the texts are generally so badly corrupted by appropriations that further identifications become harder to establish. It looks like Ashur-nasir-pal II, however, was son of Tukulti-Ninurta I and not a son of Tukulti-Ninurta II as is commonly assumed. Adad-nirari II also claimed to be a 'son' of Tiglathpileser,[330] this presumably being Tiglathpileser I, a king who also used the name Tukulti-Ninurta. Tiglathpileser I himself appears to be a usurper of the throne, declaring himself "*Legitimate* heir of Ashur-dan ... Offspring of Ninurta-apil-Ekur".[331] Barely anything is currently known of Tiglathpileser's side of the family which included his father Ashur-resha-ishi, who is understood to have ruled for 18 years, and his grandfather Mutakkil-Nusku as well as Mutukil-Nusku's brother Ninurta-Tukulti-Ashur, both of whom, according to the Assyrian King List, supposedly only ruled "for less than a year".[332]

Putting together the relevant facts, it is not just a coincidence that Adad-nirari II claims to have conquered the same lands as Tiglathpileser I:

Adad-nirari II:

> "I marched to the land of the Qumanu (and) conquered the extensive land of the Qumanu....."[333]
>
> "....Valiant man who marched with the support of the god Ashur, his lord, from the other side of the Lower Zab, the district of the land of the Lullumu, the lands Habhu (and) Zamua, as far as the passes of the land Namru and subdued at his feet the extensive land of the Qumanu as far as the lands Mehru, Salua, and Uratru".[334]

Tiglathpileser I:

> "I completely conquered the entire land of the Lullumu, the lands Salua, Qummenu, Kadmuhu and Alzu...."[335]
>
> "....[... the Qumanu] as far as the land Mehru I conquered.[336]

From this, it appears that Adad-nirari II may have appropriated the monuments of Tiglathpileser I. This would mean that Adad-nirari II *did not* have to reclaim land which was

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328 ARAB Vol. 2, p.259, §.669.
329 ARAB Vol. 2, p.243, §.642. See also "But the merciful Marduk - his anger lasted but a moment..." §.643.
330 ARI Vol. 2, p.82, §.401.
331 ARI Vol. 2, p.17, §.52.
332 ANET p.565.
333 ARI Vol. 2, p.82, §.403.
334 ARI Vol. 2, p.86, §.419.
335 ARI Vol. 2, p.26, §.94.
336 ARI Vol. 2, p.21, §.71.

lost after the death of Tiglathpileser I as is commonly assumed.

One text, which has been ascribed to Adad-nirari II, refers to Adad-nirari I as "vice-regent of Ashur" and a "prince who preceded" him[337] which seems to me to be a strange comment to make seeing as how Adad-nirari I supposedly claimed to be "king of the universe".[338] When Adad-nirari I recorded his victory over the Kushites (Kassites), he only claimed to be "holy prince"[339] and in other texts "governor of the god Enlil, vice-regent of Ashur".[340] A governor is someone a king appoints as a regent. A vice-regent is someone acting with the authority of a king – in this instance, the king of Ashur (i.e. Assyria). The same problem is encountered with his son, Shalmaneser I. It is only in later building texts that these two people purportedly called themselves kings of the universe. Is it therefore possible that the texts have once more been doctored by some later king or scribe? Seeing as how we have now shown that Shalmaneser V was a son of Adad-nirari alias Ashur-nasir-pal, it is highly likely that some of the records of Shalmaneser I and Shalmaneser V have also been confused.

The King Lists

To quote the words of Sir Leonard Woolley in connection with the early Assyrian period:

> "The written history of the country had been carried back for something like five hundred years; and although nothing could justify the swollen chronology of the King-lists one could at least suspect that behind it there lurks an element of misunderstood truth. At an archæological congress of excavators held at Baghdad in 1929 it was agreed that the early civilization of Southern Mesopotamia could be classified in successive phases which should be called, after the places where the evidence for each was first discovered, the al 'Ubaid Period, the Uruk period (named after Uruk, the Biblical Erech and the modern Warka), the Jamdat Nasr Period, and then the Early Dynastic Period within which (but relatively late in it) comes the First Dynasty of Ur. On this archæological sequence all of us agree, but for my own part I am inclined to go farther and to emphasize the extent to which our factual sequence harmonizes with the divisions of the King-lists; the al 'Ubaid Period is pre-Flood, properly speaking, and survived the Flood only in a degenerate form and for a short while; we have two periods corresponding to the two dynasties (of Kish and Erech) given by the Lists, and the next dynasty is proved to have existed. There may, after all, be something in the tradition on which the Sumerian scribes based their scheme of history – but they were hopelessly wrong with their dates."[341]

He goes on to tell us that, since his previous work entitled *Ur of the Chaldees*, further reductions had to be made to the chronology of the period, but he misguidedly maintained that the archaeological sequence was sound.

In Chapter 7, we demonstrated that Ur-Nammu was an alternative name for Sargon I king of Assyria and that the Third Dynasty of Ur is fabricated from alternative names for the kings of that period. Leonard Woolley's conviction has therefore already been overturned. At best, the King Lists are merely an attempt by the scribes of a later period to reconstruct a list of the Assyrian and Babylonian kings, and the lists should, in my opinion, be viewed as nothing more than this, though there are strong indications that these lists were produced with the deliberate intention of misleading us. Where there is a genuine attempt at reconstruction, it

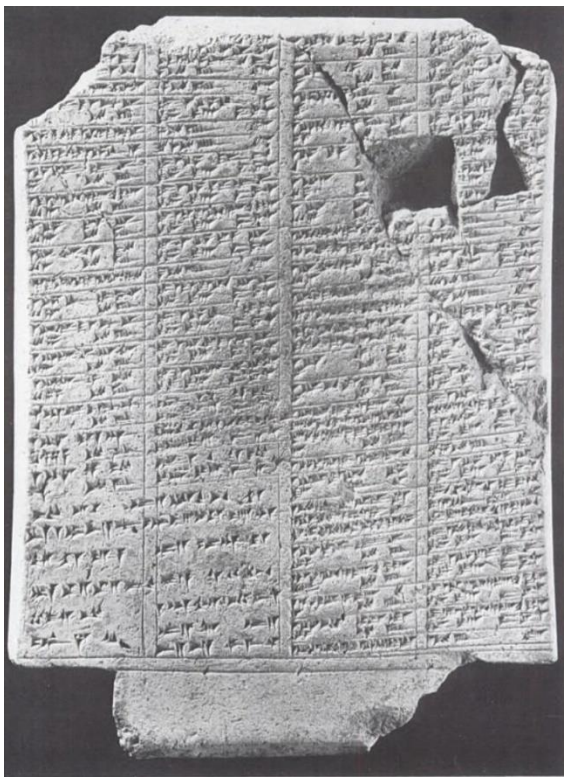
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337 ARI Vol. 2, p.83, §.406.
338 ARI Vol. 1, p.60, §.390.
339 ARI Vol. 1, p.58, §.381.
340 *Ibid*. p.68, §.445.
341 *Excavations at Ur* pp.15-16, Sir Leonard Woolley, Ernest Benn Ltd, London 1955.

seems to me that they were none the wiser than we are today.

For example, we are told in the *Synchronistic History* that Ashur-resha-ishi I encountered Nebuchadnezzar:

> "[together they made] an entente cordiale. …he [i.e. **Ashur-Dan**] went home. After he (had gone). Ne[buchadnezzar] took his siege engines (and) went to conquet Zanqi, a fortress of [Assyria]. Ashur-resha-ishi, king of Assyria, mustered his chariots to go against him. To prevent the siege engines being taken from him, Nebuchadnezzar burnt (them). He turned and went home. This same Nebuchadnezzar (with) chariotry and infantry went to conquer Idi, a fortress of Assyria. Ashur-resha-ishi sent chariots (and) infantry to help (the fortress). He fought with him (Nebuchadnezzar), brought about his defeat, slaughtered his troops (and) carried off his camp. Forty of his chariots (with) harness were taken away (and) *Karashtu*, his (Nebuchadnezzar's) field-marshall, was captured."[342]



Reverse of Khorsabad King List which shows that there are no lines missing from the bottom of the tablet, though the top could effectively be missing a line or two at the most.

It is assumed that the Nebuchadnezzar in question (called Nabu-kudur-usur in the King Lists) was Nebuchadnezzar I. If, however, the compilers of this chronicle were, like the archaeologists, working from fragments, it is possible that we are talking about Nebuchadnezzar II and they have confused the matter by moving Ashur-resha-ishi back in time. It is probably more likely, however, that the Assyrian chroniclers were once more deliberately trying to mislead us.

Let us next consider the following, which is taken from what is known as the Dynastic Chronicle:

> "Ea-mukin-zeri, the usurper, son of Hashmar, ruled for three months. He was buried in the swamp of Bit-Hashmar. Kashshu-nadin-ahi, son of SAPpaya, ruled for three years. In the palace >of … he was buried>. Three kings of the dynasty of the Sealand ruled for twenty-three years. [E]ulmash-shakin-shumi, son of Bazi, ruled for fourteen years. [He was buried] in the palace of Kar-Marduk. [Ninurta-kud]urri-usur (I), son of Bazi, ruled for two years. [Shirikti]-Shuqamuna, DITTO (i.e. son of Bazi), ruled for three months. He was […] in the palace of […]. [Three kings] of the dynasty of Bit-Bazi ruled for twenty years and three months. [Mar-biti-apla-usu]r, descendant … Elam, ruled for six years, ***He was buried in the palace of Sargon.*** [One king] of the dynasty of [Elam] ruled for six years."[343]

Note that the aforesaid Ea-mukin-zeri appears in the *Assyrian King List* as Ea-mukin-shumi.[344] If we can recall, Kinzer of the time of Tiglathpileser, who was also a Sealand king, was also known as Nabu-mukin-zeri.[345] The reference to the palace of Sargon is also interesting,

[342] ARI Vol. 1, p.153, §.995-6. See also ABC Chronicle 21, pp.162-164, §.1-13.
[343] *Dynastic Chronicle*, ABC p.143, §.5-12.
[344] ARAB Vol. 2, p.424, §.1188.
[345] ABC *Chronicle 1 - Chronicle Concerning the Period from Nabu-Nasir to Shamash-shuma-ukin* p.12, §.18-21.

something which Grayson failed to pick up on. If this is referring to Sargon II, then this immediately dates these Sealand kings to some time after Sargon II. The reference to a king of Elam ruling Babylon is also intriguing.

COLUMN III

1)	Eriba-Adad, king of ⌜Assyria⌝		[Shimmashshipak, king of Babylon]	
2)			[. . . . . his *umman*	]
3)	Shamshi-Adad	"	Ea-⌜mukin-shumi⌝	"]
4)	Assur-nâsir-apli	"	Kashshu-[nadin-ahi	"]
5)	Shulmanu-asharidu	"	Ulmash-[shakin-shumi	"]
6)	Assur-nirâri	"	Urta-⌜kudur-usur	"]
7)	Assur-râbi	"	Shiriktu-[Shukamuna	"]
8)	Assur-rêsh-ishi	"	Mâr-bîti-[apal-usur	"]
9)	Tukulti-apal-esharra	"	[Nabû-mukîn]-apli	["]
10)	"	["	Urta-kudur]-usur	["]
11)	"	["	Mâr-bîti-ahi⌝-iddin	["]
12)			. . . . . his *umman*	
13)	Assur-dân	"	Shamash-mudammik	["]
14)	Adad-nirâri	"	"	
15)			Kaliâai [his *umman*	]

Column iii of the Assyrian King List

All of this suggests further confusion on the part of the chroniclers. According to the Assyrian King List, these three kings of the Sealand, Ea-mukin-shumi/zeri, Kashshu-nadin-ahi and Eulmash-shakin-shumi, supposedly ruled Babylon *during the time of Ashur-nasir-pal I and his immediate successors*.[346] According to that same king list, Ninurta-kudur-usur's brother, Shirikti-Shuqamuna, was a contemporary of Assur-râbi (II), the father of Ashur-resha-ishi II, whilst Ninurta-kudur-usur himself (called Urta-kudur-usur in the *Assyrian King List*) is said to have reigned both during the time of Ashur-nirari IV as well as (a few years later) Tiglathpileser II (called Tukulti-apal-esharra in the said King List).

Urta-kudur-usur, which name can also be read as Ninurta-kudur-usur, appears in the *Babylonian King List A* as Ninurtakudurra.[347] This name is but a variant spelling of Nabu-kudur-usur (i.e. Nebuchadnezzar). This, if nothing else, demonstrates that Ninurta-kudur-usur was a contemporary of the king known as Ashur-resha-ishi II, though a couple of texts quoted by Luckenbill actually show Shirikti-Shuqamuna, who supposedly succeeded Ninurta-kudur-usur, as being a contemporary of Ashur-dan I, and Ninurta-kudurusur as a contemporary of the earlier Ashur-resha-ishi I rather than Ashur-resha-ishi II.[348]

1193. 6. *KAV*, Nos. 10 and 12:

COLUMN I	COLUMN II
[Urta-apal-êkur⌝	. . . . .
[Assur]-dân	⌜Shiriktu-Shukamuna]
Urta-tukulti-Assur	Mâr-[bîti-apal-usur]
Mutakkil-Nusku	Nabû-⌜mukîn-apli]
Assur-rêsh-ishi	Urta-kudurri-usur
Tukulti-apal-esharra	Mâr-bîti-ah-iddin
Urta(SAG-KAL)-apal-ekur	Shamash-mudammik
[Assur-bêl⌝-kali	Nabû-shum-[ukîn]
[Eriba]-Adad	Nabû-apal-[iddin]
[Shamshi]-Adad	Marduk-[. . . . . .]

An 'alternative' king list which shows yet another variation on the accepted list of kings. Here the Babylonian kings from the time of Tiglathpileser II have purportedly been 'confused' with those who ruled during the time of Tiglathpileser I. (From Luckenbill's *Ancient Records of Assyria and Babylonia*.)

In the *Assyrian King List*, the Babylonian contemporary of Ashur-resha-ishi I was Nebuchadnezzar I (called Nabû-kudur-usur).[349] This then would seem to confirm that Ninurta-kudur-usur and Nabu-kudurusur were one and the same person as well as demonstrating that the scribes have confused Ashure-resha-ishi I and Ashur-resha-ishi II. It should be mentioned that Nabu-kudurusur I is also

[346] ARAB Vol. 2, p.424, §.1188.
[347] ANET p.272 (Col. III).
[348] ARAB Vol. 2, p.426, §.1193.
[349] ARAB Vol. 2, p.423, §.1188.

attested as a contemporary of Ninurta-tukulti-Ashur[350] as well as that of his son Mutukil-Nusku.[351]

Ashur-resha-ishi I claimed to be son of Mutukil-Nusku son of Ashur-dan I who "was also king of Assyria"[352] without mentioning Ninurta-Tukulti-Ashur. This text can therefore be read that Ashur-resha-ishi was son of Mutukil-Nusku ***and*** son[-in-law] of Ashur-dan who was also [ruling as] king of Assyria. Note that, like that of Ninurta-kudur-usur, the reign of Nabu-kudur-usur spanned the reigns of a number of Assyrian kings.

Whilst on the subject of this 'alternative' king list, it should be noted that Ninurta-kudur-usur ruled a mere few years prior to Nabu-shuma-ukin (who is recorded as a contemporary of Tukulti-Ninurta II) and Nabu-apal-iddin (who was a contemporary of Ashur-nasir-pal II). We have shown, however, that Nabu-shuma-ukin was more correctly a son of Nabu-mukin-zeri (also known as Ukinzer) who was ruling during the time of Tiglathpileser III. Such then is the mess which we are faced with!

As already stated, the King Lists are nothing more than an attempt by the scribes of a later period to reconstruct a record of their history, and they should, in my opinion, be viewed as nothing more than this. We have, for example, demonstrated that Ninurta-apil-Ekur was an alternative name for Ashur-uballit and that this king was most likely an alternative name for Shamshi-Adad I. Ninurta-apil-Ekur appears in the *Synchronistic King List* under the name of Urta-apal-Ekur as both successor of Enlil-kudur-usur and successor of Tiglathpileser I,[353] though the latter is rendered Ashared-apil-Ekur in Pritchard's rendering.[354] The reading of Ashared-apil-ekur is in itself to be challenged as in one list it clearly shows Urta (SAG KAL)-apal-ekur.[355] A period of about 60 years supposedly separated these two kings, but this in itself has to be questioned as there is only evidence for the one Ninurta-apil-Ekur.

The above alternative king list also makes Nabû-shum-ukin and his successor Nabû-apal-iddin immediate successors to Tiglathpileser I, even though they are understood to have been contemporaries of Tukulti-Ninurta II and his son Ashur-nasir-pal II some 100 years later! In fact, the lists all contradict each other to such an extent that one wonders why they have been relied upon so heavily. If Shalmaneser I was a contemporary of Azariah king of Judah, then Tiglathpileser I will have been a contemporary of (if not an alternative name for) Tukulti-Ninurta II the father of Ashur-nasir-pal II. The above would then accord with the reconstruction which is being proposed here.

In the Assyrian King List, Ninurta-apil-ekur is shown as a contemporary of Meli-shipak, king of Babylon. Meli-shipak seems to make a reappearance earlier in the king list as a contemporary of Shamshi-Adad, son of Ishme-dagan.[356] We have already put forward a strong argument for identifying Shamshi-Adad as Ninurta-apil-ekur. It is possible that Meli-shipak will have been yet another variation on the name Harbi-shipak, alias Hammurabi alias Kadashman-Harbe.

[350] ARI Vol. 1, p.146, §.942.
[351] ARI Vol. 1, p.147, §.947.
[352] ARI Vol. 1, p.150, §.966.
[353] ARAB Vol.2, p.423, §.1188 (Column II).
[354] ANET p.273.
[355] ARAB Vol. 2, p.426, §.1192.
[356] ARAB Vol. 2, p.423, §.1188.

The fact is that the King Lists are full of flaws and should only be used as a rough guide in considering the Assyrian history. Whenever dates are quoted, it is abundantly clear that they are always overinflated. At best, they are of a propagandist nature, at worst they have been inserted to mislead the rest of the world. If the King Lists were a serious attempt at reconstructing the history of the period, then we can be sure that we can to some extent rely on the results. If, however, it was an attempt to demonstrate the antiquity of the Assyrian and Babylonian histories, as suggested by Peter James in his book *Centuries of Darkness*,[357] then we need to proceed with the greatest caution. Like the Egyptians, the Assyrians were clearly falsifying their claims. Many forgeries have been accepted by archaeologists as being of historical value, and because of this they have been greatly deceived and misled. We have already discussed the Thutmose IV stela which stands before the Great Sphinx which we have redated to the Persian Period. The problem is that this warning must also extend to the Assyrian monuments.

Assyria	**Babylonia**
	Column I
Shamshi-Adad	Agum, the first
	Kashtiliashu
	Abiratash
	Kashtiliashu
	Tazzigurumash
	Harbi-shipak
	……
	Agum
[Ishme]-Dagan	Kurigalzu
Shamshi-Adad	**Melishipak**
[……]	
[Puzur-Ashur]	Nazimarutash
[Enlil]-nasir	
Nûr-ili	
[Ishme-Dagan]	
	Column II
Tukulti-[Urta] I	**Kashtiliashu**
	[his *umman*]
Assur-nâdin-apli	[Enlil-nâdin-shumi]
	[**Kadashman-harbe** (II)]
Assur-nirâri	**Ramman-[shum-iddin]**
Enlil-kudur-usur	
[Urta]-apal-ekur	Ramman-shum-nâsir
	Meli-shipak
	Marduk-apal-iddin
Assur-dan (I)	Zamam-[shum-iddin]
	[Enlil]-nâdin-[ahê]
Urta-tukulti-Assur	Marduk-[shâpik-zêri]
Mutakkil-Nusku	… AN …… [his *umman*]
Assur-resh-ishi I	Urta-[nâdin-shumi]
	Nabû-kudur-usur
	Enlil-nâdin-apli
Tukulti-apal-esharra I	[Marduk]-nâdin-ahê
Urta-apal-êkur (or	Itti-[Marduk-balâtu]
(Ashared-apal-êkur)	Ilu- …… [his *umman*]
Assur-bêl-kala	Marduk-[shâpik-zêr-mâti]
Enlil-râbi	Ramman-apal-iddin
Assur-bêl-kala	Marduk-[ahê-eriba]
	[Marduk-zêr …]
	Nabû-shum-li-bur

An excerpt from the early part of the *Assyrian King List* as per Luckenbill's reading.

One such forgery has already been noticed concerning Shamshi-Adad I:

> "On a clay tablet appears this Neo-Assyrian copy from Ashurbanipal's library at Nineveh. The peculiarities of the text (no genealogy on the obverse but one on the reverse to mention only one oddity) have led Borger to the plausible suggestion that it was not copied from an original inscription of Shamshi-Adad but composed in the Neo-Assyrian period. The reason for this 'forgery' is unknown".[358]

The question is, how many other forged inscriptions have been accepted as being bona fide?

[357] COD, Chapter 12 - *The Exaggeration of Antiquity*.
[358] ARI Vol.1, p.24, §.145.

The Peoples of Tiglathpileser I's & Tukulti-Ninurta I's Texts

According to this reconstruction, Ninurta-apil-Ekur alias Ashur-uballit I was a contemporary of Ahab and Jehoshaphat kings of Israel and Judah respectively. Shalmaneser I, the 'father' of Tukulti-Ninurta I, will have been a contemporary of Uzziah (or Azariah) king of Judah. The earthquake which occurred in the time of Shalmaneser I[359] will have been the same one which shook that part of the world during the time of Uzziah,[360] possibly towards the beginning of Uzziah's reign. Tiglathpileser I, alias Tukulti-Ninurta I/II, will likewise have been a contemporary of King Uzziah but towards the latter years of his reign.

Bearing in mind the revised dates being proposed here, many of the names and places mentioned in the inscriptions which have been ascribed to Tiglathpileser I and Tukulti-Ninurta I should now become easier to identify. The people of Haria, for example, can be identified as Carians or Hurrians (the Biblical Horites!), the Paphu as Paphlagonians, the Kadmuhu as Cadmeans(?), the people of Luhu (or Lukka) as Lycians, Gula as Galatians and the Uqumanu (or Qumanu) as Achaeans. There is ample evidence to suggest that the *m* was sometimes to be read as a *v*,[361] so that for Uqumanu we should read Achavenu – hence Achaean. All of these identifications would be impossible using the accepted chronological framework which places both of these kings in the 11th and 13th centuries BCE but highly likely in this their new 8th century setting!

A closer study of these texts is likely to reveal further connections. Most of these identifications would be extremely dubious if we follow the accepted chronology, but with the amendments being proposed here, they become very plausible. Mention has already been made of the "Kings of the Sea-land" which people included Mycenaeans. When we rectify the mistakes made to the Assyrian and Egyptian chronologies, not only do we confirm the Greek and Biblical accounts of history, but we actually restore the integrity to the rest of the archaeological results. We start to find that everything else fits neatly into place without the need to invent mysterious Dark Ages to explain gaps in the archaeological record, which gaps, now that we have corrected the Assyrian and Egyptian chronologies, simply did not exist.

Ashur-etil-ilani

Scholars cannot seem to accept that kings had more than the one name. In refuting the suggestion that Ashur-etil-ilani and Sin-shar-ishkun were two names for the same person, John Oates wrote:

> "[Borger] draws what seems to be the inevitable conclusion that Aššur-etillu-ilani and Sin-šar-iškun are one and the same person. It would thus be possible for both to come to the throne in 627 after the death of Aššurbanipal, although Borger prefers to date their (his) accession in 629.
>
> "Ingenious though this idea is, there are a number of reasons for rejecting it. At no point in any of their Assyrian inscriptions is there any hint of such identity. ***Nor does any other Assyrian king use two different names in his official Assyrian inscriptions***."[362]

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359 ARI Vol 1, pages 92(§.595) & 148(§.951).

360 Zech. 14:5.

361 Examples of this were discussed in Chapter 1, viz; We should read Evil-Merodach instead of Amul-Marduk, and Yavan instead of Yaman (or Iaman). Refer p.27.

362 *Assyrian Chronology, 631-612 B.C.* p.138, John Oates, Iraq Vol. 27, No. 2 (Autumn 1965). (Emphasis mine.)

This sentiment is also upheld by Grant Frame:

> "There is ***no evidence*** that alternate 'throne names' were ever used by Assyrian kings during their lifetimes..."[363]

We have already demonstrated the fallacy of this assumption. Most (if not all) of the ancient kings had more than the one name. Shamash-shuma-ukin, son of Esarhaddon, for example was also known as Sarmuge[364] and as Saulmugina,[365] proving once again that these kings had more than one name. In one of Sennacherib's inscriptions, we read that Esarhaddon had an alternative name of Ashur-etil-mukîn-apli:

> "Sennacherib, king of the universe, king of Assyria . . . to Esarhaddon, my son, who hereafter is named Assur-etil-mukîn-apla..."[366]

Note that this name has been transliterated by George Smith as Ashur-ebil-mukin-pal.[367] Esarhaddon appears in another inscription as, "Assur-etil-ilâni-mukîn-apli, king of the universe, king of Assyria, son of Sennacherib, king of the universe, king of Assyria, (grand)son of Sargon, king of the universe, king of Assyria".[368]

Assur-etil-ilâni-mukîn-apli is but a variation on the name ***Ashur-etil***-mukîn-apla. This means that Ashur-etil-ilâni, the name of one of Ashurbanipal's sons, was another name for Esarhaddon!

Knowing this, the following inscription inscribed on a small clay cylinder in the Yale collection is intriguing:

> "The sarcophagus of Shamash-ibni, the Dakurite, to whom Assur-etil-ilâni, king of Assyria, showed favor, and whom he had brought out of the [mountains], to Bît-Dakur, his land, and caused him to rest in a sarcophagus in the house of the fortress, without contention."[369]

Shamash-ibni was defeated and possibly killed by Esarhaddon:

> "I plundered Bît-Dakkuri, which is in Chaldea, the enemy of Babylon. I captured Shamash-ibni its king, a felon, outlaw, who did not fear the name of the lord of lords, and who had seized the fields of the inhabitants (*lit*., sons) of Babylonia and Borsippa, by force, taking them for himself. Because I was one who knew the fear of Bêl and Nabû, I returned those fields once more to the inhabitants of Babylon and Borsippa. Nabû-shallim, son of Balasu, I set upon his (Shamash-ibni's) throne and he drew my yoke (was my vassal)."[370]

The aforesaid text, which has been ascribed to Ashur-etil-ilani, son of Ashurbanipal, by Luckenbill would therefore appear more correctly to belong to Esarhaddon alias Ashur-etil-ilani. The suggestion by academics that Assyrian kings did not have more than one name therefore needs to be strongly challenged!

Balasu of the above inscription is called 'son' [sic!] of Dakkuri [i.e. land of Dakkuri] in texts which have been ascribed to Tiglathpileser III where he is attested as king of Chaldea.[371] If

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363 *Babylonia 589-627: A Political History* p.194, Grant Frame, R.A Leiden, Netherlands 2007 (emphasis mine).
364 *Agency and the Neo-Assyrian Women of the Palace*, p.395, Saana Teppo, Studia Orientalia Vol. 101: pp.381–420, Helsinki 2007.
365 *The History of Esarhaddon, King of Assyria, B.C. 681-688: Translated from the Cuneiform Inscriptions Upon Cylinders and Tablets in the British Museum Collection, Together with Original Texts,* p.52, Ernest A Budge, Cambridge University Press 2010 first published 1880).
366 ARAB Vol. 2, p.237-8, §.613.
367 *History of Ashurbanipal translated from Cuneiform Inscriptions* p.323, George Smith, Williams and Norgate, London 1871.
368 ARAB Vol. 2, pp.286-7, §.761.
369 ARAB Vol. 2, p.408, §.1133.
370 ARAB Vol. 2, p.207, §.517.
371 ARAB Vol. 1, p.285, §.793 & p.290, §.806.

Ashur-etil-ilâni was king of Assyria after Ashurbanipal, and if Ashurbanipal ruled for 42 years, then Shamash-ibni must by that time have been a very old man. In this inscription, Ashur-etil-ilâni is merely called “king of Assyria”, hence the inscription more than likely belongs to the time of Esarhaddon. Although Esarhaddon does not specifically state that he killed Shamash-ibni, there is every likelihood that he did.

In other inscriptions, one from the Nabû temple at Kalach and another from the temple of Urash at Dilbat, Ashur-etil-ilâni styles himself “king of Assyria, restorer of the shrines of the great gods, son of Assurbanipal, king of Assyria, shepherd of the black-headed (race of men)...”.[372] The black-headed people were, of course, the people who have been called Kassites. They were more correctly Kushites – descendants of Nimrod son of Kush. This suggests that there may have been two kings with the name Ashur-etil-ilâni. Alternatively, the texts may have been tampered with!

There are similar problems inherent in the records of Sargon II. Some of these problems have already been discussed, such as the subjugation of the land of Judah, which seems to be contrived. Throughout this investigation, all we have found are forgeries, late appropriations of monuments and contrived genealogies. This is fundamentally what we are putting our trust in when we accept the Assyrian and Egyptian monuments as archaeological evidence. Admittedly, you could argue that the Biblical chronology is far from sound, but what we are demonstrating here is that the Assyrian and Egyptian chronologies are in an even worse state.

[372] ARAB Vol. 2, p.409, §.1135A.

CHAPTER 12 - THE GREAT 'HITTITE' EMPIRE AND BEYOND

Rameses II's adversary at the city of Kadesh-Carchemish was, according to the Egyptian texts, a king called Ketasar (also called Hattusilis III), king of Hatti. By identifying Rameses II as Necho II, we are compelled to identify the king of Hatti as Nebuchadnezzar, king of Babylon. Ketasar, or perhaps more correctly Nabu-Kedasar(?), will have been an alternative name for Nebuchadnezzar II who appears in the Babylonian texts as Nabu-kudurusur (or perhaps Nabu-kudarsar?), in most books of the Bible as נְבוּכַדְנֶאצַּר Nebuchadnetsar (AV Nebuchadnezzar), but in the Book of Jeremiah as נְבוּכַדְרֶאצַּר Nebuchadretser (AV Nebuchadrezzar).[1] Berossus and Megasthenes both called him Nabucodrosorus, Saint Jerome and Syncellus both called him Nabuchodonosor and Ptolemy Nabocolassar.[2]

Note that Nebuchadnezzar claimed to have "conquered the whole area of Khatti-land".[3] It is interesting to note that the designation of 'Khatti-land' or 'land of Hattu' included Ashkelon[4] and the kingdom of Judah:

> "The seventh year: In the month Kislev the king of Akkad [i.e. Nebuchadnezzar] mustered his army and marched to Hattu. He encamped against the city of Judah and on the second day of the month Adar he captured the city (and) seized (its) king." [5]

As Wiseman put it:

> "The effects of the Babylonian victory were immediate and far-reaching. 'At that time', recorded the chronicler, 'Nebuchadrezzar conquered the whole area of Ḫatti', the geographical term Ḫatti including, at this period, the whole of Syria and Palestine."[6]

Nebuchadnezzar, alias Khetasar, therefore had every right to call himself 'King of Khatti'. This is in the same way that Ben-Hadad, king of Damascus, under the name of Abdi-Ashirta, called himself 'King of Hazor' in the El Amarna letters.[7]

One of the things which needs to be stressed about these 'Hittite' kings is that (using the words of Emil Forrer) "the Hittites were not Hittites at all"![8] The main language of these people was anything other than Hittite:

> "The name 'Hittite' was given to this language by modern scholars as being the official language of the Land of Hatti, and has been universally accepted; but it is strictly speaking incorrect... ...It is now generally agreed that the true name of the language is 'Nesite' or 'Nesian', the language of Nesa or Kanesh, but despite this the name 'Hittite' is now so well established that it will probably never be abandoned".[9]

The treaty which was drawn up between Ketasar and Rameses II at some date following the battle at Kadesh-Carchemish has been found both in Egypt and in Boghazköy, the latter being a site located in Asia Minor. Bearing in mind that Nebuchadnezzar was king of Babylon, one

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1 See for example Jer. 21:2-7, 22:25 etc. Elsewhere he is called Nebuchadnezzar, i.e. 2 Kings 24:1-11, Dan. 1:1, 1:18 etc
2 *Nabonidus and Belshazzar* pp.8-9.
3 EOP p.358.
4 ABC p.100, Chron. 5, line 18.
5 ABC p.102, line 12.
6 *Chronicles of Chaldean Kings (626-556 B.C.) in the British Museum* p.25, Donald John Wiseman, The Trustees of the British Museum, London 1956.
7 See the entry under Abdi-Ashirta in Section 7 Royal Mail.
8 HPTG p.89.
9 HIT p.101.

would expect the Boghazköy version of the treaty to be in Babylonian rather than the Hittite language.

Quoting the words of Hugo Winckler:

> "Eighteen years had passed since I had got to know the Arzawa Letter of el-Amarna in the former Bulaq Museum and the language of the Mittani in Berlin. At that time in consequence of the facts revealed by the find at el-Amarna I had ventured to suggest that also the Ramesses Treaty could originally have been written in cuneiform, and now I held in my hand one of the very letters which had been exchanged on this very subject – in the most beautiful cuneiform script and good Babylonian!".[10]

By "good Babylonian", archaeologists tell us that this means that "they are written in the Canaanitic dialect of Babylonian".[11] By 'Canaanitic', they mean that Phoenician-Israelite influences have been noted. It is most certainly not the early Babylonian which one would expect from around 1200 BCE when the so-called Hittite Empire supposedly reached its peak.

In accommodating this Hittite Empire, archaeologists also have succeeded in adding two more names to the Assyrian King Lists, names which appear nowhere else in the Assyrian records!

> "That Ḫattušili was at first on terms of hostility with Egypt is indicated by a reference in a long letter written by him to Kadašman-Enlil, Cassite king of Babylon. In this letter Ḫattušili claims to have made an alliance with Kadašman-Turgu (1300–1284 B.C.), the father of Kadašman-Enlil:– '[*Thy father*] *and I made an alliance and unto brotherhood we returned. For one day we returned not; have we not made brotherhood and alliance forever!*' He then reminds the young Cassite king how, on his father's death, he wrote to the nobles of the court and insisted that he, Kadašman-Enlil, should be recognized as king."[12]

The document is, however, in a very poor condition:

> "This badly preserved passage [mentioning the wars between the Babylonian kings and Hattusilis] is of the utmost importance for the synchronistic history of Egypt, Babylonia and Ḫatti. It has been translated in such a manner as to refer to the treaty made by Ḫattušili with Egypt, but the passage near the beginning of the last-quoted extract must be restored so as to refer, not to that treaty, but to the treaty concluded by Ḫattušili with Kadašman-Turgu. In fact this passage, like the similar one in a letter from Ḫattušili to Kadašman-Enlil, refers to wars between Ḫattušili and Ramesses in the time of Kadašman-Turgu, who assisted the Hittite king in accordance with the terms of their alliance."[13]

Kadashman-Turgu is otherwise unattested, and whilst there is a Kadashman-Enlil attested in the El Amarna Letters and dated to the time of Amenhotep III, this Kadashman-Enlil will have lived, according to conventional dating, around one hundred years before Rameses II came on the scene. Furthermore, Kadashman-Turgu, with whom Hattusilis III corresponded, ruled ***before*** Kadashman-Enlil. It should be stressed that Kadashman-Enlil likewise ***does not*** appear in any extant king lists. Outside of the El Amarna Letters, the name only appears in inscriptions from the Sumerian cities of Isin, Larsa and Nippur, which effectively means that they must be alternative names for more well-known kings. Basically, archaeologists have unnecessarily added three kings to the *Babylonian King List* (i.e. Kadashman-Enlil I,

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10 *The World of Archaeology*, p.280, C. W. Ceram, Thames & Hudson 1966

11 *The Treaty of Alliance between Ḫattušili, King of the Hittites, and the Pharaoh Ramesses II of Egypt* p.180, Stephen Herbert Langdon, and Alan H. Gardiner, JEA Vol. 6, No. 3, Jul 1920.

12 *Ibid*. p.202.

13 *Ibid*. p.203.

Kadashman-Enlil II and Kadashman-Turgu) thereby overinflating an already corrupted chronology.

We know that Ketasar, alias Hattusilis III, became king of Babylon because he usurped the kingdom from his younger brother, Muwatillis. This seems to have occurred in the tenth year of Nebuchadnezzar's reign as we are told that in this year "there was a revolt in the country which was only suppressed by the slaughter of many of his troops(?) and by the capture of the rebel leader",[14] the rebel leader clearly being Muwatillis, the brother of Hattusilis aka Nebuchadnezzar. This Muwatillis is to be identified as Nergilissar IA, son of Nabopolassar alias Mursilis. There is not suffucient space to provide all of the relevant details of Muwatillis' and his son Labash-Marduk's short reigns in this book. It is therefore recommended that anyone interested in this particular period of history, and the deception which has arisen therefrom, should read Immanuel Velikovsky's book *Rameses II and His Time*. Basically, Nabopolassar was succeeded first by Nergilissar IA and then by his son Labash-Marduk IA before Nebuchadnessar "son of Nabopolassar" usurped the throne. The one thing I would add to the evidence provided by Velikovsky is the tablet known as *Plague Prayers of Mursilis* in which Mursilis II, the father of Hattusilis III (aka Nebuchadnezzar), in which Mursilis complains about the plague which was spreading throughout the land and which started during his father's reign.[15] This plague seems to be the one recorded as occurring in 15th year of the reign of Sargon II.[16]

Muwattilli also known as Neriglissar I

We are told by Hattusilis:

> "After my father, Muwattilli, my brother, seized the royal throne. Muwattilli, my brother…
>
> "When Nergal had snatched the great king [i.e. Mursilis] to his fate, I, Hattushili, sat on the throne of my father."[17]

This tells us that Nebuchadnezzar started ruling immediately after Nabopolassar died, which means that Muwatillis must have been co-ruling with his father, which is what this letter is actually telling us. Nabopolassar had become seriously ill, necessitating that the elder brother Muwatillis took control of the kingdom. Notice that the first line does not actually state that his father had died! It was not till Nabopolassar actually died that Hattusilis took full control of the kingdom.

In another text, we are informed that:

> "My brother Nir-gal [or Nergil] sat on the throne of his father, and I became before his face the commander of the army… My brother … let me preside over the Upper Land, and I put the Upper Land under my rule."[18]

This shows that Muwattilis was also known as Nirgal or Nergil. The reference to Nergal in the first of the above-quoted passages, however, clearly relates to the god of that name and not

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[14] *Chronicles of Chaldean Kings (626-556 B.C.) in the British Museum* p.36, Donald John Wiseman, The Trustees of the British Museum, London 1956.

[15] ANET pp.394ff.

[16] Chronicle 1 in ABC, p.76, column ii, line 5.

[17] *Hittite Treaties and Letters* p.198, Daniel David Luckebill, *American Journal of Semitic Languages and Literatures* Vol. 37, No. 3, Apr 1921, Document No. 12 (lines 11-21).

[18] *Hattušiliš: der Bericht über seine Thronbesteigung nebst d. Paralleltexten*, Autobiography, Section 4, Albrecht Götze, Mitteilungen, Vorderasiatisch-Äegyptische Gessellschaften, 29, 3, Hethitische Texte 1, Leipzig 1925. (Quoted from RT p.115.)

to any king. Note that Hattusilis alias Nebuchadnezzar ruled "over the Upper Land", suggesting that he and Muwattilis were co-ruling in different parts of the country.

Güterbock had the following to say on the matter:

> "Finally, we have to mention two fragments (BoTU 45 and 97/c) which Otten would like to include in our text. One of them was published by Forrer together with the Šuppiluliuma texts; but since it contains the name NIR.GÁL (Muwatalli), Forrer himself in his 'Bemerkungen' (BoTU II pp. 31* and 34*) concluded that it was rather part of a later work, most probably written by Tudḫaliya IV and referring to Ḫattušili III as 'my father'. Goetze adopted the same view when publishing the text in cuneiform in KUB XXI as No. 10. Now Otten has shown that there existed a Muwatalli, member of the royal family, already at the time of or in the generation of Šuppiluliuma."[19]

Note then that some writers tried to wrongly associate the name Nirgal with Tudḫaliya IV who was probably the second Nergilissar who is now to be relabelled Nergilissar IB. It should be noted, however, that the name Nirgal was used numerous times by Hattusilis III to refer to his brother Muwatillis:

> "Mursilis II had three sons and one daughter: Halpasulupi, Muwatallis (in the texts of Hattusilis is always written NIR.GÁL), Hattusilis and DINGIR.^{MEŠ} IR-i. Hattusilis was his youngest child."[20]

The god Nergal is mentioned numerous times in the Assyrian records. It was also used as a prefix for the name of a number of important people, such as Nergalerish, one of Adad-nirari III's officers,[21] and Nergal-nâsir, one of the opposition leaders amongst the Elam and Chaldean forces fighting against Sennacherib king of Assyria.[22]

Nergilissar undertook repairs to the temple of Ezida in Babylon:

> "NERIGLISSAR King of Babylon, restorer of Bit-Saggatu and Bit Zida [i.e. the temple of Ezida at Babylon], builder of holy places..."[23]

Neriglissar called himself "son of BEL-SHUM-ISHKUN".[24] In another text, he specifically called himself "son of the King of Babylon, Bel-shum-ishkun".[25] It is usually argued that Nergilissar was the Nergal-Sharetser (נֶרְגַל שַׂרְאֶצֶר AV Nergalsharezer), one of "the princes of the king of Babylon" mentioned in the Book of Jeremiah.[26] This would then mean that Bel-shum-ishkun would have been an alternative name for Mursilis II alias Nabopolassar, though, as stated in Chapter 2, Bel-shum-ishkun (var. Bel-sum-iskun) was probably more correctly an alternative name for Sargon II:

> "Bel-sum-iskun, or Bel-zikir-iskun; this is the second name of another late Assyrian king, either Shalmaneser [V] or Sargon [II], probably the latter."[27]

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19 *Journal of Cuneiform Studies*, Vol. 10, No. 2 (1956), p.49 (including fn. 32 where it is argued that Nirgal was the name of Muwattili successor to Šuppiluliuma and Muršili II and additional comments on p.50), article *The Deeds of Suppiluliuma as Told by his Son, Musili II*, Hans Gustav Güterbock, Oriental Institute, University of Chicago, Illinois.

20 "Muršili II. hatte drei Söhne und eine Tochter: Ḫalpašulupi, Muwatalli (in den Texten Ḫattušilis immer NIR.GÁL geschrieben), Ḫattušili und die DINGIR.^{MEŠ} IR-i. Ḫattušili war sein jüngstes Kind." *Ḫattušili III* Teil I (Hattusili bis zu seiner Thronbesteigung), Band 1 (Historischer Abriß) p.36, Ahmet Ünal, Heidelberg 1974. (Translation mine.)

21 ARAB Vol. 1, p.260, §.732.

22 ARAB Vol. 2, pp.129-130, §.258-9.

23 *Records of the Past: Being English Translations of the Assyrian and Egyptian Monuments* (Published under the sanction of the Society of Biblical Archaeology) Vol. 5, p.139, Edited by S. Birch, S. Bagster and Sons, London 1873.

24 *Ibid.* p.139.

25 "mâr $^{I\,ilu}$bêl-šum-iškun šar bâbili^{ki} a-na-ku" *Die Neubabylonischen Königsinschriften*, Inscr. I, Col. I, line 14, p.210 and Inscr. 2, Col. I, line 11, p.214, Stephen Langdon, Leipzig 1912.

26 Jer. 39:3, 13.

27 *History of Ashubanipal translated from Cuneiform Inscriptions* p.323, George Smith, Williams and Norgate, London 1871.

Was Neriglissar therefore claiming descent from Sargon II king of Assyria? (Note that Sargon II does not state who his father was, so we do not know his pedigree. He does not appear to have been of Assyrian royal blood. Was he therefore a Chaldean? Many of the Assyrian rulers appear actually to have been of Edomite descent.)

Neriglissar claimed also to be descended from "MERODACH, great Lord, ***my ancient ruler,*** land and people to a master hath given."[28] Merodach (variant Marduk) was a name commonly used by the Babylonian kings! Those Babylonian kings were Chaldeans or "Kings of the Sea-land".

The *Shamash-shuma-ukin Chronicle*, as it is known, places Shirikti-Shuqamuna and a certain Nabu-shum-ishkun as contemporaries:

> "The eighteenth [year]: On the eleventh day of the month Tammuz the enemy invested Babylon. For [t]hree months Shirikti-Shuqamuna, brother of Nabu(sic!)-kudurri-usur, ruled Babylon. The fifth year (and) the sixth year of Nabu-shum-ishkun: Nabu did not come for the procession of [the god] Bel."[29]

The 18th year refers to the 18th year of the reign of Shamash-shuma-ukin, son of Esarhaddon. It has here been assumed that Nabu-kudurri-usur in the above passage is a scribal error for Ninurta-kudur-usur,[30] though as to why Grayson should make this assumption when the Chronicle itself is relating events dating to the time of Ashur-nadin-shumi, son of Sennacherib, and his successor Shamash-shuma-ukin, son of Ashurbanipal (as per lines 1 and 2 of the Chronicle), is somewhat puzzling. The reason for his error presumably lies in the fact that Shirikti-Shuqamuna is said by the Assyrian King List to have been a contemporary of Ashur-rabi II who was supposedly king of Assyria some 300 years earlier! We have already provided adequate evidence, however, to show that the king lists are totally unreliable as a historical record. Ashur-rabi II was probably an alternative name for Esarhaddon. Having put forward the case for identifying Sennacherib as Ashur-nirari (V), it is perhaps relevant that Ashur-rabi II is said to have succeeded Ashur-nirari (IV).

It should be noted that Nabu-shum-ishkun could well be a variant spelling of Bel-shum-ishkun! Although the details are inaccurate, the *Shamash-shuma-ukin Chronicle* attempts to relate the events during the final years of Shamash-shuma-ukin, son of Esarhaddon and brother of Ashurbanipal,[31] with Ashurbanipal being one of the last of the Assyrian kings of Babylon prior to Nabopolassar and his successor Nebuchadnezzar II. With this in mind, the names Nabu-kudur-usur and Ninurta-kudur-usur must clearly have been alternative names for Nabopolassar. It should be noted that Josephus, quoting from Berosus, called Nabopolassar Ναβουχοδονόσορος, i.e. Nebuchodonosor.[32] Syncellus likewise called him Nabuchodonosor.[33] This then means that Nebuchadnezzar was yet another alternative name for Nabopolassar and the aforesaid Chronicle seems to support this statement by both Berosus and Syncellus.

Neriglissar undertook extensive work on Bit-Saggatu and Ezida. As did Nebuchadnezzar:

> "NEBUCHADNEZZAR King of Babylon whom MERODACH, the Sun, the great Lord, for the holy

[28] *Records of the Past op. cit.* p.139, lines 15-16 (emphasis mine).
[29] ABC p.130, lines 19-22.
[30] ABC p.130, fn. 21.
[31] ARAB Vol. 2, pp.300-301, §.789.
[32] Josephus, *Antiquities of the Jews* 10.11.1 (Whiston) or 10.219 (Loeb).
[33] *Nabonidus and Belshazzar* p.9.

> places of his city Babylon hath called, am I: and Bit-Saggatu and Bit-Zida like the radiance of the Sun I restored".[34]

Nergilissar also undertook work on his palace in the midst of Babylon, including work on Marduk's temple, known as Esagila:

> "To Bi-Saggatu and Bit-Zida I am unfailing to raise a place and entire strong-hold of the gods for embellishment (and) for a steadfast resting place. When as the palace the abode of my Royalty in the land of Babylon, from Aibur-sabu near Babylon as far as the neighbourhood of the Euphrates, whose foundation a former king had made and arranged in the interior for the protection of the temple above the bank of the river Euphrates, was damaged, and its mass was loosened, – its prostrated fragments I put together and a depth of water I secured: opposite those waters with cement and brick its foundation I laid down, and I made, I completed (it) and reared aloft its summit: tall cedars for its roof, wood for its galleries and awnings I arranged. O god MERODACH [i.e. Marduk] Great Lord, Lord of the house of the gods is his name, light of the gods, father, even for thy high honour which changeth not a house have I built."[35]

The Marduk temple in Babylon, known as Esagila, was Nebuchadnezzar's pride and joy. Nebuchadnezzar even styled himself "caretaker of Esagila"[36] and "restorer of Esagila and Ezida".[37] The palace referred to by Nergilissar is that selfsame palace which supposedly was built by Nebuchadnezzar and later supposedly restored by Nergilissar. The Aibur-sabu was the main street in Babylon along which the procession of the god Marduk annually took place.[38] As Neriglissar himself proclaimed:

> "Esagila . . . its walls were ruined, its joints did not hold together, its sills were no more firm. I put its foundation on its old base stone, I built high its wall."[39]

As Immanuel Velikovsky has pointed out, "According to his inscriptions, Nergilissar made repairs to the ruined temple structure and also covered the gates with silver, but Nebuchadnezzar had already rebuilt it from the foundation to the roof and covered it all around with gold".[40]

As Nebuchadnezzar himself claimed:

> "With silver, gold, precious gemstones, bronze, wood of [the land of] Magan, cedar, everything precious and magnificent, so that nothing was left to be desired, I made Esagila like new, and made it resplendent as the sun."[41]

Compare this with the Biblical statement:

> "The king spake, and said, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?'"[42]

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34 *Records of the Past op. cit.* pp.128-9.

35 *Records of the Past* pp.141-2.

36 „Pfleger von Esagila" *Das Wiedererstehended Babylon* pp.205-6, Robert Koldewey, Leipzig 1913.

37 *Nebuchadnezzar, King of Babylon (604-561 B.C.)* p.3, JSTOR, July 1899, Vol. 14, No. 1.

38 *Das Wiedererstehended Babylon op. cit.* p.8.

39 "è-sag-ila ...i-ni-šú i-ga-ru-šá ri-ik-sa-ti-šá la du-un-nu-nim si-ip-pu-šú la ku-un-nu-um iš-šak-kan a-na ul-lu-lu šú-lu-uḫ-ḫu za-na-na..." "Esagila . . .dessen Wände baufällig geworden waren, dessen Fugen nicht mehr zusammenhielten, dessen Schwelle nicht mehr fest war so gab er aufs glänzendste (?) es wiederherzustellen Befehl;" *Die Neubabylonischen Königsinschriften*, pp.216-217, Inscription II, Col. II, lines 14-17, Stephen Langdon, Leipzig 1912.

40 RT p.107.

41 *Die Neubabylonischen Königsinschriften op. cit.* p.87, Col. I, lines 24-29. ("i-na kaspi ḫurâṣi ni-sí-iḳ-tim abnê šú-ḳu-ru-ú-tim e-ra-a ^{iṣu}miskanni ^{iṣu}êrini mi-im-ma šú-um-šú šú-ḳu-ru šú-un-du-lam las ba-šá-a ḫi-ši-iḫ-tim è-sag-ila az-nu-un-ma šá-áš-ši-iš ú-šá-pa-a šá-ru-ru-ú-šú.": "Mit Silber, Gold, kostbaren Edelsteinen, Bronze, Holz von Magan, Zedernholz, allem was kostbar und prächtig, so daß nichts zu wünschen übrig blieb, statett ich Esagila neu aus, und ließ der Sonne gleich seinen Glanz erstrahlen.")

42 Dan. 4:30 (4:27 in the Hebrew Bible).

This was immediately before he went insane and the kingdom was placed in the hands of Nebuchadnezzar's son Evilmerodach (Amul-Marduk of the Babylonian records). Neriglissar ruled immediately after Evilmerodach's two year reign. The suggestion that Esagila had fallen into such a state of disrepair, as recorded by Nergilissar, in the space of a couple of years is just not credible.

As stated above, and as pointed out by Immanuel Velikovsky,[43] Neriglissar likewise claimed that the palace in Babylon, which became Nebuchadnezzar's palace, was in ruin and was uninhabitable. This also is not credible, unless of course the work undertaken by Nergilissar ***preceded*** that of Nebuchadnezzar. If Nergilissar preceded Nebuchadnezzar on the throne, then it throws a completely different light on the situation and completely overturns our understanding of Chaldean history.

Herodotus states that Labynetus the Babylonian and "Syennesis the Cilician" were involved in brokering a peace settlement between the Lydians and Medes. Donald Wiseman argued that Syennesis was "not an ordinary personal name, but a royal title in Cilicia".[44] I would go so far as to suggest that Syennesis might be a transliteration of Sallune (pronounced Sayune?), a Cilician city.

In Neriglissar's third year, he waged a campaign against Appuashu king of Pirindu in west Cilicia "who had crossed into the coastal plain of Ḫume (E. Cilicia) to plunder and to take captives".[45] We are further told that this campaign took him as far as the city of Sallune and the Lydian border, "The capture of Pitusa ensured control of the coast road along the cliffs leading to Sallune, the westernmost city in Pirindu".[46]

> "*Scylacis Caryandensis Periplus* (in C. Müller, *Geog. Graec. minores*, 1855, I, 76) discusses the Cilician coastline and infers that Coracesium was the easternmost city of Pamphylia and Selinus (mod. Selindi) the most westerly coastal city of Cilicia . . . The capture of Pitisu island would be a logical step if Neriglissar wished to control the coastal route between Tarsus and the Lydian border . . . At this time the eastern boundary of Lydia probably ran from the Halys River west from the Cilician gates along the Bulgar dağ, which also formed the natural northern boundary of Ḫume, and thence across the mountains along roughly the same line as the modern vilayet boundary to the coast west of Sallunē, thus incorporating the state later known as Pamphylia. An advance by Neriglissar to Sallune and just beyond to the border or north-west from Kiršu could both be interpreted by the chronicler as 'as far as the Lydian border', but it seems more likely that, without claiming the city of Sallune itself, Neriglissar devastated the country from the narrow coastal track leading west towards the city right up to the Lydian border".[47]

Documents dated sometime towards the beginning of Nebuchadnezzar's reign record prisoners from Pirindu and Ḫume,[48] the selfsame cities conquered by Neriglissar. This reconstruction therefore seems to find accord in the archaeological record. Dougherty, however, dates this agreement between the Lydians and the Medes to the twentieth year of Nebuchadnezzar's reign, and argues that the person responsible for brokering the peace treaty was a Babylonian citizen by the name of Nabonidus.[49] In a moment we shall

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43 RT p.108.

44 *Chronicles of Chaldaean Kings (626-556 B.C.) in the British Museum* p.39, Donald John Wiseman, The Trustees of the British Museum, London 1956. See also *The Ancient History of the Near East* p.552, fn.2, Harry Reginald Hall, Methuen and Co. Ltd, London 1913.

45 *Chronicles of Chaldaean Kings op. cit.,* p.39.

46 *Ibid.* p.40.

47 *Ibid.* p.88.

48 *Ibid.* p.39.

49 *Nabonidus and Belshazzar* p.35.

demonstrate that Nabonidus was an alternative name for Nebuchadnezzar II.

The Chaldean Empire

According to the conventional chronology, Nebuchadnezzar was king of Babylon for around ***forty-three*** years. According to the Bible, he actually ruled for ***forty-five*** years before his son Amul-Marduk (the Biblical Evilmerodach) took control of the Empire:

> "And it came to pass in the ***thirty seventh*** year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evilmerodach king of Babylon ***in the year that he began to reign*** did lift up the head of Jehoiachin king of Judah out of prison"[50]

Nebuchadnezzar conquered Jerusalem in the eighth and nineteenth years of his reign,[51] though a Babylonian chronicle would have us believe that he actually took Jerusalem for the first time in the end of his seventh year.[52] We are assured that Yehoiachin (AV Jehoiachin) was taken prisoner in the eighth year of Nebuchadnezzar's reign after reigning for three months and Zedekiah was put on the throne in his place.[53] Yehoiachin's first year of captivity therefore coincided with the eighth to ninth year of Nebuchadnezzar's. You do not have to be a genius at maths to realise that the thirty-seventh year of Yehoiachin's captivity coincided with what would have been Nebuchadnezzar's ***fourty-fifth*** to ***forty-sixth*** year. This, however, was the ***first year*** of Evil-merodach's reign. The Assyrian and Babylonian Chronicles are therefore shown to be wrong in assigning a reign of only 43 years for Nebuchadnezzar.

Table 13

	1 Jehoiakim 25 years	
	2	
1 Nebuchadnezzar	3	Necho
2	4	
3	5	
4	6	
5	7	
6	8	
7	9	
8	10	
9	Jehoiachin 3 months	
	1 Zedekiah 11 years	
10	2	
11	3	
12	4	
13	5	
14	6	
15	7	
16	8	
17	9	
18	10	
19	11 (Jerusalem destroyed)	

Timeframe for the final years of the kingdom of Judah.

Zedekiah was placed on the throne in the ninth year of Nebuchadnezzar's reign,[54] Nebuchadnezzar's first year therefore coinciding with the third year of Yehoiakim (AV Jehoiakim), this agreeing with the first chapter of the book of Daniel.[55] This will have been the year that Pharaoh Necho II (aka Rameses II) would have encountered Nebuchadnezzar II at Carchemish. This will have been in the 5th year of Rameses II's reign.[56] As already stated, when Nabopolassar fell ill, his son Muwatillis

[50] 2 Kings 25:27 & Jer. 52:31.
[51] 2 Kings 25:8 & Jer. 52:12.
[52] "The seventh year: In the month Kislev the king of Akkad mustered his army and marched to Hattu. He encamped against the city of Judah and on the second day of the month Adar he captured the city (and) seized (its) king." *Chronicle Concerning the Early Years of Nebuchadnezzar II*, Chronicle 5 in ABC p.102, §.11-12.
[53] 2 Kings 24:12 & 18. Nebuchadnezzar's 19th year coincided with Zedekiah's 11th year - 2 Kings 25:8 and Jer. 52:12. Nebuchadnezzar's first year coincided with the third year of Yohoiakim's 11 year reign. Dan. 1:1.
[54] Jer. 52:4.
[55] Dan. 1:1.
[56] *Batttle of Kadesh*, p.11, James Henry Breasted, The Decennial Publications of the University of Chicago 1904.

claimed the throne and Nebuchadnezzar acted as his general taking charge of the army. When Nebuchadnezzar later claimed the throne for himself, he must have counted his first year of reign from the time that he took control of the army, which was before he was actually proclaimed king of Babylon. This was whilst his brother and his brother's son were in control of the kingdom.

After Nebuchadnezzar's 'demise', his son Amul-Marduk (the Biblical Evilmerodach[57]) succeeded him on the throne and is said by Josephus, who was quoting from an earlier writer by the name of Berosus, to have ruled for two years before being deposed by Nergilissar [II] "his sister's husband".[58] It has been asssumed that this Nergilissar, who is said to have ruled for four years, was the Nergalsharezer who is recorded as being one of the "princes of the king of Babylon", involved in the assault on Jerusalem, [59] but this assumption is based on very flimsy evidence. If Nergalsharezer was one of the sons of Nebuchadnezzar, then Nergilissar and Amul-Marduk (Evilmerodach) must have been brothers. Nergilissar would not be referred to as the husband of Amul-Marduk's sister.

Neither Herodotus nor Xenophon, who were the earliest writers to record the history of this period, give us any indication of lengths of reign. The first person to supply these is Berosus (3rd century BCE), whose actual works have not survived, but have been quoted by Josephus who, in his book *Against Apion*, gives 43 years for Nebuchadnezzar, 2 years for Amul Marduk, 4 years for Neriglissar, 9 months for Labash-Marduk and 17 years for Nabonidus.[60] These appear to be confirmed by "cuneiform historical texts and upon dated contract tablets of the Neo-Babylonian period".[61] In his *Antiquities of the Jews*, however, Josephus contradicts these figures by giving Evil-Merodach (Amul-Marduk) a ridiculous reign of 18 years and his successor, Neriglissar, a similarly ridiculous 40 years.[62]

The fourth chapter of the book of Daniel informs us that Nebuchadnezzar went insane for ***seven years*** at the end of which the ***kingdom was restored to him***. This seven year absence and the restoration of the kingdom is also recorded by Josephus:

> "A little after this the king saw in his sleep again another vision; how he should fall from his dominion, and feed among the wild beasts, and that when he had lived in this manner in the desert for seven years, he should recover his dominion again."[63]

Josephus likewise records:

> "A little after this the king saw in his sleep again another vision; how he should fall from his dominion, and feed among the wild beasts, and that when he had lived in this manner in the desert for seven years, he should recover his dominion again."[64]

No one seems to have asked the obvious question, namely, 'who was in charge of the kingdom during his absence?'

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57 2 Kings 25:27 & Jer. 52:31.

58 Josephus, *Against Apion* 1.20 (Whiston) or 1.146-7 (Loeb). In *Antiquities of the Jews* 10.11.2 (Whiston) or 10.231 (Loeb), Josephus accredits Evil-Merodach with a reign of 18 years.

59 Jer. 39:3. For the identification of Nergalsharezer with Nergilisar (var, Neriglissar), see *Nabonidus and Belshazzar* p.60, especially fn.225.

60 Josephus, *Against Apion* 1.20 (Whiston) or 1.46-7 (Loeb).

61 *Nabonidus and Belshazzar: A Study of the Closing Events of the Neo-Babylonian Empire* p.7, Raymond Philip Dougherty, The Ancient Near East: Classic Studies, Wipf & Stock, Eugene, Oregon 2008. (ISBN: 13: 978-1-55635-956-9.)

62 Josephus, *Antiquities of the Jews* 10.11.2 (Whiston) or 10.229 (Loeb).

63 Josephus, *Antiquities of the Jews* 10.10.6 (Whiston) or 10.216 (Loeb).

64 *Ibid*.

The answer, when you think about it, is obvious:

	2 years	Amul-Marduk (Evilmerodach)
	4 years	Neriglissar II
	9 months	Labash-Marduk II
Total:	7 years (allowing time for the inauguration ceremonies to take place)	

(Note that Syncellus, who lived in the eighth century CE, omits Labash-Marduk and ascribes Amul-Marduk with either 3 years or 5 years and Nergilissar with either 5 years or 3 years depending on which of the two methods of calculation he used; whether based on astronomical data or computed from ecclesiastical records.[65] I believe that he was working to a 17 year reign for Belshazzar, who was also known as Nabonidus – as per comments below. When you make this adjustment, we find that the 8 years assigned by Syncellus to this intermediate period becomes 7 years!)

When the kingdom was restored to Nebuchadnezzar, he styled himself:

> "Nabonidus, the king of Babylon, the preserver of Êsagila and Êzida, the performer of pious deeds, the son of Nabû-balâṭsu-iqbi, the perfect prince, am I."[66]

Nabu-balatsu-ikbi is a variant spelling of Nabu-palatsu[r]-ikbi, better known as Nabopolassar. It should be noted that Nabopolassar was called Belesys by Diodorus.[67] The name transliterated as Nabu-balatsu-ikbi might therefore be transliterated into Greek as Nabu-Belesys-ikbi.

As already stated, Esagila and Ezida were Nebuchadnezzar's pride and joy. In another inscription, Nabonidus records:

> "Nabonidus, the king of Babylon, the faithful lord, who heeds the decrees of the gods, the ***humble one***, the ***submissive one***, the reverer of the great gods [or 'great God'?], the wise prince, the one who is mindful of whatever exists, the exalted princely priest, ***the renewer of all cities***, the prudent prince, the one who causes temples to be finished..."[68]

How is it possible that Nabonidus, as a previously unknown entity, can describe himself as "the renewer of all cities"? We are told by Dougherty that Nabonidus spent most of his days in semi-retirement in Tema in Arabia, leaving the affairs of government in the hands of his son Belshazzar.[69] If, however, Nabonidus was another name for Nebuchadnezzar, then we all know that Nebuchadnezzar was responsible, at least, for completely rebuilding the city of Babylon. He also fortified many cities and built fortresses throughout the land.

Notice from the above inscription that Nabonidus describes himself as a 'reverer of the great gods', but, bearing in mind that the Hebrew word for God, *Elohim* (אֱלֹהִים) is written in the plural, we should perhaps read 'reverer of the great God'. The Assyrian words which are translated as 'great gods' is similarly *ilâni*^{meš} *rabûti*^{meš}, where *ilâni* is equivalent to the Hebrew *elohim* and *rabûti* is equivalent to the Hebrew *rabah*, meaning 'great'.

To confuse matters further, his son Belshazzar was also known as Nabonidus. This is

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65 *Nabonidus and Belshazzar* pp.9-10.
66 *Nabonidus and Belshazzar* p.17.
67 Diodorus, *Library* 2.24.2.
68 *Nabonidus and Belshazzar* p.17 (emphases mine).
69 *Ibid.* Chap. XI.

confirmed by Josephus[70] as well as Herodotus who called him Labynetus son of Labynetus.[71] The following inscription from Nabonidus would appear to belong to Belshazzar:

> "As for Nebuchadrezzar and Neriglissar, the kings who preceded me, I am their mighty delegate. ***Their troops have been entrusted into my hand***..."[72]

Notice how this Nabonidus (alias Belshazzar) describes himself as the 'mighty delegate' who had been 'entrusted' with the troops. This would accord with the fact that Belshazzar was left in charge of affairs of government by his father Nabonidus-Nebuchadnezzar.

Nebuchadnezzar must have been in his late teens when he first went to war. Berosus merely recorded that Nebuchadnezzar was young.[73] He must therefore have been around seventy years of age when, under the name of Nabonidus, he regained control of the kingdom. The portrait of Nabonidus from the Harran Stela shows him as an old man. He must therefore have been around ninety years of age when Babylon was taken by Cyrus.



An aged Nabonidus-Nebuchadnezzar from the Harran Stela.

It should perhaps be mentioned that Raymond Dougherty has identified Nabonidus as a person mentioned in a cuneiform text dated to the eighth year of Nebuchadnezzar and who is described as he "who is over the city".[74] By this, we can assume that he was over the city of Babylon. The name Nabonidus is written Nabû-nâ'id in the Assyrian, and was a common appellation. There was a powerful chief by this name during the time of Ashurbanipal, which means that the Nabû-nâ'id who is mentioned in the 8th year of Nebuchadnezzar's reign could well be that self-same person who went up against Ashurbanipal and who is called son of Nabû-shum-êresh and brother of Bêl-êtir.[75] Alternatively, this person, who is described as being 'over the city', could well have been Nebuchadnezzar himself, especially as he was king of Babylon at that time. (The Nabû-nâ'id of the time of Ashurbanipal might then be Nabopolassar, who, according to Berosus, was also known as Nebuchadnezzar.[76] Father and son, that is, Nabopolassar and Nebuchadnezzar, therefore seem to have shared the same names.)

The Babylonian Chronicles all inform us that Nabonidus was taken by Cyrus king of Persia in

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70 Josephus, *Antiquities of the Jew* 10.11.2 (Whiston) or 10.231 (Loeb).
71 Herodotus, *Histories* 1.188. See also 1.74-77.
72 *Nabonidus and Belshazzar* p.73 (emphasis mine).
73 *Chronicles of Chaldean Kings (626-556 B.C.) in the British Museum* p.25, Donald John Wiseman, The Trustees of the British Museum, London 1956.
74 *Nabonidus and Belshazzar* pp.29-30.
75 ARAB Vol. 2, p.300, §.789 & p.335, §.866.
76 As preserved by Josephus, *Antiquities of the Jews* 10.11.1 (Whiston) or 10.219 (Loeb - refer fn. 4 on p.278 and fn. b on p.279 of Vol. 6 where it says that the MSS has Nabūchodonosoros).

the ***seventeenth*** year of his reign. The Bible tells us that there were ***precisely seventy years*** from the first year of Nebuchadnezzar until the first year of Cyrus king of Persia.[77] This means that the 'resurrected' Nabonidus-Nebuchadnezzar must have ruled for ***eighteen years*** rather than seventeen.

> "The last completely dated tablet of the reign of Nabonidus belongs to the tenth day of the eighth month of his seventeenth year. An incompletely dated tablet belongs to the ninth month of the same year. The earliest tablet dated in the reign of Cyrus belongs to the seventh month of his accession year, the day of the month being illegible. The next Cyrus tablet belongs to the twenty-fourth day of the eighth month of his accession year."[78]

Dougherty explains this anomaly by arguing that "there may have been a state of considerable political confusion in connection with the fall of Babylon, since there was a period of about two months when there seems to have been a difference of opinion as to who the real ruler was".[79] The possibility therefore exists that Cyrus actually became king a year later. Alternatively, due to the way the Babylonians counted the years of reign, the 17th year of Nabonidus may have actually in effect been his 18th year of reign. A further possibility exists that the tablet actually refers to the 17th year of the younger Nabonidus, alias Belshazzar, who Josephus says reigned for 17 years.[80] Either way, the Bible requires us to allot a period of 18 years for the final years of Nebuchadnezzar's long reign of 70 years. As mentioned above, if Syncellus was working to 17 years instead of 18, it would explain how he arrived at a period of 8 years for the reigns of Amul-Marduk and Neriglissar rather than the 7 years we now know actually elapsed.

That Nabonidus is to be identified as Nebuchadnezzar is confirmed first of all by the book of Daniel, where we are told that, he, Nebuchadnezzar, was the head of gold of the terrifying image he saw in a dream:

> "And after ***thee*** shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and beateth down all things; and as iron that crusheth all these, shall it break in pieces and crush".[81]

This tells us that Nebuchadnezzar himself, rather than he and his family, comprised the first kingdom.

The apocryphal Book of Baruch likewise suggests that Nebuchadnezzar was co-ruler with his son Belshazzar, which is how Dougherty[82] also interprets the passage:

> "and pray for the life of King Nebuchadnezzar of Babylon, and for the life of his son Belshazzar, so that their days on earth may be like the days of heaven. The LORD will give us strength, and light to our eyes; we shall live under the protection of King Nebuchadnezzar of Babylon, and under the protection of his son Belshazzar, and we shall serve them many days and find favor in their sight."[83]

Josephus would have us correctly believe that Belshazzar was also known by the name of Nabonidus, attributing to Belshazzar a reign of 17 years.[84]

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77 Dan. 9:1-2.
78 *Nabonidus and Belshazzar* p.171, fn.557.
79 *Ibid.*
80 Josephus, *Antiquities of the Jews* 10.11.2 (Whiston) or 10.231 (Loeb).
81 Dan. 2:38-40.
82 *Nabonidus and Belshazzar* p.12.
83 Book of Baruch 1:11-12.
84 Josephus, *Antiquities of the Jews* 10.11.2 (Whiston) 10.231 (Loeb).

70 Year Prophecies

According to the prophet Jeremiah:

> "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."[85]

And again:

> "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."[86]

These prophecies were fulfilled in the first year of Cyrus king of Persia.[87] This means that there were precisely 70 years from the first year of Nebuchadnezzar to the first year of Cyrus king of Persia.

As a cross-check on this period, we are told that there were 70 years from the destruction of the Temple in Jerusalem to the second year of Darius I, son of Hystaspes, king of Persia. This means that there were precisely 70 years from the 19th year of Nebuchanezzar, when the temple was destroyed, up to the second year of Darius I. This second year of Darius I occurred

Table 12

KINGS OF CHALDEA & PERSIA UP TILL THE TIME OF XERXES I

King	No of years		
Nabopolassar	21 years		
Nebuchadnezzar	45 years		
(Temple destroyed in 19th year)			
Amul-Marduk (Evilmerodach)	2 years		7 years of
Nergilissar II (?)	4 years	70 years	Nebuchadnezzar's
Labash-Marduk II (?)	9 months (?)		madness
Nabonidus (Nebuchadnezzar)	18 years		
Belshazzar (co-ruled with father)	17 years (?)		
Cyrus	29 years		70 years
(but only 9 years over Babylon)			
Cambyses	7 years 5 months		
Bardiya	7 months		
Darius I	36 years		
Temple rebuilt 2nd year of Darius I			
Xerxes I	21 years (first 10 years co-regency with father)		

There were 70 years from the first year of Nebuchadnezzar till the time Babylon was taken by Cyrus king of Persia in the 8th year of his reign. (Jer. 25:11 & 2 Chron. 36:20-3) There were also 70 years from the time the temple was destroyed in the 19th year of Nebuchadnezzar (2 Kings 25:8 & Jer. 52:12) till the 2nd year of Darius I king of Persia. (Compare Zech. 1:1 & 1:12.)

[85] Jeer. 25:11-12.
[86] Jer. 29:10.
[87] 2 Chron. 36:22 and Ezra 1:1.

precisely 19 years from the time that Cyrus the Great conquered Babylon. This confirms that the Chaldean Empire lasted for 70 years.

The sequence of kings during this period is therefore as set out in Table 12 above.

Nabopolassar and Kandalanu

Nabopolassar was called Belesys by Diodorus,[88] adding yet another name to the long list of names used by this king. Herodotus informs us that:

> "Candaules, king of Sardis (the Greeks call him Myrsilus [i.e. Mursilis]), was descended from Alcaeus, son of Heracles. His father was Myrsus, and he was the last of the Heraclids to reign at Sardis....".[89]

Here, Candaules is to be identified as Kandalanu (variant Kandal) who, according to the Assyrian and *Babylonian King List*s, became king of Babylon during the reign of Ashurbanipal. Having made the corrections to the Egyptian and Assyrian chronologies, we find that Nabopolassar is the king called Mursilis [II] in the Boghazköy texts. This would then resolve the long outstanding problem which the archaeologists have had in trying to solve the identification of Kandalanu king of Babylon. Despite the Akitu Chronicle[90] which makes Nabopolassar succeed Kandalanu, Kandalanu was in fact another name for Nabopolassar alias Mursilis king of Hatti. The scribes who compiled the King Lists and the Akitu Chronicle clearly did not know this.

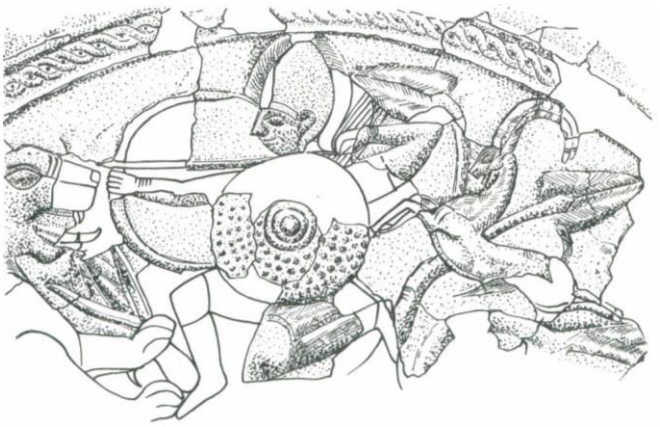
Even though Herodotus called Candaules "king of Sardis", Candaules was not a Lydian. He was not descended from Gyges king of Lydia but from the Hattian people whom Herodotus called Heraclids. The name Heracles is a variant spelling of the Hebrew name רְעוּאֵל Reuel, a name which was written Ῥαγουήλου Raguel by Josephus.[91] Nabopolassar, his son Nebuchadnezzar and his descendants were therefore all descended from Duke Reuel.

The worship of Ida is associated with these Edomites. Ida is a variant spelling of Adah, the wife of Esau, whom the Greeks knew as Zeus. Olympus is likewise a variant Greek spelling of the Hebrew name Eliphaz, Duke Eliphaz being a son of Esau (Zeus) and Adah (Ida).[92] In the Idaian Cave in Crete, archaeologists discovered a bronze votive shield which showed what is supposed to be oriental influences. The shield has been dated to around the 8th Century BCE. The figures shown are wearing the same style of hat typical of the so-called Hittites of Asia Minor. The question needs to be asked, why would Hittites be depicted on a bronze votive shield in the Idaian cave in Crete more than four hundred years after the Hittite empire supposedly came to an end? Although dated to the eighth century BCE, the corrections being made here show that this votive shield should be redated to sometime around the sixth century BCE if not later.

It should be stressed that Kandalanu is not mentioned by Ashurbanipal. He is only mentioned by the Babylonian Chronicles and King Lists. The identification of Kandalanu has till now

88 Diodorus, *Library* 2.24.2.
89 Herodotus, *Histories* 1.7.
90 ABC Chronicle 16, 24 (p.132).
91 See for example Josephus, *Antiquities of the Jews* 2.11.2 (Whiston) or 2.258 (Loeb) where Reuel the priest of Midian, Moses' father-in-law, is called Raguel (Ῥαγουήλου). The name of the Edomite chief by the name of Reuel is also transliterated in 2.1.2 by Whiston as Raguel, though the Greek is there written Ῥαουῆλος, i.e. Raoulos (2.4 Loeb). In Hebrew, the name of both persons is written with the same Hebrew characters.
92 Gen. 36:4.







Top: Six foot high relief of a warrior -god on the interior of the King's Gate at Hattusa.

Right: Bronze votive shield from the Idaian Cave in Crete dated to 8th Century BCE. The detail of the archer on the top of the shield is reproduced above to more clearly show the features. Note the 'Hittite' style of hat.

remained a mystery:

> "Kandalanu, if he exists, is a peculiarly elusive figure; there are no building or other public inscriptions attributed to him, his name appears only in dates and king lists, and in the former, significantly, without an accession year."[93]

It has been argued that Kandalanu was a throne name:

> "Implicit in this chronology, but immaterial to its acceptance, is the possibility that Kandalanu is a throne name comparable with Pulu and Ululai. It is conceivable, of course, that the death of Aššurbanipal in Assyria and the contested succession there would have been the impetus for revolt in Babylonia resulting in the death of Kandalanu. But it seems almost too much of a coincidence that both kings should have died within a few months of each other . . . There are no 'accession year' dates for Kandalanu . . . the surviving records from the latter half of Aššurbanipal's reign contain no reference to Kandalanu."[94]

Consequently, it has often been suggested that Kandalanu and Ashurbanipal were one and the same person.[95] Various attempts have been made to identify him:

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93 *Assyrian Chronology, 631-612 B.C.* p.159, John Oates, Iraq Vol. 27, No. 2 (Autumn 1965).
94 *Assyrian Chronology, 631-612 B.C.* p.158, John Oates, Iraq Vol. 27, No. 2 (Autumn 1965)
95 *Babylonia 589-627: A Political History* p.193, Grant Frame, R.A Leiden, Netherlands 2007 (orig 1992).

> "Various proposals have been made for the identification of Kandalānu in addition to Ashurbanipal. Following Berossos, he might have been another son of Esarhaddon. Possibly he was a son of Ashurbanipal or a Babylonian whose loyalty Ashurbanipal felt was unquestioned . . . It has also been suggested that Kandalānu was actually a statue that represented Ashurbanipal at the Akitu festival."[96]

The suggestion that Kandalanu was the name of a statue is just crazy. Kandalanu is most certainly attested as king of Babylon:

> "Kandalānu is first mentioned as king of Babylon in an economic document dated at Babylon on sixth day of Tebetu (X) in 647 (year 1 of Kandalānu)."[97]

When he is acknowledged as king, he is in control of a vast region:

> "Kandalānu appears to have been acknowledged king over as wide an area as Šamaš-šuma-ukïn, with the important exception of Nippur."

How is it then that Kandalanu is conspicuously absent from documents of this period? It is curious to note that, at Ur, there is even an unexplained absence of documents dating from the time under consideration:

> "Indeed, no text dated at Ur after 649 and before the reign of Nebuchadnezzar II has been preserved. While documents dated to the reign of Nabopolassar have been found at Ur, none were specifically dated there and some state that they were drawn up elsewhere (e.g., Babylon and Borsippa). Thus they may have been taken to Ur after the reign of Nabopolassar. The reason for this lack of texts is unknown."[98]

According to the Babylonian Chronicle:

> "On the twenty-seventh day of Adar [in the sixteenth year of Shamash-shuma-ukin] the armies of Assyria and Akkad [Babylon] did battle in Hirit. The army of Akkad retreated from the battlefield and a major defeat was inflicted upon them. (However), there were still hostilities (and) warfare continued."[99]

Babylon seems to have been under Assyrian curfew for the next three years as the chronicler simply records that Nabu did not come out from Borsippa and the procession of Bel did not take place. The name Kandalanu then mysteriously appears almost as an afterthought after year twenty:

> "After Kandalanu, in the accession year of Nabopolassar, there were insurrections in Assyria and Akkad."[100]

As Ashurbanipal and Shamash-shuma-ukin both started ruling at the same time (immediately after their Esarhaddon's death), Shamash-shuma-ukin's sixteenth year would also have been the sixteenth year of Ashurbanipal. This suggests that Year 20, which is referring to the twentieth year of Ashurbanipal, is the pivotal point when there was a key change of rule. This being the case, then there is simply no room for Kandalanu's alleged 21 year reign.

This battle, which the Babylonian Chronicle dates to the sixteenth year of Shamash-shuma-ukin, is that recorded by Ashurbanipal as being his sixth campaign.[101] According to the Rassam Cylinder:

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96 *Babylonia 589-627: A Political History* p.195, Grant Frame, R.A Leiden, Netherlands 2007 (orig 1992).
97 *Ibid.* p.192.
98 *Ibid.* p.193.
99 ABC p.16, lines 13-16.
100 *Ibid.* lines 24-25.
101 ARAB Vol. 2, p.302, §.791.

> "At this time, the people of Akkad, who had cast in their lot with Shamash-shum-ukîn, and plotted evil, – famine laid hold upon them. They ate the flesh of their sons and daughters to (stay) their hunger, they gnawed leather thongs(?). Assur, Sin, Shamash, Adad, Bêl, Nabû, Ishtar of Nineveh, the queen of Kidmuri, Ishtar of Arbela, Urta, Nergal (and) Nusku, who march before me, slaying my foes, cast Shamash-shum-ukîn, my hostile brother, who became my enemy, into the burning flames of a conflagration and destroyed him (*lit.*, his life)."[102]

Following this destruction of Babylon, Ashurbanipal placed "Governors and prefects, creatures of my hand" as rulers over them.[103] There is nothing here to say that he made anyone king. In fact, it is known that a certain Shamash-danninanni, who bore the title "governor – *šaknu* or *šakin māti* – of Akkad and (provincial) governor – (*ša*) *pīḫati* – of Babylon", was in charge during this period of unrest. The suggestion that Kandalanu started his reign from this date is purely conjectural based on the Chronicles which would have us believe that Kandalanu ruled before Nabopolassar. As John Oates aptly put it:

> "the surviving records from the latter half of Aššurbanipal's reign contain no reference to Kandalanu . . . Aššurbanipal specifically states that he appointed 'governors and prefects' over the people of Akkad, not a king".[104]

After this:

> "There is no record of any anti-Assyrian action in Babylonia from the fall of Babylon in 648 to the death of Kandalanu in 627, but then there are few texts which deal with political and military matters in Babylonia, or Assyria, during these years. Much of what information there is involves Elam and the Arabs ***in the three to five years following the revolt***."[105]

This basically states that Ashurbanipal's activities are restricted to within a few years after the destruction of Babylon. A reign of 42 years, with which he is usually accredited on the basis of the rather dubious Harran inscription of Nabonidus, is not supported by documentary evidence. This needs to be borne in mind as we continue with our consideration of the facts.

We have demonstrated that Nabopolassar was also known as Mursilis [II] king of Hatti. Herodotus states that Mursilis was also known as Candaules[106] (i.e. Kandalanu, or variant Kandal) adding that he was of the family of Heraclidae and was ruler of Sardis. This was presumably when Nabopolassar was made governor of the Sea-land,[107] and before he "took up the lead already given by Kandalanu in seeking to recover Babylonian independence from Assyria".[108]

Note that both Kandalanu and Nabopolassar are said to have ruled for twenty-one years. Pliny referred to Candaules as "the last Lydian king of the race of the Heraclidae, very generally known also by the name of Myrsilus"[109] and reckoned that he lived around the time that Romulus, the mythical king of Rome, died. (In a separate work entitled *The Forgotten Tribe of Naphtali and the Phoenicians* I shall demonstrate that Romulus is actually a

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102 ARAB Vol. 2, pp.303-4, §.794.
103 ARAB Vol. 2, p.305, §.798.
104 *Assyrian Chronology, 631-612 B.C.* p.158, John Oates, Iraq Vol. 27, No. 2 (Autumn 1965).
105 *Babylonia 589-627: A Political History op. cit.* p.191, Grant Frame (emphasis mine).
106 Herodotus, *Histories* 1.7.
107 "He was recognized King of the Sealand (*šar* (*mât*) *Tam-tim*) before his accession in Babylon..." *Assyrian Chronology, 631-612 B.C. op. cit.* p.145. This apparently comes to us from Berosus who states that he was appointed king of the Sealand by Sin-shar-ishkun – *Chronicles of Chaldean Kings (626-556 B.C.) in the British Museum* p.6, Donald John Wiseman, The Trustees of the British Museum, London 1956.
108 *Chronicles of Chaldean Kings op. cit.* p.6.
109 Pliny, *Natural History,* Book 35, Chap. 34, §.55.

corruption of *rho*-Menashe. To be more specific, Rome was built for the descendants of Duke Lotan by the tribe of Machir son of Menashe.) That Candaules was considered the 'last Lydian king' merely reflects that fact that the Lydian royal household moved from Lydia to Babylon.

Ashurbanipal and His Successors

If we can recall, either Sennacherib is said to have built the city of Tarshish in Cilicia. Sargon II's campaigns likewise extended into the lands of Mita king of Mushki (Herodotus, using the geographical terminology of his time, called him Midas king of Phrygia), which took him well into Lydian territory. Ashurbanipal purportedly received tribute from Gyges king of Lydia.[110] The response was a backlash on the Assyrian Empire by the kings of these regions. Nabopolassar aka Mursilis II aka Kandalanu spearheaded that rebellion.

If the Assyrian records can be believed, Necho I was a contemporary of Esarhaddon.[111] Necho was placed on the throne in Esarhaddon's tenth campaign,[112] which, according to the Babylonian Chronicle, took place in the tenth year of his twelve year reign.

Ashurbanipal tells us that, in his first campaign, he went up against Egypt. He informs us that he removed Necho I as king of Sais and placed his son Nabû-shezibanni on the throne in Hathariba (Athribis), a city located between Bubastis and Heliopolis. (We are told that he renamed the city Limir-ishakku-Ashur[113] and even renamed the city of Sais Kâr-bêl-mâtâte.[114]) According to this understanding, Nabû-shezibanni must be another name for Seti IB, also known as Psammetichus.

Herodotus tells us that Necho I was killed by the Ethiopian king Shabaka,[115] but Ashurbanipal tells us that Necho was actually captured by the Assyrians, following which the Assyrian king bestowed upon him honours and reinstated him on the throne of Sais. Taharka was at that time the king of Ethiopia, but (using the words employed in the inscription) "the fear and terror of my [i.e. Ashurbanipal's] sovereignty overwhelmed him and the night of death overtook him".[116] In other words, Taharka died and "Tandamanê, son of his sister, seated himself on the throne and ruled the land. Ni' (Thebes) he made his stronghold".[117] The suggestion by Herodotus that Necho I was killed by Shabaka therefore becomes suspect. However, caution should be exercised as we have already put forward a strong case for rejecting the Rassam Cylinder on the grounds that it is a forgery dating to the time of Artaxerxes I at the earliest. This does not mean, however, that there might be some element of truth contained therein.

Necho I is usually accredited with a reign of eight years. By contrast, the two years allotted to his alter ego Rameses I[118] seems more realistic, this presumably relating to the two years prior to his reinstatement on the throne by Ashurbanipal. We do not know how long Rameses I alias Necho I continued to rule after being reinstated and before his son

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110 ARAB Vol. 2, p.326, §.849 & pp.351-2, §.909.
111 ARAB Vol. 2, p.292, §.770. "Nikkû, the vassal of mine whom my father had set up as king in Kâr-bêl-mâtâte" p.350, §.905.
112 ARAB Vol. 2, p.219, §.554.
113 ARAB Vol. 2, p.351, §.906.
114 ARAB Vol. 2, p.350, §.906.
115 Herodotus, *Histories* 2.152.
116 ARAB Vol. 2, p.351, §.916.
117 *Ibid.*
118 Josephus gives 1 year and 4 months, Africanus 1 year and Eusebius omits the king altogether. The highest recorded year date from monuments and inscriptions is Year 2. (EOP p.445.)

Psammetichus took over. The eight years ascribed to Necho I by the Greek writers can either include or exclude the two years prior to him being reinstated by Ashurbanipal. As for Psammetichus I, Herodotus records that he was in exile in Syria before the Egyptians of Sais brought him back and he was made king "for the second time".[119] This could imply that he became king both before and after his father's death.

We have no indication of how long Seti IA reigned before Rameses I. For Seti IB, Africanus gives 51 years, Eusebius 55 years whilst Josephus omits him. Under his Greek name, Psammetichus I, he is accredited with a reign of 54 years by Africanus and Herodotus, but only 45 years by Eusebius. By contrast, the highest recorded date for Seti IB is his eleventh year,[120] which suggests that even a reign of 45 years is extremely optimistic. (Consider also the ridiculously long reign of 66 years usually accredited to Rameses II.) Kenneth Kitchen likewise believes that the reign of Seti IB lasted no more than 15 years maximum,[121] though he gives no rationale as to how he arrived at this figure.

The Greeks accredit Ashurbanipal with a reign of twenty-one years, but this being over Babylon:

> "The reign of Asshur-bani-pal (Sardanapalus), the son and successor of Esarhaddon, which commenced B.C. 668, is carried down to B.C. 626 on the combined authority of Berosus, Ptolemy and the monuments. The monuments show that Asshur-bani-pal proclaimed himself king of Babylon after the death of Saül-mugina [i.e. yet another name for Shamash-shuma-ukin], whose last year was (according to Ptolemy) B.C. 647; and that from the date of this proclamation he reigned over Babylon at least twenty years. Polyhistor, who reports Berosus, has left us statements which are in close accordance, and from which we gather that the exact length of the reign of Asshur-bani-pal over Babylon was twenty-one years."[122]

If it were not for year 38 being Ashurbanipal's last attested year,[123] and Prism H which is dated to his 30th year,[124] I would suggest that the Greeks have made an error and that Ashurbanipal only ruled for 21 years in total, this including his reign over Assyria whilst Shamash-shuma-ukin was king of Babylon. This would then mean that there were only four years from the time Babylon was taken till Kandalanu alias Nabopolassar ascended the throne in Babylon. During this time of confusion, Ashurbanipal's two sons Ashur-etil-ilâni and Sin-shar-ishkun seem to have contended for the throne following the death of their father, though, as already stated, there appears to be some confusion between Ashur-etil-ilâni, son of Ashurbanipal, and Esarhaddon, who was also known as Ashur-etil-ilâni.[125]

Ashurbanipal's three successors (Ashur-etil-ilani, Sin-shumu-lishir and Sin-shar-ishkun) are understood to have ruled for a maximum of around eleven years between them.[126] Ashur-uballit II is usually shown as succeeding Sin-Shar-ishkun. One of Ashurbanipal's texts informs us that he (Ashurbanipal) appointed his younger brother as high priest in Harran in north Syria, which is where we are told Ashur-uballit was ruling when confronted by Nabopolasar:

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119 Herodotus, *Histories* 2.152.

120 EOP p.445.

121 *Pharaoh Triumphant: The Life and Times of Rameses II* p.41, Kenneth A. Kitchen, Aris & Phillips Ltd, Warminster, England 1982. (ISBN: 0 85668 215 2.)

122 *The Seven Great Monarchies of the Ancient World* Vol. 2, *Assyria* p.374, George Rawlinson, Gorgias Press LLC, New Jersey, USA 2004. (ISBN: 1-59333-170-3.)

123 *Assyrian Chronology, 631-612 B.C.* p.138, John Oates, Iraq Vol. 27, No. 2 (Autumn 1965).

124 *Assyrian Eponyms, Kings and Pretenders, 648-605 BC* p.257, J.E. Reade in *Orientalia*, Nova Series, Vol. 67, Fasc. 2 (1998).

125 ARAB Vol. 2, p.286, §.761.

126 *Assyrian Chronology, 631-612 B.C.* p.138, John Oates, Iraq Vol. 27, No. 2 (Autumn 1965) - Assur-etil-ilâni 4years, Sin-shum-lishir 1 year and Sin-shar-ishkun 6 years.

> "I appointed **Ashur**-etil-shamê-irṣitim-**uballiṭsu**, my younger brother, as high priest to the god Sin dwelling in Ḫarrân."[127]

Notice once again how these extra 'titles' have been added to Ashur-uballit's name. These various sons of Ashurbanipal vied for the throne of Assyria and Babylonia during the time that Nabopolassar was increasing in power.

From this it should start to become evident that Ashurbanipal's forty-two year reign, which is only attested by the rather dubious Harran Inscription of Nabonidus, is far too long, especially if Kandalanu-Nabopolassar started reigning immediately after him. The textual evidence seems to call for a shortening of the reign of Ashurbanipal to around 21 years to better accommodate the 11, or possibly 15 years maximum, of Seti IB's reign. Needless to say that this has a further knock-on effect on the Biblical chronology which will be discussed at greater length in the next chapter.

Rameses II's reign began four to five years before the battle at Carchemish (the battle, according to the Poem of Pentaur, being dated to his fifth year), which means that Seti IB's final year must (assuming there was no co-regency) have fallen in the sixteenth year of Nabopolassar's 21 year reign. Unfortunately, the only year date mentioned in Seti's important reliefs at Karnak is Year 1.[128] Sometime towards the end of his reign, he will have gone to the assistance of the king of Assyria in their war against Nabopolassar, which event occurred in the tenth year of Nabopolassar.[129] If Seti IB reigned for 51 years, then his reign might have started in the seventh year of Ashurbanipal – assuming that Ashurbanipal actually ruled for 42 years. There is, however, a total lack of documented evidence to support such long reigns, either for the Egyptian or for the Assyrian king.

This brings us back to the Biblical chronology, which now looks even worse than it did before we started reviewing this period. We are told that Menashe ***ruled*** for 55 years, but this seems far too long for someone who "did that which was evil in the sight of the LORD".[130] The lengths of reign given both in the Bible and in the Assyrian and Babylonian records are difficult to accept or reconcile with the facts.

Diodorus called the last king of Assyria, Sardanapallus[131] who is usually identified either as Sin-shar-ishkun, son of Ashurbanipal or as Ashurbanipal himself. According to the Fall of Nineveh Chronicle, however, Ashur-uballit II was to be the last king of Assyria:

> "[Ashur-uballit] ascended the throne in Harran to rule Assyria…"[132]

The name Sardanapallus is more likely to be a variant spelling of Ashur-dan(in)apli, which must have been an alternative name for one of these last few kings.

It is also interesting to note that Herodotus relates that Candaules (alias Nabopolassar), who is described as a king of Lydia, was killed by Gyges, one of the members of Candaules' personal guards who went on to become king of Lydia.[133] Whilst this may contain an element

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127 ARAB Vol. 2, p.377, §.983 (emphasis mine). See also *Nabonidus and Belshazzar* p.24.

128 AHEB Vol. 3, p.38, §.81.

129 "Egypt was therefore led into the alliance with Assyria which was to involve her in defeat at Carchemish in 605 B.C. and in the subsequent prolonged struggle with the Babtlonians." On the death of Seti IB alias Psammetichus I, Rameses II alias Necho II was to take over from his father in this struggle. *Chronicles of Chaldean Kings op. cit.* p.12.

130 2 Kings 21:2.

131 Diodorus, *Library* 2.24.2.

132 ABC Chronicle 3, 50 (p.95).

133 Herodotus, *Histories* 1.12-13.

of truth, Herodotus' fanciful tale of how Gyges acquired the throne appears to be fabricated, because the Assyrian records ascribed to Ashurbanipal, if we can believe them, show that Gyges was king of Lydia before the time of Kandalanu-Nabopolassar. This is the same Gyges, who, with the assistance of Ashurbanipal king of Assyria, repulsed the Cimmerians[134] and who later displeased Ashurbanipal by sending troops from Sardis to aid "Tushamilki king of Egypt".[135] Tushamilki is usually identified as Psammetichus I[136] though the name is completely unknown outside of this inscription by Ashurbanipal.

Also, according to Berosus, Nabopolassar became ill, and "being himself unequal to the fatigues of a campaign, committed part of his army to his son Nebuchadnezzar" and shortly afterwards "sickened and died in the city of Babylon, after a reign of twenty-one years".[137] Compare this to the words of Mursilis II:

> "I was on the road to Til-Kunnu. Stormy weather broke loose, the Storm god did thunder dreadfully. Inside my mouth the word became scarce, and the word came out somewhat stumbling.
>
> "And the years came and went and this condition began to play a part in my dreams. And god's hand struck me in the time of a dream, and the ability of speech I lost entirely."[138]

Mursilis II therefore became sick. When he fell ill, he committed part of his army into the hands of his son Muwatillis and another part into the hands of his other son Hattusilis (III). Hattusilis, who we know as Nebuchadnezzar. Hattusilis was given the northern territories to rule, but through much scheming and subterfuge, he divested both his brother and his brother's son Urhi-Teshub (also known as Karunta, Ulmi-Teshub and Mursilis III) of their share of the kingdom.

Hattusilis and Nebuchadnezzar

It is assumed that the Hattians captured Babylon during the time of Samsuditana, son of Hammurabi, however, this reconstruction raises serious objections to such an early date for Samsuditana. In Chapter 8, we demonstrated that Samsuditana lived about 50 years prior to Sargon II, hence we need to move the 'Great Hittite Empire' forward at least to the time of Sargon II and his immediate successors.

Suppulilumas I has been identified by historians as the Suppulilumas of the El-Amarna letters, whilst we are reliably informed that Suppulilumas II saw the end of the Hittite Empire. Firstly, it should be stressed that the Hittite succession of kings has been compiled from fragmentary records, such records being supplemented by a cache of 3500 seal impressions giving names and titles of 'Hittite' kings. Nevertheless, it is still not one hundred percent certain as to what order these kings should be placed.

From the 'Hittite' records we find that Suppulilumas I received a letter from a certain Dakhamun, queen of Egypt, who, upon the death of her royal husband, asked him to send one of his sons for her to marry and to put on the throne of Egypt because she had no sons of her own. The story is in fact related by Mursilis II son of Suppulilumas who gives the name

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134 ARAB Vol. 2, p.297, §.784.
135 *Ibid*. p.298, §.785.
136 EOP p.353.
137 Josephus, *Against Apion* 1.135 (Loeb) but 29 years in 1.19 (Whiston).
138 *Muršilis Sprachlähmung, ein Hethitischer Text* Vol. 1, Issue 1, p.5, Albrecht Götze and Holger Pederson, Copenhagen 1934.

of the pharaoh as either Pip-khururiaš, Nibḫururiya, Bib-khururia or Neb-khuria,[139] the latter being contrived in order to satisfy the archaeologists desire to link the name to the 18th Dynasty kings. It is assumed that this latter name belongs to Akhenaten whose throne name was Nefer-kheperura. It should also be stressed that the Hittite records comprise a number of clay fragments, some of which are in a very poor state. Even the archaeologists have had great difficulty piecing them together.[140] It is inevitable that, due to their fragmentary state, mistakes will be made. It should also be mentioned that many of the names in the Hittite records are unknown outside of those records, which means that the scribes were using names which were familiar to them rather than the names used by the Assyrians and Babylonians.

Suppulilumas, the father of Mursilis II, was, according to this revised chronology, a contemporary of the Assyrian kings Sargon II, Esarhaddon and Ashurbanipal, not of Akhenaten. Any resemblance to the Egyptian king's name as it appears in Suppululiumas' letter to Akhenaten is therefore fortuitous. In actual fact we find that Taharka's queen was called Dukhatamun,[141] which is merely a variant spelling of the name Dakhamun as it appears in the so-called 'Hittite' texts. Taharka generally had the throne name Neferatmukhura[142] though one damaged scarab belonging to Taharka is known to start with '*Nebkhu*',[143] a name which possibly might once have read *Nebkhu-ruria*, this being the reading in the letter from the Hittite archive. We can, however, only surmise.

With the identification of Rameses II as Necho II, it becomes abundantly clear that the Suppulilumas who corresponded with Akhenaten king of Egypt during the Amarna era is a different Suppulilumas to the one to whom Queen Dakhamun wrote and who is now to be dated to the time of Taharka king of Ethiopia and Ashurbanipal king of Assyria.

The next king of Hatti after Suppulilumas I was Mursilis II, alias Nabopolassar, of whom mention has already been made. Of his wars with the Umman-Manda and the various correlations between the annals of Mursilis and Nabopolassar, the reader is referred once more to Velikovsky's *Ramses II and His Time* as I am unable to add much more to what Velikovsky has already written.

I would, however, clarify one thing which Velikovsky wrote about Nebuchadnezzar's second visit to Egypt when he gave his daughter to Rameses II in marriage. This appears in a relief discovered at Abu-Simbel in Nubia. It was a known practice for the Assyrian kings to give their daughters in marriage to the conquered nation, perhaps as a way of keeping that nation under obligation to them. It was probably for this reason that Ashur-uballit I gave his daughter to the Babylonian king[144] and likewise Adad-nirari (alias Ashur-nasir-pal II) and the Babylonian king Shamash-mudammik "gave their daughters to one another (in marriage)".[145]

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139 For the reading of ^{m}*Pi-ip-ḫu-ru-ri-ia-aš* and the transliteration of Nibḫururiya, see *The Deeds of Suppiluliuma as Told by His Son, Mursili II (Continued)* p.94 by Hans Gustav Güterbock in *Journal of Cuneiform Studies* Vol. 10, No. 3 (1956).

140 See *Journal of Cuneiform Studies*, Vol. 10, No. 2 (1956), article *The Deeds of Suppiluliuma as Told by his Son, Musili II*, Hans Gustav Güterbock, Oriental Institute, University of Chicago, Illinois – especially pp.42 & 45. The discussion of Dakhamun's fragments appear on pp.47-8.

141 AHEP Vol. 3, pp.295 and 304. The name is written both as Amendukhat and Dukhatamun.

142 AHEP Vol.3, p.294, though this might belong to the later Taharka.

143 Kemi 10 (1949), p.39 J. Leclant and J. Yoyette, "Scarabée Commémoratif de la crue du Nil" in article "*Nouveaux Documents Relatifs a l'an VI deTaharqa*".

144 *Babylonian Chronicle P* and *Synchronistic Chronicle* – see ARI vol. 1, p.50, §.321-325.

145 ARI Vol. 2, p.97, §.459.

This marriage of Rameses II to the daughter of Hattusilis III took place in the 21st year of Rameses II's reign,[146] which will have been ***sixteen years after*** the battle of Carchemish, which battle occurred in Rameses II's fifth year.[147] This then concides with Nebuchadnezzar II's ***thirteenth*** year of reign. According to the Egyptian texts:

> "The treaty which had been proposed by the great king of Kheta, Kheta-sira [Hattusilis], the powerful, the son of Maur-sira [Mursilis], the powerful, the son of the son of Sapalil [Suppulliuma], the great king of Kheta, the powerful, on the silver tablet, to Ramessu Miamun, the great prince of Egypt, the powerful, the son of Meneptah Seti, the great prince of Egypt, the powerful, the son's son of Ramessu I., the great king of Egypt, the powerful, – this was a good treaty for friendship and concord, which assured peace [and established concord] for a longer period than was previously the case, since a long time. For it was the agreement of the great prince of Egypt in common with the great king of Kheta, that the god should not allow enmity to exist between them, on the basis of a treaty. To wit, in the times of Mautal [Muwatillis], the great king of Kheta, my brother, he was at war with [Meneptah Seti] the great prince of Egypt."[148]

First of all, I would point out that the text ***does not state*** that Muwatillis was at war with Seti I. This has been ***assumed*** by the translators along with Muwatillis' length of reign. (The words in square brackets mentioning Meneptah Seti have been added by the translators.) Notice that Rameses II is also called "the great prince of Egypt", so, according to this reconstruction, the war being referred to would be the one against Rameses II when Muwatillis sent Hattusilis alias Nebuchadnezzar against Rameses II who he defeated at Carchemish. Quoting the words of Hattusilis III:

> "It came to pass that my brother made war with Egypt, and I led the army and charioteers of those countries, which I had subdued for my brother, in a campaign against Egypt. And ***I was in command of the army*** and the charioteers from the land of Hatti, which were under my control, on behalf of my brother."[149]





Top: Nebuchadnezzar as depicted at Wadi Brissa. Note the 'Hittite' style hat.

Left: Hattusilis, alias Nebuchadnezzar, presenting his daughter to Rameses II.

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146 *The Hittites, The Story of a Forgotten Empire* pp.29-30, Archibald Henry Sayce, London 1890.

147 *Ibid.* pp.25-26.

148 *Ibid.* pp.30-31.

149 "Als es aber geschah, wie mein Bruder gegen das Land Ägypten zog, da führte ich die (Fuß-)Truppen und Wagenkämpfer dieser Länder(!), welche ich wieder besiedelt hatte, hinab zu meinem Bruder zum Feldzug gegen Ägypten. Und welche (Fuß-)Truppen und Wagenkämpfer vom Lande Hatti vor meinem Bruder in meiner Hand waren, die befehligte ich." *Die Apologie Hattusilis III. Das Bild der Überlieferung* p.17 (§.9), Heinrich Otten, Otto Harrassowitz, Wiesbaden 1981. (Above translation, as well as the emphasis, is mine.)

According to the Babylonian Chronicles, Nebuchadnezzar was at that time only a crown prince.[150] In actual fact, although only acting on the authority of his brother Muwatillis, he was later to date his reign from this event.

If Nabopolassar was the king of Babylon who was otherwise known as Kandalanu, then, contrary to what the Babylonian chronicles tell us, it looks as if Nabopolassar died a number of years after this battle at Carchemish. If Nabopolassar was struck down with an illness, then his son Muwatillis must have started reigning before Nabopolassar actually died. We do not have any firm indication of how long Muwatillis reigned before Hattusilis killed him, but he is unlikely to have lasted long. The suggestion by most academics that he ruled for around 23 to 26 years is also unsupported. The evidence points to a reign of only a few years before being murdered by his brother.

> "To wit, in the time of Mautal [Muwatillis], the great king of Kheta, his brother, after his murder Kheta-sira [Ketasar or Hattusilis] placed himself on the throne of his father as the great king of Kheta."[151]

Notice how Hattusilis III is now called Kheta-sira, a name which is usually written Ketasar. This is the name which in transliteration became Nebuchadnezzar (i.e. Nebo-Ketasar)!

The war against Rameses II alias Necho II ended in peaceful relations between the two nations. The only other known encounter with Egypt by Nebuchadnezzar is that recorded against Amasis in the 37th year of the Babylonian king's reign, which is when he inflicted a major defeat on Egypt.[152] It is in this latter war that many of the Biblical prophecies against Egypt were fulfilled.

The Biblical Hittites were descendants of Heth son of Canaan son of Ham.[153] It can now be shown that Ham's descendants were black. The Egyptians who were sons of Mitzraim son of Ham, the Ethiopians who were descendants of Cush son of Ham, the Babylonians who are called Kassites by the archaeologists, but eastern Ethiopians by the Greeks, and who can be traced today to the Hindustanis of India: all of these were black. The Hattians were anything but black. These people were to eventually migrate along with many other tribes across Europe and settle in Germany. To be more precise, the Hattians were to eventually settle in Hesse in central Germany.[154] In other words, the name Hatti was pronounced Hesse by the Germans. The Bible calls them Chasdi, but we have preferred to transliterate this name into English as Chaldea! The Romans called them Chatti.[155]

Asia Minor was never called Asia Minor by the classical writers. In those days, there was only the one continent known as Asia. At first this comprised just the land of Anatolia, which we sometimes refer to as Asia Minor, but is now known as Turkey. As the balance of power in the Middle-East shifted from Assyria to Chaldea to Persia, so the designation of Asia shifted along with it. Ninus, for example, conquered "all of Asia that lies between the Tanais [i.e. the

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150 Nebuchadnezzar is called "his eldest son (and) the crown prince" ABC p.98, line 27 & p.99, Obverse line 1. The so-called 'Hittite' texts of Hattusilis III, however, tell us that he was actually the youngest son – *Ḫattušili III* Teil I (Hattusili bis zu seiner Thronbesteigung), Band 1 (Historischer Abriß) p.36, Ahmet Ünal, Heidelberg 1974.

151 *The Hittites, The Story of a Forgotten Empire op. cit.* p.31.

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

153 HIT p.1.

154 HPTG p.80.

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

River Don] and the Nile".[156] Consequently, when Nebuchadnezzar claimed to have conquered the whole of Hatti-land, he was actually claiming to have conquered the whole of *Hesse*-ia, or to use the name employed by the Greeks, Asia!

Strabo comments that "The present Chaldæi were anciently called Chalybes".[157] The Chalybes were inhabitants of Asia Minor.[158] Interestingly, the so-called Hittite capital, Hattusas, is mentioned by Pliny who tells us that there was once "a vast city named Attusa" located in the district "between Asia and Bithynia".[159] If this city was destroyed as long ago as the 12th century before the Common Era as suggested by archaeologists, how is it that they still knew both the name and the location as late as the 1st century of the Common Era?

It should be stressed that the 'Hittite' pictographic texts, which are deemed to be a very old script because of its pictographic nature, will have been the Chaldean language referred to in the Bible.[160] To date, this 'language of the Chaldeans' has supposedly avoided discovery. The Hittite pictographic script was the Chaldean sacred script in the same way that the Egyptian hieroglyphic script was the Egyptian's sacred script. Herodotus tells us that the Egyptians had "two sorts of writing, the sacred and the common".[161] This comment by Herodotus shows that the sacred Hieroglyphic script was still being used in his day. Why then do we assume that the so-called 'Hittite' script has to be a more ancient language simply because it is pictographic? Apart from that, the 'Hittite' pictographic script was not the main alphabet used by the Hattians.

Urhi-Teshub

According to this reconstruction, Mursilis II king of Hatti alias Nabopolassar was succeeded by Muwatallis alias Nergil alias Nergilissar. He in turn was succeeded by Urhi-Teshub, who was also known as Mursilis III, and in the texts of Hattusilis III as Lamash:

IV 62 [*nu* DUMU ŠE]Š-*ḪA* ^{ID}LAMA-*an ša-ra-a da-aḫ-ḫu-un nu-za* ŠEŠ-*ḪA* ^{I}NIR.GAL-iš *ku-it*

63 *A-AŠ-RU* ^{URU} ^{D}u-*aš-ša-an par-na-ua-iš-ki-it na-an a-pí-ia pí-di*

64 LUGAL-*iz-na-an-ni*

And I took LAMA-aš, my brother's son; and I set him up as King in Dattašša, in the place which my brother Muwatalliš had appointed for the royal court.[162]

Note that the name Lamash (i.e. Lama-aš) can be read as Lavash or Labash – hence identifiable as Labash-Marduk,[163] this being the name of the boy king who is said to have immediately succeeded the later Chaldean king Neriglissar II on the throne of Babylon. It is therefore possible, seeing as how Syncellus has omitted Labash-Marduk from his list of

156 Diodorus, *Library* 2.2.1.
157 Strabo, *Geography* 12.3.19.
158 *Ibid*. See also Herodotus, *Histories* 1.29 where they are listed along with the other tribes of Asia Minor.
159 *Natural History* 5.50 (142-143).
160 Dan. 1:4.
161 Herodotus, *Histories* 2.36.
162 "[Und den Sohn] meines [Brud]ers, den LAMA-aš nahm ich auf; und welchen Platz mein Bruder Muwatalliš, Dattašša für den Hof in Anspruch genommen hatte, ihn setze ich dortigen Orts in die Königswürde ein." *Neue Bruchstücke zum großen Text des Ḫattušiliš und den Paralleltexten*, p.33 (IV, 62), Albrecht Götze, Wissenschaftliche Buchgesellschaft Darmstadt 1970.
163 We have demonstrated this on a number of occasions throughout this work. The Assyrian word for Greece, for example, is Yaman, which is equivalent to the Hebrew Yavan and the Greek Iona. Nebuchachnezzar II's son and successor who appears in the Babylonian records as Amel-Marduk is called Evilmerodach in the Bible etc.

Chaldean kings, that the Babylonian scribes have erred in recording that Labash-Marduk succeeded Neriglissar II rather than Neriglissar I.

Two other things which are worthy of note in the above-quoted passage are that, firstly, the name Nirgal (NIR.GAL) in line 62 has been translated as Muwatalliš. Secondly, the name Dattašša is a transliteration of *da-aḫ-ḫu-un*. The reason for mentioning this will become evident in a moment.

A further alternative name for Urhi-Teshub is Kurunta, though scholars have not made this connection. His name came to light following the discovery in July 1986, during the course of the German excavations at Hattusa, of a bronze tablet in a state of perfect preservation. The tablet contained over 350 lines of the so-called 'Hittite' cuneiform text. It was discovered under a paved area of the city just inside the city's south wall, near the Sphinx Gate. The text is of a treaty drawn up between Kurunta and some unknown king, assumed to have been Tudhaliya IV. This reconstruction shows that it was actually a treaty between Kurunta and Hattusilis III:

> "Apparently Kurunta's appointment followed very soon after Hattusili's seizure of the throne. The timing was probably deliberate. Given that the coup had led to civil war in the homeland and serious division within Hattusa itself, Urhi-Tesub must have had a significant following amongst his subjects, at least in the royal capital. He had lost his throne and been banished – but there was still Muwatalli's other son. The supporters of Urhi-Tesub might well have redirected their support to this second son if he had remained in Hattusa. At the very least his continuing presence in Hattusa would have been a constant embarrassment to the new king. It was understandable, perhaps imperative, that Hattusili should remove both sons from the capital at the earliest possible opportunity. Hence as soon as Hattusili had seized the throne, Kurunta was despatched to Tarhuntassa."[164]

Tarhuntassa is clearly a phonetic variation on the name Dattašša, the city to which Urhi-Teshub was banished. The interchange of the letters *t* and *d* is well attested. The king of Mitanni in the El Amarna Letters, for example, was known both as Tushratta and Dushratta, both names being used interchangeably. For Tarhuntassa, read Daru[n]tassa read Dartassa read Datassa. Bear in mind that the name Datassa, as stated above, comes from a name which has been transcribed as *da-aḫ-ḫu-un*. (For *Da-aḫ-ḫu-un* read *Ta-aḫ-ḫu-un[t-assa]*.)

As usual, most scholars seem to have difficulty coming to terms with the fact that kings of the ancient world had many names, which is one of the reasons why our understanding of ancient history is in such a mess. Note the following controversy over the identity of Ulmi-Teshub, son of Muwatillis II:

> "We should mention here the controversy surrounding a king of Tarhuntassa called Ulmi-Tesub and a surviving treaty which he concluded with a Hittite king (whose name is broken off in the text) – the so-called Ulmi-Tesub treaty. Who was Ulmi-Tesub, and who was his treaty partner?
>
> "A number of scholars have argued, or assumed, that Ulmi-Tesub was a third son of Muwatalli, and thus the brother as well as the successor of Kurunta, and the treaty in question was drawn up with him by Tudhaliya. But a contrary argument is that Kurunta and Ulmi-Tesbu were one and the same person: Kurunta was the Luwian name adopted by the prince Ulmi-Tesub when he was appointed by Hattusili as ruler of Tarhuntassa, which lay in the Luwian area; the Ulmi-Tesub treaty was drawn up not by Tudhaliya, but by his father Hattusili, as the fourth in a series of treaties with Ulmi-Tesub/Kurunta. On the assumption that Ulmi-Tesub was Kurunta, the

[164] *The Kingdom of the Hittites* p.270, Trevor Bryce, Oxford University Press 2005. (ISBN: 0-19-928132-7.)

> treaty further illustrates the concessions and favours which were conferred upon the young prince."[165]

The writer seems to be unaware that philologically Ulmi-Tesub is but a variant spelling of the name otherwise written Urhi-Teshub.

Following the battle of Kadesh-Carchemish, Nebuchadnezzar's brother Muwatilli died:

> "Muwatalli did not live to negotiate the treaty that resulted from the battle of Kadesh. Having no male issue by his principal marriage, he was succeeded *ca.* 1280 by Urhi-Teshub, a concubine's son who styled himself Mursili III.
>
> "Muwatalli's brother Hattusili, who was still ruling in arbitrary state at Hakmis, his capital in the north of the country, felt that he had been unfairly bypassed. To spite Muwatalli, he had previously given refuge to the prince whose defection had led to the battle of Kadesh, Bentesina's of Amurru. More than that, he had marrried one of his sons to Bentesina's daughter and sent another Hittite princess to become queen of Amurru.
>
> "We are not surprised to learn that Hattusili now began to encroach on the authority of his nephew Urhi-Teshub, who had returned the capital from Dattassa to its former site at Hattusa. Hattusili later claimed that Urhi-Teshub had gradually stripped him of his lands until, after seven years, he was compelled to imprison the young king 'like a pig in a sty' and exile him to Syria, whence he fled to Egypt."[166]

Oliver Gurney would have us believe a slightly different story:

> "Hattusilis thus held a position of great power, and it is little wonder that Urhi-Teshub, the young son of Muwatallis who succeeded him, attempted to reduce his territories. Perhaps he suspected that his uncle already had designs on the throne. But he himself has left no inscriptions, and the details of his short reign are entirely unknown except in so far as we learn them from the tendentious account of Hattusilis. The latter tells how he suffered the insults of Urhi-Teshub for seven years, but finally declared open war on his nephew and drove him from the throne. That he succeeded so easily in this *coup d'etat* suggests that the goverment of Urhi-Teshub had not been altogether popular or wise. Urhi-Teshub himself was taken prisoner in the city of Sauha (near Malatya), but was treated leniently and sent into honourable exile in the distant province of Nuhassi."[167]

If we brush aside all of the rationalisation, we discover that Hattusilis-Nebuchadnezzar was a tyrant who did not need an excuse for deposing his brother's son. No one dared to challenge his rule.

> "It is very significant that it is stated in Lev. z. 18: 'Whoseover enters prison in his [i.e. Nebuchadnezzar's] days will never emerge therefrom as it is said that his prisoners never regained their freedom'."[168]

We learn from the so-called Hittite texts that Mursilis II had a brother by the name of Sharre-Kushukh who was king of Carchemish.[169] It should not go unnoticed that Sharre-Kushukh is a variation on the name Shirikti-Shukamuna (i.e. Shiri-K[t]iShukh[amuna]), who is called 'brother' of Nabu-kudurri-usur in the *Shamash-shuma-ukin Chronicle*, which has already been discussed. (Sharreku-Shukh is probably closer to the correct reading of the name as it appears in the so-called 'Hittite' texts.) If we can recall, we earlier proposed that the Nabu-

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165 *Ibid.* pp.270-1.

166 HPTG p.242.

167 HIT p.28.

168 "Sehr bezeichnend ist auch der vielsagende Ausspruch Lev. z. 18:
כל מי שהיה נכנס בבית האסורים בימיו לא היה יוצא משם לעולם שנאמר אסיריו לא פתח ביתה"
König Nebucadnezar von Babel in der jüdischen Tradition, p.32, Dr. S. Bernstein, Berlin 1907.

169 *Anatolia from Shuppiluliumash to the Egyptian War of Muwatallish* p.121, Albrecht Götze, Cambridge Ancient History, Vol. 2, Part 2, Cambridge University Press 1975.

kudurri-usur of this particular Chronicle is to be identified as Nabopolassar, who was called Ναβουχοδονόσορος, i.e. Nebuchodonosor[170] by Berosus. By identifying Mursilis II as Nabopolassar, we identify Sharre-Kushukh the brother of Mursilis II as Shirikti-Shukamuna brother of Nebuchadnezzar/Nabopolassar.

The Land of Mitanni

The land of Mitanni was the original homeland of the Medes. The land of the Medes appears in the Bible as a place to which the exiled Israelites were taken and resettled during the time of Sargon II.[171] This king even referred to the Medes as "the mighty Medes"[172] a designation which could hardly be appropriate for a nomadic people and this was a couple of hundred years prior to the time of Cyaxares who is often regarded as the first 'official' king of Media.

> "In the second half of the 7th century the Medians gained their independence and were united by a dynasty, which, if we may trust Herodotus, derived its origin from Deioces (*q.v.*), a Median chieftain in the Zagros, who was, with his kinsmen, transported by Sargon to Hamath (Hamah) in Syria in 715 B.C. The kings, who created the Median Empire, were Phraortes and his son Cyaxares. Probably they were chieftains of a nomadic Median tribe in the desert, the Manda, mentioned by Sargon; for the Babylonian king Nabonidus designates the Medians and their kings always as Manda. The origin and history of the Median Empire is quite obscure, as we possess almost no contemporary information, and not a single monument or inscription from Media itself. Our principal source is Herodotus, who wrongly makes Deioces the first king and uniter of the whole nation, and dates their independence from *c.* 710 – *i.e.* from the time when the Assyrian supremacy was at its height."[173]

It should be mentioned here that Manda is either a metathesis of Madan, the ancient name for the Medes, or it is a variant spelling of the name Menashe. Deioces (pronounced Dayokés) is a variant spelling of Dahae, Daci and Dacian, a name which is derived from the Hebrew Shucham (AV Shuham).[174] This might suggest that the Medes were at one time ruled by Israelites. (NB: The Persian royal household was also Israelite being descended from Perses son of Perseus son of Danaus,[175] where Perses is Peresh son of Machir[176] and Danaus is the generic name given by the Greeks to the inhabitants of northern Israel.)

Mittani appears in various forms in the El Amarna letters including Mitta,[177] Mitana[178] and Tana,[179] the first of these names being closest to the Matai of Shamshi-Adad V's records, a name which Luckenbill translated as Medes.[180] We have already discussed the interchange of the letters *t* and *d* in ancient texts, therefore the change from Matai to the Madai of the Bible is a naturable progression. Also, it is interesting to note that Herodotus often called Medea, Medun (Μήδων) which is similar in form to that of Madani which appears in Tukulti-

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170 Josephus, *Antiquities of the Jews* 10.11.1 (Whiston) 10.220 (Loeb).

171 2 Kings 17:5.

172 ARAB Vol 2, p.11, §.24.

173 Entry under *Media* in *Encyclopædia Britannica*, *a Dictionary of Arts, Sciences, Literature and General Information* (Eleventh Edition), Vol. 18, p.21, (various contributors) Cambridge University Press, New York 1911.

174 "These are the sons of Dan after their families: of Shucham, the family of the Shuchami. These are the families of Dan after their families." Num. 26:42-3.

175 Herodotus, *Histories* 7.150.

176 1 Chron. 7:16.

177 AMAR Vol. 1, p.298, 75:38.

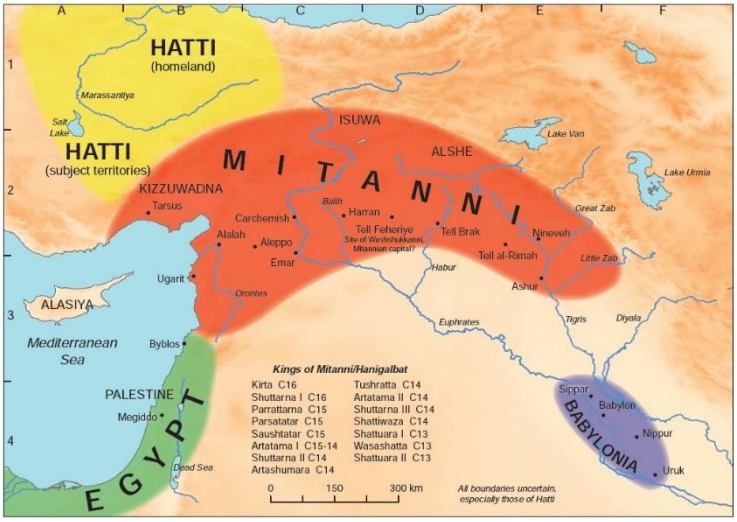
178 *Ibid*. p.280, 76:14, p.306, 86:12, p.318, 90:20 & p.330, 95:27.

179 *Ibid*. p.304, 85:51.

180 ARAB Vol 1, p.257, §.720.

Ninurta I's texts,[181] and, with the interchange of the *t* and *d*, is comparable with the Mitana of the El Amarna correspondence.

Herodotus states that "the boundary between the Median and Lydian empires was the [river] Halys, which rises in the mountains of Armenia, flows through Cilicia, and then continues with Matiene to the north and Phrygia to the south".[182] Notice then that Herodotus places the land of Matiene in eastern Anatolia! Most authorities would place it much further east, to the north of the Zagros range of mountains.



Map showing roughly the extent of the Empire of the Medes durng the time of Tiglathpileser III. Archaeologists have decided to call the Medes Mitannians.

Matiene is phonetically a variant spelling of Medea. Tiglathpileser III talks of a "city of Zakruti of the mighty Medes (*Madai*)".[183] He enumerates this city among the places located in "the lands of Nairi".[184] Zakruti is clearly a variant spelling of Zikirti or Zikirtu, a place which is generally located in the north-western part of the Zagros mountains somewhere around Lake Urmia. Herodotus called these Zikirtians Sagartians.[185] Zakirti is itself an Assyrianised form of the Biblical name Seir with the Zagros range of mountains being identifiable as the Biblical Mount Seir, as demonstrated in Chapter 7 of this book. All of this means that "the land of the Medes" during the time of Tiglathpileser III included "the land of Mitanni" and is much further west than most archaeologists are seemingly prepared to accept when considering the extent of Medean control.

In the 8th year of his reign, Sargon II claimed to have gone "up against the lands of the Manneans (and) Medes".[186] This was a campaign against Urartu (i.e. Ararat), which is also in the opposite direction to the Medea of later times. A certain Mitatti of Zikartu was defeated, though it does not state whether Mitatti was a Mannean (i.e. Temanite) or a Mede.

When the House of Israel was transplanted in the "cities of the Medes", [187] the people were settled in these very regions which most archaeologists consider to be outside Medean control. To be more precise, the House of Israel was planted in territory which had been *confiscated* from the Medes by the Assyrians, who, in their numerous campaigns involving assaults on their land from the south, forced the Medes to migrate northwards and subsequently eastwards, circumventing the northern regions of the Zagros range of

181 ARI Vol 1, p.118, §.773 - Madanu is a variant of Madan.
182 Herodotus, *Histories* 1.72. (See also 5.49.)
183 ARAB Vol. 1, p.281, §.784.
184 *Ibid*. p.286, §.795.
185 Herodotus, *Histories* 3.93. (Also called Sagartii in some translations.)
186 ARAB Vol. 2, p.8, §.19.
187 2 Kings 17:6.

mountains.[188]

The Medes were descended from Madai son of Japheth/Yaphet (יֶפֶת).[189] They were called:

- Madai by Sargon II king of Assyria.[190]
- Matai by Shamshi Adad V king of Assyria.[191]
- Madani by Tukulti-Ninurta I king of Assyria.[192]
- Amadana by Tiglathpileser I king of Assyria.[193]
- Μήδοισι Medoisi or Μήδων Medun by Herodotus.[194]
- Mitanni[195] Mitta,[196] Mitana[197] and Tana[198] in the El Amarna tablets.

This "forgotten empire" of Mitanni is that spoken of by Herodotus when he tells us that the Medes were at one time an empire controlling most of Asia Minor until the Scythians crushed them.[199] It was not, as is usually argued, a recently rediscovered people who had escaped the notice of the classical writers.

The city of Ecbatana in Baktria only became the Medean capital from the time of Cyaxares the Great, who was a contemporary of the Chaldean king Nabopolassar. It should be noted that Herodotus records that the Medes were descended from Medea the daughter of King Aeëtes king of Colchis:

> "The Medes were called anciently by all people Aryans; but when Medea, the Colchian, came to them from Athens, they changed their name. Such is the account which they themselves give".[200]

The Medes at one time dwelt alongside the Colchians. They came from the land the Greeks called Matiene; the land archaeologists have decided to call Mitanni!

The Medes were descended from Madai son of Yapheth/Japheth.[201] The descendants of Yapheth can be traced today to the eastern oriental races of China, Japan, Mongolia, Thailand, Korea, some of the Philippine islands and parts of south America.

- Japan (Nippon or Nihon) is identifiable as the land of Yavan (Javan).[202]
- Northern China, which at one time was known as Cathay (Catai or Kitai), is identifiable

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188 Note also that according to Greek mythology, Colchis was the home of Aeëtes and Medea! Pindar, *Pythian* 4. See also Procopius, *Persian Wars* 2.17.1.
189 Gen. 10:2 & 1 Chron. 1:5. See also Josephus, *Antiquities of the Jews* 1.6.1 (Whiston) or 1.124 (Loeb).
190 ARAB Vol. 2, p.30, §.58.
191 ARAB Vol. 1, p.257, §.720.
192 ARAB Vol. 1, p.50, §.143, p.52, §.149, p.57, §.164 & p.60, §.171.
193 ARAB Vol. 1, p.81, §.236. Also, Ashurnasirpal II king of Assyria refers to "the mountain of Amadani" which he places in the region of Commagene. (ARAB Vol. 1, p.168, §.480)
194 Herodotus, *Histories* 1.16 & 1.95 for an example of the use of Medoisi and 1.72 & 1.98 for Medun.
195 Various letters. Tushratta (sometimes written Dushratta) king of Mitanni being particularly well-known from the said correspondence.
196 AMAR Vol. 1, p.298, 75:38
197 AMAR p.280, 76:14, p.306, 86:12, p.318, 90:20 & p.330, 95:27.
198 AMAR p.304, 85:51.
199 Herodotus, *Histories* 1.102-104 "Then the Medes and the Scythians clashed; the Medes lost the battle, their empire crumbled and the Scythians occupied the whole of Asia." (paragraph 104.)
200 Herodotus, *Histories* 7.62.
201 Gen. 10:2 & 1 Chron. 1:5.
202 *Ibid*.

as the land named after Kittim son of Yavan.[203]

- The Buryats (the Paretaceni of Herodotus[204] and Paraetaceni of Pliny[205]), who settled in Buryatia in the south-central region of Siberia, seem to be descendants of Riphath son of Gomer – Buryat being a metathesis of Riphath. The interchange of the *p* and *b* in ancient languages is well attested. (e.g. Marduk-appla-iddina of the Assyrian records is called both Merodachbaladan and Berodachbaladan in the Bible, Suppuliliuma king of Hattina was also called Subbuliliuma etc.)
- The Tuoba Xianbei of northern China seem to be descended from Tubal son of Japheth. (There is no letter *l* in the oriental languages, hence Tubal becomes Tuba'u or similar.) The Tuvans who settled in the Republic of Tuva in southern Siberia likewise appear to be Tubalites.
- The Koreans as well as some of the southern Chinese are apparently descended from Magog. They were originally known as Goguryeo, but as Gog was Edomite, it means that Goguryeo must be a phonetic variant cognate with Magog.
- Laos is possibly a corruption of the name Elisha (אֱלִישָׁה), one of the sons of Yavan.[206]
- It seems that a part of Gomer settled in Cambodia (called Kampuchea by the natives). The name Cambodia itself appears to be derived from a mishearing of the name Gomer. These people were at one time part of the Khmer Empire (802 CE to 1431 CE) where Khmer is but a variant spelling of Gomer.
- It has also been suggested that the Mongols, who at one time occupied Central Asia, are descended from Magog.[207] Being descended from a tribe called Dhongu, however, they may alternatively be equated with Togarmah son of Gomer.



Glass tile depicting a Mitannian from the mortuary temple of Rameses II at Medinet Habu, Thebes. Notice the oriental face typical of the Yaphethic [Japhethic] peoples.

Whichever way you look at it, the Mitannians, who were Medes, were of the eastern oriental type. The Mitannian man represented on a glazed tile from the mortuary temple of Ramses III at Medinet Habu in western Thebes, clearly displays these oriental features.

Ashkenaz was the son of Gomer, son of Yaphet.[208] The Biblical land of Ashkenaz appears in the Assyrian

[203] Gen. 10:4 & 1 Chron. 1:7.
[204] Herodotus, *Histories* 1.101.
[205] Pliny, *Natural History* 6.29 (116).
[206] Gen. 10:4.
[207] *Mesopotamia and Persia under the Mongols in the Fourteenth Century A.D.* (From the Nuzhat-al-Ḳulūb of Ḥamd-Allah Mustawfi) p.90, Guy Le Strange, Royal Asiatic Society, London 1903.
[208] Gen. 10:3.

records of Tiglathpileser III as either Ushkakkâna[209] or Ushkakan[210] and was located somewhere in Mesopotamia in land which at that time belonged to the Medes. The place is identical to the Ushshukani mentioned by Adad-nirari I,[211] a land which was located somewhere between the Habur river and Carchemish on the Euphrates. The city of Sakané (Σακάνη or its variant metathesised form of Σανάκη *Sanaké*) in this region mentioned by Ptolemy[212] would seem to testify to this identification.

This was roughly the region where the prophet Ezekiel was located when he says:

> "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar..."[213]

> "...the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him."[214]

The river Chebar is the Habur of the Assyrian records. Note that Ezekiel called it "the land of the Chaldeans", because by that time it was under Chaldean control. Ezekiel, who was of a priestly family, was therefore dwelling in the land of Ashkenaz. The original inhabitants had been deported by Tiglathpileser III around a century earlier.

> "The lands of Namri... the land of Rû(a), as far as the alkali desert, the ***lands of Ushkakkâna***, Shikraki, (the land) of gold [i.e. Di Zahav], ***provinces of the mighty Medes***, I overpowered (*lit*., covered) as with a net, to their farthest border. I slew large numbers (of their inhabitants). 65,000 people, together with their possessions, their horses, their mules, their (Bactrian) camels, their cattle (and) their sheep, in countless numbers, ***I carried off***. Their cities I destroyed, I devastated, I burned with fire. Into mounds and ruins I turned them. The lands of Namri, Bît-Sangibuti, Bît-Hamban, Sumurzu, Bît-Barrua, Bît-Zualzash, Bît-Matti, the city of Niku of Tupliash, Bît-Taranzai, Parsua, Bît-Zatti, Bît-Abdadani, Bît-Kapsi, Bît-Sangi, Bît-Tazzaki, Bît-Ishtar, [the city of Zakruti[1], of the mighty Medes, I brought inside the Assyrian border. ***The cities in these (districts) I rebuilt***. The weapon of Assur, my lord, I established therein. ***People of the lands my hands had conquered I settled therein***. My official I set over then as governor."[215]

Note, first of all, that the land of Ushkakkana was at that time under the control of the Medes. Bît-Abdadani is the land we know as Adiabene, located to the south of the Caspian Sea, which is where the Targum Yerushalmi places the land of Ashkenaz.[216] Other rabbinical sources, however, err in associating Ashkenaz either with Asia Minor (the lands of Lydia, Phrygia and Caria) or with Germany. (In *Legacy of Edom* I demonstrate that the city of Ascanius in Asia Minor, which the Talmudists associate with Ashkenaz, was an Edomite city, though admittedly, it might at some remote period have once belonged to Ashkenaz.)

Suppiluliuma

Suppiluliuma of the so-called Hittite Texts, whose name Luckenbill has transliterated as Shubbiliuma, was supposedly king of the lands of Hatti around 1200 BCE. This reconstruction

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209 ARAB Vol. 1, p.285, §.795.
210 ARAB Vol. 1, p.291, §.811.
211 ARAB Vol. 1, p.27, §.73.
212 Ptolemy, *Geography* Book 5, Chap. 18, §.10.
213 Ezek. 1:1.
214 Ezek. 1:3.
215 ARAB Vol. 1, pp.285-6, §.795 (emphases mine).
216 *Jewish Encyclopedia* Vol. 2, article on Ashkenaz, pp.191-2, Isidore Singer et al, New York 1900.

calls for a radical reduction in this date. There also appears to have been more than the one Suppiluliuma, the records for which have been confused by the archaeologists.

> "In spite of the increase in the number of fragments, the text of 'The Deeds of Šuppiluliuma' is still very fragmentary, much more so than the other great historical composition of Muršili, his own Annals. Regnal years were not counted in these Hittite annalitic texts, and in contrast to the Muršili Annals, where at least the beginning of each new year is marked, phrases indicating the beginning of a year are extremely rare in the extant parts of the Šuppiluliuma text. Only a few tablet numbers are preserved, and since the different copies of the text had tablets of different length and counted the tablets individually, the existing tablet numbers can be used only with some caution. For most of the arrangement of the fragments we have, therefore, to rely on considerations of their contents, correlating them with whatever evidence is available in outside sources for the sequence of events during the reign of Šuppiluliuma."[217]

The texts are generally in such a poor state that it has not been easy to reconstruct them:

> "When cataloguing the tablets in the campaign of 1933 at Boğazköy, I believed that three of them looked so similar that they must be part of one and the same tablet, and therefore numbered them 301/c A, 301/c B, and 301/c C, respectively. Later I noticed that 301/c A duplicates KBo V 6 iii 44 ff. (it is now part of No. 12 col. iii), 301/c B duplicates BoTU 33 (now No. 1), and 301/c C joins 426/c (now No. 3 col. iii). Thus it is clear that 301/c A cannot be part of the same tablet as 301/c B and C, but may at best be part of a later tablet of the same copy written by the same hand."[218]

The fragments are therefore greatly confused. Even the order of the so-called Hittite kings is not one hundred percent certain.

We are told concerning the texts which have been dated to the time of Suppiluliuma I:

> "When his [Tushratta's] son 'waxed strong' with his servants, he slew his father Tushratta, the king. And when Tushratta, the king, died, [the god] Teshub gave a decision in favor of Artatama, and his son Artatama he spared (li., caused the dead to live). But all of Mitanni went to ruin. The Assyrians and the Alsheans divided it among themselves."[219]

Having identified the Mitannians as Medes, we are required to re-evaluate these comments. First of all, it is interesting to note that Mitanni was finally defeated by Tiglathpileser III and Shalmaneser V. It was in land confiscated from these Mitannians that the House of Israel was planted.

We are told that the above Assyrian incursion occurred during the time of Shutatarra, also called Shutarna.[220] The cities of Irrite and Taita are specifically mentioned by the Hittite king.[221] In the Assyrian records of Shalmaneser I, Shutarna was called Shattuara:

> "Shattuara, king of the land Hanigalbat, with the aid of the armies of the Hittites and the Ahlamu, captured the passes and watering-places (in) my (path)...
>
> "At that time I captured the cities (in the region) from Taidu to Irridu, all of Mount Kashiyari to/with the city Eluhat, the fortress of Sudu, the fortress of Harranu to/with Carchemish which is on the bank of the Euphrates."[222]

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217 *The Deeds of Suppiluliuma as Told by his Son, Musili II,* p.42, *Journal of Cuneiform Studies*, Vol. 10, No. 2 (1956), article by Hans Gustav Güterbock, Oriental Institute, University of Chicago, Illinois.

218 *Ibid*. p.45.

219 American Journal of Semitic Languages and Literatures, Vol. 37 (1921), pp.165-6 (obverse of Text No. 1) – article by David Daniel Luckenbill entitled *Hittite Treaties and Letters*.

220 *Ibid*. p.166 (lines 48-58).

221 *Ibid*. p.168 (lines 28-34).

222 ARI Vol. 1, pp.82-3, §.530-1.

Taidu and Irridu of the Assyrian texts are the Taita and Irrite of Suppuliliuma's texts. Adad-nirari I and his son Shalmaneser I are the only kings recorded as having taken these cities, with Taidu being recorded as being the great royal residence of Shattuara and of his son Uasashatta.[223] The city of Carchemish according to the Hittite texts was also at that time held by Suppuliliuma's son Biashshi-ilim.[224] Shuttarna is also called "king of Harri"[225] which seems to equate to the city of Hurra of Adad-nirari I's texts.[226] Shuttarna's "palace in Washshukkani"[227] likewise appears to be the region mentioned in Adad-nirari I's texts as Washshukanu.[228] This land seems to be identifiable as the Biblical Ashkenaz and formed part of Shattuara's dominion both during the time of Adad-nirari I and Shalmaneser I, who we have redated to the time of Azariah (also known as Uzziah) king of Judah, as well as during the time of Suppiluliuma king of Hatti. This then is a different Suppuliliuma to the one who was a contemporary of Ashurbanipal and a different Suppuliliuma to the one mentioned in the El Amarna correspondence.

In one fragmentary letter, mention is made of Shattuara's son Uasashatta (Wasašatta in the Hittite letter), who is attested during the reign of Adad-nirari I king of Assyria. As already demonstrated, Adad-nirari I was co-ruling with his son Shalmaneser I who we have redated to the time shortly before that of Tiglathpileser III.

> "Part of a Hittite draft of a cool letter to Adad-nirāri I of Assyria. We assume his identity from the mention of the defeat of Wasašatta, which was an achievement of that king (see Wilhelm 1982, 54-55). Of the three Hittite kings whose reigns overlapped his, the best candidate is Muršili III (Urḫi-Teššub; see Hagenbuchner 1989b, 263; Bryce 1998, 283; and Beckman 1999a, 146). But the identity of the letter's author is still not entirely certain. Liverani (2001, 42) still favors identifying the author with the Hittite king Tudḫaliya IV and the addressee as Tukulti-Ninurta I."[229]

Notice how assumptions are made, and once made are difficult to rectify. The letter was probably written by one of the Suppululiumas.

Whilst the records suggest this late date for Suppuliuma, there are events, which, on the face of it, appear to be dated to the time of Amenhotep III, the father of Akhenaten:

> "Then I [Suppiluliuma] marched to Abina. But I had no thought of attacking Kinza, when Shutatarra, with Aitakkama, his son, and his chariots marched out against me to give battle. I defeated him, and they fled (entered) to Abzuia. I besieged him (in) Abzuia. Shutatarra, together with his son, his Marianni, his brothers, and their . . . . (I seized) and brought to Hatti."[230]

Bearing in mind that this text is dated to the time of Tushratta, who is mentioned in the El Amarna letters, the following letter from Bieri of Ḫašabu addressed to Amenhotep III seems to tie this campaign to that date:

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223 ARI Vol. 1, p.60, §.393.
224 American Journal of Semitic Languages and Literatures op. cit. p.168 (lines 28-34).
225 *Ibid*. p.171, Text No. 2 (lines 1-9).
226 ARI Vol. 1, p.60, §.393.
227 American Journal of Semitic Languages and Literatures op. cit. p.172, (lines 8-20).
228 ARI Vol. 1, p.60, §.393.
229 *Letters from the Hittite Kingdom*, Letter 104.KUB 23.102, pp.322-3, Harry A. Hoffner Jr., edited by Gary M. Beckman, Society of Biblical Literature, Atlanta 2009. (ISBN 978-1-58983-212-1).
230 American Journal of Semitic Languages and Literatures op. cit. p.165.

> "Behold, we are in Amki, cities of the king, my lord; bu[t] E[dagam]a [the man] of Kinza is gone [ag]ainst the troops [of Ḫ]a[t]t[a], [a]nd he has set fire to [the cities] of the king, my lord."[231]

Note that the words in square brackets signify that parts of the text in the original are barely legible. This Edagama, who is mentioned as being "the man of Kinza", appears in a number of other letters in the El Amarna collection, his name being variously written as Etakkama, Aiṭugama, Edaqama, Itaqkama etc. This is clearly equivalent to the name Aitakkama, the person who is called son of Shutatarra in the above text from the 'Hittite' archives. The association with the city of Kinza might therefore be considered significant enough to demonstrate that some of the texts assigned to Suppiluliuma do in fact belong to this earlier period.

Shutatarra, however, is not mentioned in the El Amarna correspondence. Neither are any of the other kings mentioned in the so-called Hittite texts. The Hittite texts are likewise conspicuously absent of any mention of Abdi-Ashirta, who, according to the El Amarna letters, along with his successor Aziru (Hazael) played a prominent role in the affairs of Syria at that time and would certainly have responded to any invasion from Anatolia or other powerful kings from the north. Just because there is a similarity of names does not necessarily mean that the two periods are related. Elsewhere in the El Amarna letters, Edagama is called "Etagama, lord of Kidši" (var. Gidši[232]) and we discover that he was at that time allied with Aziru, king of Syria.[233] This again is not borne out by the so-called 'Hittite' records.

Ninus and Semiramis

This may seem a strange place to insert a dissertation about the supposed founders of the Assyrian nation, but there is good justification for doing so. It should be stressed that the city of Babylon the Greeks witnessed was that built by Nebuchadnezzar II.

> "The older city was badly damaged by the sack of Sennacherib (c. 689 B.C.). The same ruler, however, commenced the work of rebuilding it, a task which was continued by successive kings of Assyria. The Chaldean Nebuchadrezzar (605-562 B.C.) further embellished it, making it the most magnificent city of Asia, and it is his city which was known to the classical writers."[234]

Bearing this in mind, let us look at what the classical writers have said about Ninus and Semiramis.

Semiramis, Diodorus tells us, built the city of Babylon,[235] for "in those times, the present city of Babylon had not yet been founded".[236] She is said to have built the city with the Euphrates River running through its centre.[237] Herodotus, however, who lived around four hundred years earlier than Diodorus, tells us that there were only ever two women involved in the construction of this city. These, he tells us, were Semiramis and Nitocris the mother of

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231 AMAR Vol. 2, pp.544-547, Letter 274, lines 8-17.
232 AMAR pp.570-1, Letter 189, line 11.
233 AMAR pp.496-7, Letter 151, lines 59-63.
234 fn 2 on p.371 of Diodorus Siculus Book I, Loeb Classical Library, Harvard University Press – 1989 Edition.
235 Diodorus, *Library* 2.7. 2.
236 Diodorus, *Library* 2.1. 7.
237 Diodorus, *Library* 2.7.3.

Labynetus (i.e. Nabonidus), the former living "five generations" before the latter.[238] This makes the Semiramis in question the mother of Adad-nirari III who according to conventional dating ruled 811-782 BCE. Herodotus emphasises that Nitocris "was a more intelligent ruler than her predecessor",[239] a trait which Diodorus accredits to Semiramis:

> "And she, endowed as she was with understanding, daring, and all the other qualities which contribute to distinction…[240]

From here on, things get interesting. Firstly, in respect of Nitocris, no such queen is recorded as ruling prior to Nabonidus. Secondly, the acts which Herodotus ascribes to this Nitocris, Diodorus assigns to Semiramis!

> **Diodorus:** "…[Semiramis] took for herself the construction of a bridge five stades long at the narrowest point of the river, skilfully sinking the piers, which stood twelve feet apart, into its bed. And ***the stones, which were set firmly together, she bonded with iron cramps, and the joints of the cramps she filled by pouring in lead***…
>
> …This bridge, then, floored as it was with beams of cedar and cypress and with palm logs of exceptional size and having a width of thirty feet, is considered to have been inferior in technical skill to none of the works of Semiramis."[241]



The remains of one of the piers to the bridge built by Nabopolassar, which Herodotus claimed was built by Nitocris, the mother of the Chaldean king Labynetus (Nabonidus) and which Diodorus claimed was built by Semiramis.

> **Herodotus:** "…[Nitocris] also used the quarried stones to build a bridge, more or less in the centre of the city, and ***she joined the stones together with braces of iron and lead***. During the day squared-off planks of wood used to be laid on it, so that the Babylonians could walk across on them, but at night these planks would be removed so that people did not cross over and steal from one another."[242]

Remains of this bridge have been discovered by the German excavator Robert Koldewey who identified it as the bridge which was mentioned by both Herodotus and Diodorus.[243] He also points out that the bridge is mentioned in the *E-ulla Cylinder* in which Nebuchadnezzar II informs us that the bridge was constructed by his father Nabopolassar:

> "The embankment wall of Arachtu . . . from the Ishtar Gate to the Urash Gate, my father, my begetter, had built with asphalt and brick, had erected piers of burnt brick for the crossing over of the Euphrates."[244]

There is therefore no way that it could possibly have existed much before the time of Nebuchadnezzar II.

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238 Herodotus, *Histories* 1.184.
239 *Ibid*. 1.185.
240 Diodorus, *Library* 2.6.5.
241 Diodorus, *Library* 2.8.2 (emphasis mine).
242 Herodotus, *Histories* 1.186 (emphasis mine).
243 *The Excavations at Babylon*, pp.197-199, Robert Koldewey, MacMillan & Co. Ltd., London 1914.
244 *Ibid*.

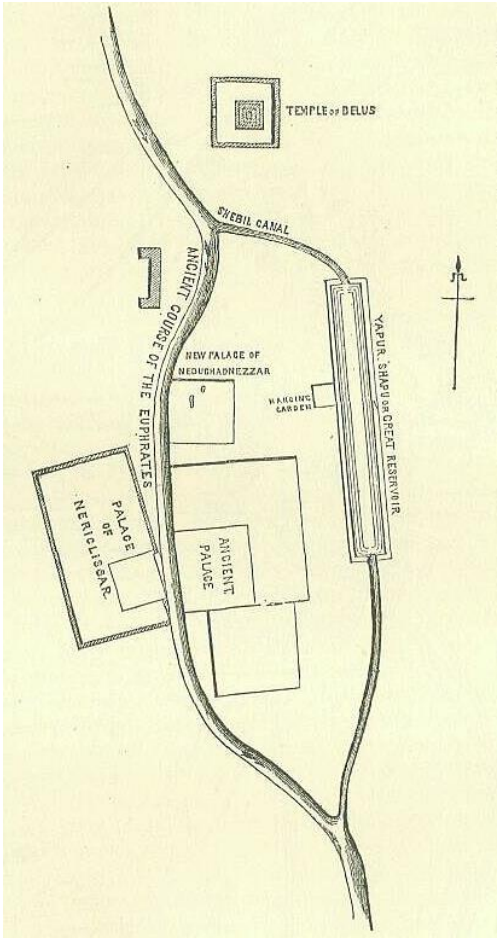
Both Herodotus and Diodorus claim that Nitocris and Semiramis respectively were responsible for the river Euphrates passing through the middle of the city:

> **Diodorus:** "And on each side of the river she [Semiramis] built an expensive quay of about the same width as the walls and one hundred and sixty stades long."[245]

> **Herodotus:** "This [the altering of the course of the river] was quite a feat she [Nitocris] accomplished. Another one was to have an embankment built along both sides of the river; this is well worth seeing for its bulk and height".[246]

It is worth reiterating here that the city which the Greeks saw was the city which was built by Nebuchadnezzar II. Is it therefore viable that the long quay which Semiramis supposedly built would still have been standing after Nitocris later completely rebuilt it? Why did Diodorus not mention this great achievement of Nitocris? Was it perhaps because Semiramis was another name for Nitocris?

> **Diodorus:** "After this Semiramis picked out the lowest spot in Babylonia and built a square reservoir, which was three hundred stades long on each side; it was constructed of baked brick and bitumen, and had a depth of thirty-five feet."[247]



Archaeological map of Babylon showing the location of the Yapur Shapur (right of picture), which Diodorus says was built by Semiramis.

This reservoir was called "*Yapur Shapu* – the great reservoir of Babylon" by Nebuchadnezzar who informs us that it was built by his father Nabopolassar. The use of burnt brick and bitumen can also attributable to Nebuchadnezzar who made extensive use of these materials.

> **Herodotus:** "Then a long way above Babylon she [i.e. Nitocris] dug the reservoir of a lake, a little way off from the river, always digging deep enough to find water, and making the circumference a distance of fifty two miles [400 stadia]; what was dug out of this hole, she used to embank either edge of the river."[248]

It is not clear where this particular lake was located, but the embankments were built by Nabopolassar, so any suggestion that Nitocris used the soil from the site to build those embankments is also shown to be spurious. This lake, which is said to have been upstream from Babylon, may possibly have been constructed to reduce the water level in the river to enable the building of the aforesaid bridge and embankments.

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[245] Diodorus, *Library* 2.8.3.
[246] Herodotus, *Histories* 1.185.
[247] Diodorus, *Library* 2.9.1.
[248] Herodotus, *Histories* 1.185.

Nebuchadnezzar tells us:

> "The double inclosure which Nabopolassar my father had made but not completed, I finished. Nabopolassar made its ditch. With ***two long embankments*** [i.e. the aforesaid quay walls which Herodotus tells us was built by Nitocris and Diodorus says was built by Semiramis] of brick and mortar he bound its bed. He made the embankment of the Arahha. He lined the other side of the Euphrates with brick. He ***made a bridge*** (?) over the Euphrates [i.e. the aforesaid bridge], but did not finish its buttresses (?). From... (the name of a place) he made with bricks burnt as hard as stones, by the help of the great Lord Merodach, a way (for) a branch of the Shimat to the waters of the Yapur-Shapu, ***the great reservoir*** of Babylon [i.e. the aforesaid lake referred to by Diodorus], opposite to the gate of Nin. The *Ingur-Bel* and the *Nimiti-Bel*—the great double wall of Babylon—I finished. With two long embankments of brick and mortar I built the sides of its ditch. I joined it on with that which my father had made. I strengthened the city. Across the river to the west I built the wall of Babylon with brick. The Yapur-Shapu-the reservoir of Babylon—by the grace of Merodach I filled completely full of water."[249]

All of this demonstrates that Semiramis and Nitocris are fictional characters and that these stores are nothing more than myths!

Diodorus also mentions a palace built by Semiramis:

> "On both the towers and the walls [of the palace] there were again animals of every kind, ingeniously executed by the use of colours as well as by the realistic imitation of the several types; and the whole had been made to represent a hunt, complete in every detail, of all sorts of wild animals, and their size was more than four cubits. Among the animals, moreover, Semiramis had also been portrayed, on horseback and in the act of hurling a javelin at a leopard, and nearby was her husband Ninus, in the act of thrusting his spear into a lion at close quarters. In this wall she also set triple gates, two of which were of bronze and were opened by a mechanical device."[250]

Koldewey identifies this palace with what he calls the Persian Building. Among the fragments of glazed bricks depicting a chase of wild animals, he found traces of only one human face: that of a woman in white enamel.[251] This palace could not possibly have existed earlier than Nebuchadnezzar. Again, we show that Diodorus was drawing his inspiration extensively from works which date to the time of Nebuchadnezzar II onwards. Such was the state of deception by this late date that the true historical facts had become corrupted beyond recognition.

It is possible that Semiramis was an alternative name for Amyhia (also known as Amyhis, Amytis or Amyrtis) the wife of Nebuchadnezzar II, though I personally doubt it. Amyhia is said to have been a daughter of Cyaxares king of the Medes.[252] To Diodorus, she became Semiramis who Ninus married as a result of his campaign against Bactria (i.e. Medea and Persia).[253] Nitocris, as the mother of Nabonidus, also seems to be contrived. The mother of Nabonidus according to the Harran Inscriptions was someone called Adda-Guppa'.[254]

This queen was the mother of Nabonidus, a king who was called Labynetus by Herodotus. Nabonidus was the father of Belshazzar who was king of Babylon when Cyrus king of Persia took the city. Father and son were co-ruling, though Nabonidus, we are told by the

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249 *The Seven Great Monarchies of the Ancient Eastern World*, Vol. 4, pp.189-190, George Rawlinson 1876 (emphases mine).
250 Diodorus, *Library* 2.8.6.
251 *The Excavations at Babylon op. cit.* pp.129-131.
252 *Dictionary of Greek and Roman Biography and Mythology* Vol. 1, p.908, entry under Cyaxares, edited by William Smith, Boston 1870.
253 Diodorus, *Library* 2.4.1.
254 *The Harran Inscriptions of Nabonidus* C. J. Gadd, Anatolian Studies, Vol. 8, (1958), pp.35-92.

Nabonidus Chronicle, fled when Cyrus's armies attacked. This co-regency explains why Belshazzar made Daniel the ***third*** ruler of the kingdom.[255]

The Bible calls Nebuchadnezzar "Belshazzar's father",[256] and we have put forward a strong case for identifying Nabonidus as the 'resurrected' Nebuchadnezzar. The 'old' Nebuchadnezzar went temporarily insane, so it was necessary for him to reinvent himself to the extent of giving himself a new name. Herodotus called Belshazzar Labynetus (i.e. Nabonidus) telling us that he was named "Labynetus after his father",[257] this referring to Belshazzar and his father Nebuchadnezzar II, both of whom were known by the name of Labynetus.[258] Herodotus therefore believed that Nabonidus was a son of Nabonidus thereby confirming our identification of Nabonidus senior as Nebuchadnezzar.

In respect of Ninus, Diodorus records:

> "Since the undertakings of Ninus were prospering in this way, he was seized with a powerful desire to subdue all of Asia that lies between the Tanais (Don) and the Nile… …and within a period of seventeen years he became master of them all except the Indians and the Bactrians."[259]

Nebuchadnezzar conquered pretty much the same territories, though according to the Bible, he took Jerusalem in the nineteenth year of his reign.[260] When one considers the countries that Diodorus tells us Ninus is supposed to have subdued – Phoenicia, Caria, Phrygia, Lydia, Cappadocia the lands of the Cadusii – many of these countries and peoples arrived on the scene at a fairly late date. The Cappadocians, for example, were Israelites who were exiled by the Assyrians:

> "The Greeks call the Cappadocians Syrians… …but before being part of the Persian empire, the Syrians had been the subjects of the Medes".[261]

Cappadocia was one of the places the Apostle Peter addressed his first epistle, referring to them as 'strangers' who had been scattered throughout Asia Minor.[262] According to Diodorus, this northern area of Asia Minor was at that time occupied by settlers from Assyria.[263]

The following excerpt from Nebuchadnezzar's inscription is taken from Volume 4 of George Rawlinson's *The Seven Great Monarchies of the Ancient Eastern World*:

> "The double inclosure which Nabopolassar my father had made but not completed, I [Nebuchadnezzar] finished. Nabopolassar made its ditch. With ***two long embankments*** [i.e. the aforesaid quay walls which Herodotus tells us was built by Nitocris, and Diodorus says was built by Semiramis] of brick and mortar he bound its bed. He made the embankment of the Arahha. He lined the other side of the Euphrates with brick. He ***made a bridge*** (?) over the Euphrates [i.e. the aforesaid bridge], but did not finish its buttresses (?). From . . . (the name of a place) he made with bricks burnt as hard as stones, by the help of the great Lord

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255 Daniel 5:29.
256 Daniel 5:2, 11 & 18.
257 Herodotus, *Histories* 1.188.
258 Herodotus, *Histories* 1.74.
259 Diodorus, *Library* 2.2.1.
260 2 Kings 25:8. Nebuchadnezzar's first year coincided with the fourth year of Yehoaichin son of Yosiah – Jer 25:1.
261 Herodotus, *Histories* 1.72.
262 1 Pet 1:1.
263 Diodorus, *Library* 2.43.6: "…many of the conquered peoples were removed to other homes, and two of these became very great colonies: the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus, and the other was drawn from Media and planted along the Tanais (the river Don - the modern Ukraine, north of the Black Sea), its people receiving the name Sauromatae…".

> Merodach, a way (for) a branch of the Shimat to the waters of the *Yapur-Shapu*, ***the great reservoir*** of Babylon [i.e. the aforesaid reservoir referred to by Diodorus], opposite to the gate of Nin. The *Ingur-Bel* and the *Nimiti-Bel* – the great double wall of Babylon – I finished. With two long embankments of brick and mortar I built the sides of its ditch. I joined it on with that which my father had made. I strengthened the city. Across the river to the west I built the wall of Babylon with brick. The Yapur-Shapu – the reservoir of Babylon – by the grace of Merodach I filled completely full of water."[264]

I shall end this discussion of Semiramis with the words of enlightenment left to us by Josephus:

> "Such is the account given by Berosus of this king [i.e. Nebuchadnezzar], besides much more in the third book of his *History of Chaldaea*, where he censures the Greek historians for their deluded belief that Babylon was founded by the Assyrian Semiramis and their erroneous statement that its marvellous buildings were her creation. On these matters the Chaldaean account must surely be accepted."[265]

This statement by Josephus says it all. Yet there are still many people who hold to these false teachings concerning Semiramis! Ninus, the progenitor of the Assyrian race, turns out to be Nebuchadnezzar II, who was actually a Chaldean. He may have been an Assyrian king, but he was not a descendant, let alone the progenitor, of the Assyrian people. Semiramis (that is, the Semiramis who purportedly conquered many foreign lands and built the city of Babylon) turns out to be an invention of the Greek writers.

The Ramesseum

The Ramesseum at Thebes is believed to have been started by Seti IB and Rameses II merely "appropriated for himself the grand temple just begun by Sety, and finished and sculptured it to his own glory".[266] The problem is that underneath the temple there were 22nd Dynasty graves. The excavator, James Quibell, had to find an explanation for this enigma:

> "It seems that at this period [i.e. the 22nd Dynasty] the temple had fallen into disrepair, and was adopted as a cemetery by certain families of Theban priests related to the royal house".[267]

The Ramesseum was, however, still standing in Christian times as "Many fragments of Coptic pottery lay inside the area of the stone building; none at all outside the line of the sandstone walls".[268] The description of this same temple by Diodorus, who calls Rameses II, Osymandyas, shows that the building was still standing and intact in his day. The suggestion by Quibell to the effect that the temple had fallen into disrepair therefore needs to be treated with caution.

The graves were tunnelled underneath the floor of the Ramesseum. One particular tunnel is of special interest to us:

> "The passage between the decorated walls contained a group of XIXth dynasty pots, (some of them filled with cloth and the so-called nitre) embedded in the debris, which had no doubt been put there when the site was levelled for building. But the tunnel in the rock was almost clear; a small Arab bowl and a little pottery lamp showed that the last visitors had been Arabs. Pieces of bone, broken pottery, and fragments of painted wooden coffins, lay upon the floor;

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264 *The Seven Great Monarchies of the Ancient Eastern World*, Vol. 4, pp.189-190, George Rawlinson, 1876 (emphases mine).
265 Josephus, *Against Apion* 1.20 (Whiston) or 1.142-3 (Loeb Classical Library).
266 AHEP Vol. 3, p.43.
267 Ramesseum p.9.
268 Ramesseum p.5.

> mingled with them were about 400 ushabtis with the names Ankh.ef and Pa.du.amen. In the centre lay a large pot, which the robbers had filled with ushabtis of plain green glaze as if to take them away. Twenty feet further on was a small niche 3 feet above the ground; it was empty. Here too the passage narrowed slightly as if for a door. Beyond was a chamber, and in it, on the right, an oblong mummy-pit; six feet lower this opened into two chambers, both entirely spoiled. Everything inside the tomb pointed to a date much later than that of the paintings outside; it had been re-used, like everything else, in the XXIInd dynasty".[269]

Quibell did not provide any explanation as to why there should be a mass of 19th Dynasty pottery at the top of the passage without any trace of 22nd Dynasty remains nor why the end of the passage contained a 22nd Dynasty burial without any trace of 19th Dynasty remains. He himself confessed that he believed that the 19th Dynasty pottery must have been put there by the builders as evidenced by the fact that some of the pots were still filled with cloth and nitre. This assumes that the (supposedly) later 22nd Dynasty priests who had to pass through to the burial chamber must have walked straight over this 'mass' of pottery without tripping over it! This work demonstrates that the 19th, 20th and 22nd Dynasties overlapped.

Khenzer king of Egypt

The following text is dated to the reign of a King Khenzer who Breasted placed at the end of the Egyptian 13th Dynasty:

> "The Good God, Lord of the Two Lands, Lord of Offering, King of Upper and Lower Egypt, Nematre-Nekhe[re], who is given life forever; Bodily son of Re, Khenzer, who is given life, stability, satisfaction forever."[270]

In the footnote to the above text, Breasted recorded that the name is actually written Nematre-Nekhe, but that the Re sign "is perhaps to be twice read". Khenzer is a variant spelling of Nebuchadnezzar (i.e. [Nabu]-Khenzer) whilst the name Nematre-Nekhe can also be read as Nematre-Necho!

Petrie fails to mention this king in his extensive list of kings. He does, however, mention an 8th Dynasty king by the name of Neferkara Khendu of whom he comments:

> "The name of Khendu on the list of Abydos seems to be the same as a personal name …NDTY after a destroyed cartouche in T.P. [Turin Papyrus]. A haematite scarab has the disk *kh* for the initial sign, as in the list; the cylinder below has the rising-sun sign. This cylinder of Khendu or Khondy is of green jasper, obviously Syrian in design. The king is in Egyptian dress, but a Syrian before him receives *onkh*, life, from the king, and an Egyptian in the background is obviously an inferior subject… Here we see clearly a king of Syria holding rule over Egypt."[271]



Cylinder of Khendu

The name Khendu, which can also be read as Khendju, is likewise a variant spelling of the name Khenzer. Just as the 13th and 14th Dynasties have become a dumping ground for names which the archaeologists have been unable to match with names from the 12th Dynasty period, so the 7th to 10th Dynasties has likewise become a dumping ground for names which they are unable to match

[269] Ramesseum p.4.
[270] ARE Vol. 1, p.343, §.786.
[271] AHEP Vol. 1, p.123.

elsewhere. Archaeologists have put far too much trust in the Abydos List and Turin Papyrus, both of which are late fabrications.

Rameses III

Having broken the link between Setnakhte, the father of Rameses III, and Userkheperure-Setpenre Seti II Merneptah son of Rameses II, any attempt at dating Rameses III just a few years after Rameses II is proven to be unjustified. We have aptly demonstrated that there were two kings with the name Userkheperure-Setpenre Seti-Mernptah, the former being son of Rameses II and whose queen was Twosre (var Tausert), the latter living two hundred years later having usurped the tomb of the earlier king. This latter Userkheperure-Setpenre Seti-Mernptah was married to Takhat who appears to have been the mother of Setnakte.

A tomb of a High Priest of Amun called Djed-Khons-ef-Ankh was found datable to the time of Penozem I(?). In his tomb were discovered many objects which Petrie dated to the sixth century BCE[272] which is more than four centuries later than that usually assigned to Penozem I. A dispute naturally arose as to the date of these objects because Petrie insisted that many of them were probably buried at a date some four centuries later than the date of the tomb itself. However, similar objects were subsequently found in the tomb of Rameses III from which it was firmly concluded that the objects could be dated to such an early period.[273]

In reality, Rameses III - Nect-Aneb[o]-Khepesh-Seti[274] is to be identified as Nectanebo I who lived during the Persian period. The discovery of these 'late' objects in the tomb of Djed-Khons-ef-Ankh is therefore completely in accord with the arguments presented here, though Petrie's 6th century estimate needs to be adjusted down to the 4th century.

In Ramses III's own words:

> "The land of Egypt was overthrown from without and every man was thrown out of his right; they [the Egyptians] had no chief mouth for many years formerly until other times. The land of Egypt was in the hands of chiefs and of rulers of towns; one slew his neighbour, great and small. Other times having come after it, with empty years, Yarsu, a certain Syrian, was with them as chief. He set the whole land tributary before him together; he united his companions and plundered their possessions. They made the gods like men, and no offerings were presented in the temples".[275]

This comment by Rameses III that the "land was overthrown from without" and also that Egypt was without an Egyptian king caused consternation amongst the archaeologists who could not understand the meaning of these remarks. According to the accepted scheme of things, nothing is known of any subjugation of Egypt by any foreign power prior to Rameses III who is placed unquestioningly at the beginning of the 20th Dynasty.

We have already demonstrated that the 21st Dynasty belongs to the Persian occupation period. It is true that the 21st Dynasty succeeded the 20th Dynasty but what has been missed is the fact that Manetho then backtracked when he came to the 22nd Dynasty in that the 22nd actually ran concurrently with the 19th, 20th and 21st Dynasties! With Rameses II being an

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272 TIP p.424.
273 *Ibid*. p.425.
274 *The Book of the Kings of Egypt* Vol. 2, p.1, Edgar A. Wallis Budge, London 1908.
275 ARE Vol. 4, p.198-199, §.398 The Great Harris Papyrus – Note that Yarsu can also be translated as Arisu or Arsu or the like – Refer fn.a on p.199.

alias for Necho II, it follows that Rameses III belongs to some period which falls during the Persian occupation. Cambyses, king of Persia, is said to have destroyed all of the temples when he conquered Egypt. The comment by Rameses III that "no offerings were made in the temples" therefore becomes extremely relevant.

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

> "broke open ancient tombs and examined the bodies, and even entered the temple of Hephaestus and jeered at the god's statue... ...He also entered the temple of the Cabiri, which no one but the priest is allowed to do, made fun of the images there (they resemble those of Hephaestus, and are supposed to be his sons), and actually burnt them".[276]

Cambyses also, according to Herodotus, arranged for the Apis ceremonies to cease, having arranged for the priests to be whipped and for "any Egyptian who was found still keeping holiday to be put to death".[277]

Of all the Persian kings, Darius I, in particular, is known to have been more lenient towards the Egyptian people and is known to have paid homage to the Egyptian gods. For example, the "well-preserved temple of Amun in the oasis of Kharga is almost entirely due to him".[278] This does not mean, however, that the Persian king had any respect for the Egyptian gods. It is possible that the work was done to keep the people quiet. The 'oasis of Kharga' was hardly a respectable location for a temple! We must bear in mind that Memphis and Thebes were two of Egypt's main religious centres and the fact that nothing has survived from these places to indicate that the Persian kings were beneficent to the gods at these locations suggests that things were not quite as the aforesaid inscriptions imply.

To emphasise this state of affairs, a petition from a certain Peteese, possibly written in the 9th year of Darius, bears witness to "widespread graft and corruption".[279] In his letter to the Persian king, Peteese relates how he and his family had been deprived of their rights and that he was now writing to the Persian king for assistance. His story included lurid tales of "murder, imprisonment, and tribulation"[280] at the hands of the rulers of Egypt. As to whether or not Peteese received a suitable reply is not relevant to this argument. The fact is that the situation in Egypt during the Persian period was precisely as described by Herodotus. It is confirmed not only by Peteese's petition but also by the texts of Rameses III who tells us that, in his day, after a long period of lawlessness: "taken are those who were spoiling the condition of Egypt. The land had been exposed in continual extremity, since the (former) kings".[281]

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

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276 Herodotus, *Histories* 3.37.
277 Herodotus, *Histories* 3.29.
278 EOP p.366.
279 EOP p.368.
280 *Ibid*.
281 ARE Vol. 4, p.22, §.40.

> "I restored thy temple, the jubilee-houses which were before in ruins, since the (former) kings…"[282]

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

> "The land of Egypt was overthrown from without, and every man was (thrown out) of his right; they had no chief mouth for many years formerly and other times. The land of Egypt was in the hands of chiefs and of rulers of towns; one slew his neighbour, great and small."[283]

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

> "made the woman of Egypt to go [with her ears extended?] to the place she desired, (for) no stranger nor any one upon the road molested her… …I took a man out of his misfortune and gave him breath; I rescued him from the oppressor, who was of more account than he. I set each man in his security, in their towns; I sustained alive others in the hall of petition. I equipped the land in the place where it was laid waste."[284]

He even, "restored their temples which formerly were in ruin".[285]

Since the time of Psammetichus, there had been a large migration of people into Libya from Greece and Anatolia. They were claiming the land for settlement. This caused friction with the native Egyptians who objected to the expansion into the Egyptian Delta. Psammetichus gave Naucratis, a city on the Canopic branch of the Nile, to the "Ionians and Carians" to dwell in, having been pre-warned by the oracle of Leto of the city of Buto of their arrival on the seas clad in bronze armour.[286] These Ionians were Milesians who, according to Strabo, founded the city.[287] Amasis, who came after him, likewise allowed the Greek Ellenes to settle therein.[288] Both the Ellenes and the Carians were Edomite tribes.

> "When he beholds millions before him like a flood, (he) charges into the multitude, repelling the invader; they are laid low on his right and his left; overthrowing the Temeh, desolating the Meshwesh, causing them to cease trampling the ***boundaries of Egypt***, King Ramses III, sole lord, making his boundary as far as he desires…"[289]

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

> "As for the (chief of) Meswesh, since he appeared, he went to one place, his land with him, and invaded the Tehenu, who were made ashes, spoiled and desolated were their cities, their seed was not. They disregarded the beauty of this god who slays the invader of Egypt, saying … 'We will settle in Egypt.' So spake they with one accord, and they continually entered the boundaries of Egypt."[290]

Herodotus tells us that some of the Milesians were colonists from the Athenians.[291] It is therefore possible that the Milesians were amongst the people herein referred to by

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282 ARE Vol. 4, p.170, §.335.
283 ARE Vol. 4, pp.198-199, §.398.
284 ARE Vol. 4, pp.204-205, §.410.
285 ARE Vol. 4, p.178, §.354.
286 Herodotus, *Histories* 2.152.
287 Strabo, *Geography* 17.1.18.
288 Herodotus, *Histories* 2.178.
289 ARE Vol. 4, p.61, §.104.
290 ARE Vol. 4, p.52, §.87-88.
291 Herodotus, *Histories* 5.97.

Rameses III as Meshwesh.

Rameses III actually names the person who was governor of Egypt in those times, but because Rameses III is usually dated to about 1200 BCE, the name has not been identified with any person from history. Moved to this new location in time, Yarshu (or Arsha, or Irsu) can be identified either as Arsham, a strong powerful Syrian governor who was appointed by Artaxerxes I, king of Persia, to govern Egypt,[292] or as Artaxerxes II. In the case of the former, we have already encountered many examples of how the letter *m* was silent so that for Arsham we could easily read Arsha, and in the case of the latter, Artaxerxes II was often called Arshu.[293] Of these two, the Syrian governor Arsham seems the most likely candidate. Artaxerxes II is not known to have visited Egypt whereas Arsham was actually in charge of the country's affairs. We have numerous letters which demonstrate Arsham's cruelty and lust for power. In his letters he demonstrates the pressure which he bore upon the shoulders of the Egyptian governors to provide the Persian king with tribute.[294]

The *Pereset* Invade Egypt

In his bas reliefs at Medinet-Habu, Rameses III has left us with a record of his victory over the 'Peoples of the Sea'. One of the major participants in these wars was a northern people known as *Pereset*. Dated as he is to the 12th Century BCE, it was concluded that the *Pereset* of Rameses III's reliefs must have been the Biblical *Philistines* who occupied Israel prior to the time of King David. It was easy to see how the letter '*l*' in Philistine had become transposed as an '*r*' in the Egyptian language which had no letter '*l*' of its own. (Hence the name Israel is written Isra'er in Egyptian hieroglyphs.) The fact that Israel was not involved in the battles suggests that Israel was not in occupation of the land of Palestine at that time. From these reliefs it has been assumed that the *Pereset* must have settled in the land of Israel during the time of Rameses III.

If nothing else, David Rohl has created a problem for himself in that, to accommodate Rameses III in his revised sequence of historical events, he has to explain how it is that a large-scale movement of people from the north could have failed to receive a mention in the Bible. Rohl, remember, has identified Rameses II as the Biblical Shishak who conquered Jerusalem during the time of Rehoboam, son of King Solomon. Furthermore, if, as is alleged, the *Pereset* are to be recognised as Philistines, how is it that they did not penetrate into Israel until such a late date? Surely the Philistines were already in the land before the time of King David?

Rohl also has to find a solution as to why this horde of foreign invaders could have passed through the land of Israel without intervention by the Israelite kings. There clearly is no satisfactory solution to this problem unless you move Rameses III into the Persian Period, which is where we are claiming he belongs. Rameses II, alias Necho II, was a contemporary of Nebuchadnezzar II and the last kings of Judah. As already demonstrated, Merneptah-Hophra, who succeeded Rameses II, saw Israel being taken into captivity. There were another

[292] POS p.22.
[293] POS p.27.
[294] POS p.25.

70 years before the time of Darius I, king of Persia. We must accept that at least this amount of time separated Merneptah-Hophra from Rameses III.

The aforementioned bas-reliefs, which describe the wars with the *Pereset*, hold the clue to who Rameses III really was. In fact, we have already stated our case. He was Nectanebo I of the Greek writings. The reliefs are peculiar in that in the first war, dated to the 5th year of Rameses III's reign, the *Pereset* are shown actually assisting the Egyptian king in his campaign against Libya. After that, the *Pereset* are shown as the Egyptians' main enemies. Initially, in the war against the *Pereset*, Rameses III is aided by the Peoples of the sea, but in the final scenes, the Egyptians are depicted fighting both the *Pereset* and the Peoples of the Sea!



Two *Pereset* captives (left) compared to a Persian soldier (far right) demonstrating that the fluted hats were of Persian design.

I cannot expand on the excellent work which has already been done by Immanuel Velikovsky in his book *Peoples of the Sea*. There he expertly demonstrates that the 'Philistine invaders' from the north were none other than the Persians! At first, Rameses III, alias Nectanebo I, was under Persian jurisdiction. It would therefore not be unusual to find the Persians (i.e. *Pereset*) assisting the Egyptian king against a mutual foe, namely Libya. A few years later, Nectanebo rebelled against the Persian king, who, at that time, will have been Artaxerxes II. He acquired the assistance of an Athenien commander by the name of Chabrias. This would explain the appearance of the 'Peoples of the Sea' in Rameses III's first war against the *Pereset*. On hearing of Chabrias's actions:

> "Pharnabazus (declared commander-in-chief by the king [i.e. Artaxerxes II]), having made great preparations of money for the war, sent messengers to Athens to complain against Chabrias, letting them know that, by his accepting of the chief command under the king of Egypt [Nectanebo I], he had greatly alienated the king of Persia from the people of Athens. Then he demanded that they would send to him Iphicrates, to assist him in the command of the army. Upon this the Athenians (who made it their great concern to stand right in the king's good opinion, and to keep Pharnabazus firm to their interest) without delay recalled Chabrias out of Egypt, and commanded Iphicrates to assist the Persians".[295]

Under the Leadership of Pharnabazus, the Persians planned an assault on Egypt with the assistance of Iphicrates and the Athenien armies. This is why in the final scenes of Rameses III's reliefs, the *Pereset* are seen to be ***assisted*** by the 'Peoples of the Sea'.

According to Diodorus:

> "When the [Persian] king's forces came to Aces [Acco], in Syria, and were there mustered, there were found two hundred thousand barbarians, to be under the conduct of Pharnabazus, and twenty thousand Grecians, under the control of Iphicrates".[296]

[295] Diodorus 15.3.
[296] Diodorus 15.5.

On the second pylon of his mortuary temple at Medinet-Habu, Rameses III recorded:

> "The countries..... the Northerners in their isles were disturbed, taken away in the fray - at one time. Not one stood before their hands [arms], from Kheta, Kode, Carchemish, Arvad, Alasa, they were wasted. They set up a camp in one place in Amor [i.e. Syria]".[297]

We can now see that the 'one place in Amor' spoken of by Rameses III was the town of Acco spoken of by Diodorus. The Athenians appear in Rameses III's texts as Denien.[298] The Tjeker (or Tjekel or Theker) must likewise be the Teucrians who settled in the 5th Century BCE in Dor, "a town of the Tjeker",[299] the Shekelesh possibly from Sagalassos in Asia Minor, the Weshesh either from Assos, Iasos or even Issos in Asia Minor and the Shardan, who were also mercenaries during the time of Rameses II and Merneptah, we have already identified as Lydians from Sardis in western Asia Minor. All of these identifications are impossible to make in 1200 BCE when Rameses III is usually dated, but extremely feasible during the 4th century BCE.

Furthermore, Rameses III tells us:

> "I sent forth my messengers to the country of the Atika, to the great copper mines which are in this place. Their galleys carried them; others on the land-journey were upon their asses. It has not been heard before, since kings reign. Their mines were found abounding in copper; it was loaded by ten-thousands into their galleys".[300]

Breasted commented that Atika was an "uncertain region, accessible both by sea and land from Egypt, hence probably in the Sinaitic Peninsula".[301] Despite Breasted's comment that the place could be reached both by land *and* by sea, Rameses III was merely saying that the copper itself was transported by asses from the mines to the ships and then by ship to Egypt. The suggestion that the place could be located in the Sinaitic Peninsula must also be contested because of Rameses III's comment that "It has not been heard of before, since kings reign" which phrase Breasted expounds on as meaning "since the reign of kings began".[302]

Dated as he is to the 12th Century BCE, Rameses III could not possibly have had transactions with Attica in Greece as the state had not yet been formed. The Egypt of the time of Nectanebo I, however, had strong connections with Greece as is evidenced by the support she received in the wars against Persia. Once again, the textual evidence supports this redating of Rameses III-NectAneb[o]-Khepesh-Seti, alias Nectanebo I to the Persian Period.

Rameses III's reliefs depict the Persians advancing on Egypt accompanied by their women and children who travelled in ox-carts. This is precisely as described by Herodotus who tells us:

> "Of all the troops in the army the native Persians were not only the best but also the most magnificently equipped... ...They were accompanied, moreover, by covered carriages containing their women and servants, all elaborately fitted out".[303]

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297 ARE Vol. 4, p.37, §.64.
298 ARE Vol. 4, p.201, §.403.
299 Wenamon Papyrus in ARE Vol. 4, p.278, §.565.
300 ARE Vol. 4, p.204, §.408.
301 *Ibid*. fn. a.
302 *Ibid*. fn. c.
303 Herodotus, *Histories* 7.83.



Pereset (Persians) arriving in Egypt in ox-drawn carts along with their families are being attacked by Greek warriors.



Coins from Sidon (left) and Phoenicia (right) showing box carts being drawn by horses.

Velikovsky compares the shapes of the wagons depicted in the reliefs with a royal Persian wagon shown on coins minted in Sidon in the very year of Persia's campaign against Egypt,[304] and whilst the ones shown on the coins are pulled by horses, the bodies of the the carts, he argues, are of the same cubical form as those depicted in the reliefs, such form being very different from those of any other nation. I personally am not so convinced by this argument as the chariot wheels depicted on the coins[305] have spokes whilst the ones in Rameses III's reliefs are solid and 'more primitive' in design. Also, the chariot frames themselves are a different design. This does not, however, invalidate the argument that the Pereset depicted in the bas reliefs are Persians – ***not*** Philistines.

It is easy to see how an imaginary Philistine invasion of Egypt, which is nowhere recorded other than in Rameses III's reliefs, has been contrived! With the facts presented in this book we are forced to move Rameses III forward in time to the Persian Period at the earliest. It should be stressed that this represents a reduction of around 800 years in the conventional dates.

Nekht-nebef – the Imposter!

By identifying Rameses III as Nectanebo I, it is necessary to dislodge Nekhtnebef who is usually identified as Nectanebo I and Nekhthorheb who is usually identified as Nectanebo II. Apart from the obvious lack of textual evidence from these two personages which would

[304] POS p.60.

[305] Sidonian Coin Plate XIX, No. 5 & Phoenician Coin Plate XX, No.2, *Catalogue of the Greek Coins of Phoenicia*, George Francis Hill, British Museum, London 1910.

support any engagement with the Persian and Greek armies for which Nectanebo I was renowned, their actual positions in history are still uncertain:

> "Of these two [Nekhtnebef and Nekhthorheb], though their relative order has often been disputed, it is now certain that Nekhtnebef was the earlier. The multitude of his monuments might leave the impression of unbroken peace and prosperity".[306]

This is Gardiner's opinion. Petrie was of the opposite opinion as he recorded that Nekhtnebef was son of Zeher who in turn was a son of Nekhthorheb.[307] I would stress that both of these identifications (Nekhtnebef and Nekhthorheb as Nectanebo I and II respectively) are made purely on phonetical grounds. There is absolutely no reason for identifying these two people as Nectanbo I and II. We have already shown in Chapter 10 that Nekht-nebef was in fact a contemporary of Psamtek I. Under the name of Nekhthor, we have also shown that Nekhthorheb was likewise mentioned in correspondence of that same era. Once again, the identifications made by the archaeologists are shown to be disasterously wrong. Consequently, the whole of the historical record needs to be rewritten.

Tell El-Yahoudiyah

Tell El-Yahoudiyah, a name which means 'mound of the Jewess', was a Jewish community which was established in Egypt after the Kingdom of Judah was conquered by Nebuchadnezzar II. The book of Jeremiah records the events leading up to this exodus from Jerusalem. Nebuchadnezzar had made Gedaliah governor over the land, but Ishmael, son of Nethaniah, smote him at Mizpeh along with the Chaldeans who were with him. The Jews, for fear of retribution for what Ishmael did, then fled with Jeremiah to Tahpanhes in Egypt. From there they spread out and formed their own communities in a number of locations. Tell El-Yahoudiyah was one such community.

Tell El-Yahoudiya was known to the Greeks as Heliopolis, meaning 'city of the sun'. This same place is called "Bethshemesh, that is in the land of Egypt" by the prophet Yeremiah.[308] Bethshemesh means 'house of the sun'.

In the midst of this city, archaeologists discovered a temple built by Rameses III. Of course, Rameses III is dated by conventional means to the 12th Century BCE being some 500 years before the time of Jeremiah and the fall of Jerusalem. The archaeologists were at once presented with numerous chronological difficulties.

Naville found that most of the items discovered on the tell "strikingly reminds us of Persian art, both modern and antique".[309] The walls of the temple were adorned with enamelled tiles, again suggesting a late date, and on the back were Greek letters, again of late date. The only course of action was to manipulate the data and manufacture an excuse to get around this difficulty:

> "The greatest part of the building was however thoroughly Egyptian in style, as may be judged from the remains of columns still *in situ*. The enamel ornaments, though unusual, cannot be considered as a foreign import, as something similar has been found in one of the pyramids of Sakkarah. It is not likely that later kings, such as the Saites or the Ptolemies,

[306] EOP p.375.
[307] AHEP Vol. 3, p.384.
[308] Jer. 43:13.
[309] MOUND p.6.

> should have taken the trouble to build for their predecessor, Rameses III., such a beautiful chamber, the walls of which were not only ornamented with representations of plants or animals, but also recorded the feats of war of Rameses, and depicted the prisoners he had brought to Egypt. I believe, therefore, that the chamber of Rameses III. was built under his reign and by his order, and that it was damaged in one of the numerous wars or invasions which swept over the Delta. One of the subsequent kings, possibly a Ptolemy, may have had it repaired in the same style by the hands of Greek workmen".[310]

It was subsequently discovered that the tiles from the temple were clearly of the same date as the temple itself, and as they carried inscriptions of Rameses III's feats, it was necessary to explain why Greek letters appeared on the backs of many of them:

> "The most noticeable feature is that several of the rosettes have Greek letters at the back, evidently stamped on during the process of making".[311]

The Greek letters were clearly of a late form, the peculiar form of the *alpha* in particular being represented only in late inscriptions.[312] Naville and his colleagues who excavated at Tell El-Yahoudiyah were at a loss to explain this anomaly. F. L. Griffith wrote:

> "The Ramesside date of these remains has been contested by E. Brugsch, who assigns the enamels to the Ptolemaic period. Hayter Lewis also supposes that they are in part Ptolemaic restorations. The question involves a great difficulty. The potter's marks include, besides less definite cyphers, several hieroglyphics and the following, which may be interepreted as Greek letters, A E I Λ M O C T X ...
>
> ... I have found T endorsed on a captive's head, and on one of a similar series a label is attached to the girdle, bearing the name of Rameses III...
>
> ...I do not see how the classes can be kept distinct as to date. The hieroglyphic and figure tiles relate to Rameses III., but the figure tiles bear Greek letters".[313]

Various attempts have been made to overcome this obstacle. How could Greek letters of the 4th Century BCE have been found on articles which have been dated to the 12th Century BCE? The only solution was to assume that Greek workmen were employed in Egypt at an early age:

> "A subject of much difficulty in the earlier accounts of the objects [from Tell El-Yahoudiyah] was the making of 'Greek letters' on the backs of many of the tiles; but as we now know that such signs were used long before the XXth dynasty, they only show that [Greek] foreigners were employed as workmen in making these tiles."[314]

This comment by Petrie assumes, however, that Greek letters of late style were perfectly formed in Egypt long before they appeared in Greece! It also fails to explain the Persian influences which are clearly evident in the art and architecture. According to the classical Greek writers, the first Greeks to settle in Egypt arrived during the time of Psammetichus I in the 7th Century BCE, but this has already been rejected by archaeologists simply because they are more prepared to manipulate the archaeological data to fit their interpretations rather than to challenge their corrupted understanding of Egyptian history.

In Chapter 8, we demonstrated that the calendar changed from one of 360 days a year to $365^{1}/_{4}$ days a year during the time of Hezekiah king of Judah, Esarhaddon king of Assyria and

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310 MOUND p.6-7.
311 *Tel-el-Yahoudeh* p.182, T. H. Lewis, Transactions of the Society of Biblical Archaeology, Vol. 7, London 1882.
312 *Ibid*. p.189.
313 MOUND p.41.
314 AHEP Vol.3, p.160.

Numas king of Rome. A calendar of 365 days discovered on Rameses III's funerary temple at Medinet Habu[315] therefore calls for a revised date of no earlier than the beginning of the 7th Century BCE. The only other mention of a 365 day calendar supposedly dates to the Egyptian 12th Dynasty, specifically the tomb of Knumhotep II at Beni Hasan which was discussed in Chapter 8. We have seen that this tomb was restored at some relatively late period by someone called Bakt who added his own inscriptions. There is therefore no evidence, either written or from archaeology, to show that a 365 day calendar was being kept previous to the time of Hezekiah king of Judah.

The chronological problems at Tell El-Yahoudiyah even extend to the necropolis. The 20th Dynasty 'Egyptian' coffins were nearly all of the same appearance and shape as those of the Ptolemaic period. The bodies were "enclosed in coffins of painted earthenware",[316] a practice which is generally attributed to the Ptolemaic and Roman periods. In one of the coffins, "two pottery scarabs were found which bear the name of Rameses III., and thus give most satisfactory evidence for the precise date of the Tumuli".[317] The only problem is that all of the Greek coffins belong to the later Ptolemaic period. None have yet been found at Tell El-Yahoudiyah which can confidently be dated to the 20th Dynasty!

> "It seems that, under the XXth dynasty, the inhabitants enjoyed a certain degree of prosperity which was equalled again only in the Roman period".[318]

The truth of the matter seems to be far simpler than anyone is prepared to accept. Rameses III does not belong to the 12th Century BCE. Rameses III - Nectanebo - Seti belongs to the end of the Persian period when Egyptians, Jews and Greeks were dwelling together at Tell El-Yahoudiyah.

[315] ARE Vol. 4, pp.82-85, §.139-145.
[316] MOUND p.42.
[317] *Ibid*.
[318] MOUND p.42.

CHAPTER 13 - THE PERSIAN ACHAEMENID PERIOD

Until the Assyrian and *Babylonian King List*s and Chronicles were discovered, the Bible was our main source and authority for the Assyrian, Babylonian, Chaldean and Achaemenid Periods, this being supplemented by the writings of the Greek and Roman historians. The trouble is that the information provided in these extra-Biblical records is often at variance with what is recorded in the Bible. Instead of questioning and challenging them, however, we have abandoned the Biblical narrative in favour of these 'alternative' accounts.

In this chapter, we are going to completely 'rewrite' our understanding of the history of this period. We shall start with identifying the person known from the Bible as Darius the Mede as the person Herodotus called Harpagus.

Harpagus the Mede

The book of Daniel tells us that when Cyrus king of Persia invaded Babylon, he invested Darius, son of Achashverosh (AV Ahasuerus), of the seed of the Medes in control of Babylon.

> "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."[1]

These seventy years spoken of here clearly date from the first year of Nebuchadnezzar, as we have already demonstrated. That Darius did not live long is confirmed by the fact that chapter 10 of the book of Daniel is dated to "the third year of Cyrus king of Persia".[2] It should be stressed that Darius was co-ruling with Cyrus, Cyrus being the ultimate ruler.

In what is known as the *Nabonidus Chronicle*, Darius the Mede is called Ugbaru:

> "On the fourteenth day Sippar was captured without a battle. Nabonidus fled. On the sixteenth day Ugbaru, governor of the Guti, and the army of Cyrus (II) entered Babylon without a battle. Afterwards, after Nabonidus retreated, he was captured in Babylon...
>
> "...On the third day of the month Marcheshvan Cyrus (II) entered Babylon...
>
> "Gubaru, his district officer, appointed the district officers in Babylon. From the month Adar the gods of Akkad which Nabonidus had brought down to Babylon returned to their places. On the night of the eleventh of the month Marcheshvan Ugbaru died."[3]

This ties in with the statement by Daniel that "Darius the Median took the kingdom, being about sixty-two years old".[4] We could hardly expect him to have ruled for long at that age.

Who then was this person to whom Cyrus explicitly entrusted control of the affairs of his kingdom? The answer is given by Herodotus, though his name is not so easily recognisable in

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1 Dan. 9:1-2.
2 Dan. 10:1.
3 ABC pp.109-110, Chronicle 7, lines 14-22. Despite objections from academics, Gubaru is but a variant spelling of Ugbaru. It should be stressed that the Babylonian Chronicles are far from reliable.
4 Dan. 5:31, or Dan. 6:1 in the Tanakh (Hebrew Bible).

its Greek form. Herodotus called him Harpagus (or Arpagus Ἅρπαγος),[5] which is a metathesis of Ugbaru. He was, however, called Oibaras (Οἰβάρας) by Ctesias,[6] which name is again but a variant spelling of Ugbaru. The interchange of the letters *p* and *b* in ancient languages is well attested,[7] hence Oibaras and Harpagus are but two phonetic variations (i.e. cognates) on the same name. This is the person the Bible called Darius the Mede, though many scholars have difficulty accepting that kings of the ancient world often had more than the one name. Harpagus was called "*General of Cyrus*" by Strabo[8] and "*Commander on the sea*" by Diodorus.[9] He was highly regarded by Cyrus.

According to Herodotus, the Median king Astyages, fearing a vision he had in which his daughter's son Cyrus would deprive him of his kingdom, committed Cyrus into the hands of one of his trusted servants. This servant, who is said to have been ***a relative*** of Astyages, was the aforesaid Harpagus aka Darius the Mede. Astyages gave Harpagus strict instructions that the child Cyrus was to be killed.[10] Harpagus, however, disobeyed the king's commandment:

> "The child was handed over to him, dressed for its death, and he set off weeping for home. When he got there he told his wife everything that Astyages had said. 'And what do you think you're going to do?' she asked him. 'Not what Astyages told me,' he replied. 'Even if he gets even more deranged and demented than he is now, I won't go along with his plan or serve him in this kind of murder. There are plenty of reasons why I won't kill the child, not the least of which is that ***he's a relative of mine***.'"[11]

All of this then shows that Harpagus, alias Ugbaru, aka Darius the Mede, although described as a servant, was of royal blood. Note that Cyrus was only a child when Harpagus and his wife took him into their care. This shows that Harpagus was much older than Cyrus, which is borne out by the fact that Darius was sixty-two years old when he was invested as ruler of Babylon. There was no better nor more reliable and trustworthy person Cyrus could have chosen to have become ruler of Babylon than Harpagus (Darius the Mede).

Josephus would have us believe that Darius the Mede was, "the son of Astyages, and had another name among the Greeks",[12] though he does not actually provide us with this alternative name. As for him being a "son of Astyages", he was clearly wrong. Harpagus was of the same generation as Astyages and appears more correctly to have been a son of Cyaxares, the father of Astyages. It must therefore be Cyaxares who is referred to in the book of Daniel when we are told that the name of Darius' father was Achashverosh (AV Ahasuerus).[13] The name Achashverosh is a variant spelling of Xerxes, which means that

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5 Since making this identification, it has subsequently come to my attention that Gerard Gertoux has also come to the same conclusion. He has written two papers, neither of which are dated, i.e. *Ugbaru is Darius the Mede* and *Queen Esther Wife of Xerxes: Fairy Tale or Real History?* The same information appears to be contained in his *80 Old Testament Characters of World History: Chronological, Historical and Archaeological Evidence*. Though it does not really matter who came to this conclusion first, all of these articles seem to have appeared later than my own breakthrough. Needless to say, he has published his completed articles before mine.

6 Ctesias, *Persica* Book 7.

7 Hence Suppulilulme king of Hatti was also known as Subbiluliuma, the Shubaru of the Assyrian records were called Shupre or Shupria, the name Hammurabi was sometimes written Hammurapi, etc.

8 Strabo, *Geography* 6.1.1.

9 Diodorus, *Library* 9.35.1.

10 Herodotus, *Histories* 1.108.

11 Herodotus, *Histories* 1.109 (emphasis mine). The word οἰκήιον *oikeion* means 'belonging to a home, household or family'. Alfred Denis Godley translates as 'man of his [i.e. Astyages'] household' (Vol. 1, Harvard University Press, Cambridge, Massachusetts & William Heinemann Ltd, London 1920), George Rawlinson as 'man of his [i.e. Astyages'] own house' (Vol. 1, J.M. Dent & Sons, London & E.P. Dutton & Co. Inc, New York 1910) and George Campbell Macauley as 'man who was of kin near him' (MacMillan & Co. London & New York 1904) and Robin Waterfield translated as 'relative of his' (Oxford University Press 1998).

12 Josephus, *Antiquities of the Jews* 10.11.4 (Whiston) or 10.248 (Loeb).

13 Dan. 9:1.

Cyaxares was also known as Xerxes. The name Cyaxares might even be a metathesis of Xerxes.

The Succession of Persian Kings

The book of Ezra mentions five Persian kings, and these accord with the sequence of Persian kings which we know about from the Greek records and the Babylonian Chronicles. It has not helped that there was a succession of kings with the same name. After the death of Darius the Mede, Cyrus took charge of Babylon and Persia and ruled for 9 years until his son Cambyses took the throne. In the Bible, Cambyses is called Achashverosh (אֲחַשְׁוֵרוֹשׁ AV Ahaseurus), which is a transliteration of the name Xerxes. After ruling for 7 years and 5 months, he was succeeded by a person who had a number of different names (e.g. Bardiya, Gaumata, Pseudo-Smerdis, Tanyoxarkes etc) but in the Bible he is called Artachshasta (אַרְתַּחְשַׁשְׂתְּא), which is a transliteration of the name Artaxerxes. His reign only lasted for 7 months.

If we are to believe what the Greek writers inform us, there were then a number of successive kings, most of whom bore one or more of the names Darius, Xerxes or Artaxerxes. Darius I (not to be confused with Darius the Mede) succeeded the Artaxerxes known above as Bardiya and it was during the reign of this Darius (known as Darius I son of Hystaspes) when work on the temple in Jerusalem was completed.

The book of Ezra records:

> "Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus [i.e. Cambyses], in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes [i.e. Bardiya] wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes [i.e. Bardiya] king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue."[14]

Consequently, work was stopped and was not resumed until the second year of Darius I king of Persia:

> "Then ceased the work of the house of God which is at Jerusalem; and it ceased unto the second year of the reign of Darius king of Persia."[15]

The second year of Darius mentioned here fell seventy years after the temple in Jerusalem had been destroyed:

> "In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet..."[16]

> "...Then the angel of the LORD answered and said, 'O LORD of hosts, how long will you not have mercy on Jerusalem and on the cities of Judah, against which you have had indignation ***these past seventy years***?'"[17]

This was a different seventy-year period from that which was calculated from the time

[14] Ezra 4:4-7.
[15] Ezra 4:24
[16] Zech. 1:1.
[17] Zech. 1:12.

Nebuchadnezzar became king of Babylon up until the time when Cyrus took Babylon.[18] Josephus was mistaken when he calculated those seventy years from the time Jehoiachin king of Judah was taken captive:

> "In the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon."[19]

As already stated, Jehoaichin was taken prisoner in the 8th year of Nebuchadnezzar's reign.[20] The prophecy as recorded by the prophet Jeremiah is as follows:

> "And this whole land shall be a desolation, and an astonishment; and these nations ***shall serve the king of Babylon seventy years***. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."[21]

As stated in the previous chapter, the seventy years spoken of here, when the ***nations*** "shall serve the king of Babylon", are dated from the beginning of Nebuchadnezzar's reign. The seventy years calculated to the second year of Darius I are dated from the time the temple was destroyed by Nebuchadnezzar, which event took place in the nineteenth year of his reign.[22]

We therefore have the following sequence of kings in the book of Ezra:

Cyrus the Great	
Achashverosh/Ahasuerus (Cambyses)	Xerxes IA
Artachshasta/Artaxerxes (Bardiya)	Artaxerxes I (Longimanus)
Darius I (Hystaspes).	

The reason why I am calling Cambyses Xerxes IA and Bardiya Artaxerxes I Longimanus will be evident in a moment.

After this there was another Artaxerxes:

> "Now after these things, in the reign of Artaxerxes king of Persia..."[23]

This can only be one of the Artaxerxes who was the successor to Darius I Hystaspes. The question is, which one? It is possible that this Artaxerxes is the Artaxerxes of the book of Nehemiah. Note that the book of Nehemiah mentions people who are not mentioned in the book of Ezra because the book of Ezra is chronologically earlier. Dates of twentieth and thirty-second years of Artaxerxes are recorded in the book of Nehemiah,[24] and these can ***only*** refer to Artaxerxes, the successor to Xerxes I. (The reason why I am not calling him Artaxerxes I Longimanus will become apparent shortly.)

As for the reading of the above names, Achashverosh (AV Ahasuerus) was a common appellation used by a number of Persian kings. As already stated, Darius the Mede, who lived

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18 Dan. 9:2.
19 Josephus, *Antiquities of the Jews* 11.1.1 (Whiston) or 11.1 (Loeb).
20 2 Kings 24:12.
21 Jer. 25:11-12.
22 2 Kings 25:8 & Jer. 52:12.
23 Ezra 7:1.
24 Neh. 2:1 & 5:14 for the twentieth year and Neh. 5:14 & 13:6 for the thirty-second year.

during the time of Cyrus king of Persia, was a son of an Achashverosh.[25] There can therefore be no doubt that the Achashverosh mentioned in the Book of Ezra, who is placed chronologically between Cyrus and Darius I, is Cambyses, which means that Cambyses was also known as Xerxes. It likewise means that Bardiya, who succeeded Cambyses, is to be identified as the first Artaxerxes (Artachshasta) mentioned in the book of Ezra. On this score, it should be noted that Ctesias gives Bardiya's throne name as Tanyoxarkes[26] whilst Xenophon has Tanaoxares.[27]

Zénaïde Ragozin wrote:

> "The Greeks give the name [of Bardiya] as SMERDIS, having probably heard 'Berdis'; some call this prince TANAOXARES or TANYOXARKES, which Eranian scholars take to be a corruption for the Persian '*thauvarakhshathra*,' *i.e.*, 'king of the bow'; not unlikely, for we are told that Bardiya had the reputation of being the best archer and marksman among the Persians."[28]

The name Thauvarakhshathra proposed here by Ragozin is not too far removed phonetically from the Artachshasta preserved in the Bible, though Ragozin's proposed etymologies are highly contrived. Note that Bardiya only ruled for 7 months, which means that, when we are told that work on the temple was stopped by Artachshasta-Bardiya, work on the temple was only delayed for a couple of years until the second year of Darius I. (See chart below.)

Up till the reign of Darius I, the sequence of kings is therefore relatively straightforward. It is after this point that things get extremely complicated and confusing. We shall, however, take one step at a time.

Before moving on, it should perhaps be pertinent to quote the words of the prophet Daniel:

> "Behold, there shall stand up yet three kings in Persia [i.e. Cambyses, Bardiya and Darius I Hystaspes]; and the fourth [Xerxes I] shall be far richer than they all; and when he is waxed strong through his riches, he shall stir up all against the realm of Greece."[29]

In the book of Esther, we read about this great wealth:

> "In the third year of his reign, he made a feast unto all his princes and his servants; the army of Persia and Media, the nobles and princes of the provinces, being before him; when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days."[30]

The Bible therefore confirms the sequence of kings and helps us to identify without doubt the king who married Esther.

Xerxes, Esther and Mordechai

It should be stressed that the names Esther and Mordechai are ***not*** Hebrew – they are Persian. We are even told that Esther had the alternative name of Hadassah, this being her Hebrew name:

> "And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother

[25] Dan. 9:1.
[26] Ctesias, *Persica* Book 8
[27] Xenophon, *Cyropaedia* 8.7.6.
[28] *The Story of Media, Babylon and Persia*, fn.* on p.345 Zénaïde A. Ragozin, New York & London 1888.
[29] Dan. 11:2.
[30] Esth. 1:3-4.

were dead, took for his own daughter."[31]

Her father was someone called Avichail (AV Abihail).[32] Esther and Moredechai were therefore cousins, though Mordechai must have been a lot older than she. In the penultimate chapter of the book, both Avichail and Mordechai are presented as Esther's father.[33]

In the book of Esther, Xerxes I is called Achashverosh (אֲחַשְׁוֵרוֹשׁ – AV Ahasuerus):

"Now it came to pass in the days of Achashverosh (this is that Achashverosh which reigned, from India even unto Ethiopia, over a hundred and twenty seven provinces)..."[34]

I should explain that India was not the land which we today know as India, but rather that region in the north of the country (now part of Pakistan) around the Indus River. Herodotus records that Darius did not conquer much further south than that.

"These Indians dwell far away from the Persians southwards, and were not subjects of King Darius."[35]

Herodotus also informs us that this region of India was added to the Persian Empire towards the end of Darius' reign:

"But as to Asia, most of it was discovered by Darius. There is a river, Indus, second of all rivers in the production of crocodiles. Darius, desiring to know where this Indus empties into the sea, sent ships manned by Scylax, a man of Caryanda, and others whose word he trusted; these set out from the city of Caspatyrus and the Pactyic country, and sailed down the river toward the east and the sunrise until they came to the sea; and voyaging over the sea west, they came in the thirtieth month to that place from which the Egyptian king sent the above-mentioned Phoenicians to sail around Libya. After this circumnavigation, Darius subjugated the Indians and made use of this sea."[36]

Both Herodotus and the Behistun Inscription, which monument records the achievements of Darius I, confirm that India did not form one of the 23 provinces over which he ruled at the beginning of his reign. Even in the time of Herodotus, India was "the most distant of inhabited lands towards the East"[37] and "Arabia is the furthest of inhabited lands in the direction of the midday".[38]

"Asia is inhabited as far as the Indian land; but from this onwards towards the East it becomes desert, nor can anyone say what manner of land it is."[39]

Any attempt at placing the Achashverosh who married Esther prior to the time of Darius I king of Persia is therefore futile. In fact, the cuneiform name of Xerxes I has been read as Khshayarsha, but is more correctly to be read as Akhashyerosh. This name Akhashyerosh is phonetically identical to the Hebrew Achashverosh.

As the Jewish Encyclopedia records under the entry of Ahasuerus:

"Persian king, identical with Xerxes (486-465 B.C.). The Book of Esther deals only with one period of his reign...

31 Esther 2:7.
32 Esther 2:15.
33 Esther 9:29.
34 Esther 1:1.
35 Herodotus, *Histories* 3.101.
36 Herodotus, *Histories* 4.44.
37 Herodotus, *Histories* 3.106.
38 Herodotus, *Histories* 3.107.
39 Herodotus, *Histories* 4.40.

> "...Between the events of the first chapter and those of the second some years may be supposed to intervene, during which Ahasuerus is busy with his attempt at enslaving Greece. He fails, and returns to Persia. On his return a second consort is found for him, and in the tenth month of the seventh year of his reign (ii. 16) Esther becomes queen."[40]

Josephus, who would have us believe that Esther married Xerxes' successor Artaxerxes,[41] was mistaken, and clearly shows that the Jews of his time had no idea who the kings mentioned in the Bible were.

It is perhaps pertinent to point out that this Achashverosh of the book of Esther was called Artaxerxes in the Septuagint as well as in the Apocryphal book of Esther.[42] There is no evidence, however, to show that Xerxes was ever known as Artaxerxes, so there was clearly some confusion amongst the various writers. This confusion might well have been caused because, as we shall proceed to demonstrate, Xerxes I ruled from Persia whilst Artaxerxes ruled from Babylon.

A similar confusion is exhibited in the Greek writings with Ctesias calling Achaemenides, the son of Amytis, Achaemenides purportedly being the brother of Artaxerxes and who was killed by the Egyptian king Inarus.[43] Herodotus, however, called him Achaemenes, son of Amestris and brother of Xerxes.[44] It is argued that Amytis, who was the wife of Megabyzus, did not have a son by the name of Achaemenides, though it is interesting to note that in two different manuscripts of Photius' work, Achaemenides was brother to Xerxes in the one copy and brother to Artaxerxes in the other.[45] This is the same confusion which exists between the Biblical record, Josephus and the Septuagint concerning the names of Xerxes and Artaxerxes, but in the case of Photius, someone has presumably decided to change the name from Xerxes to Artaxerxes.

Under the sub-heading of Critical Review, the Jewish Encyclopedia finishes by saying:

> "Despite the fact that both Josephus ('Ant[iquities of the Jews].' xi. 6) and the Septuagint refer to Ahasuerus as Artaxerxes, modern scholars, such as Keil ('Commentary to Esther'), Bertheau, and Ryssel ('Commentary to Esther'), Wildeboer ('Kurzer Hand-Kommentar,' 1898), Sayce ('Higher Criticism and the Monuments,' p. 469), and Schrader ('K. A. T.' p. 375), are agreed that Xerxes and none other is meant by Ahasuerus, and this for various reasons: (1) Ahasuerus is the attempt of the Hebrew to represent the Persian Khshayarsha, the aleph being prosthetic just as it is in Aḥashdarpenim (Esth. iii. 12), where the Persian is Kschatrapawan (Wildeboer, *in loco*). The Greek represents it by Xerxes. (2) The description that Herodotus gives of the character of Xerxes corresponds to the Biblical and, later, the midrashic picture—vain, foolish, fickle, and hot-tempered. (3) The king must be a Persian; for the whole atmosphere is Persian. The court is at Shushan, and the officers are Persian. (4) Between the third and seventh years of his reign Ahasuerus is lost to view in the Biblical account; but that was just the time when Xerxes was engaged in the invasion of Greece.
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> "There can therefore be no doubt that the monarch whose name passed among the Hebrews as Ahasuerus was the one known as Khshayārshā in the Persian inscriptions and among the

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40 *The Jewish Encyclopedia* Vol. 1, article titled *Ahasuerus* p.284, Isidore Singer et al, Funk & Wagnalls Company, New York & London 1901.

41 Josephus, *Antiquities of the Jews* Book 11, Chap. 6 (Whiston) or 11.184ff (Loeb).

42 These are the additional chapters to the book of Esther contained in the Apocrypha.

43 Ctesias, *Persika* Fragment 14 – from Photius, *Library* 72.

44 Compare Herodotus, *Histories* 3.12, 7.97 and 7.236. See the discussion in *Ctesias' Account of the Revolt of Inarus* p.7, J.M. Bigwood, Phoenix Vol. 30, No. 1 (1976) Journal of the Classical Association of Canada.

45 *Ctesias' Account of the Revolt of Inarus op. cit.* p.8.

> Greeks as Xerxes. The Babylonian tablets spell his name Khisiarshu, Akhshiyarshu, etc. An Aramaic inscription ('C. I. S.' ii. 1, 122) spells it חשיארש."[46]

At the hands of Herodotus, the name Esther when transliterated into Greek has become Amestris. The letter *m* in the Assyrian and Persian languages was often pronounced as a *v*, *w* or a *b*. This transposition of characters is also evident in the Celtic, Gaelic and Bretonic languages. It is also not without reason that the Chaldean king Merodach-baladan mentioned in Isaiah 39:1, for example, appears as Berodach-baladan in 2 Kings 20:12.

In the Scythian language, which was closely related to the Persian, there was no specific character to represent the letter *m*:

> "If, therefore, we choose to give the same invariable power to the same character, we must call Darius and Media either *Dariyamaus* and *Mata*, or *Tariyavaus* and *Vata*. I have always used the *v* in spelling, except for the terminal consonant, which I render by *m*; but in dividing sentences and making words for reading, I choose the value which sounds best, or is found, for any other reason, most convenient. The same confusion is found in Babylonian; and the Celtic languages exhibit very numerous instances of the convertibility of *m* and *v*."[47]

Herodotus informs us:

> "Now these were the nations that took part in this expedition [against the Greeks]. The Persian, who wore on their heads the soft hat called the tiara, and about their bodies, tunics with sleeves, of divers colours, having iron scales upon them like the scales of a fish. Their legs were protected by trousers; and they bore wicker shields for bucklers; their quivers hanging at their backs, and their arms being a short spear, a bow of uncommon size, and arrows of reed. They had likewise daggers suspended from their girdles along their right thighs. Otanes, the father of Xerxes' wife, Amestris, was their leader."[48]

The name Amestris is clearly a Greek transliteration of the Persian, which will no doubt have been pronounced Avestra, a name which, when transliterated into Hebrew, would become Esther. In Sanskrit, the name *avastr* apparently means 'to strew' or 'to scatter'. It has been suggested that the name Esther might be derived from a 'hypothetical' Median word *astra*, meaning 'myrtle',[49] hence having the same meaning as Hadassah, her Hebrew name. Whilst this might seem a convincing argument, it should be noted that the connection with a Median word is tentative.

By contrast, Tricia Miller would argue that:

> "Esther's name is from the Persian *stri* for 'young woman,' or the Persian *stara* for 'star.' Her name is also related to a Hebrew verb, *str*, which means 'to hide.' Various forms of this verb are used throughout the Hebrew Bible in connection with the hiding of the face of God. This interpretation of Esther's name is completely appropriate in a book in which Esther's identity was hidden and the presence of God was hidden as well."[50]

This aptly demonstrates how any etymological consideration of Esther's name is going to

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46 *The Jewish Encyclopedia op. cit.* Vol. 1, article titled *Ahasuerus* p.285.

47 *Memoir on the Scythic Version of the Behistun Inscription* p.28, E. Norris in *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Volume 15, Jan 1855.

48 Herodotus, *Histories* 7.61 quoted from Vol. 4 of George Rawlinson's edition of *History of Herodotus* (fourth edition) John Murray, London 1880. For some strange reason, Alfred Denis Godley in his translation (*Herodotus with an English Translation* Vol. 4, William Heinemann, London 1930) makes Otanes the ***son*** of Amestris, but in this reading he stands alone. All other translators make Otanes the ***father*** of Amestris.

49 "The name is not Hebrew, but its origin is uncertain. It may come from Persian *stara* ('star'), Akkadian *Ištār* (the goddess of love), or even a hypothetical Median word *astra* ('myrtle')" *The Oxford Bible Commentary* p.324, John Barton and John Muddiman, Oxford University Press 2001.

50 *Jews and Anti-Judaism in Esther and the Church* p.12, Tricia Miller, James Clarke & Co., United Kingdom 2015.

produce arbitrary results.

The name Mordechai likewise will probably have been pronounced Vordach, Wortah or similar,[51] a name which, when transliterated into Greek, would become Ortanes, Otanes or similar. On the strength of what Herodotus tells us, Otanes, the father of Amestris was therefore the Biblical Mordechai.

In the Scythian version of the Behistun Inscription, the name Otanes is written 𐎹𐎢𐎭𐎰 [yu-ta-na]. Whilst it is generally accepted that the reading of the first letter 𐎹, which is taken to be *yu*, is correct, an alternative reading of *khu* has also been proposed.[52] This then demonstrates that the reading of Yutana is also tentative. I would suggest a reading of Votana.[53] This is in the same way that George Smith noted in the texts of Ashurbanipal that Vaiteh, Yahataa and Yahaluu were all variant spellings of the same name.[54]

Sir Henry Rawlinson read the name *Yutana* as *Huddána*:

> "The name of the second conspirator is perfect in the Median; it reads *Huddána*,and is perhaps the Ὀτάνης [Otanes] of the Greeks. The Persian orthography would probably be 𐎺𐎢𐎼𐎹 , but I hardly think I am justified in giving this restoration in the text. The title of the father of *Huddána* appears in the Median as *D'hugghara*, but in the Persian orthography the final 𐎰 is alone distinguishable, and I know not the correspondent in Greek.[55]

D'hugghara, which is transliterated as Tukkara or Socres by E. Norris,[56] appears to be a variant spelling of the Hebrew name Yair, for we are told that Mordechai was "the son of Yair (AV Jair) the son of Shimei the son of Kish, a Benjamite".[57] In the Gaelic language, which is of Scythian origin, the letter *g* was often pronounced as a *y* – hence the Irish names Tigernach was pronounced Tierna,[58] Failge as Faly[59] and Lugh (var Lug[60]) was pronounced Lewy[61] etc. Similarly, the *d* would on occasion become silent – hence Gaedhal would become Gael,[62]

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51 In the Behistun Inscription, the name is written Utana, but this reading does not invalidate the overall argument. Being what is termed in linguistic speech a labial nasal, the letter 'n' was often added or dropped at will. This is especially noticeable in the Celtic languages, though it is not restricted to that group of people. It is significant that the Hebrew name Madai (i.e. Medes) was, in its early form, written Madani, Amadana or similar. Likewise, in the El Amarna Letters, the 18th Dynasty Egyptian king Nebmatre-Amenhotep III is variously addressed as Nimmuria, ***Immuria***, Mimmuria etc.

52 *Memoir on the Scythic Version of the Behistun Inscription*, p.45, E. Norris, Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol. 15 (1855)

53 Note that Votan was also the name of the one-eyed Trojan warrior who was responsible for relocating many families overseas. He is said to have lost his eye in battle during the Trojan Wars, which took place in the 5th century BCE – NOT 1200 BCE as is usually proposed. His followers were affectionately known as One-Eye's people, but the Greeks have corrupted this to One-Eyed people, from which were born the legends of Cyclops – a race of one-eyed ogres with a single eye in the middle of their forehead. The Mayan Indians of South America record in their holy book, the *Popul Vuh*, how Votan transported them across the seas by ship. The name Votan can also be written Odin or Woden, there being no standardisation in ancient records as to how names were spelt. Anyone studying ancient English or ancient Gaelic texts will have experienced this anomaly.

54 *History of Assurbanipal Translated from the Cuneiform Inscriptions* p.298, George Smith, Williams & Norgate, London and Edinburgh 1871.

55 *The Persian Cuneiform Inscription at Behistun, Decyphered and Translated* p.lxvi, Henry C. Rawlinson, Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol. 10 (1848)

56 *Memoir on the Scythic Version of the Behistun Inscription op. cit.* p.133.

57 Esther 2:5.

58 *The History of Ireland* Vol. 1, p.138, fn. † Thomas Moore, Elibron Classics 2005, from original New York 1858. (p.71 fn. ¶ in the 1843 version.)

59 *Keating's General History of Ireland* p.242, Dermod O'Connor, Dublin 1861.

60 *Early Irish History & Mythology* p.271, Thomas F. O'Rahilly, Dublin Institute for Advanced Studies 1999 (first published 1946). He called Lugh and Lughaidh Lug and Lugaid respectively.

61 *Annals of the Kingdom of Ireland by the Four Masters* Vol. 1, p.21, John O'Donovan, Dublin 1856.

62 *The Story of the Irish Race* p.8, Seumas MacManus, Barnes & Noble, New York 1999.

Fodhla pronounced Fola,[63] Lughaid (var Lugaid) as *Lowaye*,[64] O'Maelmhuaidh as O'Molloy[65] etc. D'hugghara might therefore have been pronounced Huyyaira, which, phonetically, is equivalent to the Hebrew Yair.

Note also that, before Esther married Xerxes, Mordechai was already "in Shushan the palace",[66] which means that he was already a high government official working close to the king. Those who think that Mordechai was just a slave or a eunuch will have difficulty explaining how he was able to sit in the 'king's gate'[67] rather than administering to the needs of his master. Herodotus explains just how close he actually was to the king! He was held in high regard, not only by Xerxes, but also by Darius I before him.

Tricia Miller informs us that:

> "Tablets from Persepolis present variations on the name such as Mar-duk-ka, Mar-du-uka, and Mar-du-kana-sir, and a fifth century Aramaic inscription contains the name M-r-d-k. Marduka, a government official in Susa, is mentioned in a Persian text from the Persepolis Archives dating from the last years of Darius I or the early years of Xerxes. The mention of a Marduka who was a Persian official is consistent with references to Mordecai in Esther 2:19, 2:21, 5:13, and 6:10, which describe him as 'sitting in the gate of the king.' In fact, Mordecai's daily presence in the gate of the king indicates his role as an ancient Near Eastern judge as in Ruth 4:11, Job 31:21, and Proverbs 31:23."[68]

The fact that Mordechai is here called Marduka does not, however, contradict the arguments we have already put forward for identifying the person called Yutana or Huddana in the Behistun Inscription as Mordechai. We have already encountered a number of instances where names were written a number of different ways.

Mordechai eventually achieved a very high position:

> "For Mordechai the Jew was next unto king Achashverosh, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."[69]

We learn from Herodotus that Otanes (i.e. Mordechai) was also a high-ranking advisor to Xerxes' father Darius I:

> "Otanes then took aside two Persians of the highest rank whom he thought worthiest of trust, Aspathines and Gobryas, and told them the whole story [of how Bardiya was an imposter]. These, it would seem, had themselves suspected that it was so; and now they readily believed what Otanes revealed to them. They resolved that each should take into his confidence that Persian whom he most trusted; Otanes brought in Intaphrenes, Gobryas brought Megabyzus, and Aspathines Hydarnes. When they were six, Darius, whose father, Hystaspes, was a subordinate governor of the Persians, arrived at Susa. When he came, then, the six Persians resolved to include Darius too. The seven then met and gave each other tokens of good faith and spoke together; and when it was Darius' turn to declare his mind, he spoke as follows: 'I thought that I alone knew that it was the Magus who was king and that Smerdis son of Cyrus was dead; and it was for this reason that I made haste to come, that I might effect the Magus' death; but since it turns out that you know too and not only I, I think that we should act at once and not put it off.' Otanes replied, 'son of Hystaspes, you have a good father and seem likely

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63 *The Story of the Irish Race op. cit.* p.15. See also *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, p.54, fn. r., John O'Donovan, Dublin 1856.

64 *Annals of the Kingdom of Ireland by the Four Masters*, Vol. 1, p.68, fn.p.

65 *Cambrensis Eversus* Vol. 1, p.239, John Lynch (translated by the Rev. Matthew Kelly), Dublin 1848.

66 Esther 2:5.

67 Esther 2:19-21.

68 *Jews and Anti-Judaism in Esther and the Church* p.12, Tricia Miller, James Clarke & Co., United Kingdom 2015.

69 Esther 10:3.

> yourself to be in no way inferior to your father; do not hurry this undertaking without thinking, but take it up more prudently; there must be more of us to try it.'"[70]

This is the same Otanes of which Herodotus informs us:

> "There was one Otanes, son of Pharnaspes, as well-born and rich a man as any Persian."[71]

Pharnaspes would, on the face of it, appear to be another name for the person Sir Henry Rawlinson called D'huggara, though it is also possible that Herodotus was misinformed and Pharnaspes was not the father of Otanes. The evidence nevertheless shows that Otanes-Mordechai came from a wealthy family. Note that Pharnaspes was called Onaphes by Ctesias.[72] Both names (Pharnaspes and Onaphes) appear to be phonetic cognates of the name Barnabus.

We therefore have written evidence from Herodotus confirming the high position of Mordechai, but because the name is written in a Greek form which is derived from the Persian, thereby undergoing two transformations (i.e. from Hebrew to Persian to Greek), the significance of Herodotus' comments has gone unnoticed. The description he gives of how Otanes infiltrated the royal household and prevented a usurper (Smerdis-Bardiya) from gaining the throne exhibits the same ingenuity and characteristic traits that we have come to recognise from the actions of Mordechai in preventing Haman the Agagite from succeeding in annihilating the Jewish community. The marriage of his daughter Phaedyme to Bardiya to glean information about the king is very reminiscent of the Esther story where Esther likewise reported the intentions of Xerxes the king to Mordechai.

When we compare what we know of Mordechai from what is recorded in the book of Esther with the accounts given of Otanes by Herodotus, it is not difficult to see how important and influential a role Mordechai actually played in the building of the Persian Empire. If it had not been for him, it is possible that Darius I would not have become king of Persia! Had he not become king of Persia, the Persian Empire would not have become as great and as powerful as it actually became.

One of Otanes' daughters, whose name is given as Phaedyme,[73] supposedly married Cambyses, was subsequently taken as wife by Bardiya (known to Herodotus as Smerdis),[74] and afterwards married Darius I.[75] I would suggest, however, that this continual remarrying of the daughter to the successive ruler is pure fiction.[76] Otanes himself was a commander of Darius' army[77] and is said to have succeeded Darius' general, Megabazus, as Darius' right-hand man.[78] His son, whose name is given as Patiramphes, was charioteer to Xerxes I in his war against the Greeks.[79] Another of his sons, Anaphes (a variant spelling of Onaphes/Pharnaspes), was in command of the Kushites (called Kissians by Herodotus)[80] with

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70 Herodotus, *Histories* 3.70-1.
71 Herodotus, *Histories* 3.68.
72 Ctesias, *Persika* 12.24.
73 A variant spelling of Fatima?
74 Herodotus, *Histories* 3.68.
75 Herodotus, *Histories* 3.88.
76 Note that Atossa, the daughter of Cyrus I (the Great), is also said to have married Cambyses, then Bardiya, then Darius I. (Herodotus, *Histories* 3.88) This suggests that the Persian royal family was close-knit. I very much doubt that the wives were passed down to each successor as suggested here by Herodotus. I would suggest that they simply continued to live in the palace as part of the royal family, the Greeks jumping to the conclusion that they were the king's wives.
77 Herodotus, *Histories* 3.141 & 147.
78 Herodotus, *Histories* 5.26.
79 Herodotus, *Histories* 7.40.
80 Herodotus, *Histories* 7.62.

yet another of his sons by the name of Smerdomenes, who along with another general by the name of Tritantaechmes, are described as being "sons of Darius' brothers, and thus they were Xerxes' cousins", with Smerdomenes being one of the commanders in overall charge of the army.[81]

In the Bible, we learn of the evil which Haman intended to do to the Jews in Persia. In the story preserved by Herodotus, the attempts by Haman the Agagite to destroy the Jewish community become corrupted into a tale of how Amestris "wove a wonderful shawl, long and colourful, as a present for Xerxes".[82] Xerxes gave the shawl to Masistes' daughter Artaynte, and, using this as an excuse to seek revenge, Amestris, at the royal banquet, arranged for Masistes' wife to be mutilated, as well as the humiliation and death of Masistes himself.[83]

The whole of this story appears to be an extremely garbled, cryptic version of the Biblical story of Esther and Haman. The shawl represents the Jewish people, whilst Masistes' 'wife' signifies Haman's people who desired to rid the land of Jews. Masistes, who is called "son of Darius",[84] was himself killed along with his sons whilst (according to Herodotus' account) fleeing to Bactria.[85] Perhaps it was taboo for anyone to suggest to Herodotus the true story of how a Jewess, who was married to a king of Persia, outwitted one of the governors (i.e. Haman) in his attempts to annihilate the Jewish people. Consequently, the story which has been related is a deliberate attempt to avoid disclosing that the Persian royal household had Jewish connections.

On the face of it, this explanation seems highly contrived, but what we are about to demonstrate is that the Greek accounts of the Persian history are extremely unreliable, much of that which has been reported being based on hearsay.

The Persian-Greek Transition Period

According to the Babylonian Talmud, the second temple stood for 420 years.[86] This is broken down as follows:

> "Persian rule lasted thirty-four years after the building of the Temple, Greece ruled one hundred eighty years during the existence of the Temple, the Hasmonean rule lasted one hundred three years during temple times, the House of Herod ruled one hundred three years."[87]

Were the Talmudists right, however, in saying that Persian rule lasted only 34 years after the building of the temple?

The foundation of the temple was completed in the 2nd year after Cyrus king of Persia conquered Babylon and issued the decree to return.[88] The temple itself, however, was completed in the 6th year of Darius I[89] who ruled for 36 years. Gerard Gertoux has recently

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81 Herodotus, *Histories* 7.82.
82 Herodotus, *Histories* 9.109.
83 Herodotus, *Histories* 9.109-113.
84 Herodotus, *Histories* 7.82 & 9.107.
85 Herodotus, *Histories* 9.113.
86 *The Babylonian Talmud Complete*, Yomah 9a and Arachin 12b, Soncino English Translation.
87 *The Babylonian Talmud Complete*, Avodah Zarah 9a, Soncino English Translation.
88 Ezra. 3:8.
89 Ezra 6:15.

demonstrated that Darius' son, Xerxes I, became king in the 26th year of his father's reign,[90] which means that his 21 year reign started from that date, the first 10 years coinciding with those of his father. There are likely to have been further co-regencies among their successors as well, but we have already surpassed the 34 year period of Achaemenid rule suggested by the Talmudic commentators. Basically, the Talmudists have ***assumed*** that Darius I Hystaspes was the last king of Persia and was the king defeated by Alexander the Great. The 34 years used by the Talmudists is clearly calculated from the second year of Darius through to his 36th and final year, the 70 years prior to that being counted from the destruction of the temple in Jerusalem. Whilst they are wrong, they were nevertheless not too far off the mark as we shall proceed to demonstrate.

According to the Greek writer Isocrates:

> "Noble indeed are these achievements—yea, and appropriate to those who dispute over the hegemony. But of the same breed as those which have been mentioned, and of such a kind as would naturally be expected of men descended from such ancestors, are the deeds of those who fought against Darius and Xerxes. For when that greatest of all wars broke out and a multitude of dangers presented themselves ***at one and the same time***, when our enemies regarded themselves as irresistible because of their numbers and our allies thought themselves endowed with a courage which could not be excelled, we outdid them both, surpassing each in the way appropriate to each; and having proved our superiority in meeting all dangers, we were straightway awarded the meed [i.e. reward] of valor, and we obtained, not long after, the sovereignty of the sea by the willing grant of the Hellenes at large and without protest from those who now seek to wrest it from our hands."[91]

Because it is ***assumed*** that Xerxes started reigning immediately after Darius, this statement by Isocrates which suggests that Darius and Xerxes were fighting together in the same war, is overlooked. It has been ***assumed*** that the battles of Marathon (490 BCE) and Salamis (480 BCE) are dated ten years apart. Now that we know that Xerxes I was inaugurated as king of Persia in the 26th year of his father, it means that the battles of Marathon and Salamis must have occurred in the very same year. This in turn reveals how unreliable the Greek historical records, which would date the events ten years apart, actually are. They were clearly using the Persian records as a framework for the reconstruction of the Greek history, not appreciating the extent of co-regency which took place between these two kings.

This realisation, that Xerxes I became king whilst his father was still alive, is also confirmed by Herodotus, though he suggests that the co-regency only lasted for a year – two at the most:

> "After declaring Xerxes king, Darius was intent on his expedition. But in the year after this and the revolt of Egypt, death came upon him in the midst of his preparations, after a reign of six and thirty years in all, and it was not granted to him to punish either the revolted Egyptians or the Athenians."[92]

This record of a revolt by Egypt is also interesting, as this was supposed to have occurred, with the assistance of the Athenians, at the beginning of the reign of Artaxerxes I. (We shall discuss this in more detail shortly.)

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90 *Dating the Reigns of Xerxes and Artaxerxes* p.33, Gerard Gertoux. Michael Jursa read the date of Xerxes' accession as Year 36, but the original clearly shows Year 26. (*Das Archiv des Bel-Remanni* in Uitgaven Van Het Nederlands Historisch-Archaeologisch Instituut te Istanbul vol 86 (1999), pp.138, 206-207, Tafeln VII, XXLIV.)

91 Isocrates, *Panegyricus* 4.71-2.

92 Herodotus, *Histories* 7.4.

Xerxes I was succeeded by Artaxerxes, who is understood to have reigned for 41 years. An Elephantine papyrus tells us that Artaxerxes ascended the throne immediately after Xerxes:

> "...year 21 (of Xerxes the king), the beginning of the reign when Artaxerxes the king sat on his throne..."[93]

It should here be mentioned that Artaxerxes is not here called son. The relationship between Xerxes I and his successor will also be discussed shortly.

The suggestion by Diodorus that a Hyrcanian by the name of Artaban (variant Artabanus) killed Xerxes I and claimed the throne for himself, is not borne out by the documented evidence from this period which suggests that the transition from Xerxes I to his successor Artaxerxes I was smooth and without incident,[94] though one inscription from Babylon suggests otherwise:

> "In the area of the four rear stars of Sagittarius it was eclipsed. Month VI was intercalary. Month V, the 14?, ⌜Xer⌝xes — his son killed him."[95]

This tantalising inscription is too fragmentary for us to be able to come to any conclusive interpretation. For one thing, the name Xerxes is only partially preserved. Also, we cannot be sure which Xerxes is being referred to. By its very nature, any interpretation of this short text would have to be speculative.

The evidence suggests, however, that the Greeks have confused Artaban/Artabanus with Bardiya, the successor to Cambyses. As Cambyses is called Achashverosh (AV Ahasuerus) in the book of Ezra,[96] this being equivalent to the Greek name Xerxes, there seems every likelihood that the Greeks have confused the two periods. Knowing this, the aforesaid inscription might very well refer to the death of Cambyses-Xerxes.

The Greek writers disagree on how Cambyses died. In *The Behistun Inscription*, Darius I informs us that Cambyses died "by his own hand",[97] or, using Rawlinson's translation, "...Cambyses, unable to endure his (misfortunes) died".[98] According to Edwin Norris, the Scythian translation of *The Behistun Inscription* has, "...and the Cambyses killing himself(?) was killed".[99] Ctesias tells us that Cambyses, despondent from the loss of family members, stabbed himself in the thigh while working with a piece of wood. He died eleven days later from the wound.[100] Herodotus tells us that, while mounting his horse, the tip of his scabbard broke and his sword pierced his thigh. He then died of gangrene and mortification of the wound.[101]

All of this demonstrates how the Greek writers' accounts often contradicted each other. Marc Van De Mieroop is even of the opinion that Cambyses was "probably assassinated

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93 *The Elephantine Papyri in English*, *Three Millenia of Cross Cultural Continuity and Change* Papyrus B24 (*Withdrawal of Land*) on p.158, Bezalel Porten et al, (also in Documenta et Monumenta Orientis Antiqui (DMOA), Studies in Near Eastern Archaeology and Civilisation Vol. XXII), E. J. Brill, Leiden, The Netherlands 1996. (ISBN: 90-04-10197-7)

94 *Dating the Reigns of Xerxes and Artaxerxes* op. cit. p.49ff.

95 BM 32234. See *Dating the Reigns of Xerxes and Artaxerxes* op. cit. p.37.

96 Ezra 4:6.

97 *The Sculptures and Inscription of Darius the Great on the Rock of Behistûn in Persia* p.9, Leonard William King and Reginald Campbell Thompson, British Museum publication, London 1907.

98 *The Behistun Inscription* Col. 1, para. 11, in xxviii of the English Translation, H.C. Rawlinson, *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. 10 (1848).

99 *Memoir on the Scythic Version of the Behistun Inscription* p.100, Edwin Norris, *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. 15 (1855).

100 As preserved by Photius, *Library* 72.

101 Herodotus, *Histories* 3.64-66.

either by Bardiya or by Darius [Hystaspes], a high military commander who subsequently killed Bardiya".[102] This would then reinforce the suggestion that the aforesaid inscription refers to the death of Cambyses rather than to Xerxes I, son of Darius I.

There again, in order to present a balanced view, if Xerxes was born ***after*** Darius I was inaugurated as king, as argued by Herodotus, then he must have been no older than 25 years of age when he ascended the throne in the 26th year of his father's reign. As he ruled for 21 years, then he must have been around 46 years of age at death. One therefore wonders what the cause of his premature death could have been. It is possible that Xerxes I was indeed murdered.

The book of Nehemiah mentions year 20 as well as year 32 of Artaxerxes,[103] this undoubtedly being the Artaxerxes who succeeded Xerxes I. Eliashib, the grandson of Joshua (also called Jeshua),[104] is recorded as high priest during the reign of this king.[105] At the beginning of Artaxerxes' reign, we are told that Tobiah the Ammonite was ruling from Samaria,[106] the city which was once the capital of the northern kingdom of Israel. Tobiah is twice called "the servant" (הָעֶבֶד) in the book of Nehemiah.[107] He was a Persian satrap. This and the fact that Nehemiah was still a servant to Artaxerxes the king in Persia shows that the land was still at that time under Persian domination.

> "But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king"[108]

This statement can only be referring to Artaxerxes I or to Artaxerxes II. Note, however, that Artaxerxes is here specifically referred to as king of Babylon.

The Jewish Perspective

As for Eliashib's successors who were high priests, Josephus could tell us no more than the following:

> "When Eliashib the high priest was dead, his son Judas (Joiadda) succeeded in the high priesthood; and when he was dead, his son John (Johanan) took that dignity"[109]

The period was so obscure that he could tell us nothing of significance of their priesthood. We do not even know how long they officiated as high priests.

We should bear in mind that the dates preserved in the Talmud are only estimates. It is argued in Rabbinical sources, for example, that Solomon's temple lasted for 410 years,[110] whereas, Josephus argued that it was destroyed "four hundred and seventy years, six months, and ten days after it was built".[111] Both of these dates are conjectural. Even the 410 years is optimistic. Whilst this figure seems to allow for the 16 years co-regency which took

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[102] *A History of the Ancient Near East: ca. 3000-323BC (*Second Edition), p.290, Marc Van De Mieroop, Blackwell Publishing, USA 2007. ISBN-10: 1-4051-4911-6 & ISBN-13: 978-1-4051-4911-2.
[103] Year 20 in Neh. 2:1. Year 32 in Neh. 5:14.
[104] Neh. 12:10.
[105] Neh. 3:1 & 13:28.
[106] Compare Neh. 2:10 with Neh. 4:1-7 (or 3:34 to 4:1 in the Hebrew Bible).
[107] Neh. 2:10 and 2:19.
[108] Neh. 13:6.
[109] Josephus, *Antiquities of the Jews* 11.7.1 (Whiston) or 11.297 (Loeb).
[110] *The Babylonian Talmud Complete*, Sanhedrin 38a, fn. 21, Soncino English Translation.
[111] Josephus, *Antiquities of the Jews* 10.8.5 (Whiston) or 10.146-7 (Loeb).

place between Azariah and his son Jotham[112] (which co-regency, for some strange reason, the Biblical chronology does not take into consideration, as Jotham's 16 year reign is placed immediately after that of his father's), it does not take into account all the other co-regencies which took place. (See the Section *Biblical Chronology* in Chapter 14 of this current work.) When you take all of these into consideration, we are talking more in the region of 350 years, but even this is conjectural because we simply do not have enough information to make accurate calculations.

According to the *Seder Olam Zutta* (סדר עולם זוטא), an anonymous chronicle dating from around 804 CE, it was 400 years from the time Isaac was born until the time Israel came out of Egypt, 40 years in the wilderness, and then 850 years until the time Judah was taken into captivity.[113] As the temple was built in the 4th year of Solomon 480 years after they came out of the land of Egypt, this means that it was built 440 years after they entered the Promised Land. This means that the Jews calculated a period of 410 years from the time Solomon's temple was built until the time they were taken captive. (i.e. 850 - 440 = 410 years). We are then told that the temple lay desolate for 70 years until the time of Darius I king of Persia. All of this is clearly based on the pivotal dates provided in the Bible, which in turn have to be interpreted correctly before we can make sense of the information recorded therein. As already stated above, the 410 years from the time of King Solomon until the time Judah was taken into captivity does not take into consideration the co-regencies which took place.

It is worth repeating that:

> "The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius [III] the Persian."[114]

According to Josephus, who called Joiada Judas and Johanan John,[115] Jaddua was the high priest who lived during the time of Alexander the Great.[116]

> "Now when John had departed this life, his son Jaddua succeeded in the high priesthood. He had a brother, whose name was Manasseh. Now there was one Sanballat, who was sent by Darius, ***the last king [of Persia]***, into Samaria. He was a Cuthean by birth; of which stock were the Samaritans also. This man knew that the city Jerusalem was a famous city, and that their kings had given a great deal of trouble to the Assyrians, and the people of Coele-Syria; so that he willingly gave his daughter, whose name was Nicaso, in marriage to Manasseh, as thinking this alliance by marriage would be a pledge and security that the nation of the Jews should continue their good-will to him."[117]

There appear, however, to be a number of chronological inconsistencies in what Josephus

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112 "And the LORD smote the king [i.e. Azariah], so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land." (2 Kings 15:5)

113 *Seder Olam Zutta* Chap. 1, §.1-2 (א-ב)
משנולד יצחק אבינו עד שיצאנו ישראל ממצרים ארבע מאות שנה. היא שנה ב' אלפים תמ"ח ליצירה. וארבעים שנה שהיו ישראל במדבר. היא שנת ב' אלפים תפ"ח ליצירה. ושמונה מאות וחמישים שנה משבאו לארץ ועד שגלו ממנה. היא שנת ג' אלפים של"ח ליצירה. שבעים שנה גלות בבל בין בית ראשון לבנין בית אחרון. היא שנת ג' אלפים ת"ח ליצירה. בנין בית אחרון עמד ד' מאות ועשרים שנה ונחרב. היא שנת ג' אלפים תתכ"ח ליצירה.
Translation (mine): "From the birth of our forefather Isaac until Israel left Egypt was four hundred years. This is year 2,448 from Creation. And for 40 years was Israel in the wilderness. This is year 2,488 from Creation. And there were 850 years from the time Israel entered the [Promised] Land until they were exiled. This is year 3,338 from Creation. There were 70 years of exile in Babylon between the first temple and the construction of the latter [i.e. second] temple. This is year 3,408 from Creation. The latter [second] temple stood for 420 years and was then destroyed. This is year 3,828 of Creation."

114 Neh. 12:22.

115 Josephus, *Antiquities of the Jews* 11.7.1 (Whiston) or 11.297 (Loeb).

116 Josephus, *Antiquities of the Jews* 11.7.2 to 11.8.8 (Whiston) or 11.302ff (Loeb).

117 Josephus, *Antiquities of the Jews* 11.7.2 or 11.302 (Loeb). (Emphasis mine.)

tells us. It should be stressed that Josephus dated Nehemiah to the time of Xerxes I.[118] He also identified Artaxerxes I as the king who married Esther,[119] this presumably because Plutarch informs us that Artaxerxes married Atossa, the daughter of Cyrus the Great.[120] He probably interpreted the name Atossa as a transliteration of the name Hadassah, this being Esther's Hebrew name.[121] We have already put forward cogent arguments, however, for claiming that Esther was queen to Xerxes I.

According to the accepted chronological framework, Sanballat was a contemporary of Artaxerxes, the successor to Xerxes I, and was on friendly terms with the high priest Eliashib. Josephus' statement that Menasseh, the brother of Yaddua (Jaddua), married Sanballat's daughter is, on the face of it, in contradiction to the Biblical account which states:

> "And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me."[122]

The Bible does not mention the name of the person who married Sanballat's daughter. Josephus gives his name as Menasses (i.e. Menashe), but makes him a brother of Yaddua (Jaddua) – hence grandson of Yoiada (Joiada) – rather than a brother of Yohanan (Johanan) of the previous generation. Bear in mind that Yaddua was the son of Yohanan who in turn was the son of Yoiada (Joiada) who in turn was the son of Eliashib the high priest. Eliashib appears to have been of the same generation as Sanballat, so the suggestion that Eliashib's great-grandson married Sanballat's daughter is somewhat stretching credibility.

The suggestion that this occurred during the reign of Darius, "the last king" of Persia, is generally rejected because Darius III, who is considered to have been the last king, supposedly lived around 100 years later. Sanballat is recorded as being alive in the 20th year of Artaxerxes, 'son' of Xerxes I.[123] This Artaxerxes (usually identified as Artaxerxes I) is said to have ruled for 41 years. Sanballat would by this time have been well-advanced in age. He certainly would not have lived another 100 years into the reign of Darius III. On the face of it, there is nothing in Josephus' report which seems tenable. Or is there?

Although the Jewish sources are not totally reliable, what we are about to demonstrate is that the alternative records in which we are placing so much confidence are even less reliable.

Distortion of History

According to Josephus, it was during the time of Johanan that Bagoses, one of Artaxerxes' generals, polluted the temple, and imposed tributes on the Jews. The name Bagoses is the Greek form of the name which appears in the Elephantine Papyri as Bagavahya. He is there called 'governor of Judah' and is clearly to be identified as the person Herodotus called Boges (Βόγης) or Bogen (Βόγην).[124] He was a general in the army of the Artaxerxes who succeeded

[118] Josephus, *Antiquities of the Jews* 11.5.6 (Whiston) or 11.159 (Loeb).
[119] Josephus, *Antiquities of the Jews* 11.6.1-13 (Whiston) or 11.184ff (Loeb).
[120] Plutarch, *Artaxerxes* 23.
[121] Esth. 2:7.
[122] Neh. 13:28.
[123] Compare Neh. 2:1 and 2:10.
[124] Herodotus, *Histories* 7.107.

Xerxes I. Yohanan (Johanan) is also recorded at this time as high priest in Jerusalem.[125] This tells us that Yohanan became high priest during the reign of Artaxerxes, who we have assumed to be Artaxerxes I.

> "Yoḥanan, Eliašib's grandson, is dated by the same papyri to 410 and Darius II (423-405). According to Cross, « unless the name of Darius in *Ne[hemiah]* 12:22 is added by a late editor », Yoḥanan's son, Yaddua [AV Jaddua], was also high priest during the reign of Darius II, at the earliest by 405, the last year of his reign. That is, if Nehemiah was the author of his book, and was governor in 445, he could not have referred to Darius III who became king in 335, over one hundred years later. The Darius named in *Ne* 12:22 would have to be Darius II."[126]

According to John Wilson Betlyon, who was in turn quoting Leo Mildenburg, "coinage was [first] struck in Judea, under Persian authority, soon after the year 400 B.C.E.",[127] adding that "Judah's mint operated from the period ca. 370 until the first revolt of the Phoenicians, in which part Judah participated".[128] If we follow our arguments to a logical conclusion, this minting of coins would have started about the time the Jews started to return from Babylon.

What is even more amazing is that Yohanan and his son Yaddua are attested both during the time of Darius II king of Persia ***and*** during the time of Darius III, both being considered "periods of revolt or subversive activity on the part of Judea against Persian hegemony".[129]

A silver coin bearing the name of Johanan the High Priest has been found and dated to the time of Darius III:

> "Because it is unlikely for Yaddua to have been high priest from 405 to 333, scholars conclude that some names must have dropped out of the Biblical text. Based on evidence of the phenomenon of papponymy[130] in contemporaneous Samaritan papyri (in which the son is named after the grandfather), Cross suggests that a second Yoḥanan and Yaddua father-son pair were omitted from the Biblical list due to haplography. Most scholars concur, and assume that a second Yoḥanan, high priest in 410 (revealed in the Bible and the Elephantine papyri), and another toward the end of Persian rule (revealed in the coin and Josephus)."[131]

Notice how, rather than challenge the accepted chronology, scholars would rather attack the integrity of the Jewish records. The thought of reconsidering the Persian chronology does not even come into the equation! The argument that the Jews must have been completely unaware of at least two whole generations of high priests is madness. Bear in mind that the Jews ceremoniously buried their dead in tombs. Josephus would have known if there were two pairs of high priests with the same identical names.

It should be noted that the Yohanan coin is of the same type as those of Cilicia bearing the name Pharnabazus, a Persian general of the time of Artaxerxes II.[132] Another serious consequence of this idea that there were two high priests with the names Yehonan and

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125 *The Elephantine Papyri in English*, *Three Millenia of Cross Cultural Continuity and Change* Papyrus B19 (*Request for Letter of Recommendation (First Draft)*) on p.158, Bezalel Porten et al, (also in Documenta et Monumenta Orientis Antiqui (DMOA), Studies in Near Eastern Archaeology and Civilisation Vol. XXII), E. J. Brill, Leiden, The Netherlands 1996. (ISBN: 90-04-10197-7)

126 *A Silver Coin of Yohanan Hakkôhen* p.68, Lisbeth Soss Fried, Transeuphratène 26 (2003).

127 The Provincial Government of Persian Period Judea and the Yehud Coins p.636, John Wilson Betlyon, *Journal of Biblical Literature* Vol. 105, No. 4 (Dec. 1986).

128 *Ibid.* p.638.

129 The Provincial Government of Persian Period Judea and the Yehud Coins op. cit. pp.639-40.

130 A papponymic is a personal name based on the name of one`s grandfather, similar to a patronymic, a name derived from the name of one's father.

131 *A Silver Coin of Yohanan Hakkôhen* p.69, Lisbeth Soss Fried, Transeuphratène 26 (2003).

132 *Ibid.* pp.69-70.



Coin of Darius – assumed to be Darius II



Darius III from Alexander Mosaic ca. 100 CE.

Yaddua at this later date is that Bagoses also appears during both of these supposedly separate periods. As Fried aptly puts it:

> "Scholars question whether the Jōannēs and Bagōsēs in Josephus refer to the Yoḥanan and Bagavahya of the Elephantine papyri. Williamson suggests they are not the same, even if the same names lie behind both renditions. He argues that Josephus had a reliable source for the incident but misinterpreted it... ... Williamson argues that another Bagoses, a Persian general of Artaxerxes III, a vicious eunuch (Diodorus XVII: 3), better fits Josephus' source. Following Cross, he argues for supplementing the Biblical high priest list with another Yoḥanan-Yaddua pair who would have been high priests during the time of Artaxerxes III (358-338)."[133]

As we can plainly see, we are now at the point where the number of coincidences starts to ring alarm bells! As I have already said; scholars are quick to criticise the Biblical text, but no one, it seems, is prepared to challenge the Persian chronology!

We have a coin with a portrait of Darius – ***assumed*** to be Darius II. We also have a representation of Darius III in a floor mosaic, known as the Alexander Mosaic, originally from the House of the Faun in Pompeii, but this is dated to 100 BCE, which is around two centuries after the event, so is unlikely to be an accurate representation. If we look at the coin of Darius, we find that the aquiline profile is clearly emphasised. Rightly or wrongly, an aquiline nose is often regarded as a Jewish trait. It is also interesting to note that the mosaic shows Darius III with a relatively short beard, otherwise it would be flowing out from under his helmet. This is in contrast to the long, thick beards which we see in the representations of the Persian kings Artaxerxes I and II.

The pointed beard in the representation on the coin is an unusual feature. The style does not appear to be Persian. A pointed beard was an Israelite practise based on the law of Moses which forbids the cutting of "the corner" (פְּאַת *pei'at*) of the beard,[134] which in itself supports the Talmudic teaching that Darius III was the son of Esther.

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133 *A Silver Coin of Yohanan Hakkôhen* p.84, Lisbeth Soss Fried, Transeuphratène 26 (2003).

134 Lev. 21:5. The interpretation by Jews that this commandment refers to the curls (*pei'ot*) on the sides of the head is modern and assumes that the Hebrew, which is 'corner' in the singular, should be read as 'corners' in the plural, which reading is not supported by the Biblical text.

The most important piece of evidence, which is often dismissed too lightly, is a tablet [BRM 2 51] dating to the time of Alexander the Great, which mentions an unknown king of Persia whose name is read as Arsuka. This name causes serious complications for the conventional understanding of history. As T. Boiy writes:

> "BRM 2 51 has been known for a long time already and its date formula 'mu-6-kám ^{m}*ar-ʾ-si-uq-qa* lugal' has always been linked to the Arsacid period, even though it was clear that the tablet was completely different from the other cuneiform tablets from Hellenistic Uruk. Recently Joannès (2001) published four new texts from Larsa dated to the late Achaemenid and early Hellenistic period from the British Museum together with one text from the Larsa excavations during the eighties. He found several prosopographical links between BRM 2 51 and these texts. According to Joannès the title 'lugal' connected with year 6 could only refer to Darius III or Alexander the Great. Because the royal name mentioned in BRM 2 51 can in no way be interpreted as Darius or Alexander, Joannès concludes that this formula refers to someone unknown for the moment, but who must be dated to the transitional period between Achaemenid rule and the rule of Alexander."[135]

Arsuka (Greek Arsaces) was the name by which the Greeks knew Artaxerxes II. We are about to demonstrate that Artaxerxes I Longimanus was the king known as Bardiya and Artaxerxes II was the king who actually succeeded Xerxes I (son of Darius I). The Darius who co-ruled with Artaxerxes II was the king who was defeated by Alexander the Great, this being the person we have called Darius III. Artaxerxes II Arsaces is also the king called Bessus by Arrian. The name Bessus is ***not*** Persian![136] You will not find the name Bessus either in the Persian or the Babylonian records. It is a name the Greeks gave him. This means that many of the Persian kings prior to Alexander the Great have been wrongly identified and wrongly dated!

Add to this the fact that:

> "Babylonian texts show a drastic change in volume and distribution. Classicatory surveys of epistolary, legal, and administrative texts list more than 3,300 published items from the reigns of Cyrus II through Darius I, a period of about 50 years; the largest groups come from temple archives at Uruk, in southern Babylonia, and at Sippar, in the north. The same surveys list fewer than nine hundred published texts from the reigns of Xerxes I through Darius III, that is, from the last 150 years of Achaemenid rule."[137]

This itself calls for a radical reconsideration of the chronology of this period.

Cyrus the Younger – the Key to Our Understanding

The various stories concerning the death of Cyrus the Younger are just as convoluted as those of most of the other Persian kings. The story of how he wandered for three years around north Syria, Armenia and Anatolia, purportedly gathering troops to overthrow his brother Artaxerxes II Arsaces, is reported by Xenophon and all writers after him. Yet, according to Plutarch, "as regards the death of Cyrus himself, since Xenophon makes simple and brief mention of it, because he was not present himself when it happened, there is no objection perhaps to my recounting, first what Deinon says about it, and then what Ctesias says".[138] In

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135 *Between High and Low: A Chronology of the Early Hellenistic Period* p.26, Tom Boiy, Verlag Antike e.K, Frankfurt 2007. (ISBN-13 978-3-938032-20-6.)

136 The name Bessus was probably Thracian. See comments by Bruce Manning Metger, *New Testament Tools and Studies* Vol. X, p.135, E.J. Brill, Leiden 1980 – quoting from *L'Etymologie de nom de le tribu Thrace* Βησσοί Bessi" *Thracia*, pp.135-8 by Todur Serafov who reckons the word means "interpreter, prophet or sorcerer".

137 *Entrepreneurs and Empire, The Murašu Archive, the Murašu Firm, and Persian Rule in Babylonia* p.10, Matthew W. Stolper, Nederlands Historisch-Archaeologisch Instituut te Istanbul, R A Leiden, Nederland 1985. (ISBN: 90-6258-054-8.)

138 Plutarch, *Artaxerxes* 9.

other words, the Greek writers themselves disagreed on the circumstances surrounding his death.

Thucydides barely mentions him other than in one phrase where he describes him as "the king's son, Cyrus, who furnished the funds for the Peloponnesian navy".[139] Neither the works of Ctesias nor of Deinon have survived, so we do not know how much is the embellishment of later writers. As Plutarch himself noticed, the accounts given by Ctesias and Deinon are at variance with one another, which is why he has given the reader both sides of the story.

The Talmud contains the following tradition:

> "It has been taught: 'Cyrus, Darius, and Artaxerxes were all one. He was called Cyrus because he was a worthy king; Artaxerxes after his realm; while Darius was his own name...'"[140]

People wrongly assume that this is a reference to Cyrus II the Great, the king who issued the decree for the Jews to return to Jerusalem to rebuild the temple. But Cyrus II is not known to have used either of these alternative names. If Cyrus the Younger was Darius III, this places a whole new perspective on our understanding of the history of this period. The three years' wanderings of Cyrus the Younger will be the three years of the life of Darius III after being conquered by Alexander the Great. That Darius III was known as Artaxerxes is confirmed by the astronomical tablets from Babylon quoted below.

In the one story, Cyrus is killed by Artaxerxes II Arsaces, in the other, Darius III is killed by Artaxerxes V Bessus. The Greeks would have certainly not made the connection between Bessus and Artaxerxes, so the story has become disjointed and disconnected from its true position in history. According to this reconstruction, Artaxerxes II Arsaces is the king who Arrian called Bessus. Remember that Bessus is not a Persian name. Bear in mind also that an inscription which we discussed earlier (BRM 2 51) places Arsaces as a contemporary of Alexander the Great.

The death of Cyrus according to Deinon as reported by Plutarch:

> "The king [Artaxerxes] himself hit him [Cyrus] ***with a spear***, and he was [also] hit by the attendants of the king. Thus Cyrus fell, as some say, by a wound at the hands of the king, but as sundry others have it, from the blow of a Carian, who was rewarded by the king for this exploit with the privilege of always carrying a golden cock upon his spear in front of the line during an expedition; for the Persians call the Carians themselves cocks, because of the crests with which they adorn their helmets."[141]

Plutarch, quoting from Ctesias, then proceeds to give an even more convoluted explanation of the death of Cyrus:

> "In this group were certain Caunians, low-living paupers who followed the king's army to perform menial tasks, who happened to mingle with Cyrus' men, as if they were friends. With some difficulty, they recognized the crimson tunics and since the royal forces wore white tunics, realized these men were the enemy. One of these men had the audacity to strike Cyrus from behind with his spear without knowing who he was. The blow ruptured the artery in his hamstring causing him to fall, hit his wounded temple on a rock, and die… …But the turban of Cyrus fell from his head, and a young Persian, Mithridates by name, running to his side, ***smote him with his spear in the temple***, near the eye, not knowing who he was."[142]

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[139] Thucydides, *The Peloponnesian War* 2.65.
[140] *The Babylonian Talmud Complete*, Rosh HaShana 3b, Soncino English Translation.
[141] Plutarch, *Artaxerxes* 10 (emphasis mine).
[142] Plutarch, *Artaxerxes* 11 (emphasis mine).

All of these explanations are contrived, being based on information received from unreliable sources. Plutarch records:

> "But the turban of Cyrus fell from his head, and a young Persian, Mithridates by name, running to his side, ***smote him with his spear in the temple***, near the eye, not knowing who he was."[143]

This narrative of the multiple wounding by a number of spears is echoed in the story of the death of Darius III as related by Plutarch, who used the word javelins:

> "So, then, all were alike ready and willing; but only sixty, they say, were with Alexander when he burst into the camp of the enemy. There, indeed, they rode over much gold and silver that was thrown away, passed by many waggons full of women and children which were coursing hither and thither without their drivers, and pursued those who were foremost in flight, thinking that Dareius [i.e. Darius III] was among them. But at last they found him lying in a waggon, ***his body all full of javelins***, at the point of death."[144]

We are told that, despite being killed by either a Carian or by Mithradites, Artaxerxes claimed the honour of killing Cyrus the Younger himself.[145] The following account of the death of Cyrus as recorded by Plutarch is extremely enlightening:

> "When Cyrus was now dead, Artasyras, the king's eye, chanced to pass by on horseback, and recognizing the eunuchs as they lamented, he asked the trustiest of them, 'Who is this man, Pariscas, by whom thou sittest mourning?' And Pariscas answered: 'O Artasyras, dost thou not see Cyrus dead?' Astonished at this, then, Artasyras bade the eunuch be of good courage and guard the dead body, but he himself went in hot haste to Artaxerxes (who had already given up his cause for lost, and besides was physically in a wretched plight from thirst and from his wound), and joyfully told him that with his own eyes he had seen Cyrus dead. At first the king promptly set out to go in person to the place, and ordered Artasyras to conduct him thither; but since there was much talk about the Greeks, ***and it was feared that they were pursuing and conquering and making themselves masters everywhere***, he decided to send a larger company to see where Cyrus lay."[146]

Those Greeks who were "conquering and making themselves masters everywhere" were the armies of Alexander the Great! By disassociating Cyrus the Younger from Darius III, we have accepted a corrupted picture of history where the invasion of the Greeks is pushed back by more than a hundred years from its true place in history!

Photius informs us:

> "Cyrus having revolted against his brother collected an army composed of both Greeks and barbarians. ***Clearchus was in command of the Greeks.***"[147]

Arrian informs us that Clearchus was one of Alexander the Great's generals who was "put in command of the Grecian auxiliaries"![148] It is also possible that Menon the Thessalian, who accompanied Cyrus,[149] was the person called "Menon son of Cerdimmas" who was appointed viceroy of Coele-Syria by Alexander the Great.[150] The statement by Plutarch that Clearchus was ordered to assist Cyrus by the Lacedaemonians[151] must therefore be challenged. Being

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143 Plutarch, *Artaxerxes* 11 (emphasis mine).
144 Plutarch, *Life of Alexander* 43 (emphasis mine).
145 Plutarch, *Artaxerxes* 14.
146 Plutarch, *Artaxerxes* 12 (emphasis mine).
147 Photius, *Library* 72 (emphasis mine).
148 Arrian, *Anabasis of Alexander* 3.6.
149 Photius, *Library* 72 & Ctesias, *Persika* Fragment 27.
150 Arrian, *Anabasis of Alexander* 2.13.
151 Plutarch, *Artaxerxes* 6.

one of Alexander the Great's generals, Clearchus must have been commanded by Alexander to guard and protect Cyrus aka Darius.

According to Ctesias, as recorded by Photius, Cyrus the Younger was beheaded on the order of Artaxerxes II.[152] From this rumour comes the story as preserved by Plutarch that Darius was executed either by Artaxerxes or by some other unnamed executioner.[153] The evidence shows, however, that all of this is contrived. Cyrus, alias Darius III, probably died of his wounds on the battlefield.

This immediately raises a lot of questions. When Darius III was defeated by Alexander the Great at the Battle of Issus, we hear nothing more about him until his death. If Clearchus was one of Alexander the Great's generals, then we have to ask ourselves why he was fighting on the side of Darius III. This suggests that, when defeated, Darius joined forces with Alexander the Great. This would then provide a better explanation as to why Alexander was upset when he heard of Darius' death and gave him a special burial.[154] It would also explain why Darius had Greek mercenaries in his army.[155] Yet none of the Greek writers record this alliance between Darius III and Alexander the Great!

Having shown that Cyrus the Younger was Darius III:

- we have closed the 100 year gap in history.
- the teaching among academics that there were Greeks in Persia 100 years before the time of Alexander the Great, is now shown to be false.
- the scarcity of Babylonian texts for this period is now understandable.
- the suggestion, that another Yohanan and Yaddua father-son pair has been overlooked by the Jewish priests, can be dismissed.
- we have demonstrated just how contrived our present understanding of the Persian Achaemenid Period actually is. The separate reigns of Darius II, Xerxes II, Artaxerxes III and IV are all now shown to be spurious. As we shall proceed to demonstrate, all of these names have been duplicated!
- the idea that Josephus has confused the Bagoas of the time of Artaxerxes II with a similarly named Bagoas of the time of Alexander the Great can also be dismissed now that we have demonstrated that Artaxerxes II Arsaces and Artaxerxes V Bessus were one and the same person. Josephus was not wrong!

In an ancient document known as *The Voyage of Nearchus*, we are told that Bagoas the Persian (son of Pharnuches) was among the people who accompanied Alexander the Great on his campaign to India.[156] This will undoubtedly have been the very same Bagoas (var Bagoses) who was one of Artaxerxes II's generals and the governor of Judah. It is interesting to note that Bagoas was considered both a eunuch to Artaxerxes II and a eunuch to Alexander the Great! Once again, we find that what has been preserved by the Greeks is highly unreliable.

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[152] Photius, *Library* 72 & Ctesias, *Persika* Fragment 16.
[153] Plutarch, *Artaxerxes* 29.
[154] Arrian, *Anabasis of Alexander* 3.22
[155] Arrian, *Anabasis of Alexander* 3.21.
[156] *The Voyage of Nearchus and the Periplus of the Erythrean Sea* Indus XVIII, p.26, William Vincent, Oxford University Press 1809.

'Rewriting' the Persian Chronology

Astronomical tablets from Babylon supposedly give the following sequence of kings:

King (assumed)	Name according to astronomical tablets	Greek name (assumed)	Proposed corrections
Xerxes I	Ḫišiaršu	Xerxes	Cambyses (Ahasuerus)
Artaxerxes I	Artakšatsu	Artoxerxes	Bardiya/Gaumata (Artaxerxes)
Darius II	Umakuš whose name is Darawušu	Ochos	Darius I son of Hystaspes
Artaxerxes II	Aršu, whose name is Artakšatsu	Arsakes (??)	Xerxes IB?
Artaxerxes III	Umakuš, whose name is Artakšatsu	Ochos	Darius I?
Artaxerxes IV	Aršu, son of Umasu	Arses	Artaxerxes II?
Darius III	Artakšatsu, whose name is Dariyawuš	Darios	Darius II/III

If we can recall, in the book of Ezra, Cambyses was called Achashverosh (Ahasuerus),[157] a name which, when transliterated into Greek, becomes Xerxes. According to this reconstruction, Cambyses would be the king called Ḫišiaršu in the above list. For the sake of clarity, we shall henceforth refer to him as Xerxes IA and the similarly named son of Darius I Hystaspes as Xerxes IB. (For the purpose of this exercise, we shall ignore the fact that Cyaxares, the father of Harpagus (i.e. Darius the Mede), was also known as Xerxes.)

Secondly, Bardiya (also known as Gaumata) appears in the book of Ezra as Artachshasta (Artaxerxes).[158] This would then be the king called Artakšatsu above. Again, for the sake of clarity, we shall call him Artaxerxes IA, whilst the similarly named Artaxerxes, son of Xerxes IB, we shall call Artaxerxes IB. (It should be borne in mind, however, that Artaxerxes IB is now being identified as Artaxerxes II.) By the process of elimination, "Umakuš whose name is Darawušu" is therefore to be identified as Darius I whose throne name is unknown. Whilst Herodotus called him Darius Hystaspes, the name Hystaspes is in reality the name of his father[159] and not an alternative throne name. The fact that Ctesias accredits Darius Ochus with 35 years of reign[160] seems to confirm this identification of Darius I as Ochus. (Note that Darius I is actually understood to have ruled for 36 years, but the Greeks rarely got the lengths of reign correct. Ctesias did well to come close. It is possible that the 36 years is the rounded-up figure. The Babylonians, whose records Ctesias may have utilised, usually rounded these dates down.)

According to Photius, who was quoting from Ctesias:

> "Darius [I Hystaspes] then returned to Persia, where, after having offered sacrifice, he died after ***an illness of thirty days***, in the seventy-second year of his age and the thirty-first of his reign."[161]

[157] Ezra 4:6.
[158] Ezra 4:7.
[159] Herodotus, *Histories* 1.183.
[160] Ctesias, *Persika* Book 19.
[161] Photius, *Library* 72 (emphasis mine).

For this exercise, it is immaterial as to whether or not this statement is true. (As stated above, most other writers accredit Darius I with a reign of 36 years.) The fact of the matter is that the Greeks were recording every little snippet of hearsay. The result is a highly fabricated and confusing piece of history.

Herodotus records:

> "But while Darius [I Hystaspes] was making preparations against Egypt and Athens, ***a great quarrel arose among his sons concerning the chief power in the land***. They held that before his army marched he must declare an heir to the kingship according to Persian law. ***Three sons*** had been born to Darius before he became king by his first wife, the daughter of Gobryas, and four more after he became king by Atossa daughter of Cyrus. Artobazanes was the oldest of the earlier sons, Xerxes of the later; and as sons of different mothers they were rivals. Artobazanes pleaded that he was the oldest of all Darius' offspring and that it was everywhere customary that the eldest should rule; Xerxes argued that he was the son of Cyrus' daughter Atossa and that it was Cyrus who had won the Persians their freedom."[162]

Note that the war against Egypt is supposed to have occurred towards the end of his reign. This story that Darius died of an illness repeats itself for Darius II, with Xenophon informing us that:

> "Darius [II] and Parysatis had ***two sons*** born to them, of whom the elder was Artaxerxes and the younger Cyrus. Now when Darius ***lay sick and suspected that the end of his life was near***, he wished to have both his sons with him."[163]

Whilst Herodotus mentions three sons of Darius I, and Xenophon only records two for Darius II, the stories are effectively relating the self-same event. I would point out, however, that Cyrus the Younger was the son of Xerxes I and Amestris (i.e. Esther) – ***not*** of either Darius I or Darius II.

Parentage of Darius III

Bear in mind that the Greek writers would have us believe that Darius III was not descended from the earlier kings. We are informed by William Smith that Sisygambis, the "mother of Dareius Codomannus, king of Persia, appears to have been a daughter of Ostanes, a younger brother of Artaxerxes Mnemon, though some writers consider her as a daughter of Artaxerxes himself".[164] The general consensus nowadays is that Sisygambis was the daughter of Artaxerxes II Mnemon, where Artaxerxes Mnemon is another name for Artaxerxes II Arsaces. The idea that Sisygambis was the name of Darius' mother seems to be traceable to Quintus Curtius Rufus of the first century CE.[165] It should here be stressed, however, that Arrian, working from the records "which Ptolemy, son of Lagus, and Aristobulus, son of Aristobulus, agree in making",[166] informs us that Darius III was the son of Artaxerxes.[167]

The following inscription, written on a gold tablet, has been assigned to Darius II, but should more correctly be assigned to Darius III:

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[162] Herodotus, *Histories* 7.2 (emphasis mine).
[163] Xenophon, *Anabasis* 1.1 (emphasis mine).
[164] *A Dictionary of Greek and Roman Biography and Mythology* Vol. 3, entry under Sisygambis on p.842, William Smith, Boston 1870.
[165] Quintus Curtius Rufus, *Historiae Alexandri Magni* 3.3.22.
[166] Arrian, *Anabasis of Alexander* Preface.
[167] Arrian, *Anabasis of Alexander* 1.16

> "I am Darius the great king, king of kings, king of countries having many kinds of men, king in this great earth far and wide, son of Artaxerxes the king, of Artaxerxes (who was) son of Xerxes the king, of Xerxes (who was) son of Darius the king, an Achaemenian."[168]



Inscription of Darius king of Persia inscribed on a gold tablet - assumed to belong to Darius II. But is it a forgery?

Notice how Darius II/III claimed to be descended from Xerxes I, son of Darius I Hystaspes. Even if we ignore the statement by Arrian that Darius III was the son of Artaxerxes, by making the connection that Darius II and Darius III were one and the same person, the suggestion by the Greek writers that Darius III was not of royal blood can therefore be shown to be spurious.

Nevertheless, we should be asking why this tablet was made – especially on a tablet made of gold. Is it perhaps another in a long list of forgeries? Darius III was more correctly a son of Xerxes IB and son-in-law of Artaxerxes IB. As we shall proceed to demonstrate, there is no way that Artaxerxes IB or Artaxerxes II could possibly have been a son of Xerxes I.

If we follow this to its logical conclusion, Parysatis, who was purportedly the illegitimate daughter of Artaxerxes IB and wife and half-sister to Darius II, was in fact the wife and half-sister of Darius III who supposedly ended up marrying Alexander the Great. It is ***assumed*** that this second Parysatis (often referred to as Parysatis II) was the daughter of Artaxerxes III Ochus, but you will not find any evidence in any of the classical writings to support this assumption. It seems to be based on the idea that she was the daughter of the Artaxerxes who preceded Darius III. If so, then we have just identified Darius III's predecessor as Artaxerxes II – ***not*** Artaxerxes III nor Artaxerxes IV.

Arrian informs us that:

> "The camp of Darius [III] was taken forthwith at the first assault, containing his mother, his wife, – ***who was also his sister***, – and his infant son."[169]

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[168] *An Old Persian Text of Darius II (D2Ha)* p.170, Herbert H. Paper, *Journal of the American Oriental Society*, Vol. 72, No. 4 (Oct - Dec 1952).

[169] Arrian, *Anabasis of Alexander* 2.11 (emphasis mine). See also Justin 11.9.

Most Greek writers do not name the mother or wife of Darius III, so it is interesting to note that Stateira, who also married Alexander the Great, is understood to have been the name of another of Darius' wives, though that particular Stateira is said to have died in childbirth and that Alexander the Great actually married Stateira II the daughter of Darius and Stateira I. Yet another Stateira, according to Plutarch, was supposedly the wife of Artaxerxes II,[170] but all of these reports are highly contrived. When you look at the facts objectively, it all smacks of invention. If Queen Esther was the mother of Darius III, as stated in the Talmudic records, then Arrian seems to be saying that Esther was accompanying Darius on his campaigns.

So where has it all gone wrong? Why is there so much confusion?

This is what has been interpreted from the Greek records:

Historian:	**Herodotus**	**Ctesias**	**Manetho**	**Diodorus**	**Ptolemy**	**Clement**	**Eusebius**	**Sulpice**
Cyrus II	29yrs	30yrs	9yrs		30yrs	9yrs	[30]yrs	31yrs
Cambyses II	7yrs 5m	18yrs	3-6yrs					7yrs
Bardiya	7mths	7mths	7mths					7mths
Darius I	36yrs	31yrs	36yrs		36yrs	46yrs	33yrs	36yrs
Xerxes I	??	??	21yrs	20yrs	21yrs	26yrs	11/20yrs	21yrs
Artaban	[-]	[-]	7mths	[-]			7mths	7mths
Artaxerxes I		42yrs	40/41yrs	40yrs	41yrs	41yrs	40yrs	41yrs
Xerxes II		45days	2mths	2mths			2mths	2mths
Sogdianos		6mths + 15days	7mths	7mths		7mths	7mths	7mths
Darius II		35yrs	19yrs	19yrs	19yrs	8yrs	19yrs	19yrs
Artaxerxes II		62yrs		43yrs	46yrs	42yrs	42yrs	62yrs
Artaxerxes III				23yrs	21yrs	3yrs	21yrs	23yrs
Artaxerxes IV					2yrs			
Darius III					4yrs			

Notice the many variations in the lengths of reign, as well as the omission of some names, which is typical of the Greek writers, though, to be fair, the Babylonian texts are just as bad. The later the writer, the more contrived the stories become, and the number of kings, as well as their relative order, changes. Note from the above list that Bardiya (Gaumata), Artaban and Sogdianos all supposedly ruled for 7 months. These entries all appear to be relating to one and the same king! We should not, however, put too much trust in these names, as it can be demonstrated that they have all been jumbled up by the Greek writers.

[170] Plutarch, *Life of Artaxerxes* - numerous references, but see in particular verse 5: "But what gratified the Persians most of all was the sight of his [i.e. Artaxerxes'] wife Stateira's carriage, which always appeared with its curtains up, and thus permitted the women of the people to approach and greet the queen. This made her beloved of the common folk."

It is also interesting to note that the Egyptian 31st Dynasty "is not due to Manetho, but was added later to preserve the continuity, – perhaps with the use of material furnished by Manetho himself".[171] This dynasty purportedly consisted of three Persian kings; Ochus in the 20th year of his reign ruled [Egypt] for 2 years, Arses for 3 years and Darius for 4 years. This information is once again completely contrived! (Notice that Darius II Ochus is said to have only ruled for 19 years whilst the enigmatic Artaxerxes III Ochus, for which there is no archaeological evidence for his existence, is likewise understood to have ruled for only 20 years! So which Ochus is this supposedly referring to?)

Of particular interest to this thesis is the fact that Artaxerxes I and II are said, by the Greeks, to have ruled for roughly the same number of years. In Plutarch's work, *The Life of Artaxerxes*, he describes the life of Artaxerxes II Mnemon [Greek Μνήμων 'the mindful'] who "was at first called Arsicas; although Deinon gives the name as Oarses".[172] Arsicas is a variant spelling of Arsaces whilst Oarses is a variant spelling of Arsu or Arsames. We already have three different surnames for the one king! Having said that, Arsu appears more correctly to have been an alternative name for Xerxes IB.

Gerard Gertoux has come to the realisation that Plutarch's story of Artaxerxes was actually describing Artaxerxes I, but failed to make the connection that he was called Arsaces.[173] Plutarch would even have us believe that Ochus and Arsham ruled whilst Artaxerxes Arsaces/Arshu was still alive and were both killed before the aged king Artaxerxes died at the ripe old age of 94, having ruled for 62 years.[174] (Note that Arsham is a variant spelling of

year	month		year of reign		
434	1	X	40		**Artaxerxes I**
	2	XI			
	3	XII			
	4	I	41		
	5	II			
	6	III			
	7	IV		0	**Artaxerxes I / Darius B**
	8	V			
	9	VI			
	10	VII			
	11	VIII			
	12	IX			
433	1	X			
	2	XI			
	3	XII			
	4	I	(42)	1	**(Artaxerxes I) / Darius B**
	5	II			
	6	III			
	7	IV			
	8	V			
	9	VI			

List of dated tablets from Murašu showing that 'Darius B' (i.e. Darius III) started ruling from the 42nd year of Artaxerxes IB (i.e. Artaxerxes II Arsaces/Bessus).

171 MANETHO, p184, fn. 1.
172 Plutarch, *The Life of Artaxerxes* 1.
173 *Dating the Reigns of Xerxes and Artaxerxes* pp.54-56, Gerard Gertoux.
174 Plutarch, *The Life of Artaxerxes* 30.

Arshu.) Plutarch informs us that Darius was beheaded for treason, though his sources differed as to whether he was beheaded by an executioner or by his father Artaxerxes. However, we have already demonstrated that both of these stories are false! Darius III was killed on the battlefield after being taken prisoner by Artaxerxes Arsaces/Bessus.

Using the Babylonian records, Gertoux goes on to demonstrate that Artaxerxes, the successor to Xerxes IB, actually reigned for 50 years, his last 9 years co-ruling with someone Gertoux called Darius B.[175] As we now know that Darius II, the immediate 'successor' to 'Artaxerxes son of Xerxes IB', was in fact Darius III, who was killed by Artaxerxes [V] Bessus, then this 9 year reign belongs to Cyrus the Younger alias Darius III, the last three years being the time he purportedly spent wandering around Asia drumming up support "to overthrow his brother".

It is generally accepted that Arshu (var. Arsames) was an alternative name both for Artaxerxes II as well as Artaxerxes IV, and Ochus an alternative name for Darius II as well as an otherwise enigmatic Artaxerxes III, which raises serious objections to the lengths of reigns left to us by the Greek writers. As Artaxerxes III Arshu supposedly reigned (according to the Greek writers) for 21 or 23 years (even though the latest attested date for this king is his 20th year), it is possible that the Greek writers have confused him with Xerxes IB, who is known to have ruled for 21 years immediately prior to Artaxerxes II. Basically, the whole of the latter part of the Persian chronology has been corrupted by the Greek writers and is a complete mess!

A Babylonian tablet (BM34576), which dates to around 99 BCE and is assumed to be a late copy, is a list of lunar eclipses and gives the sequence of kings shown in the table below. Having demonstrated that Nebuchadnezzar ruled for 45 years followed by 7 years of madness, counting 18 years from Nebuchadnezzar's 38th year of reign would take us to his 56th year. This would equate to the 4th year of Nabonidus alias Nebuchadnezzar as opposed to the 7th year as shown in the chart below. This alone reveals the contrived nature of this list. The suggestion that it is a copy of a much earlier list is an ***assumption*** which is unsupported by the facts. It ***assumes*** a sequence of kings which, by the first century BCE, had become canonical, but which sequence we are showing to be false.

In the production of this list, notice how an 18 year lunar cycle is assumed. Today, we have a 19 year lunar cycle. Whoever constructed the list was clearly unaware of this detail and this oversight was even noticed by Parker and Dubberstein:

> "It may have been in the reign of Nabonassar, 747 B.C., that Babylonian astronomers began to recognize, as a result of centuries of observation of the heavens, that 235 lunar months have almost exactly the same number of days as nineteen solar years. This meant that seven lunar months must be inter-calculated over each nineteen-year period."[176]

The suggestion that it took the Babylonians centuries of observation to realise this 'mistake' is simply untenable. This is another example of how academics, instead of challenging the authenticity of what they are reading, try to manipulate the evidence to fit their interpretation.

[175] *Dating the Reigns of Xerxes and Artaxerxes* p.57, Gerard Gertoux.
[176] *Babylonian Chronology 626 B.C. – A.D. 75*, p.1, Richard A. Parker and Waldo H. Dubberstein, Brown University Press, USA 1971.

[38]	[^{md}nà-níg-d]^{r}ù^{1}-[uru$_3$]	[18]	(567/66 B.C., Nebuchadnezzar II)
[7]	[^{md}n]à-i	[18]	(549/48 B.C., Nabonidus)
[8]	[^{m}]*ku-raš*	1^{r}8^{1}	(531/30 B.C., Cyrus)
[9]	^{m}*da-ra-muš*	1^{r}8^{1}	(513/12 B.C., Darius I)
27	^{m}*da-ra-muš*	18	(495/94 B.C.)
9	^{m}*ḫi-ši-ár-šú*	18	(477/76 B.C., Xerxes)
6	^{m}*ár-tak-šat-su*	1^{r}8^{1}	(459/58 B.C., Artaxerxes I)
[24]	[^{m}*ár-tak-šat-s*]^{r}*u*^{1}	[18]	(441/40 B.C.)
[1]	^{r}m^{1}[*da-ra-muš*]	[18]	(423/22 B.C., Darius II)
19	^{m}*da-ra-muš*	1^{r}8^{1}	(405/4 B.C.)
1^{r}8^{1}	^{m}*ár-tak-šat-su*	1^{r}8^{1}	(387/86 B.C., Artaxerxes II)
36	^{m}*ár-tak-šat-su*	18	(369/68 B.C.)
8	^{m}*ú-ma-su*	18	(351/50 B.C., Artaxerxes III)
3	^{m}*da-ra-muš*	18	(333/32 B.C., Darius III)
3	^{m}*an-ti-gu*	18	(315/14 B.C., Antigonus)
15	^{m}*se*	18	(297/96 B.C., Seleucus)
33	^{m}*se*	18	(279/78 B.C.)
^{r}5^{1}]	^{m}*se*	18	(261/60 B.C.)
69	^{m}*se*	18	(243/42 B.C.)

Babylonian tablet BM34576

Xerxes IB

Whilst most writers tell us that Darius II was a son of Artaxerxes [I], Xenophon would have us believe that Darius II was the son of Xerxes,[177] though, to get around this, it is argued that this was another Darius. On this score, it is pertinent to point out that Xerxes IB was called Artaxerxes in the Septuagint as well as the Apocryphal book of Ezra.[178] A similar confusion is exhibited in the Greek writings with Ctesias calling Achaemenides son of Amytis, a person who was supposedly killed by Inaros the Egyptian, a "brother of Artaxerxes",[179] whilst Herodotus called him Achaemenes, son of Amestris and brother of Xerxes.[180] It is argued that Amytis, who was the wife of Megabyzus, did not have a son by the name of Achaemenides, though it is interesting to note that in two different manuscripts of Photius' work, Achaemenides was brother to Xerxes in the one copy and brother to Artaxerxes in the other.[181] This is the same confusion which exists between the Biblical record, Josephus and the Septuagint concerning the names of Xerxes and Artaxerxes.

> "The court intrigues (a major preoccupation of Ctesias) and Amestris' gruesome revenge (F[ragments] 14.38-39) are significant. They clearly duplicate the circumstances of Ctesias' own life-time. The queen-mother Parysatis who dupes one son, Artaxerxes II, in order to avenge herself on the murderers of her second son, Cyrus the Younger (Plut. *Art.* 17 ff - F 26; cf. Photius F 16.66), has become here Amestris (the queen-mother) duping Artaxerxes I (her son) to avenge Achaemenides (the luckless second son...) ...Essentially the same bloodthirsty

[177] Xenophon, *Hellenica* 2.1.8-9.

[178] These are the additional chapters to the book of Esther contained in the Apocrypha.

[179] Ctesias, *Persika* Fragment 14 – from Photius, *Library* 72.

[180] Compare Herodotus, *Histories* 3.12, 7.97 and 7.236. See the discussion in *Ctesias' Account of the Revolt of Inarus* p.7, J.M. Bigwood, Phoenix Vol. 30, No. 1 (1976) Journal of the Classical Association of Canada.

[181] *Ctesias' Account of the Revolt of Inarus op. cit.* p.8.

> story appears in Ctesias' account of Cambyses' reign. Although in this version the queen-mother is unsuccessful, one notes the fatal 'five years later' present also in the Inarus episode.
>
> "Other details recur. 6,000 Egyptians were deported to Persia in Cambyses' reign (cf. the deportation story involving Inarus). ***Ctesias' account has clearly confused the three historical episodes***. (Cambyses' Egyptian expedition, the revolt of Inarus, and the contemporary period)."[182]

It could be argued that Parysatis was an alternative name for Amestris/Esther and that Achaemenides an alternative name for Cyrus the Younger aka Darius III, but there are further complications with the Greek accounts:

> "Achaemenides is clearly the wrong general for the Egyptian campaign. But Photius' summary records other names. Oriscus, the admiral of the Persian relief expedition (F[ragment] 14.37) conflicts with the Artabazus of Diodorus (11.74.6 ff). Artabazus may not be right. Oriscus is improbable."[183]

This about sums up the reliability of the Greek records. Ctesias was not the only one to confuse the periods of history, and much of what they have recorded is fabrication, yet scholars are quite prepared to manipulate the archaeological evidence to fit this contrived record of history which has been preserved for us by the Greek writers.

The Testimony of Archaeology

As can be seen, what the Greek writers have fed us, is a collection of highly distorted reports of the history of this period. In the previous chapter, I have demonstrated that the many stories concerning Semiramis, and the feats for which she was renowned, were all fables. The Greek writers were attributing the works and accomplishments of Nabopolassar and his son Nebuchadnezzar to this fictitious queen who supposedly lived around 3,000 BCE. The later the writer, the more fanciful and contrived the stories have become. As far as the Persian Achaemenid Period is concerned, it is not difficult to see how the confusion could have arisen, as the kings all had similar sounding names. Nevertheless, as we shall proceed to demonstrate, the confusion does not end there. The stories of Alexander the Great's conquests have suffered the same treatment.

By proving that Cyrus the Younger was an alternative name for Darius III, we immediately reveal that those kings who are placed between Artaxerxes II Arsaces and Darius III (i.e. Darius II, Artaxerxes III Ochus, Artaxerxes IV Arshu and Artaxerxes V Bessus) are all spurious. The fact that we do not have enough tombs to accommodate this number of kings seems to support this hypothesis. According to a number of Greek writers, among whom we have Xenophon, Ctesias and Plutarch, Cyrus the Younger was the younger brother of Artaxerxes II. Meanwhile, his alter ego, Darius III, was supposedly not of royal blood. Cyrus was a son of Parysatis[184] whilst Darius III was a son of Sisygambris.[185] The truth of the matter is that he was the son of Xerxes IB and Amestris/Esther, with Arrian calling him 'son of Artaxerxes'. These sorts of errors were rife, and yet we have blindly accepted what we have been told without question.

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[182] *Ctesias' Account of the Revolt of Inarus op. cit.* p.19-20 (emphasis mine).
[183] *Ctesias' Account of the Revolt of Inarus op. cit.* p.9.
[184] Plutarch, *Artaxerxes* 2.
[185] Diodorus, *Library* 17.37.3 and 17.59.7.



Artaxerxes I Longimanus

If Darius I was Ochos, then Artaxerxes IA Longimanus who ruled before him must be Bardiya. Note that Artaxerxes IA was called ***Darius*** Longimanus by Strabo.[186] Of course, the long reign of 40+ years assigned to Artaxerxes IA Longimanus arises from the confusion over these two periods by the Greek writers. Bardiya in fact only ruled for 7 months.

Despite his supposed long reign of 41 years, we possess very little evidence that Artaxerxes I Longimanus ever existed. The Jewish Encyclopedia puts the situation succinctly when it tells us:

> "From this period many dated archives are extant, found throughout Babylonia, but particularly in Nippur, by the expedition of the University of Pennsylvania (published by Hilprecht and Clay, 'The Babylonian Expedition of the University of Pennsylvania,' vol. ix., 1898). But ***there are no archaeological remains of the reign of Artaxerxes I. with the exception of a single inscription on a building in Susa and an alabaster vase in Paris*** which bears his name in Persian, Susian, Babylonian cuneiform, and in hieroglyphs. All information concerning him is derived from the accounts of Greek writers, especially the fragments of Ctesias, and from the statements of the books of Ezra and Nehemiah."[187]

Since this article was written in 1901, the situation has remained unchanged, and to this we must add the testimony of his tomb, as even this is of poor workmanship compared to other Persian tombs of the period. (I would suggest that the tomb is identifiable by the fact that the king's right arm is depicted longer than his left – "because his right hand was longer than his left", Plutarch records.[188]) The archaeological evidence hardly suggests a long reign.

Problems are also evident in building works at the Persian city of Persepolis:

> "It is interesting to note that in Persepolis, all construction and stone masonry work was stopped after Artaxerxes I, although much of it was as yet unfinished. The whole site became the 'old palace', and as such was also used as the burial ground for the dynasty (the tombs of Artaxerxes II and III are located on the Kuh-i Rahmat slope within the ramparts). It was not until a third phase towards the end of the Achaemenid period that Persepolis grew more populated, and there are traces of renewed building activity at this period (especially under Artaxerxes III)."[189]

This is an example of what happens when, instead of challenging the accepted chronology, archaeologists resort to manipulating the archaeological data to fit their understanding. I would here mention that the tombs of Artaxerxes II and III are only tentatively identified as belonging to these kings. There is nothing to actually help identify the owners of these tombs.

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186 Strabo, Geography 15.3.21. Note also that Abraham Fleming, presumably drawing on this statement by Strabo, made reference to the "26 yéere of Darius Artaxerxes Longimanus, the fifth king of the Persians" Raphael Holinshed, Abraham Fleming, The Historie Of England, From The Time That It Was First Inhabited, Vntill The Time That It Was Last Conquered, Chapter 1.

187 *The Jewish Encyclopedia* Vol. 1, entry under Artaxerxes I on pp.145-6, Isidore Singer et al, New York and London 1901 (emphasis mine).

188 Plutarch, *Artaxerxes* 1.

189 *Ancient Persia from 550 BC to 650 AD* p.24, Josef Wiesehöfer (translated by Azizeh Azodi), I.B. Tauris Publishers, London & New York 2001. (ISBN: 1 85043 999 0.)

Despite the assuredness with which Erich Schmidt identifies the owners of the tombs,[190] the identifications are rather arbitrary. As he himself admits:

> "There are seven royal rock tombs in the Persepolis area, four at Naqsh-i Rustam and three near the Persepolis Terrace, but only the tomb of Darius I (No. I) can be identified beyond doubt by means of inscriptions. The other three tombs at Naqsh-i Rustam (Nos. II-IV) have been assigned to his immediate successors, whereas the Persepolis tombs (Nos. V-VII) are presumed to be those of the last three Achaemenid monarchs."[191]

The tomb of Darius III is likewise ascribed to that king based purely on conjectural reasoning:

> "We do not hesitate to assign the unfinished tomb to Darius III, whose reign lasted from 335 to 330 B.C., and to ignore the remote possibility that the project was started by Arses (338/37-336/35 B.C.) and continued by Darius III."[192]

The argument that it belonged to Darius III simply because it was unfinished is not a sound scientific conclusion.

Arrian informs us:

> "Alexander [the Great] sent the body of Darius into Persis [Persepolis], with orders that it should be buried in the royal sepulchre, in the same way as the other Persian kings before him had been buried."[193]



Artaxerxes II?

Diodorus confirms that Alexander himself gave him a royal funeral.[194] Would not Alexander have made due provision for his burial? Would he have left the tomb unfinished? Where then was Darius III buried? If Alexander the Great was responsible for the funeral of Darius III, we would perhaps expect some stylistic differences to be apparent in the construction.

The tomb identified as belonging to Artaxerxes III is the most impressive of all the kings' tombs. But does it actually belong to Artaxerxes III? Having made a case to show that Artaxerxes III Ochus did not actually exist, the tomb could hardly have belonged to him! We should bear in mind that Darius III was also called Artaxerxes. As shown above, in the Babylonian records he is called "Artakšatsu, whose name is Dariyawuš". Let us assume that Tomb VI at Persepolis, a tomb which is accredited to Artaxerxes III, actually belongs to Darius III:

> "Between the reigns of Artaxerxes I (465-423 B.C.) and the destruction of Persepolis (330 B.C.) only Artaxerxes III (359-338/7 B.C.) expressed attachment to the dynastic capital of his ancestors by adding his own residential palace to their structures. Artaxerxes III, further, replaced or completed the western stairway of the Palace of Darius I.

[190] *Persepolis, The Royal Tombs and Other Monuments*, pp.80-107, Erich F. Schmidt, University of Chicago Press, Chicago 1970.
[191] *Ibid.* p.80.
[192] *Ibid.* p.107.
[193] Arrian, *Anabasis of Alexander* 3.22.
[194] Diodorus, *Library* 17.73.

> "The location, the form of the façade, and certain details to be pointed out below closely link Tombs V [said to belong to Artaxerxes II] and VI and distinguish them from the tombs at Naqsh-i Rustam. The plan of the crypt of Tomb VI, however, is strikingly different from that of Tomb V."[195]

If this tomb, which has been assigned to Artaxerxes III, actually belongs to Darius III, the difference in plan could be down to the way Alexander the Great arranged it.

If we look at the other kings, "Aršu, whose name is Artakšatsu", who is mentioned in the Babylonian astronomical tablet, must be Xerxes IB, otherwise we have to assume that he has been omitted. According to a Babylonian inscription in the British Museum (BM71537):

> "Month Ulul (*August/September*), Umakuš (went to his) fate; his son Aršu sat on the throne."[196]

Notice how we have ***assumed*** that Umakush (i.e. Ochus) is Artaxerxes III. If Umakush is Darius I, then it means that Aršu (Arshu) must have been another name for Xerxes IB. I would add, however, that the name Aršu was supposedly used by Artaxerxes IV, the supposed predecessor of Darius III, and we are informed by Plutarch that Deinon gives the name Oarses (Arshu) to Artaxerxes II Arsaces. If nothing else, this exemplifies the confusion which surrounds this obscure period of history. Having demonstrated that Artaxerxes III and IV are spurious, this means that we have to look for an alternative explanation. The confusion between Xerxes IB-Aršu and Artaxerxes II-Arsaces and the fact that these names are muddled up in the above Babylonian list can be explained in part by the fact that Artaxerxes II and Xerxes IB were co-ruling – Xerxes IB ruled from Persia whilst Artaxerxes II initially ruled from Babylon, but took complete control of the throne of Persia after the death of Xerxes IB. He may even have taken charge of the Persian throne whilst Xerxes IB was with his father in Greece conducting his war campaigns.

According to the revisions being presented here, Artaxerxes II Arsaces (also called Arshu? also called Mnemon?[197]) was the king of Persia during the time of Ezra and Nehemiah. According to this reconstruction, Artaxerxes IB and Artaxerxes II were one and the same person, the Greeks of later times having erroneously split him into two separate people. It is Artaxerxes IB who, according to Diodorus, "had just recovered the throne" after the murder of his father Xerxes IB, and who led an assault against Egypt.[198] This was the war against Inaros the Libyan, who, according to Herodotus, had killed Darius' son Achaemenes.[199] In Diodorus' account, the story of the death of Achaemenes is replaced by the death of Xerxes at the hands of a Hyrcanian by the name of Artaban.[200] He has presumably confused Xerxes IB (Ahasuerus) son of Darius I with Xerxes IA (Cambyses-Ahasuerus) son of Cyrus the Great.

Herodotus records that there were actually two Egyptian kings involved in this war, which most writers accredit to the time of Artaxerxes IB. They were Inaros and Amyrtaeus:

> "...for the Persians are inclined to honor kings' sons; even though kings revolt from them, they give back to their sons the sovereign power. There are many instances showing that it is their custom so to do, and notably the giving back of his father's sovereign power to Thannyras son

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195 *Persepolis III - The Royal Tombs and Other Monuments* p.105, Erich F. Schmidt, The University of Chicago Oriental Institute Publications Vol. 70, The University of Chicago Press, Chicago, Illinois 1970.

196 *Achaemenid Chronology and the Babylonian Sources* p.22 by Christopher Walker in Mesopotamia and Iran in the Persian Period: Conquest and Imperialism 539-331BC, J. Curtis (ed.), British Museum publication, London 1997.

197 Plutarch called him Memor, *Artaxerxes* 1.

198 Diodorus, *Library* 11.71.

199 Herodotus, *Histories* 3.12.

200 Diodorus, *Library* 11.69.

> of Inaros, and also to Pausiris son of Amyrtaeus; yet none ever did the Persians more harm than Inaros and Amyrtaeus."[201]

It is recognised that Inaros and Amyrtaeus were two kings of Egypt who both ruled at the beginning of the reign of Artaxerxes IB. Note that these two powerful rulers of Egypt caused extensive disruption to the Persian Empire, and yet their efforts seem to have generally gone unnoticed by other writers. In the 'later' war against Egypt, which is usually dated to sometime late in the reign of Artaxerxes III Ochus, Inaros and Amyrtaeus become Nectanebos[202] and Tachôs respectively.[203] In both instances, Egypt called upon the Athenians and the Greek states for assistance.

Note that Artaxerxes IB, who was involved in the first of these wars (against Inaros and Amyrtaeus), is called Artaxerxes Ochus (i.e. Artaxerxes III) by Diodorus, to which Charles L. Sherman, unable to accept that Diodorus meant Artaxerxes IB, commented:

> "Possibly Diodorus has Artaxerxes II (Mnemon) in mind (cp. Book 15.90 ff.), for both Demosthenes and Isocrates state that Ochus conducted in person the unsuccessful expedition".[204]

If Artaxerxes II was known as Ochus, then there is the strong possibility that he is the "Umakuš whose name is Artakšatsu" mentioned in the Babylonian astronomical tablets as succeeding Artaxerxes-Aršu (Xerxes IB). This would then mean that Artaxerxes II had four alternative names. If, as we are suggesting here, co-regency existed between Artaxerxes II and Darius I, then the entry in the Babylonian astronomical lists might alternatively be referring to Darius I Ochus, son of Hystaspes, following his return from his wars in Greece. (As already stated above, Artaxerxes II seems to have ruled Persia whilst Darius I and his son Xerxes IB were absent fighting the Greeks in their Peloponnesian campaign.)

If we can recall, Herodotus tells us that Egypt rebelled just before the death of Darius I.[205] This war against Egypt, which is dated by the Greeks to the beginning of the reign of Artaxerxes IB, supposedly repeats itself towards the end of the reign of Artaxerxes III (i.e. Ochus), the only difference being that, in the one account it is Inaros and Amyrtaeus, in the other, supposedly later account, Nectanebo and Tachos. It should be stressed that Tachos could well be an abbreviated form of the name A-Meri-TACHOS, a name which has been transliterated into Greek as Amyrtaeus. Inaros was therefore an alternative name for Nectanebo I. The evidence suggests that this rebellion happened towards the end of the reign of Darius I (Ochus) when Artaxerxes IB/II and Xerxes IB were co-ruling with him.

The contrived nature of Plutarch's story soon becomes evident when he talks about Atossa, the 'daughter' of Artaxerxes:

> "The king had several daughters, and promised to give Apama in marriage to Pharnabazus, Rhodogune to Orontes, and Amestris to Teribazus. He kept his promise to the other two, but broke his word to Teribazus and married Amestris himself, betrothing in her stead to Teribazus his youngest daughter, Atossa. But soon he fell enamoured of Atossa also and married her."[206]

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201 Herodotus, *Histories* 3.15.
202 Diodorus, *Library* 15.42.
203 Diodorus, *Library* 15.90.
204 Diodorus, *Library* 16.40 (see footnote), Charles L. Sherman, Loeb Classical Library.
205 Herodotus, *Histories* 7.4.
206 Plutarch, *Life of Artaxerxes* 27.

According to Herodotus, Atossa was the wife of Cambyses. When Cambyses died, she married Bardiya (Artaxerxes IA) and when Bardiya was killed, she married Darius I.

> "for he [Darius I Hystaspes] married two daughters of Cyrus, Atossa and Artystone, of whom the one, Atossa, had before been the wife of Cambyses her brother and then afterwards of the Magian, while Artystone was a virgin; and besides them he married the daughter of Smerdis the son of Cyrus, whose name was Parmys; and he also took to wife the daughter of Otanes, her who had discovered the Magian;"[207]

All of this is contrived nonsense! Amestris, who Plutarch would have us believe married Artaxerxes II, was the wife of Xerxes IB. We have identified her as the Biblical Esther. Plutarch has clearly confused two separate periods of history. Diodorus, as well as other writers, have made exactly the same mistakes. What the Greeks have left to us is a complete mess!

Plutarch's suggestion that Artaxerxes II married his own daughters Atossa (which name Josephus may possibly have taken to be a variant spelling of Hadassah) and Amestris clearly follows in this general deception. According to him, Atossa was the mother of the Darius who tried to kill Artaxerxes his father. Atossa was most probably the wife of Darius I and mother of Xerxes IB.

According to Ctesias, Amestris, the wife of Xerxes IB, had a son named Darius.[208] This would seem to accord with the Talmudic and Midrashic teaching that Esther had a son by the name of Darius who went on to become the last king of Persia.[209] We should also bear in mind that Darius III, who Arrian says had an infant child,[210] must have been relatively young. This means that the Talmudic teaching that Darius III was the son of Esther can be shown to be a distinct possibility.

This shows how confused things have become and helps to demonstrate the contrived nature of the stories as preserved by the Greek writers. Diodorus records that the Persian general Pharnabazus (who is usually identified as Pharnabazus I, son of Artabanus of Hellespontine Phrygia) was a contemporary of Darius II known as Ochus.[211] Another general by the name of Pharnabazus (usually called Pharnabazus II) is said by Diodorus to have been a contemporary of Artaxerxes II.[212] It is argued that the later Pharnabazus was the grandson of the first! Yet another Pharnabazus (III), son of Artabanus of Hellespontine Phrygia, was general during the time of Artaxerxes III. To accommodate the corrupted chronology, the first Artabanus is called Artabanus I to distinguish him from the later Artabanus II. Clearly Pharnabazus I and III were one and the same person! Common sense dictates that Pharnabazus II was the general who lived during the time of Ataxerxes II Arsaces and Darius II/III, whilst Pharnabazus I/III would have been a contemporary of Cyrus, Cambyses, Gaumata and Darius I. If we can recall, we are putting forward the argument that Darius I was the king known as Darius Ochus.

Quoting from Ctesias, Photius informs us:

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207 Herodotus, *Histories* 3.88.

208 Ctesias, *Persika* 12.24.

209 "אמר רבי יהודה ברבי סימון: דריוש האחרון בנה של אסתר היה טהור מאמו וטמא מאביו"
Translation: "Said R. Judah b. R. Simon. 'The last Darius was Esther's son. He was clean on his mother's side and unclean on his father's side.'" Esther Rabah 8:5 and Vayikra Rabah 13:5.

210 Arrian, *Anabasis of Alexander* 2.11.

211 Diodorus, *Library* 13.36.

212 Diodorus, *Library* 15.29.

> "Satibarzanes accused Orontes of an intrigue with Parysatis."[213]

This Satibarzanes, who is dated by Ctesias to the time of Cyrus the Younger, is dated by Diodorus to the time of Artaxerxes V Bessus:

> "At this juncture he learned that the satrap of Areia, Satibarzanes, had put to death the soldiers who were left with him, had made common cause with Bessus..."[214]

Orontes, who, according to Ctesias, was accused by Satibarzanes, was a Bactrian. He was a son of Artasyras who has been identified as the satrap who married Rhodogyne, a daughter of Artaxerxes II,[215] though Ctesias informs us that Rhodogyne was in fact the daughter of Xerxes and Amestris.[216] Ctesias, who wrongly dates the rebellion of the Egyptian king Amyrtaios to the time of Cambyses,[217] would have us believe that Artasyras was at the height of his power during the time of Cambyses.[218] In another place, we are told that Artasyras was most powerful during the reign of Darius I (Hystaspes).[219] (Bearing in mind that Cambyses is called Xerxes in the Book of Ezra, we can now see that this confusion between the two separate periods of history is perfectly understandable.)

Ctesias also mentions another son of Artasyras by the name of Artapanos who became as powerful as his father during the time of Xerxes. Arnaldo Momigliano believes that this Artapanos, son of Artasyras, is the person Herodotus called Artabanos, one of the sons of Hystaspes and thus brother of Darius and uncle of Xerxes, which again shows that the Greek historians have confused the two individuals.[220] Again, we have just accepted what we have been told without proper scrutiny.

Diodorus gives the impression that there were three kings with the name Artaxerxes, but by his time, the stories had already become highly distorted. Josephus was right when he wrote that Darius II (or at least the immediate successor to Artaxerxes IB) was the king of Persia who was defeated by Alexander the Great, but no one has been prepared to challenge the accepted sequence of Persian kings.

Alexander the Great

The death of Alexander the Great is usually firmly dated to 323 BCE. A period known as the Era of Contracts (מנין שטרות) was in use amongst the Jews of the Second Temple Period for the dating of legal documents. This dating system, which started 380 years before the Destruction of the Second Temple, is understood to date from the time Seleucus I Nicator, one of Alexander the Great's generals, gained dominion over 'Palestine'. This was after the Battle of Gaza, which event marks the start of what is known as the Seleucid Era, an event which dates the first year of Seleucus' reign to 312/311 BCE which is ***supposedly*** 11 or 12 years after Alexander the Great died,[221] and 20 to 21 years after Alexander is said to have conquered Gaza. (The siege of Gaza is usually dated to 332 BCE). This Seleucid Era was also

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213 Photius, *Library* 72.
214 Diodorus, *Library* 17.78.
215 *Orientis Graeci Inscriptiones Selectae* Vol. 1, No. 264 (pp.426-430) and Nos. 390-392 (pp.607-9) and notes thereto, Wilhelmus Dittenberger, Lipsiae 1903.
216 Ctesias, *Persika* Fragment 13.24. (Photius, *Library* 72.)
217 Ctesias, *Persika* Fragment 13.10. (Photius, *Library* 72.)
218 Ctesias, *Persika* Fragment 13. (Photius, *Library* 72.)
219 Ctesias, *Persika* Fragment 13.20. (Photius, *Library* 72.)
220 Tradizione e invenzione in Ctesia, p203, Arnaldo Momigliano, Atene e Roma n.s. XII (1931).
221 *The Babylonian Talmud Complete*, Avodah Zarah 9a, fn. 4, Soncino English Translation.

known as the Alexandrian Era,[222] which designation is considered an anachronism due to the fact that Alexander ***supposedly*** died 11 years earlier.

What we know of Alexander the Great's campaigns has seemingly only survived in the works of later writers such as Polybius, Diodorus, Arrian, Plutarch, Curtius and Justin. (There is also a badly preserved Babylonian Chronicle, known as the *Diodochi Chronicle* BCHP 3, but this does not assist us in our understanding of this period.[223]) Jonathan Goldstein wrote a scathing essay on the conflicting reports of Josephus, the Talmud and Pseudo-Callisthenes, all of whom relate that Alexander showed reverence to the LORD God of Israel, pointing out that:

> "Alexander pressed his claims to rule all the peoples who had been subject to the Persian empire. If any population in any way refused to submit to Alexander, the king was quick to react, and the historians could hardly pass over the matter in silence."[224]

His argument is that, if Alexander did submit to the God of Israel, as argued by Josephus, then the pagan writers would have been quick to mention it. I would argue the opposite. Such was the hatred of the Jews among the inhabitants of the land that they would not have related this important fact to the Greek writers. (NB: Curtius and Justin, who were Roman writers, would have relied heavily on what the Greek writers recorded.)

Goldstein also argues that Alexander himself is not recorded as visiting Jerusalem. All the aforesaid writers claim that, after conquering the city of Tyre, Alexander marched on Gaza.

> "Alexander came near to Judaea and Samaria during only two stages of his campaigns: first, after his victory at Issos in November, 333 B.C.E., and before his departure from Gaza to invade Egypt in late autumn, 332; and, second, after his departure from Egypt in the late spring of 331 and before he marched northward and eastward from Tyre toward the Euphrates in late July, 331."[225]

Goldstein, however, places far too much faith in what the Greek writers have recorded. We have already shown that they were far from reliable.

Before challenging what these writers have said, let us consider the following statement by Diodorus:

> "Then he [Alexander] marched on towards Egypt, and as he came into Phoenicia, received the submission of all the other cities, for their inhabitants accepted him willingly."[226]

Arrian likewise wrote that all of Palestine had already come over to him except for Gaza.[227] We have demonstrated elsewhere that Jerusalem formed part of what some writers deemed to be Phoenicia.[228] This statement by Diodorus could be taken to mean that the Jews submitted to Alexander the Great. There is certainly no indication that Alexander had to conquer the city. The fact that the Seleucids and the Ptolemies are recorded by the Jews as having offered sacrifices at Jerusalem[229] seems to support the argument that Alexander honoured the God of the Jews.

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222 Maimonides, Yad, Gerushin 1, 27.
223 See http://www.livius.org/cg-cm/chronicles/bchp-diadochi/diadochi_03.html.
224 *Alexander and the Jews* p.71, Jonathan A. Goldstein in *Proceedings of the American Academy for Jewish Research* Vol. 59 (1993).
225 *Ibid.* p.72.
226 Diodorus, *Library* 17.40. See also Quintus Curtius Rufus, *The Life and Exploits of Alexander the Great* 4.5.10 & 13.
227 Arrian, *Anabasis of Alexander* 2.25.4.
228 See my separate work entitled *The Forgotten Tribe of Naphtali and the Phoenicians.*
229 Josephus, *Antiquities of the Jews* 12.2.11 (Whiston) or 12.85 (Loeb).

Josephus claims that he was quoting from an actual epistle from Antiochus the Great when he records:

> "Since the Jews, upon our first entrance on their country, demonstrated their friendship towards us, and when we came to their city [Jerusalem], received us in a splendid manner, and came to meet us with their senate, and gave abundance of provisions to our soldiers, and to the elephants, and joined with us in ejecting the garrison of the Egyptians that were in the citadel, we have thought fit to reward them, and to retrieve the condition of their city, which hath been greatly depopulated by such accidents as have befallen its inhabitants, and to bring those that have been scattered abroad back to the city."[230]

It is interesting to note from this statement that there was an Egyptian garrison in Jerusalem at that time! One wonders when those Egyptians arrived and what role they played in the running of the city.

He also records:

> "The Jews also obtained honors from the kings of Asia when they became their auxiliaries; for Seleucus Nicator made them citizens in those cities which he built in Asia, and in the lower Syria, and in the metropolis itself, Antioch; and gave them privileges equal to those of the Macedonians and Greeks, who were the inhabitants, insomuch that these privileges ***continue to this very day***."[231]

This shows that *something* special must have happened for these Greek rulers to have bestowed such beneficence on the Jewish people. That the privileges Josephus refers to continued right up to his day is a testament to this fact. Josephus would not have made that up!

After Alexander the Great took the city of Gaza and razed it to the ground, he invaded Egypt. After that, he returned and marched into Syria, supposedly engaged in a second battle with the Persians in which Darius III king of Persia died, proceeded through Babylonia and on into Persia, and then undertook an expedition into India. From the time he invaded Gaza (332 BCE) until the time he died (323 BCE) we are talking of a period of 9 years. We are then expected to believe that a further 11 years elapsed before Seleucus I (Nicator) conquered Gaza (312 BCE), a city which had already been razed to the ground by Alexander the Great. This siege of Gaza by Seleucus I ushered in the Seleucid Era. Shortly before this 'second' siege of the city by Seleucus I, another of Alexander's generals, Antigonus, purportedly laid siege '***once again***' to the city of Tyre.

Let us apply a little common sense here. Alexander the Great conquers the whole of Phoenicia and Egypt, and then we are expected to believe that he abandoned everything for a space of 11 years whilst he continued with his campaigns. This does not make sense either logically or tactically. Who then did he place as governors over these two strategic countries if not Seleucus I (Syria) and Ptolemy I (Egypt)?

Concerning Tyre, Alexander the Great completely destroyed the city. Strabo, however, relates that the people of Tyre recovered and rebuilt the city:

> "It sustained great injury when it was taken by siege by Alexander, but it rose above these misfortunes, and recovered itself both by the skill of the people in the art of navigation, in

[230] Josephus, *Antiquities of the Jews* 12.3.3 (Whiston) or 12.138ff (Loeb).
[231] Josephus, *Antiquities of the Jews* 12.3.1 (Whiston) or 12.119 (Loeb). (Emphasis mine.)

> which the Phœnicians in general have always excelled all nations, and by (the export of) purple-dyed manufactures, the Tyrian purple being in the highest estimation."[232]

He further adds:

> "Next after Tyre is Palæ-tyrus (ancient Tyre), at the distance of 30 stadia."[233]

This 'old Tyre' will have been the old part of the city which Alexander destroyed. The suggestion that Antigonus later laid siege to the city must therefore be viewed with scepticism.

Strabo also informs us that:

> "Next and near Ascalon is the harbour of the Gazæi. The city is situated inland at the distance of seven stadia. It was once famous, but was razed by Alexander, ***and remains uninhabited***."[234]

Gaza was therefore completely razed to the ground by Alexander the Great and did not re-emerge. How is it then that Seleucus I conquered the city around 20 years later?

Polybius informs us:

> "... Ecbatana, which stands on the north of Media, in the district of Asia bordering on the Maeotis and Euxine. It was originally the royal city of the Medes, and vastly superior to the other cities in wealth and the splendour of its buildings. It is situated on the skirts of Mount Orontes, and is without walls, though containing an artificially formed citadel fortified to an astonishing strength. Beneath this stands the palace, which it is in some degree difficult to describe in detail, or to pass over in complete silence. To those authors whose aim is to produce astonishment, and who are accustomed to deal in exaggeration and picturesque writing, this city offers the best possible subject; but to those who, like myself, are cautious when approaching descriptions which go beyond ordinary notions, it presents much difficulty and embarrassment. However, as regards size, the palace covers ground the circuit of which is nearly seven stades; and by the costliness of the structure in its several parts it testifies to the wealth of its original builders: for all its woodwork being cedar or cypress not a single plank was left uncovered; beams and fretwork in the ceilings, and columns in the arcades and peristyle, were overlaid with plates of silver or gold, while all the tiles were of silver. ***Most of these had been stripped off during the invasion of Alexander and the Macedonians, and the rest in the reigns of Antigonus and Seleucus Nicanor***. However, even at the time of Antiochus's arrival [i.e. Antiochus III], the temple of Aena still had its columns covered with gold, and a considerable number of silver tiles had been piled up in it, and some few gold bricks and a good many silver ones were still remaining. It was from these that the coinage bearing the king's impress was collected and struck, amounting to little less than four thousand talents."[235]

This suggestion that Antigonus and Seleucus Nicator (here called Nicanor by Polybius) returned twenty years later to repeat the same actions that they had no doubt already accomplished whilst Alexander the Great was still alive, is yet another of these anachronisms which scream for a radical reconsideration of the facts. (We shall consider the conquests of Antiochus III, who is called Antiochus the Great, in a moment.)

After conquering a district, it was common protocol for Alexander the Great to leave governors in charge of affairs of that district whilst he continued his campaigns elsewhere. After conquering Coele-Syria, for example, he "appointed Menon, son of Cerdimmas, viceroy

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[232] Strabo, *Geography* 16.2.23.
[233] Strabo, *Geography* 16.2.24.
[234] Strabo, *Geography* 16.2.29 (emphasis mine).
[235] Polybius, *Histories* 10.27 (emphasis mine).

of Coele-Syria".[236] The suggestion that he left Phoenicia and Egypt without a governor therefore simply does not make any sense.

Seleucus I was one of Alexander the Great's generals. After conquering Gaza, Alexander left Seleucus I as governor of the land. Dated contracts from Babylon for this period show that Alexander was king up to 305 BCE and was co-ruling with Seleucus I.[237] It is ***assumed*** that this was Alexander IV the son of Alexander the Great. Logic tells us, however, that it was Alexander the Great himself. Bear in mind that the records only state the name Alexander. There is nothing to state which Alexander is intended, but the evidence, when viewed critically, shows that we are actually talking about Alexander the Great.

Likewise, when Alexander the Great conquered Egypt, he left Ptolemy I Soter in control of Egypt. He then continued to conduct campaigns in Syria, Babylonia, Persia and India in the knowledge that his kingdom was in good hands. This means that the start of the Seleucid Era is the same as the start of the Alexandrian Period mentioned in the Talmud. The idea that Alexander the Great died in 323 BCE is therefore shown to be false. He was still alive in 312 BCE when the city of Gaza was taken, and according to this revision, he must have died in 305 BCE, this being his last attested date as king of Babylon. This means that the Wars of the Diodochi, the wars which purportedly took place between his generals ***after*** the death of Alexander, is highly contrived. This does not mean that there were no disputes. It merely means that the generals were already in control of the lands ***before*** those wars started. Far too many assumptions have been made using the corrupted Greek accounts as a basis for a chronology.

Darius III (son of Artaxerxes IB/II) is said by Ptolemy to have ruled for 4 years prior to suffering a decisive blow at the hand of Alexander the Great at the Battle of Issus. Cuneiform evidence from Babylon, however, shows that he ruled for at least 5 years before this defeat.[238] After the battle, Darius lived for another two to three years. As the Babylonian records attest that he continued up to his 8th year,[239] we must assume that he was in fact defeated by Alexander the Great in the 5th year of his reign. That Darius ruled until his 8th year is revealed by the Murashu Archive discovered near Nippur in Babylonia, though no one seems to have made the connection between this Darius, who was called Darius B by Gertoux, and the Darius who was conquered by Alexander the Great. As attested by the Babylonian records, the aged father-in-law, Artaxerxes IB/II Arsaces, was also at that time still alive, though the Greek writers have decided to call him Bessus. This is borne out by tablet BRM 2 51 mentioned above which dates Arsaces king of Persia to the time of Alexander the Great; Arsaces being Artaxerxes II.

Antiochus the Great

Before proceeding any further, I think it is pertinent to point out here that these Hellenistic kings did not have surnames. Seleucus I Nicator, for example, never called himself Nicator. This surname was added posthumously by the Greeks. Most of these rulers merely called themselves "Seleucus, son of Antiochus", or "Antiochus, son of Antiochus". We have already

[236] Arrian, *The Anabasis of Alexander* 2.13.
[237] *Dating the Reigns of Xerxes and Artaxerxes op. cit.* p.3, Gerard Gertoux.
[238] *Babylonian Chronology 626 B.C. – 75 A.D.* p.19, Richard A. Parker and Waldo D. Dubberstein, Brown University Press, USA 1971.
[239] *Dating the Reigns of Xerxes and Artaxerxes op. cit.* pp.7 & 57, Gerard Gertoux. See also *Babylonian Chronology 626 B.C. – 75 A.D. op. cit.* (Parker and Dubberstein) p.20.

demonstrated the confusion which has been wrought by the Greek writers in their handling of the Achaemenid rulers of Persia. When these writers talk about Antiochus the Great, we have to make a judgement, based on the information they provide, as to which of the various kings of this name they are referring. On the face of it, this is not too difficult a task, but in making this judgement, we automatically assume that the writers themselves have not confused the details of two similarly named kings.

Whilst Josephus would have us believe that Yaddua (Jaddua), who was by then high priest, received Alexander with a procession of priests outside the city,[240] the Talmudists say that this event occurred during the time of Simeon the Just.[241] The only problem with this is that Simeon the Just supposedly lived during the time of Antiochus III the Great around 100 years later. Consequently, we have two people called Simeon the Just, both of whom are said to have been sons of Onias the high priest. It is assumed that we are talking about Simeon the Just I, son of Onias I, and Simeon the Just II, son of Onias II, respectively. This confusion has led to all sorts of debates about the dating of Simon the Just.[242]

Quoting Jonathan Goldstein:

> "Antiochus III proved himself a latter-day Alexander, as he earned the epithet 'the Great' by ***repeating***, between 212 and 205, the earlier conqueror's victorious march from Asia Minor to India. In 202, he took Tyre, and ***after a difficult siege, Gaza***."[243]

How likely is it that a later king 'repeated' the accomplishments of Alexander the Great? How likely is it that these same two cities, Tyre and Gaza, were the subject of this later king's conquests? Can we honestly believe that these two cities fell at the hands of Alexander the Great, again in succession 11 years later at the hands of his two generals Antigonus and Seleucus and then 100 years later at the hands of Antiochus the Great? In each case, they were conquered in the same sequence and each time within months of each other. If we can recall, Strabo informs us that, after their destruction by Alexander the Great, these two cities, that is Tyre and Gaza, were completely destroyed and remained uninhabited to his day! Why then would Antiochus III want to lay siege to an uninhabited city which by that time would have been nothing more than a pile of stones and rubble? It could hardly have been 'a difficult siege'!

We have also mentioned the fact that Antiochus III ransacked the palace in Ecbatana in Media thereby ***repeating*** the achievements of Alexander the Great. First Alexander the Great, then his generals Antigonus and Seleucus supposedly some 11 years later and then Antiochus III one hundred years after that! This is stretching credibility to its limit!

Seleucus I (Nicator) was the son of an Antiochus. His mother's name was Laodice. Antiochus III also supposedly had a wife by the name of Laodice![244] This earlier Antiochus, the father of Seleucus I, was a general in the army of Philip II,[245] the father of Alexander the Great. There is every likelihood that this Antiochus was also a general in Alexander's army.

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240 Josephus, *Antiquities of the Jews* 11.8.5 (Whiston) or 11.329 (Loeb).

241 *The Babylonian Talmud Complete*, Yoma 69a, Soncino English Translation.

242 See, for example, the entry under Simeon the Just in *Jewish Encyclopedia* Vol. IX, p.352 Isodore Singer et al, Ktav Publishing, New York 1906.

243 *Alexander and the Jews* p.92, Jonathan A. Goldstein, in *Proceedings of the American Academy for Jewish Research*, Vol. 59 (1993). (Emphases mine.)

244 Appian, *Syrian Wars* 1.4.

245 *A Dictionary of Greek and Roman Biology and Mythology* Vol. 3, p.769 for list of Seleucidae and p.770 for Seleucus I, Ed. William Smith, published by Little, Brown and Company, Boston 1970.

In fact, Arrian seems to mention this Antiochus when he records that the archers were "under the direction of Antiochus".[246] This same Antiochus is said by Arrian to have later died in the Egyptian campaign,[247] which means that he must have participated in all of Alexander's campaigns up to the time of his death. If, however, he died in Egypt, then Antiochus could not have accompanied Alexander the Great in his campaign in India. (Antiochus III supposedly conducted a campaign in India after conquering Egypt.) We must bear in mind, however, that the achievements of two kings with the same name, dated 100 years apart, have been confused and combined by these historians.

When Seleucus I gained power, he built a number of cities throughout Asia:

> "Seleucis is the best of the above-mentioned portions of Syria. It is called and is a Tetrapolis, and derives its name from the four distinguished cities which it contains; for there are more than four cities, but the four largest are Antioch Epidaphne, Seleuceia in Pieria, Apameia, and Laodiceia. They were called Sisters from the concord which existed between them. They were founded by Seleucus Nicator. The largest bore the name of his father, and the strongest his own. Of the others, Apameia had its name from his wife Apama, and Laodiceia from his mother."[248]

The city of Antioch in Syria was therefore named after this Antiochus, who must have been a successful general in Alexander's army. In other words, Antiochus the father of Seleucus I Nicator was Antiochus the Great. This means that someone has confused the achievements of this earlier Antiochus with those of the later Antiochus who we have called Antiochus III.

Knowing this, one has to question the reports by Polybius of the war which took place between Antiochus the Great and Arsaces king of Media.[249] As Arsaces is attested as king of Persia during the time of Alexander the Great, there is every likelihood that Polybius has likewise confused the two periods of history. I would suggest that the Greek writers may have confused Artaxerxes king of Media with Artaxerxes king of Persia. It is interesting to note that Diodorus informs us that Bessus was made satrap of Bactria by Darius III,[250] which makes him king of Media. The overwhelming evidence seems to point to Artaxerxes II Arsaces being the king of the Medes spoken of by Polybius. If we can recall, Artaxerxes II Arsaces is known to have continued until his 51st year of reign, this being around two years after the death of Cyrus-Darius III.

It is understood that Seleucus I took Babylon immediately before he became king in 311 BCE.[251] This does not ring true, as he is understood to have laid siege to Gaza in that year. This conquest of Gaza would have taken longer than a couple of months. I would suggest that he and his father Antiochus conquered Babylon whilst Alexander the Great took on Darius III at the Battle of Issus. We should bear in mind that the conquest of the cities of Tyre and Gaza occurred the following year. If, as we are told by Polybius, Antiochus, Alexander the Great, Seleucus and Antigonus all stripped the palace at Ecbatana of its gold, then this campaign against Bactria must presumably also have occurred before the campaign against Egypt in which Antiochus is said to have died. This is assuming, of course, that Antiochus actually died in Egypt!

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246 Arrian, *Anabasis of Alexander* 2.9.2.
247 Arrian, *Anabasis of Alexander* 3.5.6.
248 Strabo, *Geography* 16.2.4.
249 Polybius, *Histories* 10.26-29.
250 Diodorus, *Library* 17.74.1.
251 *Babylonian Chronology 626 B.C. – 75 A.D.* p.20, Richard A. Parker and Waldo D. Dubberstein, Brown University Press, USA 1971.

Despite the errors in the Bible, it is still the most comprehensive and most reliable source of history that we possess. The Bible provides us with the key to history. In it, we are given the complete sequence of Persian kings; Cyrus, Ahasuerus (Cambyses), Artaxerxes (Bardiya), Darius (Hystaspes), Ahasuerus (Xerxes the Great), Artaxerxes (Arsaces) and Darius (Codomannus). This sequence of kings is supported by the list of high priests up to and including Yaddua (AV Jaddua), who lived during the time of "Darius the Persian",[252] this last king being identifiable as Darius III. We have, however, rejected this key in favour of alternative sources, whether we are talking about the works of the Greek writers, or of the Babylonian chroniclers. All of these other sources, however, have proved to be far from reliable. By using the key provided in the Bible, we have been able to put together the pieces of the puzzle to produce a coherent picture of the events leading up to the Seleucid period. After that, the rest (hopefully) is just history.

Thucydides

Thucydides is usually regarded as being one of the most reliable of the Greek writers. He has even been dubbed the 'father of scientific history' on account of his strict standards of evidence gathering. It might then come as a surprise to most scholars to learn that the work which has been ascribed to Thucydides was not actually written by him!

Whilst the books of Thucydides may have been based on the diaries of Thucydides, the work itself has clearly been composed by some later writer. This is evidenced by the use of the words:

> "Thucydides, an Athenian, wrote the history of the war between the Peloponnesians and the Athenians, beginning at the moment that it broke out, and believing that it would be a great war, and more worthy of relation than any that had preceded it."[253]

> "...in the Peloponnesian War of which Thucydides wrote the history"[254]

and

> "...Thucydides the son of Olorus, who wrote this history".[255]

A writer does not usually talk about himself in the third person. This means that someone has taken the original writings of Thucydides, which appear to have been in the form of diaries, and has turned it into a historical work based on their ***assumptions*** of how the Peloponnesian War fitted in with the Persian Wars. We simply do not know, therefore, how much is the original work of Thucydides and how much has been added by the later writer. We know that it is ***based*** on the writings of Thucydides because of the following statement:

> "The same Thucydides of Athens continued the history, following the order of events, which he reckoned by summers and winters, up to the destruction of the Athenian empire and the taking of Piraeus and the Long Walls by the Lacedaemonians and their allies."[256]

It should be noted that the history which was recorded by Thucydides was the history of Greece. Whoever was responsible for this work – at least, that which has been preserved and which is being accredited to Thucydides, – has clearly tried to fit the Greek Peloponnesian

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[252] Neh. 12:22.
[253] Thucydides, *Peloponnesian War* 1.1.
[254] Thucydides, *The Peloponnesian War* 4.51, 4.135, 6.7 etc.
[255] Thucydides, *The Peloponnesian War* 4.104.
[256] Thucydides, *The Peloponnesian War* 5.26.

Wars into the framework of the Persian history, but in so doing, has relied heavily on the corrupted reports of other Greek writers such as Herodotus and Ctesias. In other words, the chronological sequence as presented in the works of Thucydides is contrived!

According to the works of Thucydides, the Peloponnesian War started "50 years after the retreat of Xerxes".[257] This dates the start of the war to sometime during the reign of Artaxerxes IB/II, the successor to Xerxes IB. I would go so far as to suggest that the Peloponnesian Wars actually started during the time of Darius I Hystaspes:

> "For in three generations, that is, in the time of Darius son of Hystaspes and Xerxes son of Darius and Artaxerxes son of Xerxes, more ills happened to Hellas than in twenty generations before Darius; some coming from the Persians, some from the wars for pre-eminence among the chief of the nations themselves."[258]

According to Herodotus, the earthquake at Delos occurred sometime during the reign of Darius I.[259] The works ascribed to Thucydides, however, date this earthquake to the start of the Peloponnesian War:

> "Quite lately the island of Delos had been shaken by an earthquake ***for the first time within the memory of the Hellenes***".[260]

This event is therefore dated by Thucydides to the time of Artaxerxes IB/II more than 70 years later than the date assigned by Herodotus! So much then for the accuracy of Thucydides!

Further Considerations

A Babylonian astronomical tablet records:

> "[year] 21, month IV, (after) 5 month, the 29 [. . .] not observed month VI, Umakuš [Artaxerxes III] went to his fate. Aršu, his son sat on the throne."[261]

It is known that Xerxes IB ruled for 21 years. The ***assumption*** that Umakuš is here to be identified as a fictitious Artaxerxes III is tentative to say the least. It is worth comparing this statement with the following which we quoted earlier, questioning whether it referred to Cambyses-Xerxes or Xerxes I:

> "In the area of the 4 rear stars of Sagittarius it was eclipsed. Month VI was intercalary Month V, the 14?, ⌜Xer⌝xes – his son killed him."[262]

The above two passages might well be referring to the self-same incident, but the one from a Babylonian (rather than Persian) perspective. Note that in each instance the month of the previous king's death is given as the sixth month. In the one it is described as a "not observed month", in the other as an "intercalary month", both possibly referring to the same thing. Without knowing which Xerxes is being referred to, or which king Arshu is being referred to, any attempt at trying to align these texts with what has been preserved by the Greeks is going to be mere conjecture.

As demonstrated earlier, Umakuš appears to be more correctly an alternative name for

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257 Thucydides, *The Peloponnesian War* 1.118.
258 Herodotus, *Histories* 6.98.
259 *Ibid*. This passage appears in the middle of his discourse on the history of the wars of Darius I.
260 Thucydides, *The Peloponnesian War* 2.8.
261 Tablet BM 71537. See *Dating the Reigns of Xerxes and Artaxerxes op. cit.* p.38.
262 Tablet BM 32234. See *Dating the Reigns of Xerxes and Artaxerxes op.cit.* p.37.

Darius I, the name Umakuš being a variant spelling of Ochus. It is highly likely that Aršu was an alternative name for Xerxes IB, who, as we have already mentioned, is called Artaxerxes in the Septuagint as well as the extra-Biblical work known as the Apocryphal book of Esther. On this score, it is worth repeating the statement by Plutarch that Ochus and Arshu (Arsames) were still alive during the time of the aged king Artaxerxes II, though he would have us believe that they were sons of Dareius – assumed to be Darius II.[263] (As Darius II did not exist, we can read this as meaning 'sons of Darius I'.) Plutarch clearly did not know that Ochus was an alternative name for Darius I or that Arsha an alternative name for Xerxes IB.

It is very unlikely that Artaxerxes II reigned over Persia for the 41 years which has been assigned to him by the Greek writers. In the book of Nehemiah, Artaxerxes is specifically called "king of Babylon".[264] The reason why he is called king of Babylon rather than king of Persia is enigmatic. Clearly, the Elephantine papyrus tells us that Artaxerxes II succeeded to the throne of Persia immediately after the death of his predecessor Xerxes IB, but this does not preclude him from having been king of Babylon prior to that date. In other words, he will more than likely have been ruling from Babylon whilst Darius I Ochus (son of Hystaspes) and Xerxes IB Arshu were ruling from Persia. The fact that Plutarch records that Ochus and Arsha were still alive during the 'reign' of Artaxerxes II seems to confirm this supposition.

Also, we must consider the possibility that, whilst Darius I and Xerxes IB were absent on their campaigns in Greece, someone must have been guarding the Persian throne and administering affairs back home in Persia. This being so, Artaxerxes II may well have been in overall control of the kingdom whilst still considered ruler of Babylon, this being whilst Darius I and Xerxes IB were both still alive. This would then explain the reappearance of the name Ochus later in the Babylonian astronomical lists mentioned earlier, this being when Darius I Ochus had returned from the Polyponnesian Wars.

It is perhaps significant that, after the death of Cyrus the Younger, Clearchus and the other generals were sent in chains to Artaxerxes in Babylon rather than to Persia.[265] This at least shows that Artaxerxes was in control of Babylon. Artaxerxes would therefore have been well within his rights to claim the years he had been ruling over Babylon, previous to his accession to the Persian throne, within his total length of reign.

The fact that Diodorus was of the opinion that Artaxerxes died shortly after the Egyptian rulers Nectanebo and Tachos rebelled against Persia[266] strongly suggests that Artaxerxes II took full control of the Persian throne towards the end of his reign. The dispute between Cyrus the Younger (Darius III) and his 'brother' Artaxerxes II Arsaces, which supposedly occurred at the ***beginning*** of their reigns, also suggests that Artaxerxes IB/II only took possession of the Persian throne towards the end of his reign. Bearing in mind that Darius B of Gertoux's revised chronology started reigning from the 42nd year of his 'father's reign', then this effectively confirms the arguments being put forward here that Artaxerxes II only took full control of the throne of Persia after ruling Babylon for 41 years, which is clearly where the Greeks obtained their 41 years from for the length of reign of Artaxerxes IB/II.

[263] Plutarch, *The Life of Artaxerxes* 30.
[264] Neh. 13:6.
[265] Photius, *Library* 72 and Ctesias, *Persika* Fragment 27.
[266] Diodorus, *Library* 15.93.

This, however, does not come without its complications. If this interpretation is correct, then Artaxerxes IB/II could not possibly have been a son of Xerxes IB as claimed by Herodotus.[267] If Artaxerxes II ascended the throne of Persia in the 41st year of his reign, this being immediately after the death of Xerxes IB, then it means that his rule of Babylon must have started around the 6th year of Darius I Hystaspes. This fits the Biblical chronology well, but means that Artaxerxes II Arsaces could not possibly have been a son of Xerxes IB and Darius III likewise could not possibly have been a grandson of Xerxes IB, though he could now well have been his son as argued by the Talmud. It also means that the inscription of Darius king of Persia inscribed on a gold tablet, which was discussed earlier, is either a forgery or we are misreading it.

If we return to the Biblical chronology, we see that Jehozadak, the father of Jeshua, was one of the priests who were taken to Babylon by Nebuchadnezzar. Jehozadak was the son of Seraiah, the "chief priest".[268] This is that Seraiah who was taken to Riblah where he was put to death by Nebuchadnezzar.[269] Jehozadak must at that time have been a young child to have escaped being put to death. By the second year of Darius I king of Persia, Jehozadak's son Jeshua must have been around fifty years of age, this being the maximum age allowed for ministering in the temple.[270] Jeshua's son Joiakim must therefore have become high priest shortly after that. From the 2nd year of Darius I till the 12th year of Artaxerxes II, when Eliashib is recorded as being high priest, assuming that Artaxerxes II's 41 year reign started immediately after the death of Xerxes IB, we are talking of a period of 57 years according to the conventional chronology, which is just not tenable. Eliashib was still high priest in the 20th year of Artaxerxes. All of this also strongly suggests a co-regency between Artaxerxes II and Xerxes IB. If Artaxerxes started reigning from the 6th year of Darius I, from the 2nd year of Darius I to the 12th year of Artaxerxes, which is when Eliashib is recorded as high priest, we would be talking of a more reasonable 15-16 years, which would then make reasonable allowance for the period of officiation of Jeshua's son Joiakim who preceded Eliashib.

We must return to the statement that Darius III claimed to be "son of Artaxerxes, son of Xerxes, son of Darius".[271] When *a* tells us that he is son of *b*, son of *c*, son of *d*, we naturally assume that *d* is the great-grandfather of *a*. The truth of the matter is that *c* could just as easily be the father-in-law of *a*. Photius informs us that Darius Ochus married Parysatis, his half-sister.[272] Arrian likewise records that Darius III married his 'sister':

> "The camp of Darius was taken forthwith at the first assault, containing his mother, his wife, – who was also his sister, – and his infant son."[273]

It seems therefore that Darius married one of the daughters of Artaxerxes II. As to whether he was actually the son of Artaxerxes II is, however, debatable. If he was Cyrus the Younger, then he was considered by the Greek writers to be the ***brother*** of Artaxerxes II and ***son*** of Darius I Ochus, but even this is debatable. The aforesaid inscription, in which he claims to be a son of Artaxerxes, son of Xerxes, could be interpreted that he was in fact 'son-in-law' of

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267 Herodotus, *Histories* 6.98 & 7.106.
268 2 Kings 25:18. See also 1 Chron. 6:14-15 (1 Chron. 5:40-41 in the Hebrew Bible).
269 2 Kings 25:21.
270 Num. 8:25.
271 *An Old Persian Text of Darius II (D2Ha)* p.170, Herbert H. Paper, *Journal of the American Oriental Society*, Vol. 72, No. 4 (Oct - Dec 1952).
272 Photius, *Library* 72 and Ctesias, *Persika* Fragment 15.
273 Arrian, *Anabasis of Alexander* 2.11.

Artaxerxes and 'son' of Xerxes, but the Greek accounts are so unreliable that we are unable to disentangle the truth in order to make any firm sense of them.

Having demonstrated that Cyrus the Younger was an alternative name for Darius III, we immediately reveal the fragile state of the presently accepted chronology, which chronology has been built on a foundation of false reports. We have also highlighted the difficulties which are inherent in our current understanding of the family relationships of this period, again based to a large extent on the misinformation provided to us by these classical writers.

Lunar Eclipses

Scholars love to try and fit everything to lunar eclipses. Ironically, in this instance, they are all trying to correlate the dates to lunar eclipses which are 100-150 years too early! The first-mentioned lunar eclipse is dated to the 14th day of the third month of the final year of Xerxes' 21 year reign, the other on the 14th day of the eighth month of that same year. It is generally accepted that these fell on the 26 June 475 BCE and 20 December 475 BCE respectively.[274] We should bear in mind that this spans a total of 177 days. Admittedly, we are told that "Month VI was intercalary", nevertheless, it was still called Month VI with Months VII and VIII following it. We are therefore talking of a total of ***five*** months between the first eclipse (Month III) and the second (Month VIII). With a lunar month of around 29.5 days, this amounts to around 148 days – ***not*** 177, the latter figure representing a period of ***six*** months. This alone raises serious objections to a 475 BCE date.

When we apply the amendments being proposed here to the Persian chronology, we are forced to redate the last year of Xerxes' reign to sometime between 316 to 319 BCE. The only match to the two dates are the two eclipses which are understood to have occurred in 317 BCE, these having fallen on 30 July and 25 December respectively, these according reasonably well with the 3rd month and 8th month of the Babylonian calendar as well as the lengths of reign which follow. The 30 July and 25 December are ***precisely*** 148 days apart.

A Review of the Facts

The Bible records that Artaxerxes [II] was still king of Babylon in his 32nd year,[275] so it is possible that he became king of Persia sometime after that. The evidence suggests that he took full control of the Persian throne after 41 years of ruling in Babylon. In the Babylonian texts, when Artaxerxes ascended the throne, he is not called son of Xerxes. We would have expected something along the lines of "his son Artaxerxes ascended the throne". Instead, we have:

> "...year 21 (of Xerxes the king), the beginning of the reign when Artaxerxes ***the king*** sat on his throne..."[276]

The use of the words 'the king' suggests to me that Artaxerxes was already a king ***before*** Xerxes died. So, despite the statement by Herodotus that Artaxerxes was the son of

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[274] *Dating the Reigns of Xerxes and Artaxerxes op.cit.* p.1.

[275] Neh. 13:6.

[276] *The Elephantine Papyri in English*, *Three Millenia of Cross Cultural Continuity and Change* Papyrus B24 (*Withdrawal of Land*) on p.158, Bezalel Porten et al, (also in Documenta et Monumenta Orientis Antiqui (DMOA), Studies in Near Eastern Archaeology and Civilisation Vol. XXII), E. J. Brill, Leiden, The Netherlands 1996 (emphasis mine). (ISBN: 90-04-10197-7)

Xerxes,[277] a statement which is echoed in the works attributed to Thucydides,[278] the writer (who was not Thucydides!) possibly drawing on the works of Herodotus for inspiration, when we consider the evidence objectively, it seems that Artaxerxes could not possibly have been his son. I would suggest that this co-regency between Xerxes IB and Artaxerxes IB/II would also explain the confusion between these two kings leading Josephus to claim that Artaxerxes IB/II was the king who married Esther.

Of particular relevance is the statement by Herodotus that Darius I Hystaspes made Xerxes king and the following year Egypt rebelled.[279] This statement is clearly untrue, as we now know that Xerxes was crowned king in the 26th year of Darius' reign, which means that he did not die a year after Xerxes' inauguration as recorded by Herodotus. The fact that the Egyptian rebellion is said to have taken place in the last year of Darius' reign is also a problem, because this revolt is said to have taken place early in the reign of Artaxerxes IB aka Artaxerxes II. This then accords with the chronology which is preserved in the Bible, but is to the detriment of the Greek accounts.

Obviously, these corrections being proposed here have to remain in part conjectural until we discover some additional incontrovertible evidence. If, however, we do accept that Artaxerxes II started reigning in Babylon sometime around the 6th year of Darius I, it makes better sense chronologically for the Jeshua – Joiakim – Eliashib progression of high priests as recorded in the Bible. This might also explain why the book of Ezra omits Xerxes IB in its sequence of kings, jumping straight from Darius I to Artaxerxes who, though he is called "king of Persia",[280] was at first only king of Babylon. It will also prove beyond any doubt that Darius III, the last king of Persia, was the son of Esther as recorded in the Talmud. Artaxerxes II will have been too old to have been a son of Xerxes IB, yet we have the obstacle that Darius II/III claimed to be descended from Xerxes IB through Artaxerxes IB/II. Either we are misreading the inscription on the tablet, or the tablet, despite being made of gold, has to be a forgery. (But would forgers use gold?)

I calculate the revised chronological timescale, based on these amendments, to be as follows:

ca. 449 BCE	Nebuchadnezzar becomes king
ca. 431 BCE	Temple destroyed by Nebuchadnezzar
ca. 405 BCE	Amul-Marduk (Evilmerodach) becomes king of Babylon
ca. 403 BCE	Neriglissar becomes king of Babylon
ca. 399 BCE	Labash-Marduk becomes king of Babylon
ca. 398 BCE	Kingdom is restored to Nebuchadnezzar who restyles himself Nabonidus. The reinstated king places his son Belshazzar (aka Nabonidus) in control of affairs of state whilst he spends most of his time in semi-retirement in Tema in Arabia.
ca. 380 BCE	Cyrus king of Persia conquers Babylon and places Harpagus (Darius the Mede) in charge.
ca. 371 BCE	Cambyses (Xerxes IA) becomes king of Persia.
ca. 364 BCE	Bardiya/Gaumata (Artaxerxes I Longimanus) becomes king of Persia.
ca. 363 BCE	Darius I (Ochus) son of Hystaspes becomes king of Persia.
ca. 361 BCE	70 year prophecy - Yeshua was high priest.

[277] Herodotus, *Histories* 6.98 and 7.106.
[278] Thucydides, *The Peloponnesian War* 4.50.
[279] Herodotus, *Histories* 7.4.
[280] Ezra 6:14.

ca. 357 BCE	Temple completed in 6th year of Darius I.
ca. 337 BCE	Xerxes IB starts co-ruling with his father.
ca. 327 BCE	Darius I dies leaving the kingdom to Xerxes IB who is now sole ruler.
ca. 317 BCE	Artaxerxes II becomes king of Persia immediately after death of Xerxes IB and having been king of Babylon for 41 years.
317 BCE	Darius III starts co-ruling with his father-in-law.
312 BCE	Darius III is defeated at the Battle of Issos.
311 BCE	Fall of Tyre and Gaza at hands of Alexander the Great. Seleucus I (Nicator) left in charge of Syria and Judaea. Start of Seleucid Era, also known as Alexandrian Era.
310 BCE	Alexander the great conquers Egypt and leaves Ptolemy in charge.
309 BCE	Darius III killed.
308 BCE	Artaxerxes II Arsaces aka Artaxerxes V Bessus is killed.
302 BCE	(or maybe 305 BCE as per the Babylonian records?) Alexander the Great dies.

I would expect that the above estimated dates may need fine tuning as we obtain more data. I have assumed, for example, that Darius I ruled for 36 years, whereas Ctesias would have us believe that he ruled for 35 years. The difference could be attributable to the way the Babylonians calculated regnal years in comparison to the Assyrian method of calculation. We simply do not know. Up till now, we have relied heavily on the contrived reports of the Greek writers in conjunction with incorrect interpretations of the Babylonian lists, which themselves are also in part contrived.

It should be noted that the second year of Darius I, when the word of the LORD was given to the prophet Zechariah, occurred 70 years after Solomon's temple was destroyed.[281] This fell, according to my calculations, in 361 BCE. The first year of the Seleucid Period occurred in 311 BCE, this marking the start of a new era. It is interesting to note that the period of time from 361 BCE to 311 BCE amounts to ***precisely*** 50 years. Could it be a coincidence that 50 years is a jubilee period?

It has to be admitted that, even with these radical amendments being proposed here, this period is still shrouded in obscurity. Some things, however, have now become clearer. Of particular interest is the fact that Ctesias, who is ***assumed*** to have been a physician in the employment of Artaxerxes II (even though we do not know this for a fact), must more correctly have been a physician in Alexander the Great's army. Xenophon informs us that he was made a physician to Cyrus the Younger,[282] which means that he must have been assigned as such by Alexander himself. This places a completely different perspective on our understanding of who Ctesias was. His first-hand knowledge of Persian history is said to have come from Parysatis, the daughter of Artaxerxes II. This reconstruction makes Parysatis the person who 'married' Alexander the Great, which means that she must have been placed in Ctesias' charge by Alexander himself. The suggestion that Darius III alias Cyrus the Younger was operating with the assistance of Clearchus, who was one of Alexander the Great's generals, demonstrates that some form of alliance existed between the two kings, and yet the Greek writers make no mention of any such alliance.

Concerning Darius III, Diodorus records:

[281] Zech 1:7 & 12.
[282] Xenophon, *Anabasis* 1.8.26.

> "After this Alexander left Dareius's mother, his daughters, and his son in Susa, providing them with persons ***to teach them the Greek language***."[283]

If the Greeks had already arrived in Persia, and Greek physicians were already being used by the Persian royal household prior to the time of Alexander, there would not have been the need for teachers to teach them the Greek language. This itself 'rewrites' our understanding of the events of that period. From what we are told about the Persian royal family, they kept very much to themselves, so any information the Greek writers will have acquired will have been third-hand from unreliable sources.

The archaeological evidence calls for a radical reduction in the chronology of the Achaemenid Period, but we have ignored the archaeological record in favour of the contrived writings of the Greek historians. This paper shows how that reduction can be achieved. What we are revealing here also has a considerable impact on the Greek history which likewise is currently overinflated. Consider, for example, that Herodotus must have lived in the ***fourth*** century BCE rather than the ***fifth***. As he was still alive to record that Artaxerxes II succeeded Xerxes IB, then he must have finished his book around 320 BCE.

Livy informs us that the Celts crossed the Alps during the time of Tarquinius Priscus king of Rome,[284] who is usually dated to around 390 BCE, but with the amendment to the dating of Alexander the Great, I would suggest that this more correctly occurred around 350 BCE. When Herodotus tells us that the Celts "are the most westerly dwellers in Europe, except for the Cynetes",[285] his comment is now shown to be made ***after*** this event described by Livy, which means that a 500 BCE date for the arrival of the Celts now needs to be refined to fall around 350 BCE. Herodotus is heavily criticised for his failure to describe the inhabitants of the central and northern regions of France and of Germany, but the simple truth of the matter is that these regions were, in his day, uninhabited by man. The Celtic and Germanic peoples had not at that time migrated into these regions. (Due to the magnitude of the task, a discussion of the migration of the Celtic tribes is dealt with in a separate article.) This is the sort of mess which has been created by over-reliance on the overinflated Achaemenid chronology!

Consider also what the knock-on effect this has on the dates for the foundation and expansion of the Greek colonies including the assumed dates for the foundation of Rome. Everything now needs to be moved forward by more than a century. It means that the destruction of Solomon's temple, which is usually dated to around 586 BCE, must have been destroyed around 431 BCE, some 150 years later than is commonly assumed!

The Talmudists may have got their calculations wrong, but they were not too far off the mark. Instead of the 34 years for which they argued (i.e. from the time the Second Temple was built to the beginning of Greek rule), we are talking more correctly of around 50 years. This is still a substantial reduction in the accepted dates for a period which is supposed to be well-documented! The trouble is that no one has been prepared to question or challenge anything even when it is known that much of what the Greek writers have written is simply wrong. We would much rather challenge what the Jews have recorded, even to the extent of suggesting that complete generations have been omitted in the genealogical records of the Jewish line of priests!

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283 Diodorus, *Library* 17.67 (emphasis mine).
284 Livy, *The History of Rome* 5.34.1-5.
285 Herodotus, *Histories* 4.49.

CHAPTER 14 - IN CONCLUSION

Dealing with preconceptions is a difficult process. A preconception is a type of prejudice. We are all programmed by the way we are raised or taught and a prejudice is usually a result of this programming, so that when someone comes along who is different, either in character, teaching or appearance, they are not readily accepted. It is often difficult for people to break free from this way of thinking and it is for this reason that there are disputes, for example, among blacks and whites, or between countries of different ethnical backgrounds.

Immanuel Velikovsky's book *Rameses II and His Time* was released in 1978. The academic response was one of unprecedented anger and malevolent criticism. Often, they would pick fault with even the weakest of arguments, thereby dismissing everything he said without giving it proper consideration. Velikovsky's only fault, if it can truly be called that, is that he tackled only one small part of history. Archaeology is like a floor supported by many pillars. If you hack away at one of the pillars, you may affect the integrity of the floor, but those other pillars will continue to hold the floor up. It is only when you tackle all of those pillars that you can cause the floor to collapse allowing you to see the true floor which lies underneath. When Egyptologists come under attack, they fall back on that alternative 'pillar' known as the Assyrian chronology. When Assyriologists come under attack, they likewise fall back on the the other major 'pillar', namely the Egyptian chronology. Geologists and paleontologists respond in exactly the same way. It is a vicious circle which can only be broken by tackling all of these academic disciplines at one and the same time and removing all of those false pillars which are holding up their arguments.

We have seen how archaeologists have wrongly accepted without proper scrutiny what the classical writers have recorded without challenging what we have been told. They have muddied the waters further by not realising the extent of the forgeries and deceptions which had been committed by the kings and priests of the later Assyrian and Egyptian periods. Immanuel Velikovsky in part saw through those lies and deceptions, but even he did not fully appreciate the full extent of the damage which had been done. For example, he thought that the Biblical Exodus took place at the end of the Egyptian 12th Dynasty, not realising that the 12th and 18th Dynasties were one and the same period, and he did not realise that Khufu and Khafre were alternative names for Akhenaten and Ay respectively. Nevertheless, he was given a hard time by his critics who seem determined, even to this day, to discredit his work in every way conceivable. Academics seem to resent his 'meddling' in what they deem to be their sacred territory. As we demonstrated in the very first chapter of this book, Professor Leonard Palmer, in his assessment of the Greek Linear B tablets, experienced the very same antagonism.

Biblical Chronology

To provide a balanced view of the history of this period, it is necessary to discuss the Biblical chronology, which, it cannot be denied, is far from perfect. We cannot just bury our heads in the sand and pretend that the Bible does not contain any errors. It should not be ignored either. It is essential that we understand how and why these errors have occurred in order to be objective in our evaluation of the Biblical record. We have to appreciate that what has

been preserved is as accurate a record as the scribes could have managed with the limited information and resources at their disposal, most of the records having been destroyed by fire following the destruction of Jerusalem, first at the hands of Nebuchadnezzar II, and then by the Romans at the hands of Titus. To reject the Bible completely, as many have done, especially as we have demonstrated the contrived nature of the Assyrian and Babylonian records in which archaeologists have placed such unwavering trust, can only be described as bigotry. Any scientist or researcher has to consider and weigh all available data – not ignore one set of data in preference for another.

Let us start by looking at some of these errors. Anyone undertaking a study of the number of years given in the Bible for the kings of Israel, up to the time they were taken captive by Shalmaneser V and Sargon II kings of Assyria, cannot fail to have noticed that there are a number of irreconcilable discrepancies. Most noticeable is the fact that the numbers of years of rule given for the House of Israel do not tie in with that given for the kings of Judah. In one particular verse of the Bible, for example, we are told that Hoshea son of Elah began to reign in the 20th year of Jotham king of Judah.[1] This is despite the fact that Jotham supposedly only reigned for 16 years![2]

In another verse we are told that this same Hoshea started to reign in the 12th year of Ahaz king of Judah,[3] having slain his predecessor Pekah.[4] Bearing in mind that Hoshea purportedly started to rule immediately after Pekah, this means that Ahaz must have started to reign in the 8th year of Pekah, who, we are told, ruled for 20 years (i.e. 20 – 12 = 8).[5] This would then be in contradiction to another passage where we are told that Ahaz started his rule "in the 17th year of Pekah".[6] This then means that Pekah, who ruled for 20 years, must have died in the third year of Ahaz, but Hoshea, who is said to have slain Pekah and ruled in his stead,[7] did not begin his rule until the 12th year of Ahaz, which is ***nine years later***!

In chapter 7 of this book, we looked at the Biblical chronology of the time of Ahab and Jehoshaphat and we revealed that there were inconsistencies in the texts. Even co-regencies cannot account for all of these inconsistencies, and matters become even worse when we look at the records of Tiglathpileser III. Tiglathpileser III himself declares in his monuments that he ruled for at least 17 years,[8] with the chroniclers saying that he ruled for 18 years.[9] Either in, or sometime before his third year, he encountered Menahem king of Samaria and Azariah (also known as Uzziah) king of Judah.[10] (Bear in mind that, although his monuments place this campaign in his third year, the Limmu or Eponym Lists say differently.) Within the next 14-16 years, Tiglathpileser encountered Pekah king of Samaria who he deposed.[11]

Menahem was supposedly succeeded by his son Pekahiah who is said to have ruled for two years.[12] Pekahiah is said to have been killed by Pekah son of Remaliah who then proceeded

1 2 Kings 15:30.
2 2 Kings 15:32.
3 2 Kings 17:1.
4 2 Kings 15:30.
5 2 Kings 15:27.
6 2 Kings 16:1.
7 2 Kings 15:30.
8 ARAB Vol.1, p.283, §.788.
9 The Eponym Lists give 18 years. See ARAB Vol. 2, p.436-7.
10 ARAB Vol.1, p.274, §.770 & p.276, §.772.
11 ARAB Vol.1, p.293, §.816.
12 2 Kings 15:23.

to rule for 20 years.[13] One does not need to be a mathemetician to see that the 22 years ascribed to these two kings alone does not agree with the 14-16 years which remained from Tiglathpileser's third year of reign, when he is understood to have encountered Menahem and Azariah, to his seventeenth year of reign in which the monument is purportedly dated. As already pointed out, Tiglathpileser is most likely to have placed Hoshea on the throne of Israel in his 12th year when, according to the Limmu lists, he went up against Philistia, which makes matters even worse. In short, Pekah could only have ruled for around ten years at the very most. These chronological inconsistencies are insurmountable.

We know that Jotham was co-ruling with his father Azariah because we are told that the Almighty smote Azariah "so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham, the king's son was over the house, judging the people of the land".[14] On the evidence at hand, it seems unlikely that he continued to rule in his own right after the death of his father as he is not mentioned at all by Tiglathpileser III or by any other Assyrian king of this period. The scribes clearly did not appreciate this and have placed his 16 year reign immediately after that of Azariah. Because Pekah started to reign in the 52nd and final year of Azariah, so Jotham (they have assumed) must have started to reign in the 2nd year of Pekah.

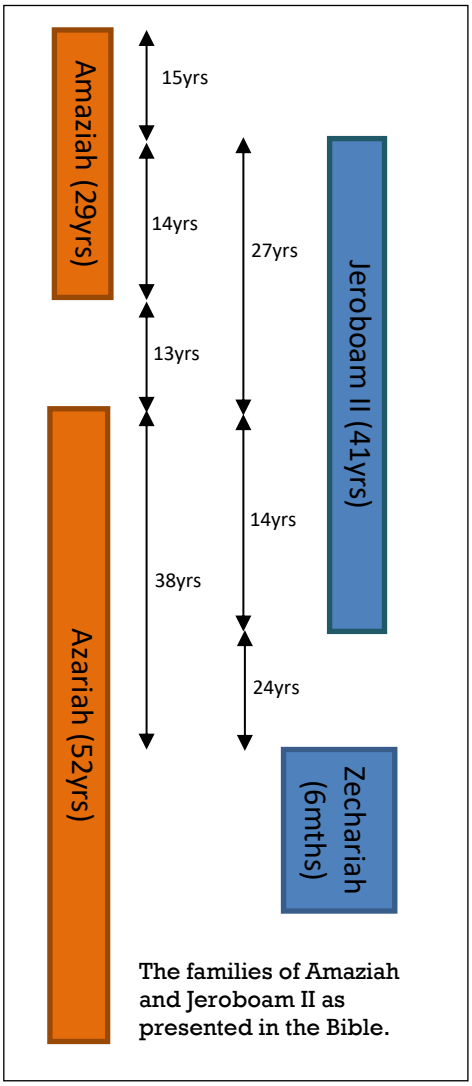
It should perhaps be mentioned that Ahaz was called "Iauhazi of Judah" by Tiglathpileser. Luckenbill transliterated this name as "Jehoahaz king of Judah",[15] and Stephanie Page, in her discussion of consonantal changes that occur when a West Semitic name is written in cuneiform Akkadian,[16] has followed Luckenbill's reading. In Hebrew, Jehoahaz is more correctly Yehoachaz (יְהוֹאָחָז) and Ahaz more correctly Achaz (אָחָז). Iauhazi of Judah of the Assyrian records is here clearly to be identified as Achaz (AV Ahaz), son of Azariah, as Yehoachaz I, who was a king of Samaria, actually lived 100 years earlier and Yehoachaz II king of Judah lived some 50 years later. Both the names Yehoachaz (יְהוֹאָחָז) and Achaz (אָחָז) are, however, interchangeable in the same way that, for example, Azariah (עֲזַרְיָה) and Uzziah (עֻזִּיָּהוּ) are interchangeable. Yehoshua bin Nun (יְהוֹשֻׁעַ בִּן-נוּן AV Joshua son of Nun) likewise appears in the Book of Numbers as Hoshea bin Nun (הוֹשֵׁעַ בִּן-נוּן)[17] and in the Book of Nehemiah as Yeshua bin Nun (יֵשׁוּעַ בִּן-נוּן AV Jeshua son of Nun).[18] The book of Jeremiah also uses the names Yechoniah (יְכָנְיָה AV Jeconiah) and Coniahu (כָּנְיָהוּ)[19] interchangeably.

Hoshea, who lived during the time of Tiglathpileser III, is said to have started ruling in the 12th year of Ahaz.[20] Assuming that his first year fell during Tiglathpileser's 12th year, and bearing in mind that Hoshea is accredited with a 9 year reign,[21] and despite the reservations which we have mentioned above concerning the chronology of this period, Hoshea's 6th year would fall in Tiglathpileser III's 18th and final year. This then only allows another three years for Shalmaneser's siege, which must mean that Shalmaneser V, who is understood to have

13 2 Kings 15:27.
14 2 Kings 15:5.
15 ARAB Vol.1, p.287, §.801.
16 *A Stela of Adad-nirari III and Nergal-ereš from Tell al Rimah* p.149, Stephanie Page, Iraq Vol. 30, No. 2, London, Autumn 1968.
17 Num. 13:8.
18 Neh. 8:17.
19 Jer. 22:24-30 and 37:1.
20 2 Kings 17:1.
21 2 Kings 17:1.

ruled for 5 years, must have been co-ruling with Tiglathpileser III at least for the first two years. Because of this, it is recommended that caution be exercised. If we can recall, Shalmaneser V was a son of Ashur-nasir-pal II, not Tiglathpileser III. If Tiglathpileser was also a son of Adad-nirari III, alias Ashur-nasir-pal II, then he and Shalmaneser may either have been brothers or brothers-in-law.

Similarly, we are told that Amaziah king of Judah was 25 years old when he began to reign and ruled for 29 years.[22] Jeroboam II purportedly started reigning in Amaziah's 15th year and ruled for 41 years.[23] This being so, then Amaziah would have died in the 14th year of Jeroboam II. We are told, however, that Amaziah's son Azariah started reigning in the 27th year of Jeroboam II,[24] which introduces a 13 year gap between the death of Amaziah and the reign of his son Azariah. Even if we accept that Azariah started his reign immediately after his father, this means that Jeroboam's reign would have ended in the 27th year of Amaziah's son. Jeroboam's son and successor, Zachariah, however, did not start reigning until the 38th year of Azariah,[25] which again leaves eleven years unaccounted for. If, however, Azariah did not start reigning until the 27th year of Jeroboam II, then there is an even larger inexplicable gap of 24 years between the death of Jeroboam II and the start of the reign of his son Zechariah.



The families of Amaziah and Jeroboam II as presented in the Bible.

Azariah was purportedly 16 years old when he began to reign and ruled for 52 years.[26] If he began ruling immediately after his father, then Azariah, who was the firstborn son, must have been born when Amaziah was 38 years old, which, whilst not impossible, seems unlikely. (Amaziah would have been 49 when his son Azariah was born if we accept that there was a gap of 11 years between the death of Amaziah and the start of the reign of his son Azariah.) I would suggest, in this instance, that the first eleven years of Azariah's reign coincided with the last ten of Amaziah's in a co-regency, thereby filling the gap which currently exists between Jeroboam II and Zachariah. It would then mean that Azariah started his reign in the 5th year of Jeroboam II (as opposed to his 27th as stated in the Bible).

Azariah was 68 when he died. Jotham was 25 when he started to reign, which means that, if he started his reign immediately after Azariah's 52 year reign, then he must have been born when his father was 43 years old. Again, whilst not impossible, it nevertheless seems unlikely!

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22 2 Kings 14:2.
23 2 Kings 14:23.
24 2 Kings 15:1. Josephus, however, says that he started ruling in the 14th year of Jeroboam – see *Antiquities of the Jews* 9.10.3 (Whiston) or 9.216 (Loeb).
25 2 Kings 15:8.
26 2 Kings 15:2.

Even more so if we bear in mind that Azariah was a leper!

Even more unlikely is the statement that Hezekiah was 25 when he started to reign, which means that he was born when his father Ahaz was 11 years old! (Ahaz was 20 years old when he began to reign and reigned for 16 years.[27])

Kings/Chronicles	**Matthew**
David	David
Solomon	Solomon
Rehoboam	Roboam
Abijam	Abia
Asa	Asa
Jehoshaphat	Josaphat
Jehoram	Joram
Jehoash	**(missing)**
Amaziah	**(missing)**
Azariah/Uzziah	Ozias
Jotham	Joatham
Ahaz	Achaz
Hezekiah	Ezekias
Menasseh	Manasses
Amon	Amon
Josias (Josiah)	Josias
Jehoaikim	**(missing)**
Jehoiachin/Jeconiah/Coniah	Jechonias

The genealogy of the kings of Judah as preserved by the New Testament writer Matthew. Note that his 14 generations from David to Jechonias is actually 17 generations according to both the Hebrew Bible and the Septuagint.

These are only a few of the chronological anomalies contained in the Bible. It is not restricted to the 'Old Testament' either. The New Testament writer Matthew interestingly makes great play on the fact that there were 14 generations from King David to Jehoiachin, who was taken into captivity during the time of Nebuchadnezzar II. [28] He has, however, omitted the names Jehoash (son of Jehoram)[29] and his son Amaziah,[30] both of whom should appear between his Joram and Ozias, as well as Jehoiakim, the father of Jehoiachin (Jechonias in Matthew's list). This means that his 14 generations were actually 17 generations! The sequence as preserved in the Hebrew Bible (see 1 Chron. 3:9-16) accords with what is shown in the Septuagint. One therefore wonders where Matthew obtained his information. Was this perhaps a late addition to the original gospel? Either way, the genealogy preserved in the New Testament is also flawed.

Bear in mind that the Bible would have us believe that there were around 416 years from the first year of King Solomon until the first year of Jehoiachin king of Judah, represented by 17 generations of kings. We now know that this is wrong because the evidence shows that there were a high number of co-regencies. Nevertheless, the average age per generation (416 divided by 17) works out at a reasonable 25 years, meaning that on average the firstborn was born when the father was around 25 years old. This in itself challenges the idea that (for example) Azariah was born when Amaziah was 49 years old or that Jotham was born when Azariah was 43 years old.

The Bible therefore seems to be unreliable for the chronology of this period of history. The problems that we encountered with the chronology during the Ahab-Jehoshaphat period seem also to be present at the time of the House of Israel's captivity as well as that of the House of Judah. The matter may have been clouded by the fact that the lines of communication between the Houses of Israel and Judah will have been strained during these

[27] 2 Kings 16:2 & 2 Chron. 28:1.
[28] Matt. 1:8-9.
[29] 2 Kings 12:1-2.
[30] 2 Kings 14:1.

Table 14

Chronology as presented in the Bible			Suggested possible revised chronology based on archaeological evidence		
Amaziah (25) 29yrs			Amaziah (25) 29yrs		
	←15th yr	Jeroboam II 41yrs		←15th yr	Jeroboam II 41yrs
Azariah (16) 52yrs	→ 27th yr		Azariah (16) 52yrs[a]	→ 3rd yr	
	← 27th yr	Jeroboam dies	(First eleven years co-ruling with his father)		
		(gap of 11yrs)			
	← 38th yr	Zachariah 6mths	Jotham (25) 16yrs[b]	→ 39th yr	
	← 39th yr	Shallum 1mth	(co-ruling with his father for last 16yrs)	← 38th yr	Zachariah 6mths
	← 39th yr	Menachem 10yrs		← 39th yr	Shallum 1mth
	← 50th yr	Pekahiah 2yrs		← 39th yr	Menachem 10yrs
	← 52nd yr	Pekah 20yrs		← 50th yr	Pekahiah 2yrs
Jotham (25) 16yrs	→ 2nd yr			← 52nd yr	Pekah 12yrs[d]
Ahaz (20) 16yrs[c]	→ 17th yr		Ahaz (20) 16yrs[c]	→ 1st yr	
	← 2nd yr	Pekah dies		← 12th yr	Hoshea 9yrs
		(gap of 10yrs)	Hezekiah (25) 29yrs[e]	→ 3rd yr	
	← 12th yr	Hoshea 9yrs			
Hezekiah (25) 29yrs[e]	→ 3rd yr				

[a] Amaziah will then have been 27 years old when Azariah was born, which is far more credible than the age of 38 which is what we would have to accept if Azariah ruled immediately after his father.

[b] Azariah will likewise then have been 27 when Jotham was born rather than the less credible age of 43 as suggested by the Bible.

[c] Jotham will have been 21 when Ahaz was born, which is more in line with what one would expect.

[d] The Assyrian records support a reign of no more than twelve years for Pekah. It might even be less than this!

[e] Ahaz will have been 11 when Hezekiah was born, which likewise cannot possibly be right!

periods of prolonged fighting. However, the compilers of the Bible also appear not to have taken the periods of co-regency of their own kings of Judah into consideration in their calculations. It should be stressed, however, that the Assyrian and Babylonian chronologies are in an even worse state!

It would be logical to assume that, when Nebuzaradan burnt Jerusalem to the ground, many of the records will have been destroyed:

> "And he [Nebuzaradan, Nebuchadnezzar's "captain of the guard"] burnt the house of the LORD, and the king's house; and all the houses of Jerusalem, even every great man's house, burnt he with fire."[31]

Any consideration of the historicity of the Biblical chronology must therefore take these factors into account. The scribes who compiled the books of Kings and Chronicles could not have had much information at their disposal. They will have used whatever materials they could lay their hands on, and this clearly involved making extensive use of the writings of the Prophets, which information has sometimes been extracted verbatim. Consequently, the story of how the sun's shadow on the sun dial of Ahaz in the Book of Kings is taken almost directly from the Book of Isaiah. The story of how Nebuchadnezzar's captain of the guard Nebuzaradan conquered Jerusalem and took captive its inhabitants is taken from the Book of Jeremiah. We must therefore assume that what has been preserved is the best they could accomplish.

Conversely, we do not know how reliable Tiglathpileser III's texts are, especially in view of the discoveries which we have made concerning the corrupt state of the Assyrian records. Do the records which have been ascribed to Tiglathpileser III perhaps include the campaigns of Tiglathpileser I? As pointed out, Shalmaneser I was a contemporary of Azariah king of Judah. Tiglathpileser I would therefore have been a contemporary of Menahem king of Israel and of Azariah king of Judah. There is every possibility that the records ascribed to Tiglathpileser III either belong to two such kings of that name, or maybe even that Tiglathpileser III ruled for two different terms, counting his second term of regency as being an extension of his first; dating the second part of his reign from where he left off. Even so, we are still at a loss to explain the glaring discrepancies in the Biblical record concerning the regnal years of the kings of Israel and Judah prior to the time of Hezekiah. Furthermore, during that period, we have a proliferation of monuments attesting to the fact that there were multiple kings of Assyria ruling at the same time. How is it that, towards the end of the Assyrian period, we have but a handful of kings?

We are told that Hezekiah was "sick unto death", but the LORD allowed him an extra 15 years of rule.[32] As Hezekiah reigned for 29 years,[33] it is clear that this affliction occurred in Hezekiah's 14th year, around the same time that Sennacherib's army was smitten by the angel of the LORD. We are told that, in that very year, Sennacherib returned to Nineveh where he was killed and his son Esarhaddon reigned in his stead.[34]

From the 14th year of Hezekiah's reign, Sennacherib's son Esarhaddon ruled Assyria.[35] Meanwhile, Sargon II began ruling from the 6th year of Hezekiah king of Judah,[36] this being when the norther kingdom of Israel was taken into captivity by the Assyrians. This means that Sargon II, whose reign is said to have lasted for 17 years,[37] must have been ruling until Hezekiah's 22nd year, hence must have been co-ruling not only with Sennacherib, but with

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31 2 Kings 25:9.
32 Isa. 38:1-5.
33 2 Kings 18:2.
34 2 Kings 19:35-37.
35 2 Kings 19:37.
36 2 Kings 18:10.
37 ABC p.76 (Chronicle 1).

Esarhaddon after him. Esarhaddon is understood to have ruled for 12 years,[38] his son Ashurbanipal then succeeding him on the throne of Assyria purportedly for 42 years.[39] Ashurbanipal is understood to have started his reign in Esarhaddon's 12th year whilst his father was still alive. This means that Ashurbanipal will have begun his reign around the 25th year of Hezekiah's reign.

It should be noted that Ashurbanipal was a contemporary of Menashe (AV Manasseh) king of Judah.[40] More importantly, Esarhaddon ***also*** was a contemporary of Menashe king of Judah.[41] This means that, when Hezekiah was "sick unto death", his son Menashe must have been invested on the throne of Judah, which in turn means that the first fifteen years of Menashe's reign overlapped with the last fifteen of Hezekiah's. When we read the Bible, we naturally assume that Menashe/Manasseh started his reign immediately after that of Hezekiah,[42] but such assumption is shown to be false. The Hebrew word תַּחַת *takhat*, which is translated in the Bible as 'instead', more correctly means 'under', and could be interpreted to mean that Menashe ruled 'under' his father Hezekiah. Nevertheless, there are other instances throughout the books of Kings and Chronicles where it is clearly, at times, only to be interpreted as meaning to rule after and in place of the previous king. We are told, for example, that "Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead".[43]

When King Josiah challenged Pharaoh Necho, the Egyptian king was already on his way north to assist the Assyrian armies against the advances of the Chaldean king Nabopolassar who was starting to gain power in Babylonia. After defeating Josiah on the battlefield:

> "And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem."[44]

After three months, Nebuchadnezzar supposedly removed Jehoahaz and placed Eliakim on the throne of Judah, renaming him Jehoiakim.[45] Is it logical to assume that Pharaoh Necho temporarily halted operations in the north so that he could return to Jerusalem three months later to collect Jehoahaz, taking him back north to Riblah in Syria, before recommencing his battle plans? It is far more logical to assume that Jehoahaz was already co-ruling with his father Josiah ***before*** Necho arrived. This is clearly what is meant when the above passage states that "the people of the land" made Jehoahaz king as opposed to Pharaoh Necho making him king. (NB: It was more usual for the conquering king to elect the new ruler.) After defeating Josiah, the Egyptian king would then have simply taken Jehoahaz northwards with him after sorting out the affairs of Jerusalem. Necho left him at Riblah on his way to Carchemish and then collected him on the way back. (We are told that Jehoahaz was

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38 Esarhaddon Chronicle – Chronicle 14 in ABC p.127, §.30-1. See also Akitu Chronicle, which seems to have used the first chronicle as a reference – ABC p.131, Chronicle 16, §.2.

39 *Cambridge Ancient History* Vol. 3, Part 2, p.167, article in Chapter 25 titled *The Fall of Assyria (635-609 BCE)* by John Oates, Cambridge University Press 2006. (ISBN: 0 521 22717 8)

40 ARAB Vol. 2, p.340, §.876.

41 ARAB Vol. 2, p.265, §.690.

42 "And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead" 2 Kings 20:21.
"And Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead." 2 Chron. 32:33.

43 2 Kings 15:30.

44 2 Kings 23:31.

45 2 King 23:34.

subsequently taken to Egypt where he died.[46])

The battle at Carchemish supposedly took place in the ***fourth*** year of King Jehoiakim,[47] but this would then mean that Necho's campaign lasted around four years, which length of time needs to be challenged. Jehoiakim must already have been king of Jerusalem, co-ruling with his brother Jehoahaz, when Pharaoh Necho conquered the land.

The Book of Jeremiah informs us:

> "Shallum the son of Josiah, king of Judah, who ***reigned instead of Josiah his father***, and who went forth out of this place; He shall not return thither any more".[48]

No king of Judah by the name of Shallum appears either in the book of Kings or in the book of Chronicles. Shallum is clearly an alternative name for Jehoahaz, Josiah's firstborn son. As prophesied, Shallum, aka Jehoahaz, was removed from Jerusalem to Riblah and then to Egypt where he died, never to return. The compilers of the Book of Chronicles were clearly not aware of this and have added Shallum as the fourth and youngest son of Josiah, making Jehoahaz, who they have for some unknown reason called Johanan, the firstborn.[49] (The suggestion that the youngest son was made king of Judah in preference to his three elder brothers would otherwise require some explanation!)

The Hebrew word תַּחַת *takhat*, which is translated in the above passage as 'instead', more correctly means 'under', and can be translated as 'acting in place of'. This could therefore be taken as proof that Josiah was still alive when Shallum was ruling. The statement that Shallum reigned "under/instead of his father" otherwise seems a little incongruous. Why did the prophet deem it necessary to state that he ruled instead of his father Josiah? This word is not used when the prophet talks about Jehoiakim or Zedekiah. It was probably inserted here to draw our attention to the fact that Shallum (i.e. Jehoahaz) was co-ruling with his father.

It is interesting to note that the book of Jeremiah opens with the statement that the word of the LORD came to Jeremiah "during the days of Josiah" and "also in the days of Jehoiakim the son of Josiah".[50] Why did he not mention Shallum/Jehoahaz who supposedly ruled in the interim. Could it possibly be because Josiah was still alive when Shallum/Jehoahaz was ruling?

It should also be mentioned, that whoever compiled this Biblical chronology in the book of Chronicles could not decide whether Zedekiah was the son of Josiah or the son of Josiah's son Jehoiakim, so they have added him twice! Once as son of Josiah and once as son of Jehoiakim.[51] Certainly, the Zedekiah who became king was called ***brother*** of Jehoiachin in the book of Chronicles,[52] but ***brother*** of Jehoiakim (hence ***uncle*** of Jehoiachin) in the book of Kings,[53] the latter agreeing with the ***son*** of Josiah which is recorded in the book of Jeremiah.[54] As already stated, the New Testament writer Matthew omits Jehoiakim and makes Zedekiah the son of Jechonias who he makes the immediate son of Josiah,[55] where Jechonias is

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46 2 Kings 23:34.
47 Jer. 46:2.
48 Jer. 22:11.
49 1 Chron. 3:15.
50 Jer. 1:1-2.
51 1 Chron. 3:16-17, Esth. 2:6 & Jer. 24:1, 27:20, 28:4 & 29:2.
52 2 Chron. 36:10.
53 2 Kings 24:17.
54 Jer. 1:3.
55 Matt. 1:11.

Jeconiah, a variant spelling of the name Jehoiachin. Just to confuse matters further, Jeremiah called him "Coniah, the son of Jehoiakim king of Judah",[56] where Coniah (כָּנְיָהוּ) is an abbreviated form of Jeconiah (יְכָנְיָה), which is how his name appears in the later chapters of Jeremiah[57] as well as the book of Chronicles,[58] which in turn is a variant spelling of Jehoiachin (יְהוֹיָכִין) as it appears in various other parts of the Bible. Zedekiah, however, was the son of Josiah, hence could not possibly have been a son either of Jehoiachin or of his father Jehoiakim.

Further difficulties are encountered for the chronology subsequent to king Hezekiah, as the Biblical chronology, when compared to the Assyrian and Egyptian chronologies, is shown to be far too long. We should be looking for evidence of further reductions in the Biblical chronology. We are, for example, told that, after a reign of 55 years, Menashe was succeeded by his son Amon, who was 22 years old when he began to reign and reigned for two years before being killed by his servants.[59] Menashe was 67 years old when he died, which means that Amon, if he ruled immediately after his father's death, must have been born when Menashe was 45 years old. Whilst this is not impossible, it nonetheless seems unlikely. There is therefore every possibility that Amon was co-ruling with his father when he was killed.

Though I hate to admit it, there are a lot of genealogical errors in the Bible, and I would not be giving a balanced view if I did not draw attention to them. We must bear in mind, however, that what has been preserved is the best that the scribes could have done in the circumstances, considering the fact that most of the records were destroyed when Jerusalem was burned to the ground by the Chaldean king Nebuchadnezzar. They will have had very little information to actually work with. Most of those records would have been badly damaged by fire.

Despite these inconsistencies, the Bible still sets the benchmark for providing us with the most comprehensive and reliable historical framework. We today have access to far more information than the scribes who compiled the original lists ever had, hence we are in a better position to evaluate the facts. The trouble is that we are putting far too much faith in the Egyptian, Assyrian and Babylonian records without giving them the close scrutiny they deserve and without challenging and testing what we are being told. Those who are abandoning the Biblical chronology in favour of these alternative chronologies are making a big mistake. To adopt the proper scientific approach, we ought to be comparing both chronologies on an equal basis and (as I have done here) to adjust the results to form a more coherent picture. Whilst I can understand why there is a reluctance to accept the Biblical chronology, the Egyptian and Assyrian chronologies as they currently stand are in an even bigger mess. Basically, anyone who is putting his trust in the Assyrian and *Babylonian King List*s and Chronicles is putting their faith in a house built of sand!

We shall end this discussion with yet another mysterious entry in the Bible. The book of Yechezekel (Ezekiel) contains the following enigmatic statement:

> "Now it came to pass ***in the thirtieth year***, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions

[56] Jer. 22:24-30 and 37:1.
[57] Jer. 24:1, 27:20, 28:4 and 29:2.
[58] 1 Chron. 3;16-17.
[59] 2 Kings 21:19 & 2 Chron. 33:21.

> of God. In the fifth day of the month, which was ***the fifth year of king Jehoiachin's captivity***, the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him."[60]

Notice that the name of the ruling king is not mentioned either here or in any other part of the book of Yechezekel. Note that this 30th year coincided with the 5th year "of Jehoiachin's captivity" which equates to the 5th year of Zedekiah, the last king of Judah.

Yehoyachin (יְהוֹיָכִין AV Jehoiachin), who was also called Yeconiah (יְכָנְיָה AV Jeconiah)[61] as well as Coniahu (כָּנְיָהוּ),[62] was taken prisoner by Nebuchadnezzar II after ruling for three months. Yehoyakim (Jehoakim) before him ruled for eleven years[63] and Yehoachaz (Jehoahaz) before him ruled for three months.[64] Before that, Yoshiahu (AV Josiah) is said to have ruled for 31 years[65] and before him Amon for two years,[66] and then Menashe (AV Manasseh) son of Hezekiah for fifty-five years.[67] You do not have to be a genius to realise that thirty years previous to the time spoken of by the prophet Yechezekel takes you into the latter half of Josiah's reign, which reign was supposed to have been the most peaceful.[68] No invasion of Judah or Israel is recorded as having taken place at this time, so it cannot refer to the period of captivity. So, what then do the 30 years refer to?

A few chapters later, the narration in the book of Yechezekel changes to the 6th year,[69] again without naming the king in question. This clearly refers to the 6th year of Zedekiah. The 7th year is quoted in Chapter 20, but it is Chapter 24 which gives us the key to the puzzle:

> "Again in the ninth year, in the tenth month, in the tenth day of the month [of Av], the word of the LORD came unto me saying, Son of man, write thee the name of the day, *even* of this same day: the ***king of Babylon*** set himself against Jerusalem this same day."[70]

This date is also recorded in the second book of Kings as being the day Nebuchadnezzar besieged Jerusalem. It was the 9th year of Zedekiah king of Jerusalem.

So, what does the 30th year refer to? Being the 5th year of Yehoiachin's captivity, it will have been the 5th year of Zedekiah's reign. Notice that one year later, it is actually recorded as the 6th year of Zedekiah's reign rather than year 31. Does this then mean that the 31st and final year of Josiah's reign coincided with the 6th year of Zedekiah's?

According to the second book of Kings:

> "In his days Pharaoh Nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot ***dead from Megiddo***, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead."[71]

This clearly states that Josiah died on the battleground at Megiddo. The second book of

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60 Ezek. 1:1-3.
61 1 Chron. 3:16, Esth. 2:6 and Jer. 27:20, 28:4, 28:2 & 37:1.
62 Jer. 22:24-28.
63 2 Kings 23:36.
64 2 Kings 23:31.
65 2 Kings 22:1.
66 2 Kings 21:19.
67 2 Kings 21:1.
68 2 Kings 22:20.
69 Ezek. 8:1.
70 Ezek. 24:1.
71 2 Kings 23:29-30.

Chronicles, however, gives a completely different account:

> "And the archers shot at king Josiah; and the king said to his servants, Have me away; ***for I am sore wounded***. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and ***they brought him to Jerusalem, and he died***, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah."[72]

The Septuagint likewise displays the same contradictions.

We should bear in mind that the books of Chronicles were compiled sometime during the Persian Period. The last chapter of the book of Chronicles, for example, tells us that they who had "escaped from the sword carried he [Nebuchadnezzar] away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia" and also records the decree given by Cyrus king of Persia.[73] This alone dates the book to some time after the first year of Cyrus.

Throughout the books of the Kings, there is constant reference to ***two*** different chronicles, but only the one amalgamated one seems to have survived:

> "Now the rest of the acts of ... which he did, are they not written in the book of the chronicles of the ***kings of Israel***?"[74]

> "And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the ***kings of Judah***?"[75]

If the year 30 of the book of Yechezekel (Ezekiel) refers to the 30th year of the king of Judah, then, in my opinion, only one king can possibly be alluded to. Note that Josiah is said to have reigned for 31 years, which would then tie in with the change to year 6 of Zedekiah a year later! This would mean that, although Josiah was mortally wounded at Megiddo, he must actually have lived for another ***seventeen*** years before he actually died. This amendment, however, does not come without its difficulties.

How then do we explain the fact that the king kept a special Passover festival in the ***eighteenth*** year of his ***thirty*** year reign?

> "And Josiah kept a passover unto the LORD in Jerusalem; and they killed the passover lamb on the fourteenth day of the first month."[76]

This will have been after his fatal injury at the hands of Pharaoh Necho.

In the book of Chronicles, which is the earlier of the two records, we are told:

> "Josiah was ***eight*** years old when he began to reign; and he reigned thirty and one years in Jerusalem. And he did that which was right in the eyes of the LORD, and walked in the ways of David his father, and turned not aside to the right hand or to the left. For in the ***eighth*** year of his reign, ***while he was yet young***, he began to seek after the God of David his father; and in the ***twelfth*** year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images."[77]

If Josiah died in the sixth year of Zedekiah's reign, then the battle at Megiddo must have

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[72] 2 Chron. 35:23-24.
[73] 2 Chron. 36 verses 20 and 22.
[74] 1 Kings 14:19, 15:31, 16:5, 16:14, 16:20, 16:27 & 22:39 and 2 Kings 1:8, 10:34, 13:8, 13:12, 14:15, 14:28, 15:11, 15:15, 15:21, 15:26 & 15:31.
[75] 1 Kings 14:29, 15:7, 15:23 & 22:45 and 2 Kings 8:23, 12:19, 14:18, 15:6, 15:36, 16:19, 20:20, 21:17, 21:25, 23:28 & 24:5.
[76] 2 Chron. 35:1. See also 2 Kings 23:23.
[77] 2 Chron. 34:1-3.

occurred in the ***fourteenth*** year of Josiah's reign. The above statements are therefore in contradiction to the reconstruction being proposed here. It should be stressed, however, that these amendments are required in order to properly align the Assyrian and Biblical chronologies. Anyone studying the history of this period will testify that the Biblical chronology of this period is currently far too long. Assuming that Menashe started reigning from the 14th year of Hezekiah's reign, Ashurbanipal's 42 year reign will have ended in Menashe's 52nd year. Nabopolassar is understood to have started reigning immediately after Ashurbanipal, which means that there was a maximum of ***twenty-one years*** before the fourth year of Yehoiakim son of Josiah. One does not need to be a mathematician to see that the Biblical chronology (another 3 years of Menashe's reign, 2 years of Amon, 31 of Josiah and 4 of Yehoaikim, totalling 40 years) is still far too long.

Notice the remark above that Josiah did these things "while he was yet young". He was supposedly ***eight*** years old when he started to reign. It was purportedly in the ***eighth*** year of his ***reign*** when he "began to seek after the God of David his father". Is it then possible that whoever was responsible for transcribing the chronicles has confused the years of the king's life with the years of his reign? Archaeological evidence shows that inscriptions often only referred to 'Year *x*' without clarification as to whether Year *x* referred to the year of the king's reign or to the age of the king. Knowing this, it is possible that the Passover was held when Josiah was ***eighteen*** years old rather than the ***eighteenth*** year of his reign. This would then effectively have been the ***tenth*** year of the king's reign. The battle at Megiddo will then have occurred four year's later when Josiah was 22 years old.

Another anomaly concerns Josiah's successor, Yehoachaz (Jehoahaz – called Yochanan/ Johanan in the first book of Chronicles[78]) who is said to have been 23 years old when he started to reign and ruled for only three months.[79] His brother, Yehoiakim, who succeeded him is said to have been 25 years old when he began to reign.[80] How is it that the younger brother was invested before the elder? The Book of Chronicles, who calls him Johanan, nevertheless suggests that Jehoahaz was the ***firstborn***![81]

Also, if these two reigns occurred in the ***fourteenth year*** of Josiah's reign, when Josiah was 22 years old, following these deductions through to their natural conclusion, it would mean that neither Yehoahaz nor Yehoiakim could possibly have been sons of Josiah. We should here bear in mind that the New Testament writer Matthew omits Yehoaikim and makes Yehoaichin the immediate son of Josiah.[82] This would certainly help the situation chronologically, though it has its drawbacks. Yehoahaz and Yehoiakim must therefore have been more correctly sons either of Menashe or of his son Amon.

The Book of Jeremiah, however, clearly states that Shallum (i.e. Yehoahaz) and Yehoiakim were sons of Josiah. We are also told that:

> "From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened."[83]

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78 1 Chron. 3:15 though Jehoahaz is there called Johanan.
79 2 Kings 23:31 & 2 Chron. 36:2.
80 2 Kings 23:36 & 2 Chron. 36:5.
81 1 Chron. 3:15.
82 Matt. 1:11.
83 Jer. 25:3.

If, however, Yehoahaz was co-ruling with his father when he was taken by Nebuchadnezzar, which is what we are suggesting here, then this passage, which is dated to the ***fourth*** year of Yehoaikim,[84] can be shown to be contrived and is possibly a late addition to the text. According to the conventionally accepted chronology, from the 13th year of Josiah to the 4th year of Yehoiakim would take us to the ***twenty-second*** year of Yehoaikim rather than the twenty-third. This in itself suggests a late insertion and contradicts the year 30 of the book of Ezekiel if it is indeed referring to the 30th year of Josiah's reign.

We should also consider the possibility that, if Amon's reign coincided with that of his father Menashe, then Josiah's reign might likewise have started whilst his grandfather Menashe was still king of Jerusalem. The suggestion that Josiah's overturning of Menashe's idolatrous practices occurred whilst Menashe was still alive, however, is just as awkward to explain as everything else about this period.

The "year 30" of the first chapter of the book of Ezekiel cannot refer to the 30th year of their captivity. It is dated to the 5th year of Yehoiachin's captivity, which equates to the 13th year of Nebuchadnezzar, his father Nabopolassar and Ashurbanipal king of Assyria having already died some time previously. The number is presented by the prophet as though it is referring to the reign of a king of Judah, and the only candidate for this 30 year reign is King Josiah.

By making these adjustments to the Biblical chronology, we are able to better align it with the Assyrian chronology, which, up till now, has been noticeably shorter. This adjustment, however, comes at a cost, as it undermines the credibility of the Biblical text and the work of the sages who put together the books of the Kings and the Chronicles. Nevertheless, the best we can do at this stage is to highlight the difficulties inherent in the texts and to await the results of further research.

Like archaeology, religion is also full of prejudices and preconceptions. Once a particular doctrine has been accepted, it is difficult to change that teaching even if it is fundamentally wrong! The Bible is a masterpiece of historical value. Even with its errors, it is still the ***only*** book which gives us a full and concise account of our otherwise obscure history. In the course of this work, we have demonstrated that the Bible does contain errors. No one can deny that. By contrast, every other attempt at history, whether it is at the hands of the Greek writers, or whether it is at the hand of the Egyptian or Assyrian scribes, is of a propagandist nature and is shown to be far from reliable. To reject the Biblical account in favour of these alternative attempts at history would therefore be extremely foolish.

What many people do not appreciate is Israel's role in bringing civilisation to the nations. When we put history back on its correct track, we discover that many of the innovations which have been assumed to be Egyptian, or Assyrian, or Greek, are actually Israelite in origin. The evidence shows that Jews and Israelites were the first to record history. Other nations were relatively late in following their example.

In the first book of Kings we read:

> "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD."[85]

[84] Jer. 25:1.
[85] 1 Kings 6:1.

I am always sceptical when I come across figures which are thrown into the text, such as this reference to 480 years having elapsed since leaving Egypt, unless there is supporting evidence. Joshua was already advanced in age when he led our forefathers into the Promised Land. If we may believe Josephus, he was 45 years old when he was sent to spy out the land,[86] though the Bible merely refers to him as "a young man" at that time.[87] After conquering and subduing many of the nations which inhabited the "land of Canaan", Joshua is described as "old and stricken in years", but the Almighty told him, "Thou art old and well stricken in years, and there remaineth yet very much land to be possessed".[88]According to the book of Joshua, he was 110 years old when he died.[89] If Josephus is to be trusted, this marked a period of around 25 years after entering the Promised Land. If you add up the periods of the Judges and add on to it this estimate of 25 years, it comes to around 370 years. Add on to this Saul's two year (or maybe 40 year) reign[90] and David's reign of 40 years[91] (though the first 7 years was spent ruling from Hebron[92] and seems to have coincided with the two years reign of Saul's son Ishbosheth[93]) and the 4 years of Solomon, and we fall short of the 480 years by around 25-65 years.

We are further informed that Israel was in Egypt for 400 years,[94] this later changing to 430 years,[95] though the apostle Paul dates the 430 years from the time that the LORD made a covenant with the patriarch Abraham.[96] Josephus informs us that they spent 400 years under the Egyptian yoke,[97] but then contradicts himself by saying:

> "They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt."[98]

This means that they were afflicted by the Egyptians for less than 200 years, because they dwelt peacefully whilst Joseph was in control of affairs. Whilst this is still a long time to suffer oppression (remember that the oppression started before Moses was born and Moses was 80 years old when he went up against Pharaoh) it was certainly ***not*** 400 years.

What is ***not*** sustainable is that for this period of around ***seven to eight hundred years***, there were only ***twelve generations***! We are told that Judah's son Zerach begat Pharetz, begat Hetzron, begat Ram, begat Amminadab, begat Nachshon, begat Salma (variant Salmon), begat Boaz, begat Obed, begat Yishi (Jesse), begat David.[99] This equates to around 70 years to a generation, which is simply not credible. This genealogy is clearly abridged. In fact, there

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86 "So Joshua, when he had thus discoursed to them, died, having lived a hundred and ten years; forty of which he lived with Moses, in order to learn what might be for his advantage afterwards. He also became their commander after his death for twenty-five years." Josephus, *Antiquities of the Jews* 5.1.29 (Whiston) 5.117 (Loeb).

87 Exod. 33:11 & Num. 11:28.

88 Josh. 13:1.

89 Josh. 24:29.

90 1 Sam. 13:1 is translated as "Saul reigned one year; and when he had reigned two years over Israel...". The book of Acts says that he ruled for 40 years (Acts 13:21). This verse in the Hebrew Bible is actually corrupted as it says "Saul was a year old when he began to reign and he reigned for two years over Israel" (בֶּן-שָׁנָה, שָׁאוּל בְּמָלְכוֹ ; וּשְׁתֵּי שָׁנִים, מָלַךְ עַל-יִשְׂרָאֵל.) – see www.mechon-mamre.org/p/pt/pto8a13.htm -- whilst the Septuagint omits this verse in its entirety.

91 2 Sam. 5:4.

92 2 Sam. 2:11 & 1 Kings 2:11.

93 2 Sam. 2:10.

94 Gen. 15:13.

95 Exod. 12:40-41.

96 Gal. 3:17.

97 Josephus, *Antiquities of the Jews* 2.9.1 (Whiston) or 2.203-4 (Loeb).

98 Josephus, *Antiquities of the Jews* 2.15.2 (Whiston) or 2.318 (Loeb).

99 Ruth 4:18-22 & 1 Chron. 2:3-15.

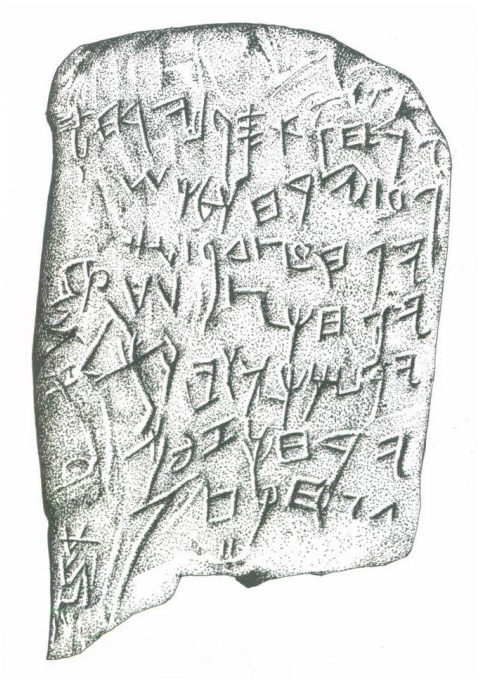
are a number of places where the word 'son' is used in the sense of 'family'. Ehud son of Gera, mentioned in the book of Judges,[100] for example, lived centuries after Gera son of [Bela, son of] Benjamin.[101] In the book of Chronicles, an otherwise unattested Yoel (AV Joel) son of Reuben is added.[102] He is not mentioned in the book of Genesis.[103] This is because Yoel lived centuries after the time of Reuben.

The Tanakh (Hebrew Bible)

Despite what we may think, the Hebrew square script (sometimes referred to as the Hebrew box script) which is in use today, dates no earlier than the latter part of the Persian Achaemenid Period if not later. There is absolutely no evidence of it having been used prior to that time. In fact, the writing carved on Hezekiah's Tunnel in Jerusalem is written in Paleo-Hebrew, as is the Gezer Calendar and the Mesha Stele and a countless number of other artefacts uncovered at a number of diverse archaeological sites throughout the land of Israel. This Paleo-Hebrew text was still in use as late as the second century of the Common Era, as coins dating from the Bar-Kokhba revolt (132-136 CE) demonstrate. Not a single specimen of the Hebrew square script has to date been found which predates the late Persian Period.

Having said that, a number of papyri have been found in Elephantine in Egypt which have been dated to around 500 BCE. These documents, which were written in the Aramaic square script by Jewish mercenaries in the employment of the Persian government, consist of:



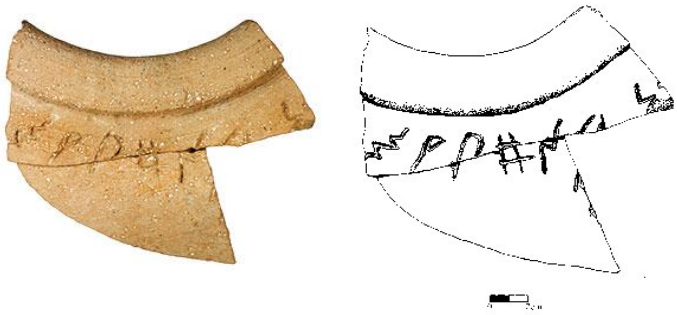


Top Left: Coins minted after the Bar Kokhba revolt of 132 CE.
Bottom Left: The Siloam Inscription from Hezekiah's tunnel in Jerusalem.
Right: The Gezer calendar.

[100] Judg. 3:15.
[101] Son of Benjamin in Gen. 26:21 but son of Bela, son of Benjamin in 1 Chron. 8:3.
[102] 1 Chron. 5:4.
[103] Gen. 46:9.

> "legal documents, letters, and the Aramaic versions of the Aḥiqar romance and the Behistun inscription. The letters record the official correspondence between the leaders of the colony and the Persian governor of Judea concerning the restoration of the temple of *Yhw*, destroyed by the local Egyptian priests in an anti-Jewish riot."[104]

Having demonstrated that Darius III and Artaxerxes II Arsaces were the last kings of Persia, these papyri now mainly date to this latter part of the Achaemenid Period, immediately prior to the time of Alexander the Great.



Part of a storage jar dated to the time of kings David and Solomon with Proto-Canaanite script. Discovered in the 2012 excavations at the southern wall of the Temple Mount in Jerusalem by Eilat Mazar.

In the 2012 excavations of the Temple Mount in Jerusalem, the Israeli archaeologist Eilat Mazar discovered an even earlier Hebrew script. Inscribed on a sherd of pottery, which she dates to around the 10th century BCE, she found evidence that the inhabitants of Jerusalem during the time of kings David and Solomon were using a form of Proto-Canaanite script.[105] This accords with the evidence provided in this book which shows that the people archaeologists are calling Canaanites were actually Israelites.

We have already seen how the Hebrew letters *daleth* and *reysh* have been confused when transliterating from Paleo-Hebrew to the more modern Hebrew script, hence Duke Hemdan (חֶמְדָּן) in the Book of Genesis[106] becomes Hamran (חַמְרָן) in the Book of Chronicles.[107] Dodanim (דֹּדָנִים) son of Yavan[108] likewise in the Hebrew text becomes Rodanim (רוֹדָנִים),[109] the correct form being included as a margin note. Riphath (רִיפַת) son of Gomer[110] conversely becomes Diphath (דִיפַת),[111] again with the correct form being included as a margin note.



In 2005 the Israeli archaeologist Eilat Mazar discovered a bulla (left) in Paleo-Hebrew script bearing the name Yehucal (AV Jucal) in what she believes to be the remains of King David's palace in Jerusalem. A few years later, she found another bulla, again in Paleo-Hebrew, this time bearing the name of Gedaliah son of Pashur (right). Both Yehucal and Gedaliah are mentioned in Jer. 38:1 as seeking the prophet Yeremiahu's (Jeremiah's) death.

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104 *Studies in the Aramaic Legal Papyri from Elephantine* p.1, Yochanan Muffs, with Prolegomenon by Baruch A. Levine, Koninklijke Brill, Leiden, Netherlands 2003. (ISBN 90 04 12868 9.)

105 *The New Jerusalem Inscription – So What?,* Alan Millard, *Biblical Archaeology Review* Vol. 40, No. 3 (May/June 2014), Biblical Archaeology Society.

106 Gen. 36:26.

107 1 Chron. 1:41.

108 Gen. 10:4.

109 1 Chron. 1:7. (NB: The Authorised Version correctly has Dodanim.)

110 Gen. 10:3.

111 1 Chron 1:6. (NB: The Authorised Version correctly has Riphath.)

These errors are easy to understand when you look at the Paleo-Hebrew characters, but are not so explicable when dealing with the Hebrew square script. Josephus called Hadad the Edomite, who was an adversary of King Solomon, Ader (Ἄδερον *Aderon* or Ἄδερος *Aderos*),[112] which suggests that he likewise was working from the Paleo-Hebrew text rather than the square script. The Masoretic text, which was introduced at a much later date (between the sixth and tenth centuries CE), clearly shows the name as Hadad. The Septuagint likewise shows Ader (Ἄδερ) for Hadad[113] as well as calling Dophka (דָּפְקָה), one of the places Israel camped at whilst in the wilderness, Rophka (Ῥαφακά).[114] Research currently being done by the University of California also shows that there are sometimes marked differences between the Masoretic texts and those from Qumran which date from a much earlier period.[115]

When the Hebrew Bible was transcribed from the old Hebrew, copying mistakes were made. We have encountered a number of these errors throughout this work. Also, there is ample evidence to show that the scribes, when translating, updated the original Hebrew with more modern names. The Book of Proverbs, for example, includes the statement "These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out."[116] There was therefore the need to transcribe (i.e. copy) from older texts even in Hezekiah's day and it is almost certain that the scribes at that time will have translated into the Paleo-Hebrew script from the older Proto-Canaanite.

It was obviously decided that many of the place names, especially cities which had long since been destroyed and disappeared from view, had fallen out of general use, hence would not be recognised by future generations. To avoid this, they replaced them with their more modern counterparts. For this reason:

- The city of Dan is mentioned in the Book of Genesis[117] ***long before*** Dan was born and ***long before*** they actually named the city, a city which, until the time of the Judges, was known as Laish.[118]
- The country of the Amalekites is mentioned in the Book of Genesis[119] ***long before*** Amalek son Eliphaz, son of Esau was born.[120]
- When Jacob stayed at Bethel, the angel of the LORD appeared to him in a dream:

  > "And he called the name of that place Bethel: but the name of that city was called Luz at the first."[121]

  At that time, there was no city on the spot where Jacob rested his head. At some subsequent date, the city of Luz was built by the Biblical Hittites (as opposed to the

[112] See for example *Antiquities of the Jews* 8.199.
[113] 3 Kings 11:14ff.
[114] Num. 33:12-13.
[115] See comments about errors noticed in the Masoretic texts in the article *Controversy Lurks as Scholars Try to Work Out Bible's Original Text* by Anthony Weiss in *The Times of Israel* dated 14 May 2014. *The Times of Israel* is a Jerusalem-based online daily newspaper "founded in 2012 to document developments in Israel, the Middle East and around the Jewish world". See www.timesofisrael.com. The project team is working on a book which will be known as "The Hebrew Bible: A Critical Edition", also known as The Oxford Bible. See http://ohb.berkeley.edu/.
[116] Prov. 25:1.
[117] Gen. 14:14.
[118] Judg. 18:29.
[119] Gen. 14:7.
[120] Gen. 36:12 & 1 Chron. 1:36.
[121] Gen. 28:19.

people archaeologists have wrongly called Hittites) and was conquered more than ***four hundred years after Jacob*** by the House of Joseph during the time of the Judges.[122] If a city had been built on the spot, it would have been impossible for anyone returning after a four hundred year sojourn in Egypt to have been able to identify the place. We are told that the Hittites were forced out of Luz and they ***built a further city by the name of Luz*** elsewhere.[123] The Book of Joshua, which is supposed to be earlier than the Book of Judges, calls the original city of Luz, Bethel and talks of the Joseph's border being "from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth".[124] This new city of Luz did not exist at that time, which means that someone, at some later date, has updated the book of Joshua.

- The city of Rameses (var Raamses), one of the cities built by the Israelite slaves whilst in Egypt,[125] as well as "the land of Rameses"[126] would appear to be referring to Pi-Rameses, a city built by Rameses II alias Necho II. This means that the name Rameses was also a late emendation. During the time of Moses, it will have been known as Hat-Nabu.

- When the LORD promised the Patriarch Avraham that he would give the Land of Israel to him and his sons for an everlasting possession, the LORD is purported to have said: "'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenite, and the Kenizzite, and the Kadmonite...".[127]

  The Kenites were descended from Hobab, who is called Moses' father-in-law in a couple of places in the Bible:

  > "And the children of the Kenite, Moses' ***father-in-law***, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which is in the south of Arad; and they went and dwelt with the people."[128]

  > "Now Heber the Kenite, which was of the children of Hobab the ***father-in-law*** of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh [var: unto Elon Betsa'anim, which is Kadesh]."[129]

  This would suggest that Hobab was an alternative name for Jethro (יִתְרוֹ Yithro),[130] who was also known as Reuel (רְעוּאֵל).[131] It should be noted that Josephus called Jethro Ἰεθεγλαίου *Ietheglaus* informing us that this was an alternative name for Reuel, who he called Ῥαγουήλῳ *Raguel*.[132]

  It should be noted that, in the book of Numbers, Hobab is called 'son of Reuel' (רְעוּאֵל), a name which is transliterated as Raguel in the Authorised Version.[133] The Hebrew word חוֹתֵן *choten*, which, in reference to Hobab son of Jethro/Reuel, is translated in the above two passages as "father-in-law", should more correctly be translated as "brother-in-law". This word חוֹתֵן *choten* is equivalent to חָתָן *chatan* (same Hebrew letters but with

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122 Judg. 1:23-6.
123 Judg. 1:26.
124 Josh. 16:2.
125 Exod. 1:11 & 12:37 & Num. 33-5.
126 Gen. 47:11.
127 Gen. 15:19.
128 Judg. 1:16.
129 Judg. 4:11.
130 Exod. 3:1.
131 Exod. 2:18.
132 Josephus, *Antiquities of the Jews* 2.12.1 (Whiston) or 2.264 (Loeb).
133 Num. 10:29.

a different pronunciation) and which is translated as "son-in-law". See, for example, the Book of Genesis where the angel told Lot to take his wife, daughters and sons-in-law (חֲתָנָיו) and flee Sodom. The same word (חֲתַן) is also translated as "son-in-law" in the Book of Judges when talking about Samson being "son-in-law to the Timnite".[134] We should bear in mind that the pointing system which is used today dates no earlier than the Persian Period. When we consider the Paleo-Hebrew, Proto-Canaanite and Proto-Sinaitic inscriptions, there is not even a hint of this pointing system being used. These were therefore added later. The word חתן might therefore simply mean 'a relation', whether a father-in-law, brother-in-law or son-in-law. Alternatively, we have to assume that there is an error in Judges 4:11 and that the scribes have either missed out the words "son of Jethro" (בֶּן-יִתְרוֹ) or "son of Reuel" (בֶּן-רְעוּאֵל) as it was Jethro/Reuel who was the father-in-law of Moses – ***not*** Hobab.

The Kenites were therefore descendants of Jethro's son Hobab.

> "And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ***you shewed kindness to all the children of Israel, when they came up out of Egypt***. So the Kenites departed from among the Amalekites."[135]

When did the Kenites show kindness to all the children of Israel when they came up out of Egypt?

> "So Moses hearkened to the voice of his father-in-law [in sharing the burden of rule], and did all that he had said."[136]

Here, the word חֹתֵן *choten*, which is translated as "father-in-law", is referring to Jethro, hence is clearly to be translated in this instance as "father-in-law". The fact of the matter is that the Kenites ***did not exist*** during the time of Abraham!

The Kenizzites are descended from Duke Kenaz, son of Duke Eliphaz.[137] Kenaz ***had not been born*** when this promise was given to Abraham! It should be noted that Caleb son of Yephunneh was a Kenezite.[138] This is why he was given "a part among the children of Judah".[139] He was ***not*** of the tribe of Judah and was ***not*** originally even of the tribe of Israel. He was an Edomite.

The Kadmonites (Hebrew קַדְמֹנִי *Kadmoni*) might likewise be descended from Kedemah son of Ishmael.[140] Ishmael was Abraham's son, born to him by Hagar. When this promise was given, Ishmael ***had not been born***! Bearing in mind, however, that there is no record of any sons of Kedemah ever dwelling in the land of Israel, we must read the Hebrew word Kadmoni as 'easterners' or 'those of the east'. This would then identify the Kadmoni as Ammon and Moab, who crossed the river Jordan and settled in the land of Israel sometime after Israel had gone into captivity and before Judah started to return to the land during the Persian Period. This amendment to the text must therefore have occurred after this pivotal date (presumably during the time of Ezra and Nehemiah who lived during the Persian Period).

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134 Judg. 15:6.
135 1 Sam. 15:6.
136 Exod. 18:24.
137 Gen. 36:11, 15 & 42 & 1 Chron. 1:36 & 53.
138 Num. 32:12.
139 Josh. 15:13.
140 Gen. 25:15 & 1 Chron. 1:31.

- In the book of Genesis, we are told that:

> "And when Esau was forty years old, he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they were a bitterness of spirit unto Isaac and to Rebekah."[141]

Neither of these two wives (Judith nor Basemath daughter of Elon the Hittite) are mentioned elsewhere in the Bible. Basemath daughter of Elon the Hittite is not to be confused with Basemath the daughter of Ishmael who Esau is also said to have married.[142] This statement likewise appears in the Septuagint. How likely is it, however, that Esau married two wives with the name of Basemath? Also, why are neither they nor their offspring mentioned either in the long list provided in Genesis Chapter 36 or in 1 Chronicles Chapter 1? Note that Beeri the Hittite is also otherwise unattested.

Josephus clearly must have been working from a ***different*** copy of the Hebrew Bible when he wrote:

> "Now when Esau, one of the sons of Isaac, whom the father principally loved, was now come to the age of forty years, he married Adah, the daughter of Helon, and Aholibamah, the daughter of Esebeon; which Helon and Esebeon were great lords among the Canaanites..."[143]

This makes far more sense than the version which has been preserved in our Masoretic copy of the Bible.

As can be seen from the above examples, there is clear evidence that the Biblical texts have, in places, been amended at some late date. Most (though not all) of these emendations will have undoubtedly occurred when the texts were translated from old Hebrew into the more modern square script. Anyone who wants to make a serious study of the Bible therefore needs to take these factors into consideration.

We have also made mention that our modern pronunciation of names is incorrect. We have provided as an example the name Ramath-Gilead which Josephus transliterated as Galadene city Arametha.[144] He also called Dumah[145] son of Ishmael, Idumas[146] and Duke Tsibeon,[147] Esebeon.[148]

Josephus informs us that some of the Hebrew was written in hexameter verse:

> "Moses also composed a song unto God, containing his praises, and a thanksgiving for his kindness, in hexameter verse."[149]

What form this hexameter takes is unknown. As Whiston himself remarked:

> "What that hexameter verse, in which Moses's triumphant song is here said to be written, distinctly means, our present ignorance of the old Hebrew metre or measure will not let us

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141 Gen. 26:34-5.
142 Gen. 36:3.
143 Josephus, *Antiquities of the Jews* 1.18.4 (Whiston) or 1.265 (Loeb).
144 Josephus, *Antiquities of the Jews* 8.398. (Loeb – Greek: Γαλαδηνῇ πόλιν Ἀραμαθὰν. Whiston (8.5.13) has translated as Ramoth in Gilead.)
145 Gen. 25:14 & 1 Chron. 1:30.
146 Josephus, *Antiquities of the Jews* 1.12.4 (Whiston) or 1.220 (Loeb).
147 Gen. 36:29 & 1 Chron. 1:38. Tsibeon is written Zibeon in the Authorised Version.
148 Josephus, *Antiquities of the Jews* 1.18.4 (Whiston) or 1.265 (Loeb).
149 Josephus, *Antiquities of the Jews* 2.16.4 (Whiston) or 2.346 (Loeb).

> determine. Nor does it appear to me certain that even Josephus himself had a distinct notion of it, though he speaks of several sort of that metre or measure, both here and elsewhere."[150]

Even of the Psalms, Josephus commented:

> "And now David being freed from wars and dangers, and enjoying for the future a profound peace, composed songs and hymns to God of several sorts of metre; some of those which he made were **trimeters**, and some were **pentameters**."[151]

These meters are today unknown as, using our modern pronunciations, such meters cannot be reproduced. This is because, as demonstrated above, we simply do not understand how many of the Hebrew words were actually pronounced.

It should be stressed that, even with these errors and late emendations, the Bible is still our most reliable source for understanding ancient history and we ignore it at our peril. By comparison, the Assyrian, Babylonian and Egyptian chronologies are highly contrived. They were produced by people whose only interest was to show that their nation was the oldest on earth and we have demonstrated that they went to great lengths to distort the archaeological record employing clever forgeries in order to support their lies and deceptions.

The Return from Babylon

Peter James has demonstrated that the letters discovered at the city of Lachish in southern Israel date to the Persian Period:

> "A firm chronological peg is believed to have been found at Lachish, whose strategraphy provides the key to Judaean archaeology. Here a settlement of the late Persian period, Level I, was founded around the mid-5th century BC – to judge from the imported Greek pottery. Immediately beneath this was Level II, a fortified settlement destroyed by fire. Excavation of its burnt gatehouse between 1935 and 1938 uncovered some extraordinary writings on pot-sherds (ostraca). This famous group of letters, sent by a Jewish commander named Hoshaiah to his superior Yaosh – apparently just before the city fell to an enemy attack – is the oldest known in the Hebrew script."[152]

It was concluded by the Hebrew specialist Harry Torczyner that the letters date to the time of the Yeremiahu (Jeremiah) the prophet and to the destruction at the hands of the Babylonian invaders of 587 BC. Peter James continues by explaining:

> "The Letters naturally attracted the attention of the finest Semitic scholars of the day, who re-examined the ostraca and in a series of articles published over the next decade completely eroded Torczyner's case. Names were reread and events reinterpreted; indeed, many readings were shown to be merely products of his fertile imagination. For example, Torczyner's 'Yikhbaryahu' was corrected to 'Coniah'. Where he read the name of a prophet as 'Uriah', only the last three characters are actually visible: '-iah'. It could just as easily be any one of the dozens of other Hebrew names with this ending."[153]

Furthermore:

> "The dissection of Torczyner's work took many years. Yet by the time it was all over no one seems to have noticed what had really happened. Almost without exception, the very scholars

[150] Footnote ‡ on p.64 to Josephus, *Antiquities of the Jews* 2.16.4 (Whiston).
[151] Josephus, *Antiquities of the Jews* 7.12.3 (Whiston) or 7.305 (Loeb). (Emphasis mine.)
[152] COD pp.171-2.
[153] *Ibid*. pp.172-3.

> who had systematically pulled his case to pieces still accepted his date for the Letters."[154]

No change there then! Despite Professor Leonard Palmer's disclosure in the 1970's that Sir Arthur Evans had invented his 'Système de Classification' of Minoan pottery, academics to this day still adhere to this misleading method of classification for dating purposes. Likewise, archaeologists are still to this day referring to the Hattians of Anatolia as Hittites despite the fact that Emil Forrer long ago dispelled this myth.

As Peter James capably demonstrates in his *Centuries of Darkness*, the Lachish letters date to the time of Nehemiah and describe the events of that time, including correspondence mentioning Tobiah as demonstrated by Letter III:

> "And as for the letter of Tobiah servant of the king, which came to Shallum son of Yaddua through [via] the prophet, saying, 'Beware!', thy servant hath sent it to my lord."[155]

Tobiah, who is here styled "servant of the king" was a powerful ruler during the time of Artaxerxes I king of Persia.[156] In the Bible, Tobiah is merely called 'servant',[157] but his authoritative status shows that he was acting as Persian satrap.

The Achaemenid Name

Cyrus king of Persia, who allowed the Jews to return to their homeland, and Darius I both claimed descent from someone called Achaemenes.[158] The name Achaemenes, which is transliterated from the Persian 𐎠𐎧𐎶𐎢𐎼𐎹𐏁 as A.ak.ka.van.ni.s,[159] is a transliteration of the name Ahab. The Achaemenids are mentioned a number of times in the Assyrian records as Ukumani[160] or Kumani.[161] Offshoots of these Ukumani, as well as becoming the Achaemenids of Persia and the Cumans of the Ukraine, became the people known to the Greeks both as Achaeans and Chians.

Herodotus also informs us that these Persian kings were ultimately descended from Perses son of Perseus son of Danaus.[162] Both Perses and Perseus appear to be variations on the same name and are more than likely referring to the descendants of Peresh son of Machir son of Menashe,[163] though Peresh could effectively also be a variant spelling of Peretz (AV Pharez),[164] the patriarch of the kings of Judah who gave his name to the family known as פַּרְצִי Partsi (AV Pharzites). Because of the letter צ tsadi, the Hebrew name Partsi can also be written Parsi – hence Persia. This suggestion, however, is very unlikely as the Persian royal household claimed to be Achaemenids – hence naming themselves after Achab (AV Ahab) king of Israel. I would stress that Danaus was the generic name given by the Greeks to all the inhabitants of northern Israel.

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154 *Ibid*. p.173.
155 *Ibid*. p.173 – quoted from ANET p.322.
156 Note that Bardiya is called אַרְתַּחְשַׁשְׂתְּא Artachshasta in the Hebrew Bible but transliterated as Artaxerxes in the Authorised Version (Ezra), but Tobiah was a contemporary of Artaxerxes I, also called אַרְתַּחְשַׁסְתְּא Artachshasta, albeit written with a ס *samekh* rather than a ש shin. (Ezra 7:1 & Neh. 2:1, 5:14 & 13:6.)
157 Neh. 2:10.
158 Herodotus, *Histories* 3.75 for Cyrus and 7.11 for Darius.
159 *Memoir on the Scythic Version of the Behistun Inscription op. cit.* p.17.
160 ARAB Vol. 1, p.50, §.149 (Tukulti-Ninurta I).
161 *Ibid*. Vol. 1, p.83, §.241-2 (Tiglathpileser I).
162 Herodotus, *Histories* 7.61.
163 1 Chron. 7:16.
164 See for example Gen. 38:29 and Gen. 46:12 but especially Num. 26:20 where we are told that Peretz (AV Pharez) gave his name to the family of Phartzi (AV Pharzites).

> "And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD."[165]

This prophecy by Jeremiah the prophet was fulfilled by the Achaemenids, who, as already stated, seem to be Menashites descended from the tribe of Machir son of Menashe. We have already demonstrated that the rulers of the Medes were more than likely Shuhamites with Deiokes, their mythical ancestor, being a transliteration of the name Shuham. This would then explain why the Persians and the Medes were closely related. The Medes themselves, however, were descendants of Madai son of Yaphet (AV Japheth).[166] The above prophecy by the prophet Jeremiah can only have been fulfilled during the time of the Persian Empire.

The name Pasargadae, another important Persian tribe, were also Israelite. The name Pasargadae is understood to mean "sons of Gad":

> "The tribe of Pasargadae, to which belonged the family of Achaemenids, carries a name which gives much weight to the Persian tradition: Pasar-Gad, that is to say, the sons of Gad in the Persian Aramaic-Iranian dialect."[167]

Herodotus tells us that the Achaemenids were a sub-branch of the Pasargadae,[168] which statement, as usual, is not totally accurate. Gad and Menashe were two separate tribes. The names Massegetae (Greater Goths) and Thyssegetae (Lesser Goths) were also named after the Israelite tribe of Gad, though other Israelite tribes dwelt within their midst and became generically classed as the same group of people.

Elijah the Prophet

We have all heard the story of how Elijah the prophet was taken up to heaven by fiery horses and chariot. This story is now so firmly embedded in our teaching that we accept it without question. It is taught in schools, in churches and in synagogues alike. The problem is that this story is *post-Biblical* and the story as related in the Bible, we discover, is quite a different one!

This teaching comes from the story presented in 2 Kings chapter 2 which starts with the words:

> "And it came to pass when the LORD would take up Elijah into heaven ***by a whirlwind***…" (verse 1)

Here the word translated as 'heaven' is *shamaim* (שָׁמָיִם), which merely means 'skies'. There is no mention of "fiery horses and chariot" until verse 11:

> "And it came to pass, as they [Elijah and Elisha] still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and ***parted them both asunder***; and Elijah went up ***by a whirlwind*** into heaven [i.e. שָׁמָיִם *shamaim* = skies]".

This clearly states that Elijah was taken into the skies *by a whirlwind* ***after*** being separated from Elisha by fiery horses and chariot. He was ***not*** taken up to heaven in a fiery chariot

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165 Jer. 49:38.

166 Gen. 10:2 & 1 Chron. 1:5.

167 "La tribu des Pasargades, à laquelle appartenait la famille achéménide, porte un nom qui donne beaucoup de poids à la tradition persane: "Pasar-Gad", c'est-à-dire "les fils de Gad" dans le dialecte araméo-iranien de la Perside…" p.4, Chap. 1: Origine de Darius 1er, et commencements de son règne, Book 4: Les Achéménides, Vol. 2: Histoire des Perses d'après les Auteurs Orientaux, Grecs et Latins, Le Comte de Gobineau, Paris 1986.

168 Herodotus, *Histories* 1.125.

drawn by fiery horses! In fact, the sons of the prophets who witnessed the event[169] came rushing up to Elisha and said:

> "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and ***cast him upon some mountain or into some valley***".[170]

They clearly then did not see Elijah being taken into heaven by fiery horses and chariot!

We know that this episode took place during the reign of Jehoshaphat king of Judah, because shortly after this event Jehoshaphat sought Elisha's presence so that Elisha could ask the Almighty to deliver the king of Moab into his hands.[171] It was only after Elijah was taken over the mountains by the whirlwind that Elisha started to take Elijah's place as prophet.[172] Following the death of Jehoshaphat, his son Jehoram took the throne.[173] On taking the throne, Jehoram "slew all his brethren with the sword, and divers also of the princes of Israel".[174] This action provoked Elijah to write to Jehoram admonishing him for his sin.[175] This means that Elijah wrote this letter nearly 10 years ***after*** he had supposedly been taken up to heaven by the fiery horses and chariot!

Writing in the first century of the Common Era, Josephus, the Jewish priest-historian, commented on these same events.

> "Now at this time it was that Elijah disappeared from among men, and ***no one knows of his death to this very day***; but he left behind him his disciple Elisha, as we have formerly declared. And indeed, as to Elijah, and as to Enoch, who was before the Deluge, it is written in the sacred books that they disappeared; ***but so that nobody knew that they died***". [176]

Josephus was a priest, a Pharisee who officiated in the Temple at Jerusalem during the first century of the Common Era. He clearly did not believe that Elijah had been taken up to heaven by fiery horses and chariot.

The New Testament writers likewise did not believe that Elijah had been taken up to heaven:

> "And ***no man*** has ascended up to heaven, except he that came down from heaven, even the Son of man [i.e. Yehoshua or Jesus] which is in heaven".[177]

The Apostles believed in a Resurrection which is to take place in the end days:

> "For as in Adam all [men] die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits [of the dead]; afterward they that are Christ's ***at his coming***".[178]

This leads on to further errors in so-called Christian doctrine. The Apostle Peter, for example, believed that salvation was "ready to be revealed in the end days".[179] Even Paul talks of salvation yet to come when he says "for now is our salvation ***nearer*** than when we

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169 2 Kings 2:7.
170 2 Kings 2:16.
171 2 Kings 3:11-14.
172 2 Kings 2:9-10 and 14.
173 2 Chron 21:1.
174 2 Chron 21:4.
175 2 Chron 21:12.
176 Josephus, *Antiquities of the Jews* 9.2.2 (Whiston) or 9.28 (Loeb). (Emphasis mine.)
177 John 3:13.
178 1 Corinth 15:22-23.
179 1 Peter 1:5.

believed".[180] In his second letter to the Corinthians, Paul quotes from Isaiah chapter 49 which talks of the end days when the Moshiach (Messiah) shall set his throne in Jerusalem. Referring to the time spoken of by Isaiah, the King James Bible records Paul as saying "Behold now is the accepted time; behold now is the day of salvation",[181] though the Greek text actually says "Behold now an acceptable time, behold now a day of salvation",[182] putting a different slant on things.

Paul continues a few verses later by saying:

> "Having therefore ***these promises*** [i.e. of a day of salvation and of an acceptable time], dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."[183]

In the book of Zechariah, we are told that "The LORD also shall save the tents [i.e. the dispersed] of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah".[184] When salvation does come, it will come "to the Jew first, and also to the Greek".[185] This is further echoed by Paul who says:

> "Has God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has ***not*** cast away his people which he foreknew",[186]

Paul also warned the church against any antagonism towards the Jews:

> "And if some of the branches be broken off, and you [Gentile], being a wild olive tree, was grafted in among them [the Jews], and with them partake of the root and fatness of the olive tree; Boast not against the branches. But if you boast, you bear not the root, but rather the root bears you. You will say then that the branches were broken off that I might be grafted in. Well; because of unbelief they were broken off, and you stand by faith. Be not high minded but fear. For if God spared not the natural branches, take heed that he also does not spare you".[187]

Yehoshua, the one they called Christ, even commented to a Gentile, even to a Samaritan:

> "You worship you know not what. We know what we worship because salvation is of the Jews".[188]

Throughout the Hebrew Bible (i.e. the 'Old Testament'), we are told that the LORD has chosen Levi to be His ministers:

> "And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him ***for ever***."[189]

This is echoed by Yehoshua son of Yoseph, the one who is known as Jesus the Christ:

> "Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, ***that observe and do***;"[190]

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180 Romans 13:11.
181 2 Corinth 6:2.
182 ιδού νυν καιρός ευπρόσδεκτος ιδού νυν ημέρα σωτηρίας.
183 2 Corinth 7:1.
184 Zech 12:7.
185 Rom. 1:16.
186 Romans 11:2.
187 Romans 11:17-21.
188 John 4:22.
189 1 Chron. 15:2.
190 Matt 23:1-3.

This immediately is contrary to mainstream Christian belief which teaches that Jesus will only come to redeem those of the church that believe in Christ. In fact, the prophet Malachi issued the following stern warning against those self-appointed priests:

> "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, ***that my covenant might be with Levi***, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: ***for he is the messenger of the LORD of hosts***. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."[191]

The "tents of Judah" in the prophecy recorded by the prophet Zechariah refer to those of the dispersion. This prophecy concerning our salvation has not yet been fulfilled! Do not let anyone fool you into believing that salvation has already arrived.

Jesus Christ's Secret Mission

There are a number of instances in the Bible where Yehoshua (Jesus) commanded his disciples not to reveal certain information until after his death,[192] and in some cases not at all. Our consideration of Matthew Chapter 15 and Mark Chapter 7 falls into the latter category.

We will start by listing the sequence of events:

a) Yehoshua left Gennesaret which is located on the north western shore of the Sea of Galilee.[193]

b) He "withdrew to the district of Tyre and Sidon".[194]

c) Mark adds that "he entered a house, and would not have any one know it; yet he could not be hid".[195]

d) It was whilst he was here that the Syro-Phoenician woman from Canaan tried to persuade Yehoshua to go home with her to heal her sick daughter.[196]

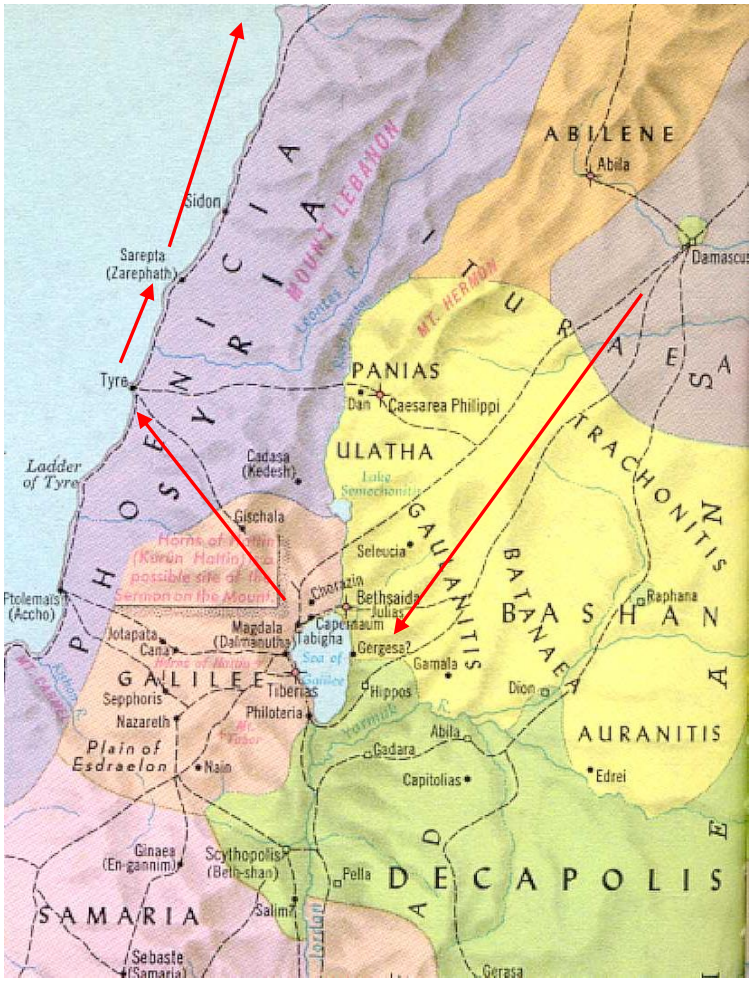
e) Matthew alone recorded Yehoshua's reply: "I was not sent ***except to the lost sheep of the House of Israel***",[197] he told the woman.

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191 Mal. 2:1-9.
192 Matt 17:9. See also Matt 16:20 & Mark 8:30.
193 Matt 14:34 & Mark 6:53.
194 Matt 15:21 & Mark 7:24.
195 Mark 7:24.
196 Matt 15:22 & Mark 7:26.
197 Matt 15:24.

Matthew then merely tells us that Yehoshua returned to the Sea of Galilee[198] without providing any further detail or explaining why he went all that way north, a distance of around forty miles. Mark, however, gives us the following important piece of information:

> "Then he returned [or 'again going forth'] from the region of Tyre, and went ***through*** Sidon to the Sea of Galilee, ***through the region of Decapolis***".[199]



The route taken by Yehoshua (Jesus the Christ) as recorded in Matthew Chapter 15 and Mark Chapter 7.

The translators of the Authorised Version of the Bible have not included the part about going through Sidon as this only appears in the Alexandrian version of the Bible. You will, however, find the text in the Revised Standard Version, New International Version and other later editions. This important passage tells us that Yehoshua travelled ***northwards*** up the coast road to north Syria and then returned down the other side of the country, presumably travelling down the Damascus road, through the region of Decapolis. Even if we ignore the route through Sidon, to arrive down the other side of the country, Yehoshua will have had to first of all travel northwards into north Syria. Where then did Yehoshua go?

He actually gave the answer to the Syro-Phoenician woman: "I came not other than to go to the lost sheep of the House of Israel".

According to Josephus:

> "there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers".[200]

The location indicated by Josephus was occupied by Parthians and Scythians. One of the tribes dwelling in this region was referred to by Pliny as Orrean Arabs:

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198 Matt. 15:29.
199 Mark 7:31.
200 Josephus, *Antiquities of the Jews* 11.5.2 (Whiston) or 11.133 (Loeb).

> "Both rivers [the Euphrates and the Tigris] rise in Armenia, and it forms the beginning of Mesopotamia, the tract of country lying between these two rivers; the intervening space is occupied by the Orroean Arabs."[201]

In my paper *Ancient Irish History Reconsidered* I demonstrate that the name Orroean is a phonetic variant of the name Errain, this being the name of a people who settled in Ireland. (If you imagine an Irishman pronouncing the name Errain, you can understand why Pliny transliterated the name as Orroean.)

If we can recall, the House of Israel was settled by the Assyrians in that land which had been confiscated from the Medes. We have already demonstrated that the Mitannians were Medes and that the land of Matiene spoken of by Herodotus, which included the region up to the Halys River in Anatolia, originally belonged to the Medes. Of the Parthians, we learn from Diodorus that they were subjects first of the Assyrians, then of the Medes and then of the Persians before becoming a great power in their own right in 250 BCE.[202] This great power 'disappeared' from the Middle East along with many of the Scythian tribes in the third century of the Common Era when the Sassanids, under the leadership of Ardashir I, attacked them and went on to form the Sassanian Empire.[203]

Of the Scythians, the Greek writer Diodorus informs us:

> "for this people increased to great strength and had notable kings, one of whom gave his name to the Sacae, another to the Massagetae, another to the Arimaspi, and several other tribes received their names in like manner. It was by these kings that many of the conquered peoples were removed to other homes, and two of these became very great colonies: the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus, and the other was drawn from Media and planted along the Tanais, its people receiving the name Sauromatae".[204]

Strabo adds that the aforesaid 'Assyrians' were in fact "White Syrians".[205] These people were what remained of the House of Israel. Josephus tells us that the majority of the Jews in Babylon and Medea remained in those lands;[206] that only a small number of Jews actually returned to Jerusalem. As he was a Pharisee who worked in the temple during the time of Jesus Christ and had access to the temple records, we can hardly assume that he could make such a fundamental mistake as to claim that the Jews were the only two of the twelve tribes to return to the land. He was under no doubt that the Ten Tribes had not returned and the Talmudic tradition likewise teaches that the Ten Tribes have not to this day returned to the Promised Land. Whilst we find the teaching amongst some rabbis that "The Ten Tribes will have no portion in the world to come",[207] Rabbi Johanan said:

> "The reunion of the Exiles is as important as the day when heaven and earth were created, for it is said, And the children of Judah and the children of Israel shall be gathered together, and

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201 Pliny, *Natural History* 6.9 (25).

202 *The Seven Great Monarchies of the Ancient Eastern World*, Vol 4, p.26 George Rawlinson, Qontro Classic Books 2010.

203 It was during this period that the Scythians arrived in Ireland under the leadership of the mythical Queen Scota and her two 'sons' Heber and Heremon. Scota is the personification of the Scythian people whilst her two 'sons' Heber and Heremon are merely Iberian Scythians and Armenian Scythians respectively. An Irish bard has written an allegorical tale which has been interpreted too literally by the Irish pseudo-historians. For a full analytical assessment of the Irish historical records, see my paper entitled *Ancient Irish History Reconsidered*.

204 Diodorus, *Library* 2.43.

205 Strabo, *Geography* 12.3.9.

206 Josephus, *Antiquities of the Jews* 11.5.2 (Whiston) or 11.132 (Loeb).

207 Sanhedrin 110a.

> they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel."[208]

The Talmudists therefore likewise were not aware of the Ten Tribes having returned following their exile at the hands of the Assyrians. Josephus clearly knew where some of these tribes were located, nevertheless he seems to have been oblivious to the mass migrations of Israelite tribes which had already taken place. For example, he wrongly identified the Galatians as being Yaphetic.[209] The name Galatian is actually a transliteration of the Hebrew name Gilead. The Galatians were Israelites – they were ***not*** descendants of the tribe of Gomer son of Yaphet. (This will be covered in detail in my separate work entitled *The Forgotten Tribe of Naphtali & the Phoenicians*.)

Yehoshua (Jesus Christ) commanded his disciples saying "go not into any way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel".[210] He spent around two years of his three-and-a-half-year ministry preaching to the Ten Tribes. His mission was to prepare the House of Israel for a specific purpose which the Almighty had in mind for them.

The Migrations of Israel

A discussion of the migrations of the House of Israel falls outside the scope of this current work, but needless to say, most academics flatly refuse to accept the irrefutable truth. Having corrected the Assyrian and Egyptian histories, we can begin to see the movements of the northern Ten Tribes across Europe that more clearly. By constantly pushing back history to some remote and obscure past, archaeologists have concealed the migratory movements of these tribes. This is because we are told that they arrived in Europe, according to dates conventionally assigned to the them, many centuries before they had even settled in the land of Israel. Consequently, the Urnfield Culture in Europe, which archaeologists are dating as early as 1300 BCE, as well as the subsequent Hallstatt and La Tène Cultures are all being dated far too early.

In *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the Flood of Deucalion, which wiped out the inhabitants of Greece, occurred during the time of Sennacherib king of Assyria, this being when Hezekiah was king of Judah. The first settlers to arrive in Greece after this event came from the Euphrates region, this being where the Ten Tribes were planted by the Assyrians. The Greek states were formed by these migrating Israelite tribes.

The city of Corinth, which was originally known as Ephyra (this being a variant spelling of the name Ephraim),[211] was built ***after*** the time of Sennacherib. Because of the corrupted Assyrian and Egyptian chronologies, we are led to believe that the city was actually founded sometime before 3,000 BCE, which is nonsense. I also demonstrate that the Boeotians, who built the city of Ascra in Greece, came from Thrace during the time of Nebuchadnezzar II. Boeotia is a variant spelling of the name Baasha, this being the king of Israel mentioned the first book of

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208 Pesachim 88a.

209 "Thus those whom to-day the Greeks call call Galatians were named Gomarites, having been founded by Gomar." Josephus, *Antiquities of Jews* 1.6.1 (Whiston) or 1.123 (Loeb).

210 Matt 10:5-6.

211 Apollodorus, *Library* 1.9.3 & 2.7.6, Pausanias, *Description of Greece* 2.1.1.

Kings. He belonged to the tribe of Issachar.[212] The name Ascra, the city which the Boeotians constructed in Greece, is a variant spelling of the name Issachar. The Dorians, who supposedly arrived in Greece around 1200 BCE, likewise arrived during the time of Nebuchadnezzar about 20 years after the Boeotians[213] – ***not*** around 1200 BCE as we are authoritatively informed.

The Umbrians (*vars.* Ombri, Ombrici and Umbrici) who settled in central and northern Italy were likewise named after Omri king of Israel. Strabo informs us that: "After the foundation of Rome, Demaratus arrived here [i.e. in Rome], bringing with him people from Corinth."[214] Another sub-group of these Umbrians settled in Epirus in northern Greece. It should be noted that Epirus is closer to the Hebrew word פְּרִי *pri* from which we get the name Ephraim:

> "And the name of the second called he Ephraim (אֶפְרָיִם): For God hath caused me to be fruitful (הִפְרַנִי) in the land of my affliction."[215]

The capital city of Epirus was Ambracia, a name which is a variant spelling of Ombrici. All of these names (Ambracia, Ombrici, Umbrici, Ombri and Umbri) are in turn variant spellings of the name Omri, the famed king of Israel mentioned in the Bible, a king called Amarinos (Ἀμαρῖνος) or Amarinon (Ἀμαρῖνον)[216] by Josephus and Ambri (Ἀμβρί) in the Septuagint.

In the Bible, Ephraim is described as a "cake not turned".[217] This means that Ephraim is 'half-baked', foolish or lacking in common sense. When we think of cakes, we naturally think of gateaux, Victoria sponges and the like. The Biblical 'cake' (Hebrew עֻגָה oogah) was "kneaded"[218] and cooked in pans.[219] These pans, we are told, were placed ***on*** the coals.[220] The Biblical 'cake', therefore, was what we nowadays call *pan bread*.

The inhabitants of the land of Elis in western part of the Peloponnese peninsula of Greece were also descendants of the house of Joseph. These people were called Epeii or Epeirots, both forms of the name being derived from the name Ephraim. Pausanias mentions a family of priests called Iamidai who dwelt in this land. They were Dorian and used Dorian in their songs.[221] He also informs us that some of their temples were of the Doric style.[222] All of this is explained in greater detail in *The Forgotten Tribe of Naphtali & the Phoenicians*, in which I demonstrate that the Dorians came from the city of Dor in northern Israel.

Theoklos son of Eumantis of the family of Iamidai was brought to Messenia by king Cresphontes to prophesy whether or not to go into battle.[223] Thrasyboulos son of Aineias likewise prophesied for the Mantineans,[224] who were an offshoot of the tribe of Menashe, Mantineia being a variant spelling of Menashe. Pausanias does not say which god the Iamidai

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212 1 Kings 15:27.
213 "Thus in the sixtieth year after the fall of Troy, the Boeotian people, having been expelled from Arnè by the Thessalians, settled in the country formerly called Cadmeis, but now Boeotia: a portion of the tribe already dwelt there, and some of these had joined in the Trojan expedition. In the eightieth year after the war, the Dorians led by the Heraclidae conquered the Peloponnesus." Thucydides, *History of the Peloponnesian War* 1.12.
214 Strabo, *Geography* 5.2.2.
215 Gen. 41:52.
216 Josephus, *Antiquities of the Jews* 8.309. (Loeb only. Whiston transliterates as Omri.).
217 Hosea 7:8.
218 Gen. 18:6.
219 Num. 11:8.
220 1 Kings 19:6.
221 Pausanias, *Description of Greece* 5.15.12.
222 Pausanias, *Description of Greece* 6.24.2 & 6.24.5.
223 Pausanias, *Description of Greece* 4.16.1.
224 Pausanias, *Description of Greece* 6.2.4.

worshipped, but Pindar, who tells us that the Iamidai were descended from Iamus "grandson of Poseidon" who "received the art of prophecy", recorded that they worshipped Zeus.[225] Even Pindar cannot be trusted on this point because these priests appear to be descended from the prophet Amos who was a shepherd from the land of Tekoa in northern Israel, chosen to prophesy against the House of Israel.[226] He was attached to the northern tribes of Israel. His descendants therefore seem to have settled in Elis in Greece.

These descendants of the prophet Amos were highly respected by the rulers of Lacedaemonia:

> "It was Tisamenus who sacrificed for the Greeks, for he was with their army as a diviner; he was an Elean by birth, a Clytiad of the Iamid clan, and the Lacedaemonians gave him the freedom of their city. This they did, for when Tisamenus was inquiring of the oracle at Delphi concerning offspring, the priestess prophesied to him that he should win five great victories."[227]

The rulers of the Lacedaemonian were Israelites from the tribe of Menashe. The prophet Amos was chosen by the Almighty to prophesy against the House of Israel. His family must therefore have been held in high esteem by the rulers of the house of Menashe who would have seen Amos' prophecies come true.

Josephus makes an interesting comment concerning the ephod which was worn by Aaron and all other High Priests after him:

> "Above these vestments he [the High Priest] puts on yet a third, which is called an *ephod* and ***resembles*** the Grecian *epômis*…"[228]

The Greek word here transliterated as *epômis* is ἐπωμίδι *epomidi* and I am surprised that Josephus did not recognise this as being a variant spelling of ephod! He does not even question why the Greeks should have had a similar garment to that used by the High Priest in Jerusalem. This tells us that these Israelites, when they reached Greece, still continued to adhere to the Mosaic practices.

The description by Pausanias of the sacrifices made by these Elean priests shows that they were influenced by the sacrifices made by the Levitical priests:

> "The sacred enclosure of Hades and its temple (for the Eleans have these among their possessions) are opened once every year, but not even on this occasion is anybody permitted to enter except the priest."[229]

Although we see here pagan practices, there is a similarity between this and the Levitical practice of making atonement for the priests and for all the people of the assembly once a year when the high priest (and only the high priest) entered the holy place.[230]

Pausanias continues by informing us:

> "Once a month the Eleans offer sacrifice at every altar on this list. They sacrifice in an antique style; they burn frankincense with honey-kneaded wheaten cakes on the altars, and lay branches of olive on them and pour wine. It is only to the Nymphs and the Mistresses and on the common altar of all the gods that the practice is to pour no wine. The performance of the

[225] Pindar, *Olympian* 6.
[226] Amos 1:1.
[227] Herodotus, *Histories* 9.33.
[228] *Ibid.* 3.162 (emphasis mine).
[229] Pausanias, *Description of Greece* 6.25.2.
[230] Lev. 16:32-34.

> sacrifices is under a priest who holds that honour for a month, also prophets and wine-carriers, a sacred guide and a flute-player and the woodman."[231]

By contrast, the Jewish priests held office for two weeks at a time, nevertheless, the similarities are unmistakable. However, the pagan elements soon superceded the Mosaic ones. Pausanias records how one Elisean priest, "Thrasybulus apparently established a method of divination peculiar to himself, by means of the entrails of dogs".[232]

The city of Ravenna in northern Italy is said by Strabo to have been founded by Thessalians:

> "Ravenna is reported to have been founded by Thessalians, who not being able to sustain the violence of the Tyrrheni, welcomed into their city some of the Ombrici [Umbrians], who still possess it, while they themselves returned home."[233]

Thessaly [*Theshelah*] is a metathesis of the name Shuthelach (written Shuthelah in the Authorised Version), this being the name of one of the sons of Ephraim who gave his name to the tribe of Shuthelachi.[234] Ravenna, however, is a variant spelling of the name Reuben, the firstborn son of Jacob.

The tribes of Israel were represented on the breastplate of judgment worn by the High Priest by twelve tribes. Being the firstborn, Reuben's stone was a ruby (*Hebrew* אֹדֶם i.e. *odem* meaning red), though this is translated in the Authorised Version as Sardius[235] and in Josephus as sardonyx (σαρδόνυξ).[236] The New Testament book of Revelation, however, gives the name of the stone as jasper (ἴασπις), but clarifies that the stone is "as clear as crystal".[237] Note that the sardis, the sardonyx and the jasper are all dull red stones. None of them are remotely "clear as crystal". The English word ruby is derived from the name Reuben. In German, it is called a rubin-stein, a name which translates literally as "stone of Reuben". The river Rubicon in Italy, which runs close by the city of Ravenna, is likewise named after the tribe of Reuben. Rubicon, which denotes *Red River*, is assumed to be so named because of "the redness of the gravel in the bed of the stream, from which it was supposed to have derived its name".[238] This explanation is clearly contrived. Rubi, "a city of Apulia, situated on the branch of the Appian Way between Canusia and Butuntum, and about 10 miles distant from the sea-coast",[239] also carries the name of Reuben.

The Saxons, who were called Sacae by the Greeks, settled in England where they formed two kingdoms which they called East Seaxe and West Seaxe. These names are preserved in the county names Essex and Wessex. It should be stressed that in the Celtic and Gaelic languages, the '*x*' was pronounced as a hard '*k*' and not as the soft '*eks*' sound which we are accustomed to today. In fact, the names Alex and Alexander are still pronounced as Alek and Alekander in Scotland to this day. For Seaxe we should therefore read Sakae or Sacae. The Sacae are the House of Isaac mentioned in Amos 7:16. One part of the Sacae were called Sakasani (i.e. Sons of Saka or Saxons) by Pliny.[240] This connection was made as early as 1799 by the English

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231 Pausanias, *Description of Greece* 5.15.10.
232 Pausanias, *Description of Greece* 6.2.5.
233 Strabo, *Geography* 5.1.7.
234 Num. 26:35.
235 Exod. 28:17.
236 Josephus, *Antiquities of the Jews* 3.7.5 (Whiston) or 3.165 (Loeb).
237 Rev. 21:11.
238 Entry under Rubicon: *Dictionary of Greek and Roman Geography* William Smith, London 1854.
239 Entry under Rubi: *ibid.*
240 Pliny, *Natural History* 6.11 (29).

historian Sharon Turner in his book *The History of the Anglo-Saxons*, but his great work is usually rejected by scholars.

The Jutes, who followed the Sacae/Saxons across Europe, were known as Eudoses by Tacitus[241] and Fundosioi Φουνδοῦσοι[242] (or Eudosioi) by Ptolemy.[243] These Eudoses/Eudosioi were Jews (Judahs) from Babylon. Variant spellings of this name include Iutae, Euthiones and Nuithones. The river Ptolemy called Οὐιάδου (Ye'adou), which he says flowed into the Baltic Sea[244] (the name is usually transliterated in the Latin form of Viadua), will likewise have been named by these Eudoses (Jews). It should be noted that in the *New Testament*, the name Judah is written Ioudas (Ιούδαν or Ιούδας) or Eudas.[245] Some of these Eudoses (Judahs) settled initially in Kent, Hampshire and the Isle of Wight.

Some of the Jews from Persia settled in northern Spain in the region which was later to be known as León:

> "Marcus Varro records that the whole of Spain was penetrated by invasions of Hiberi (Latin: Hiberos), ***Persians***, Phoenicians, Celts and Carthaginians."[246]

These Persians are the people called Iadovi by Pliny.[247] Bear in mind that the letter *v* in Latin was often pronounced as a *u*, hence for Iadovi we should more correctly read Yadoui. These appear to be the people who were dwelling in a place Ptolemy called Οὐαδινία *Ouadinia*.[248] Many of the rulers of the kingdom of León went on to rule over the Spanish as well as over the British nations, whether as kings of Spain, of Wales, of England or as barons and overlords. They were Jews (i.e. Yadoui or Judahs).

Appian informs us:

> "Some people think that the Iberians of Asia were the ancestors of the Iberians of Europe; others think that the former emigrated from the latter; still others think they merely have the same name, as their customs and languages are not similar."[249]

Despite Appian's reservations, they were of the same Israelite stock, but had come through different paths, picking up the language (and sometimes customs) of the countries through which they passed. The Castillians of Spain are descended from Yachtziel, the firstborn son of Naphtali. The Astures who settled in northern Spain are descended from the tribe of Yetser, the thirdborn son of Naphtali. The name יֵצֶר *yetser* means "formed or created". These Asturians formed the kingdom of Navarre. The word Navarre is derived from the Hebrew word נִבְרָא *nivra* which also means "formed or created". The Greek writers inform us that the first inhabitants of Spain were known as Geryones. These Geryones were descended from Ishpan and Heber, the two sons of Shashak of the tribe of Gera son of Benjamin who were "heads of their father's houses", "chief men" who were dwelling in Jerusalem during the time of King Solomon.[250] Who could be better and more reliable to put

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241 Germanica 40.
242 Ptolemy, *Geography* Boo 2, Chap. 11, §.12.
243 *A Map of Denmark: 1900 Years Old*, p.68, Dr Gudmund Schütte, Saga Book of the Viking Society Vol VIII, 1913-1914.
244 Ptolemy, *Geography* Book 2, Chap. 11, §.4.
245 Matth. 1:2. The first name of Iudas Iscariot Ἰούδας Ἰσκαριώτης for example is also a variant spelling of the name Judah.
246 Pliny, *Natural History* 3.1 (8). (3.3 in John Bostock's translation.) (Emphasis mine.)
247 Pliny, *Natural History* 4.20 (111). (4.34 in John Bostock's translation.)
248 Ptolemy, *Geography* 2.6, §.20.
249 Appian, *Mithridatic Wars* 15.101.
250 1 Chron. 8:22-28.

in charge of Solomon's navy? Spain has of old been known by two names: Espagne (often written and pronounced Hispania) after Ishpan and Iberia after Heber.

The Visigoths, who were given Aquitane in France by Emperor Honorius in payment for services rendered to the Roman Empire in their wars against the Persians, were called Nephtalite (or Ephtalite) Huns by Procopius.[251] They later moved to Spain where they merged with their brethren. Naphtali's youngest son was Shillum[252] (var Shallum[253]) a name which means "paid" or "hired". I also demonstrate that the Carthagenians were descended from Guni, the secondborn son of Naphtali.

The prophet Amos records:

> "I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet ***shall not the least grain*** fall upon the earth."[254]

This statement seems to be supported by Tacitus who was of a view that "the peoples of Germania have never been tainted by intermarriage with other nations, and stand out as a race distinctive, pure and unique of its kind".[255]

Tacitus also makes the following comment concerning the Germanic tribes:

> "Men who are fleet of foot and admirably fit for cavalry combat are selected from all the youth and stationed in the van. Their number is exactly fixed: a hundred are drawn from each district, and 'the hundred' is the name they bear at home. What began as a number becomes a title of distinction."[256]

It is not without reason that the English counties are split into 'hundreds' as any Census return will show.

If we can recall the words of Moses:

> "So I took the heads of your tribes, wise men, and full of knowledge, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, tribe by tribe."[257]

The name German is first mentioned by Herodotus:

> "But other Persian tribes there are, as follows:- the Panthaliaians, the Derusiaians and the Germanians, these are all tillers of the soil; and the rest are nomad tribes, namely the Daoi, Mardians, Dropicans and Sagartians."[258]

Other writers transliterate the name Γερμάνιοι Germanioi as Carmanian. The Germans therefore came from the region of Carmania in Persia where some of the Ten Tribes were located. Note also that Ptolemy mentions a town of Germanicia in north Syria,[259] which was located between the Euphrates and the Taurus mountains of Anatolia. Again, this was in the region where the Ten Tribes were planted. Pliny also mentions a tribe in Spain in his day called Oretani who were also known as Germani.[260] The Oretani were a break away faction

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[251] Procopius, *Persian Wars* – various passages.
[252] Gen. 46:24.
[253] 1 Chron. 7:13.
[254] Amos 9:9.
[255] Tacitus, *Germania* 4.
[256] Tacitus, *Germania* 6.
[257] Deut. 1:15.
[258] Herodotus, *Histories* 1.125.
[259] Ptolemy, *Geography* Book 5, Chap. 14.
[260] Pliny, *Natural History* 3.3 (25) or 3.4 in John Bostock's translation.

of a people known as Gadetani. The name Oretani were named after Arodi son of Gad.[261] The name German appears to be a metathesis of the name variously written Omri, Gomri and Kumri.

This only touches the surface of the migrations of the ancient peoples, but as can be seen, by rectifying the Assyrian and Egyptian chronologies, we restore integrity not only to the Assyrian and Egyptian histories, but also to the histories of other nations.

We have shown that Israelite workmen are depicted in Egyptian bas reliefs. We have shown that many of the 12th and 18th Dynasty temples are of Doric style and that this Doric style is Israelite. When we understand the part Israel has played in the building of empires, we realise the meaning of the following prophecy:

> "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and ***in thy seed*** shall ***all the nations of the earth be blessed***;"[262]

Notice then that it was foretold that all the nations of the world would benefit from the materialistic blessings bestowed upon Israel's descendants. However, ***before anyone takes this out of context***, I would stress that it was ***not*** because of Israel's righteousness that this was bestowed upon them, as the very next line testifies:

> "***Because*** that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."[263]

This promise was unconditional. Israel became great, not because of their own might or by their own power or their own righteousness, but because of the promise given by the LORD to our forefather Abraham. Note that Ishmael was the firstborn son of Abraham. Note that he was circumcised by Abraham, which means that by right he was the rightful heir to Abraham's promise. It is because of this that the descendants of Ishmael were also at one time rulers of a great empire which stretched from Persia in the east to Spain in the west. This was ***their*** Golden Age, a period which lasted from the middle of the 8th Century CE until around 1258 CE.

Israeli Influences in the Assyrian and Babylonian Records

The Hammurabi Law Code is based on the law of Moses, and was introduced into Assyria by the Kushite king Hammurabi as a result of contact with the Israelites of Hazor. We know that the Assyrians used Phoenicians in their war efforts as is evident from reliefs dated to the time of Sennacherib and Sargon II. Those Phoenicians were Israelites! They were ***not*** Canaanites as archaeologists would have us believe.

The temple erected in the city of Ashur likewise had Hebrew names as revealed by an inscription left to us by the Assyrian king Erishum:

> "Misharum ('Justice'), Ishme-karab ('He Heard the Prayer'), Seraggu ('Get Out Criminal!'), Ulli-misharam ('Extoll Justice!'), Ashur-hablam ('Watch Over the Downtrodden!'), Pushu-kin ('His Speech is Upright'), and Ishmelum ('God has Heard') – (this is) the assembly of the Seven Judges of the Step Gate."[264]

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[261] He is called Arodi in Gen. 46:16 but Arod in Num. 26:17.
[262] Gen. 26:4.
[263] Gen. 26:5.
[264] ARI Vol. 1, p.12, §.72.

Misharum – מֵישָׁרִים *mesharim*, meaning uprightness or equity.

Ishme-karab – יִשְׁמַע קֹרְאָיו *yishma korav*, meaning 'He will hear those that call [to Him]'.

Seraggu – זְרָקוֹ *zerakku*, meaning throw, toss, pitch, fling or sprinkle.

Ulli-misharam – הַעֲלִי מֵישָׁרִים *ha'ali mesharim*, meaning 'to offer up righteous [sacrifices]' rather than 'extol justice', but can also mean 'to execute righteous judgement'.

Ashur-hablam – The Hebrew word חֲבָלִים *habalim*, means sorrows, pangs or destruction. Ashur is usually the name for Assyria or Assyrian, but it is argued that the word Ashur in Assyrian can also mean 'watched'. It is possible that this is an Assyrian name.

Pushu-kin – This name also seems to be Assyrian.

Ishmelum – יִשְׁמַע אֱלֹהִים *Yishma elohim*, meaning 'God will hear'.

The conventionally accepted dating of the Assyrian and Egyptian chronologies conceal these important details. It is possible that Israel was responsible for many of the early innovations, such as the construction of canals and reservoirs, the building of elaborate temples and the like. Their influence on ancient civilizations was extensive and this book barely scratches the surface.



Assyrian warship of Phoenician design from Sennacherib's reliefs dated ca. 700 BCE.



Phoenician vessels used by Assyrians depicted on Sargon II's palace at Khorsabad ca. 700 BCE.

Quoting the words of Luckenbill:

> "When the people of Chaldea, the Aramaeans, the Mannai, the people of Kue and Hilakku, of Philistia and Tyre, who had not submitted to Sennacherib's yoke, were snatched away from their lands and made to carry the basket and mold bricks, are we sure that they were merely put to the task of carrying out the plans of Assyrian architects? Sennacherib takes great pride in his Bît-hilanu, a Syrian portico, which was one of the show features of his great palace. Was the change from brick to stone as building material just an inspiration of Sennacherib? Has [Harry Reginald] Hall ever laid down Sennacherib's building inscriptions and taken up the Old Testament with its account of Solomon's temple? The writer has derived much benefit from such a procedure. Sennacherib was not loath to have Phoenician shipbuilders provide him with a fleet; why should we think it impossible for him to have borrowed ideas on art and architecture from every available source?"[265]

Votan, for example, who was responsible for helping to establish colonies around the world, including settling many families in America, was purportedly of the tribe of Dan. Having lost

[265] *The Annals of Sennacherib* p.19.

an eye in battle in the Trojan Wars, Votan was affectionately known as the One-Eyed king and his followers as One-Eye's people. The Greeks knew him as Cyclops. Over time this One-Eyed king became in the minds of the people an ogre with one eye in the middle of his forehead. Homer makes no mention of them having one eye and Herodotus, in his identification of this race of Arimaspi, records:

> "It seems clear that there is gold in exceedingly large quantities to be found in the north of Europe, but again I have no reliable information to pass on about how it is obtained. It is said that one-eyed people called the Arimaspians steal it from griffins, but another thing I am not convinced about is that there is a race of one-eyed men who are in other respects identical in nature to the rest of mankind."[266]

Votan's army likewise, in typical Greek style, became One-Eyed ogres themselves, with One-Eye's people now becoming One-Eyed people. This rationalisation on the part of the Greek writers has detracted from the truth. Cyclops was a real person, but he has been wrongly shrouded in an air of fantasy. In fact, Votan is a variant spelling of the name Otanes. Knowing this, one wonders whether Votan is to be more correctly identified as the Biblical Mordechai. Having made the corrections presented here in this work, the arrival of the American Indians on the continent of America cannot date any earlier than the time of Nebuchadnezzar.

Atlantis

According to Plato:

> "For the ocean there [i.e. where the island of Atlantis lay] was at that time navigable; for in front of the mouth which you Greeks call, as you say, 'the pillars of Heracles,' there lay an island which was larger than Libya and Asia together; and it was possible for the travellers of that time to cross from it to the other islands, and from the islands to the whole of the continent over against them which encompasses that veritable ocean."[267]

It should be stressed that the designation 'Libya' was used by the Greek writers to refer to the whole of the African continent, not just the region which we today know as Libya, whilst Asia included the whole of Asia Minor, the whole of the Middle East and Egypt. Using modern technology, we are now able to see what lies below the surface of the waters. We now have extensive underwater maps of the sea bed and can confirm that there is no continent even approaching this size on the ocean floor in the Atlantic Ocean. The only land mass to the west of the Gibraltar Straits which is anywhere near the combined size of Africa and Asia is the continent of America. In short, the continent of America is the land known to the Greeks as Atlantis.

That the American continent was once at one time submerged is confirmed by geology, but geologists are claiming that this occurred many millions of years ago. It can be shown that geologists are imposing those millions of years on the geological record in order to support the theory of evolution. They are interpreting the evidence according to what they want that evidence to show. (Their interpretation of the geological record will be dealt with in a separate article. We have, however, already demonstrated in the Section titled *The Geological Witness* in Chapter 8 that the reversal of the Earth's magnetic field, which has

[266] Herodotus, *Histories* 3.116.
[267] Plato, *Timaeus* 24e.

been dated by geologists to around 54 million years ago, occurred during the time of Sennacherib king of Assyria more correctly around 2,500 years ago.)

Plato continues to provide the following information concerning Atlantis:

> "Now in this island of Atlantis there existed a confederation of kings, of great and marvellous power, which held sway over all the island, and over many other islands also and parts of the continent; and, moreover, of the lands here within the Straits they ruled over Libya as far as Egypt, and over Europe as far as Tuscany."[268]

The people Plato is referring to here are the Phoenicians who we are identifying as Israelites. In my separate work entitled *The Forgotten Tribe of Naphtali & the Phoenicians*, I demonstrate that the parts of Europe Plato is referring to here were uninhabited by man prior to around the 4th Century BCE. Despite Plato arguing that these events occurred 9,000 years before his time, we are looking at a date of around 550 BCE for the disappearance of Atlantis. This was when the Flood of Deucalion occurred:

> "But at a later time there occurred portentous earthquakes and floods [i.e. the Flood of Deucalion], and one grievous day and night befell them, when the whole body of your warriors was swallowed up by the earth, and the island of Atlantis in like manner was swallowed up by the sea and vanished; wherefore also the ocean at that spot has now become impassable and unsearchable, being blocked up by the shoal mud which the island created as it settled down."[269]

> "the island of Atlantis, which we said was an island larger than Libya and Asia once upon a time, but now lies sunk by earthquakes and has created a barrier of impassable mud."[270]

Bear in mind that we are looking for an island ***the size of the continent of America*** which was located to the west of the Pillars of Heracles (i.e. Straits of Gibraltar) which had sunk below the waves leaving only a mudbank. We know that the American continent was at one time under water, but because geologists are dating this event many millions of years ago, no one seems prepared to accept that America is the island of Atlantis being spoken of here!

The Phoenicians were Israelites. They likewise formed many of the European states including the Macedonian, Greek and Roman states. More information on this can be found in my separate work *The Forgotten Tribe of Naphtali & the Phoenicians*. All of this information has been hidden from us, most of it having been shrouded in false and misleading reports left to us by the Greek and Latin writers as well as fabricated kings lists left to us by the Egyptians, Assyrians and Babylonians. It has not helped that archaeologists, acting on these false reports, have muddied the waters even further with their own erroneous theories and corrupted chronologies.

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[268] *Ibid.* 25a and b.
[269] *Ibid.* 25c and d.
[270] Plato, *Critias* 108e.

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AAAE The Art and Architecture of Ancient Egypt; William Stevenson Smith, Penguin Books 1958.

ABC Texts from Cuneiform Sources, Vol V - Assyrian and Babylonian Chronicles; Albert Kirk Grayson, J. J. Augustin 1975.

ABYD Abydos - 3 Vols; William Matthew Flinders Petrie, Egypt Exploration Fund 1902 – 1903.
NB: Vol 3 was a 'Special Extra Publication of Egypt Exploration Fund' 1904 by E. R. Ayrton, C. T. Currelly, M. A. & A. E. P. Weigall.

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AHEB A History of Egypt from the Earliest Times to the Persian Conquest - 2 Vols; James Henry Breasted, Simon Publications, Florida, USA 2001.

AHEP A History of Egypt (10th Edition) - 3 Vols; W. M. Flinders Petrie, Histories & Mysteries of Man Ltd, London 1991.

AIC Ages in Chaos; Immanuel Velikovsky, Sidgwick & Jackson Ltd. 1977.
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AKHEN Akhenaten King of Egypt; Cyril Aldred, Thames & Hudson Ltd., London 1991.

AM Archeologie Mesopotamienne (2 Vols); Andre Parrot, Paris 1945.

AMAR The Tell El Amarna Tablets - 2 Vols; Samuel A. B. Mercer, The MacMillan Company of Canada Ltd., Toronto 1939.

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APE Akhenaten Pharaoh of Egypt - A New Study; Cyril Aldred, Thames & Hudson, 1968.

ARAB Ancient Records of Assyria and Babylonia (2 Vols); Daniel David Luckenbill, Greenwood Press 1968.

ARE Ancient Records of Egypt - 5 Vols; James Henry Breasted, The University of Chicago Press 1906.

ARI Assyrian Royal Inscriptions (2 Vols); Albert Kirk Grayson, Otto Harrasowitz 1972.

ATL Atlas zur Altägyptischen Kultugeschichte (2 Vols); Walter Wreszinski, Leipzig 1935.

ATOT A Test of Time (The Bible - From Myth to History); David Rohl, Century Limited, London 1995. (ISBN 0 7126 5913 7.)

BAH The Bible as History (Revised); Werner Keller (trans. W. Neil), Book Club Associates, London 1980.

BC BC - The Archaeology of the Bible Lands; Magnus Magnusson, The Bodley Head Ltd & BBC Publications 1977.
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BM British Museum - A Guide to the Babylonian and Assyrian Antiquities, Third Edition; British Museum publication 1922.

BMAE The British Museum Book of Ancient Egypt; Edited by Stephen Quirke and Jeffrey Spencer, British Museum Press 1993. (ISBN 0-7141-0965-7.)

BUBAST Bubastis (1887-1889); Edouard Naville, 8th Memoir of the Egyptian Exploration Fund, London 1891.

CBWJ Cities of the Biblical World - Jericho; John R. Bartlett, Lutterworth Press 1982.

COD Centuries of Darkness; Peter James, Pimlico, London 1992.
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DEBIM The Temple of Deir El Bahari - Introductory Memoir; Edouard Naville, 12th Memoir of the Egypt Exploration Fund, London 1894.

DENK Denkmäler Aus Aegypten Und Aethiopien, Karl Richard Lepsius, Berlin 1849.

DIOD Diodorus Siculus; Loeb Classical Library (Trans. C. H. Oldfather) Harvard University Press 1989.

DJ Discovering Jerusalem; Nahman Avigad, Basil Blackwell Publisher Limited, Oxford 1984.

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EDT Eleventh Dynasty Temple at Deir El Bahari; E. Naville, H. R. Hall & E. R. Ayrton, The Egypt Exploration Fund - Memoir 28, London 1907.

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ETE Eternal Egypt; Pierre Montet, Weidenfeld & Nicholson, London 1964.

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FEST Festival Hall of Osorkon II in the Great Temple of Bubastis (1887-1889); Edouard Naville, 10th Memoir of Egyptian Exploration Fund, London 1892.

FID Foundations in the Dust - The Story of Mesopotamian Exploration; Seton Lloyd, Thames and Hudson 1980.

GRAB Grab und Denkstein des Mittleren Reichs (Cairo Catalogue); H. O. Lange und H. Schäfer, Berlin 1902.

H&TC The Hittites and Their Contemporaries in Asia Minor; J. G. Macqueen, Thames & Hudson Limited, London 1975.

HAZ Hazor; Yigael Yadin, Japhet Press 1974.

HEBR A History of Egypt; James Henry Breasted, The University of Chicago Press 1906.

HERIT Heritage of the Pharaohs; John Ruffle, Phaidon Press Limited, Oxford 1977.
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IASM Ice Ages, Solving the Mystery; John Imbrie and Katherine Palmer Imbrie, The MacMillan Press Limited, London 1979.

ILLA Illahun; W. M. Flinders Petrie, David Nutt, London 1891.

IRAQ Iraq (Journal) published by the British School of Archaeology in Iraq, London.

JAOS Journal of the American Oriental Society.

JEA Journal of Egyptian Archaeology.

JNES Journal of Near Eastern Studies.

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MARI Archives Royales de Mari; André Parrot, Georges Dossin et al, Paris 1950.

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PBH Palestine Before the Hebrews; Emmanuel Anati, Jonathan Cape, London 1962.

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SBD Smiths Bible Dictionary; William Smith, LL.D., Spire Books, New Jersey 1977.

SCAR Scarabs & Cylinders with Names; W. M. Flinders Petrie, London School of Archaeology in Egypt 1917.

SIA Secrets of the Ice Age; Evan Hadingham, William Heinemann Limited, London 1979.

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PLATES

PLATE 1



Two daggers taken from the royal mummy of Tutankhamun with blades of gold (left) and iron (right). Notice the high degree of skilled workmanship involved in their manufacture.

PLATE 2

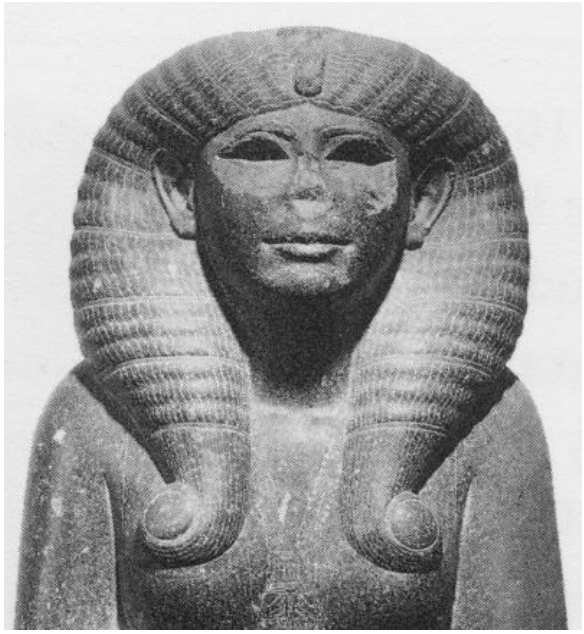


Two of twelve seated statues of Amenemhat I at Lisht - 12th Dynasty

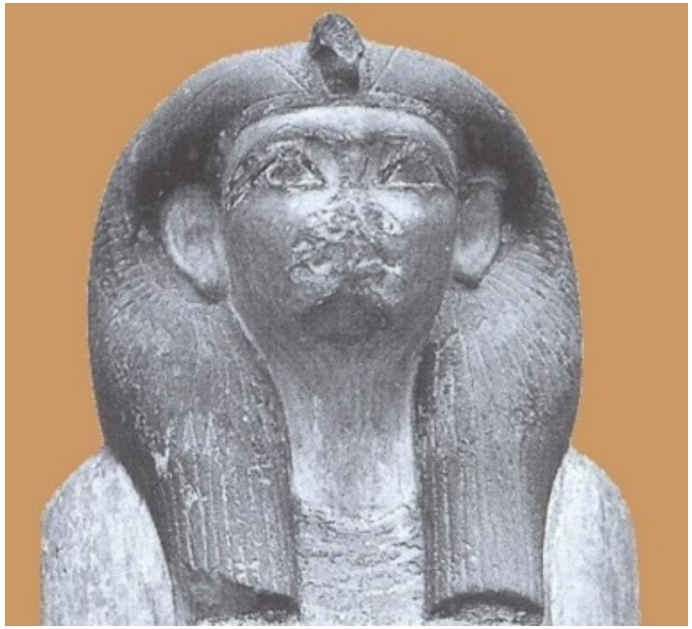


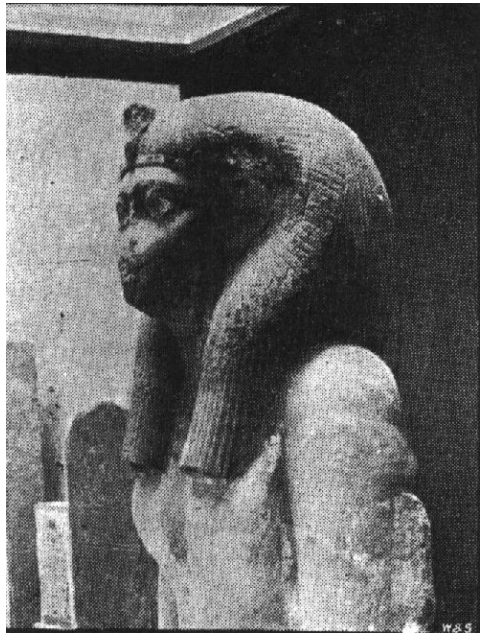
Amenhotep I - 18th Dynasty

PLATE 3



Queen Nefert, daughter of Amenemhat I - 12th Dynasty



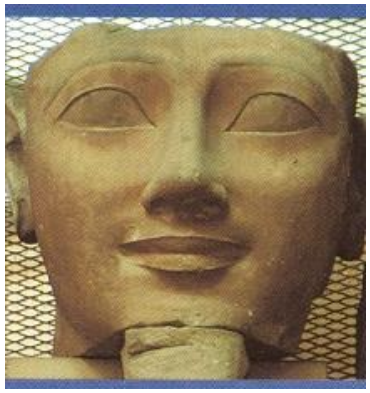


Two representations of Queen Mother [Mut-]Nefert, daughter of Amenhotep I - 18th Dynasty

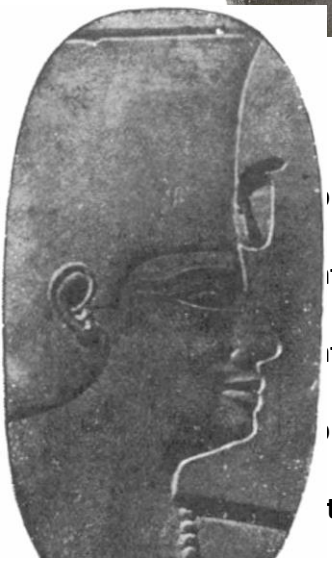
PLATE 4

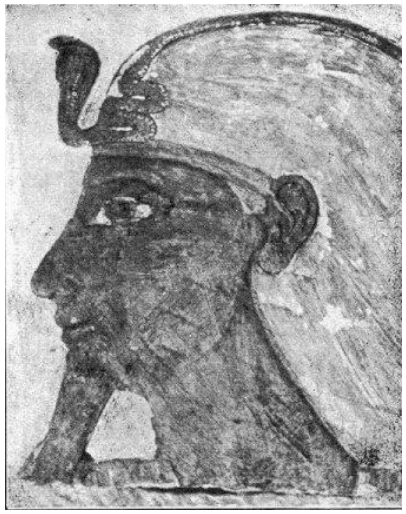












) Left: Statue of Senusert I

tre Left: Osiride statue of Senusert I

tre Right: Face mask of Thutmose I

) Right: Mummy of Thutmose I

tom Left: A young Senusert I from bas reliefs at Koptos

Bottom Right: An aged Thutmose I from bas reliefs at Deir el Bahari

PLATE 5



Statue of Senusert II
12th Dynasty

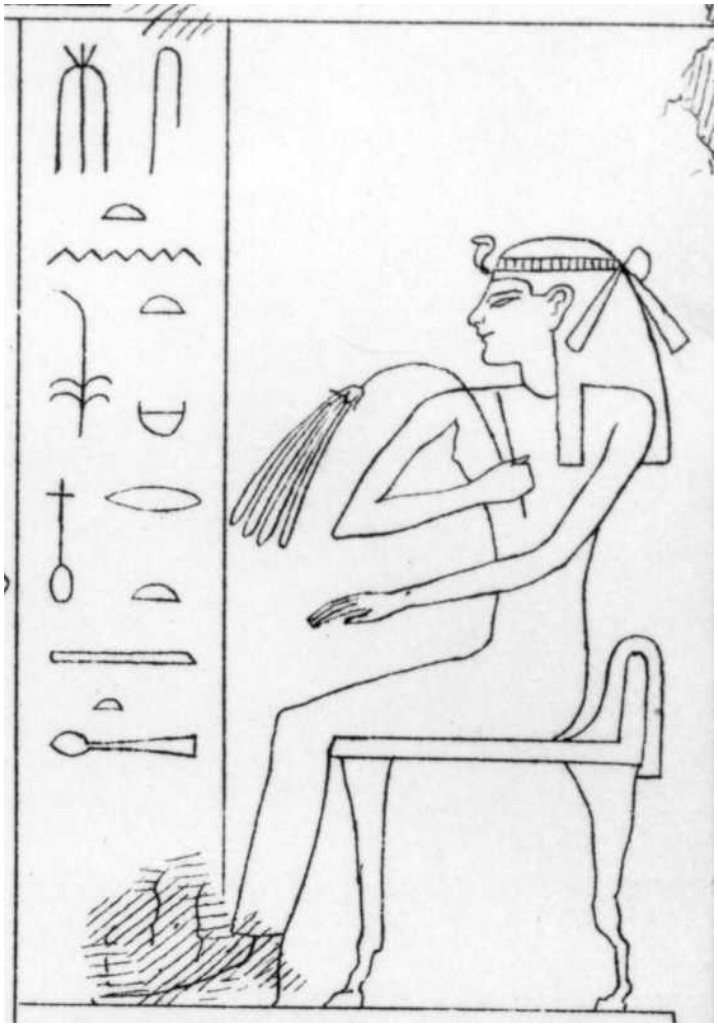


Statue of Thutmose II
18th Dynasty



18th Dynasty Coffin in which mummy of Thutmose II was found

PLATE 6



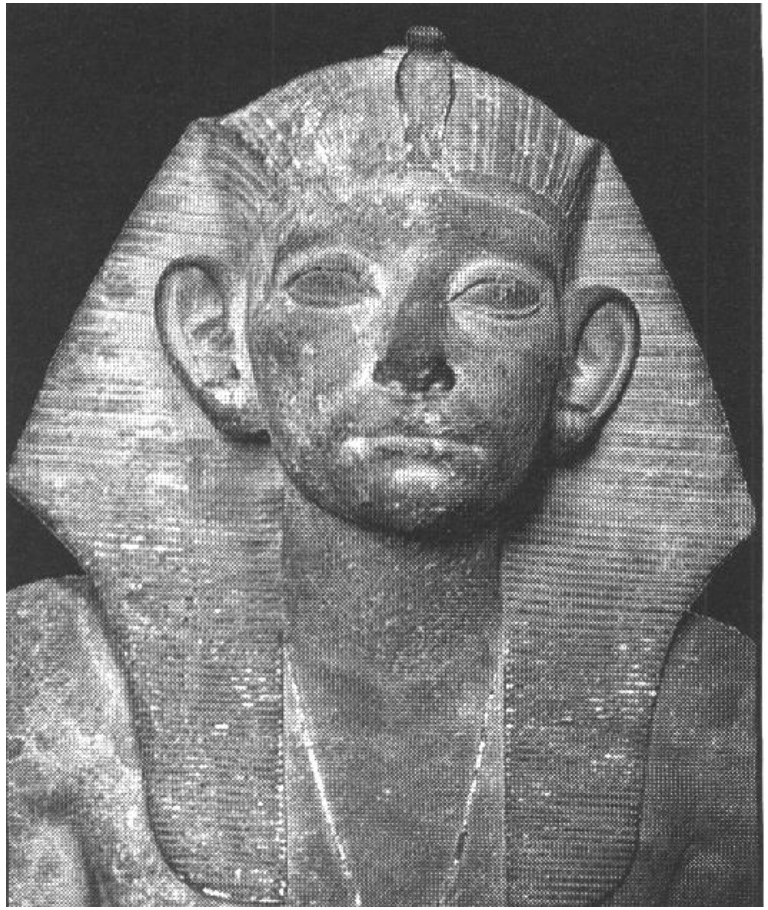


Left: Royal Daughter Hatshepsut from Stele of Au - 12th Dynasty (Courtesy of Glasgow University)

Above: Queen Hatshepsut from her temple at Deir el Bahari, Thebes - 18th Dynasty

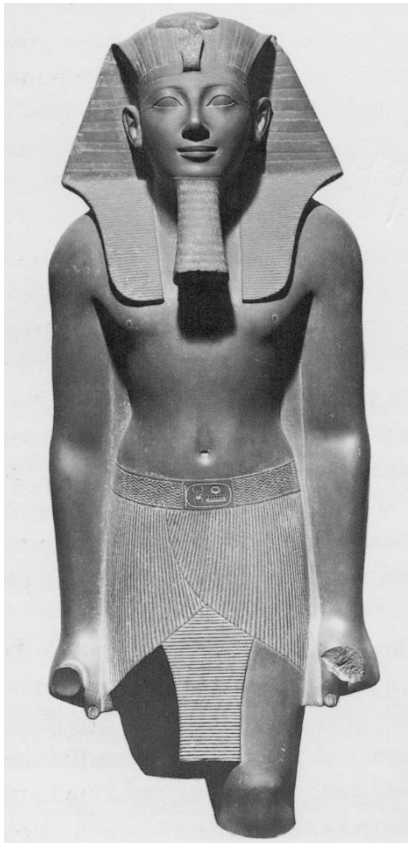
PLATE 7

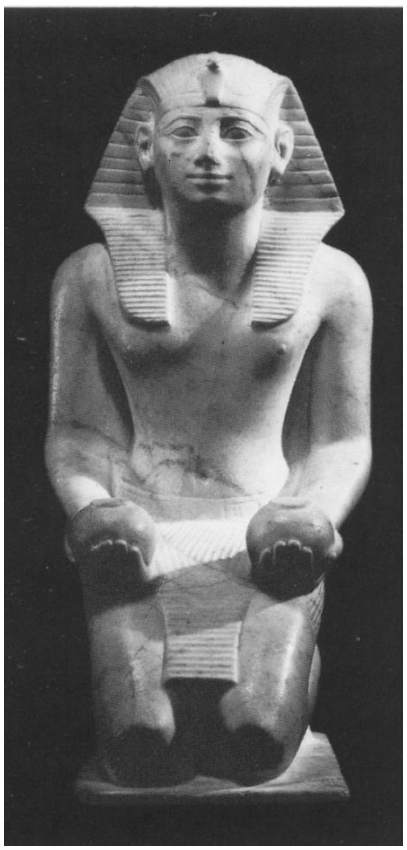




Two representations of Amenhotep III showing stylistic differences.

PLATE 8









Four representations of Thutmose III which are clearly of the same king. Maspero's remark that these statues bear little resemblance to the mummy and that the artists have "idealised their model" must therefore be treated with suspicion.

PLATE 9



Senusert III

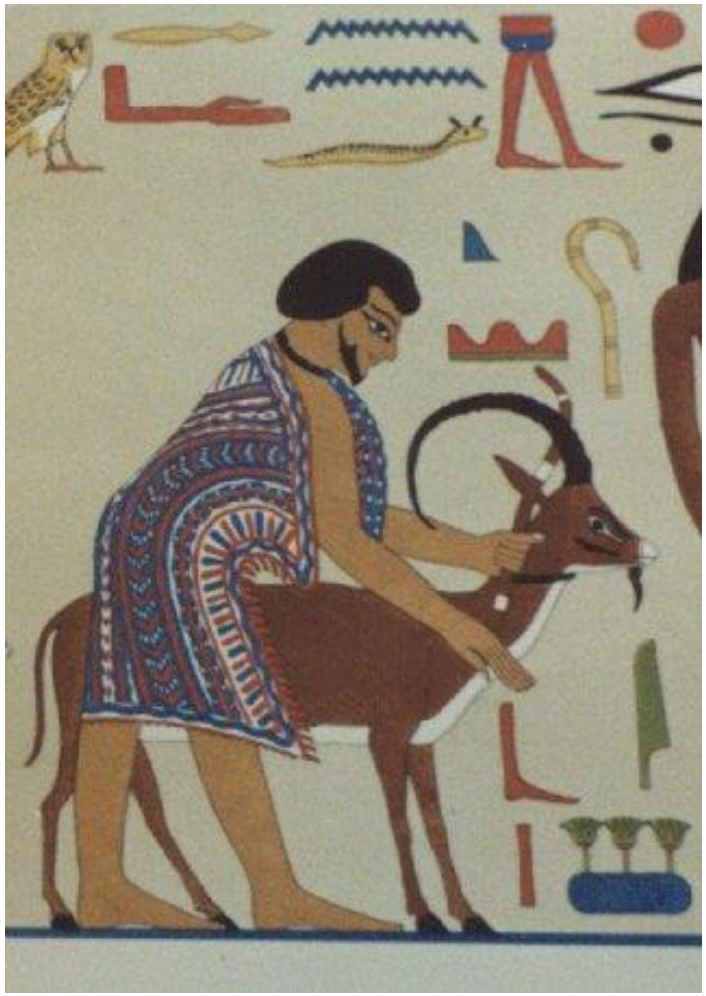


Head of the mummy of Thutmose III
(Courtesy of Glasgow University)



A further representation of Senusert III

PLATE 10



Left: **Abishai, "Chief of the *Setiu*"**

Right: **Man with eight-stringed lyre from Abishai's entourage.**

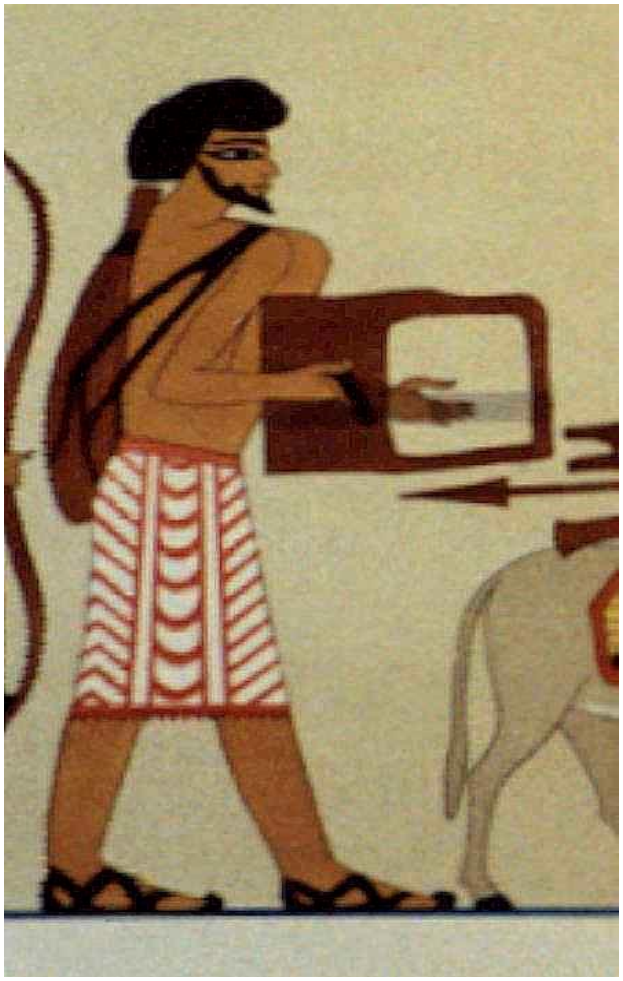


PLATE 11







***Left*: Unidentified 1st-2nd Dynasty king**

***Top Centre*: Akhenaten (18th Dynasty)**

***Top Right*: Assumed to be the death mask of Akhenaten**

***Below Right*: Akhenaten (right) with his Queen Nefertiti and daughters from Amarna**

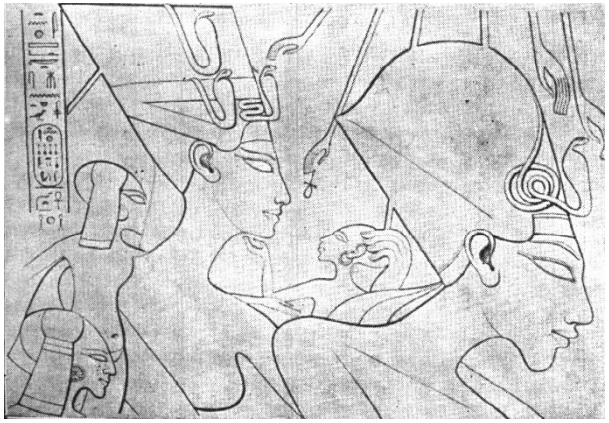
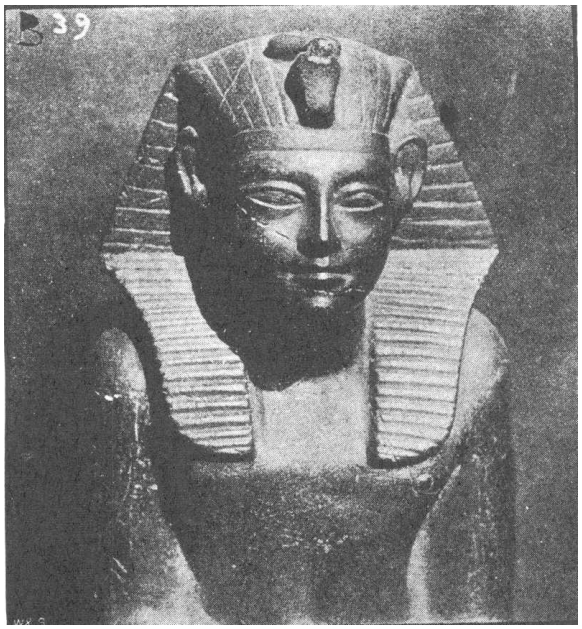


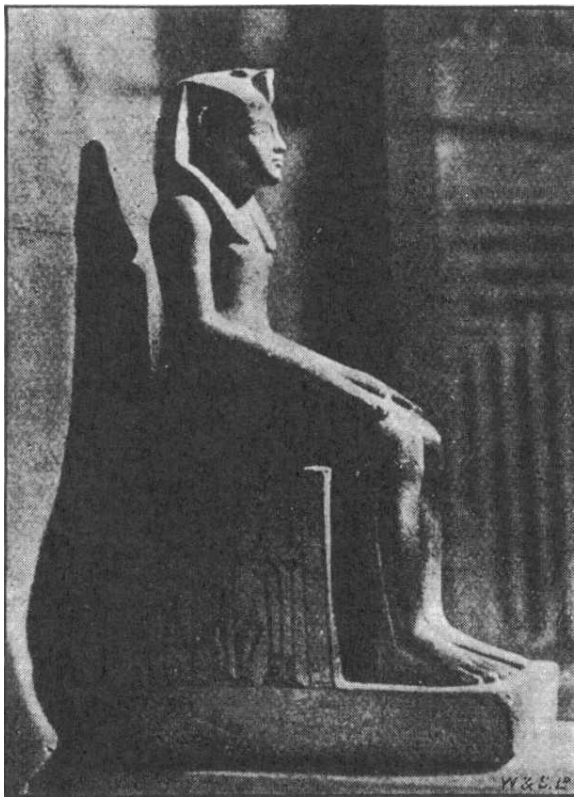
PLATE 12



Black basalt statuette of Neferhotep
13th Dynasty (Bologna Museum)



Statue of Amenhotep II
18th Dynasty

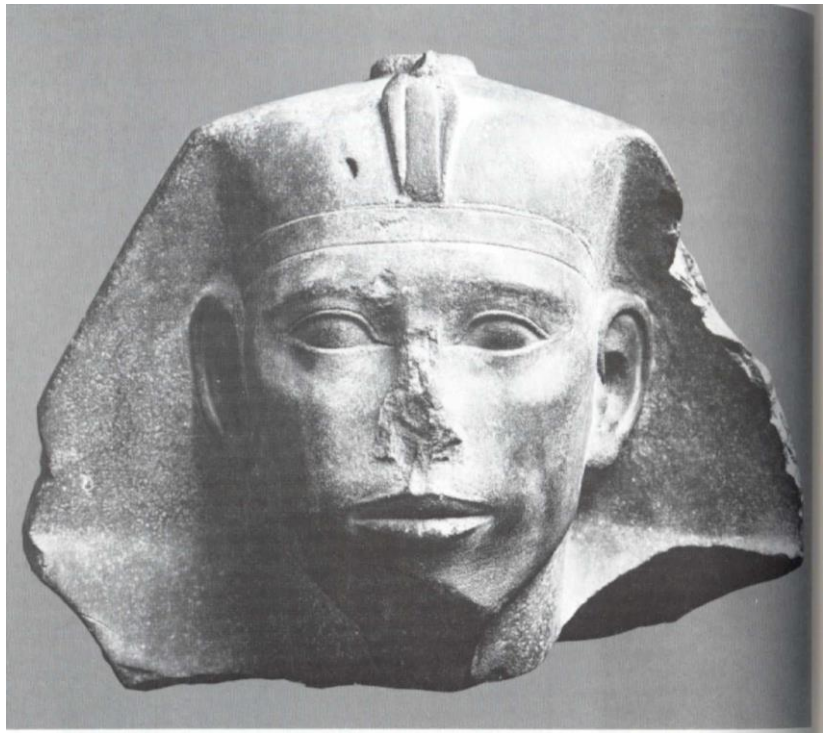


Statuette of Neferhotep - 13th Dynasty



Kneeling statue of Amenhotep II
18th Dynasty (Berlin)

PLATE 13





Top: **Head of statue from Abu Roash believed to be that of Radedef (4th Dynasty)**

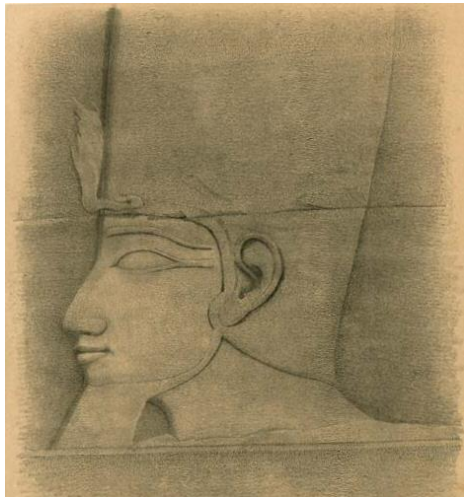
Right: **Funerary mask of Tutankhamun (18th Dynasty)**

PLATE 14











Above Left: **Shabaka**

Above Centre: **King Shabaka - Louvre Museum.**

Above Right: **Shabaka as depicted in Lepsius's Denkmäler (iii, 301)**

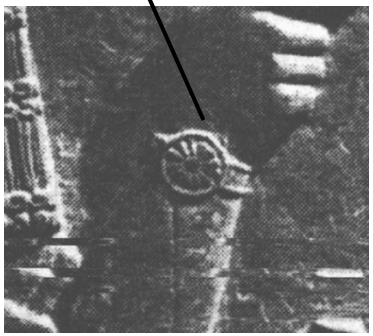
Left: **Statuette of Shabaka**

Right: **Shabaka as depicted at Karnak.**

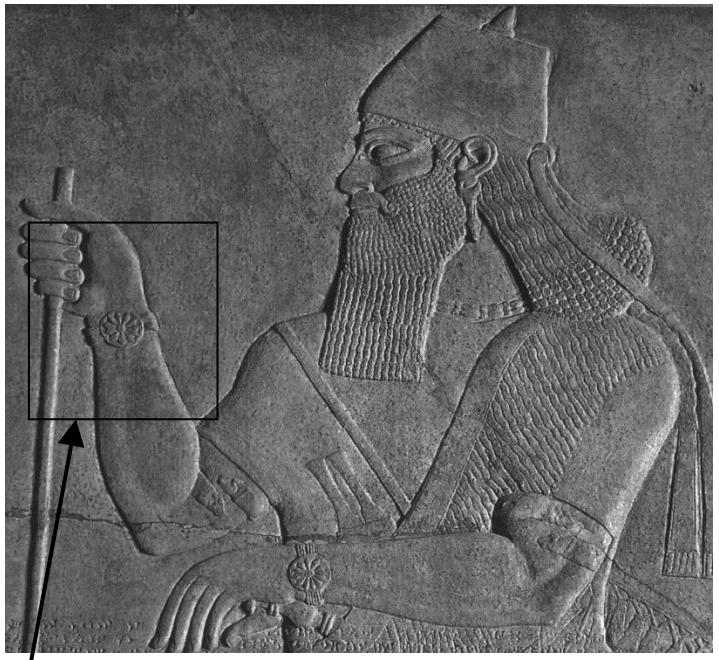
PLATE 15



Adad-nirari III

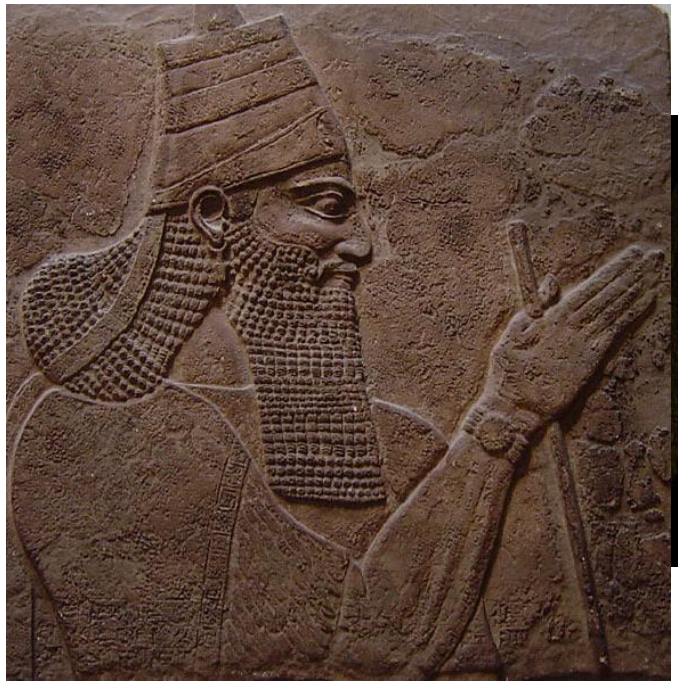






Ashur-nasir-pal II

PLATE 16



Tiglathpileser III

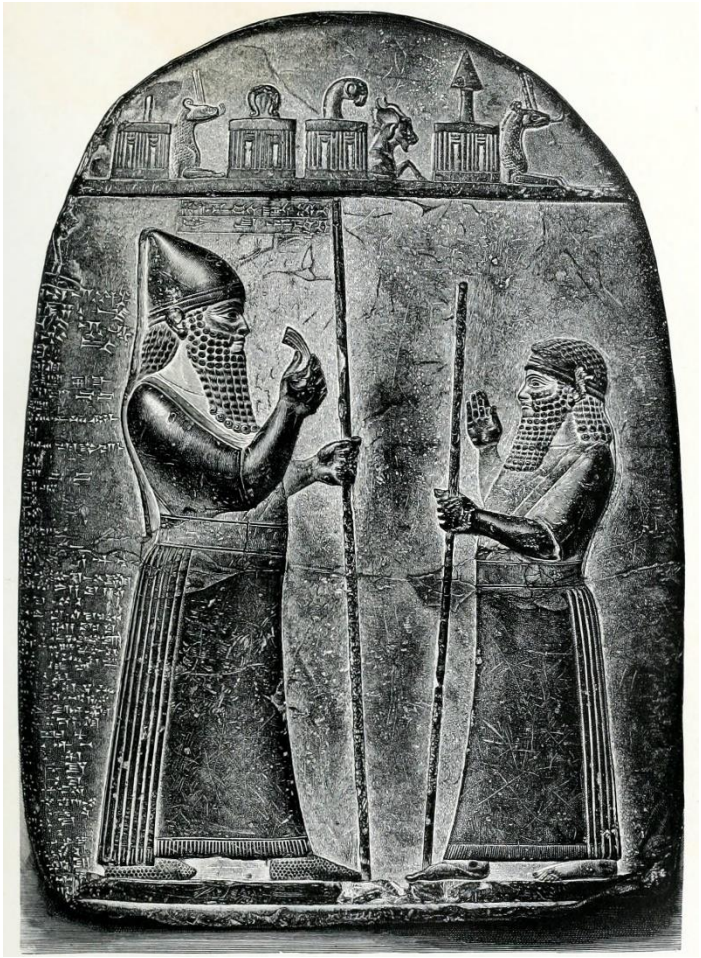


Esarhaddon



Sargon II

PLATE 17



Marduk-apla-iddina II (Merodach-baladan) king of Babylon (on the left)



Nabu-apla-iddina king of Babylon (on the right)

PLATE 18







Above Left: First Pylon at Luxor erected by Rameses II

Above Right: Rameses III's temple at Medinet Habu

Below Left: 21st Dynasty Temple of Khonsu

Below Right: Temple of Edfu from the Ptolemaic Period.

The designs of each of these temples, whilst very similar in style, differ greatly from temples of other periods

